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ADAM.

I. IN THE OLD TESTAMENT

The first man, created (*bārā*, Gn. i. 27) by God in His own image (*selem*), on the sixth day (see CREATION), by means of forming him (as a potter forms, *yāsar*, Gn. ii. 7) of dust from the ground (*ʿāḏāmā*), and breathing into his nostrils the breath of life (*nišmaṭ ḥayyim*). The result of this was that 'the man' became a living being (*nepeš ḥayyā*). Sumerian and Babylonian myths of the creation of man are known, but compared with the creation story in the Bible all are crude and polytheistic.

a. Etymology

The name Adam (*ʿāḏām*), in addition to being a proper name, also has the connotation 'mankind', a sense in which it occurs in the Old Testament some 500 times, so that when the noun occurs with the definite article (*hāʿāḏām*) it is to be translated as the proper noun rather than as the name. The word *ʾadm* occurs also in Ugaritic in the sense 'mankind'. In the accounts of the creation in Gn. i and ii the article is used with *ʿāḏām* in all but three cases: i. 26, where 'man' in general is evidently intended; ii. 5, where 'a man' (or 'no man') is clearly the most natural sense; and ii. 20, the first permissible use of the proper name according to the text. The AV has projected this use back into the preceding verse (ii. 19) in spite of the article there, whereas the RV, observing that in this occurrence, and indeed in all those (iii. 17, 21) without the article up to Gn. iv. 25 the name is prefixed by the preposition *l-*, which might be read (*lā* < *lʾhā*) to include the article without alteration to the consonantal text, prefers to assume that the Massoretes have wrongly pointed the text and that the proper name does not occur until Gn. iv. 25. Though attempts have been made to determine the etymology of the name, there is no agreement, and the fact that the original language of mankind was not Hebrew renders such theories academic. It is clear, however, that the use of the word *ʿāḏāmā*, 'ground', in juxtaposition to the name *ʿāḏām* in Gn. ii. 7 is intentional, a conclusion reinforced by Gn. iii. 19.

b. Adam's early condition

Adam was distinguished from the animals, but this not because the epithets *nepeš* and *ruah* were applied to him, for these terms are also used on occasion of the animals, but because he was made in God's image, given dominion over all the animals, and perhaps also because God individually breathed the breath (*nʾšāmā*) of life into his nostrils. God made a garden for Adam in Eden (q.v.; Gn. ii. 8-14) and put him in it to work it and watch over it. The word 'to work it' (*ʾāḇad*) is that commonly used for labour (e.g. Ex. xx. 9), so Adam was not to be idle. His food was apparently to be fruit from the trees (Gn. ii. 9, 16), berries and nuts from the shrubs (*šāḥ*, evv 'plant') and cereals from the herbs (*ʿēšeb*,

Gn. ii. 5). God then brought all the animals and birds to Adam for him to give them names, and presumably in the process to familiarize himself with their characteristics and potentialities (Gn. ii. 19, 20). It is possible that some dim reflection of this is to be found in a Sumerian literary text which describes how the god Enki set the world in order, and among other things put the animals under the control of two minor deities.

c. The fall

God said 'It is not good that the man should be alone' (Gn. ii. 18), so He made a woman (ii. 22), to be a help to him (see EVE). At the inducement of the serpent the woman persuaded Adam to eat from the fruit of the tree which he had been commanded by God not to touch (Gn. iii. 1-7) (see FALL), and as a result he and the woman were banished from the garden (Gn. iii. 23, 24). It is evident that until this time Adam had had direct communion with God. When Adam and the woman recognized their nakedness they took fig leaves and sewed them together to make loin cloths (*hʾgōrd*, Gn. iii. 7), evidence perhaps for the practice of such simple skills as sewing. Adam was punished by expulsion from the garden and subjection to the future lot of obtaining his livelihood in painful toil and in the sweat of his face, since the ground (*ʿāḏāmā*), to which he would now return at his death, was cursed and would bring forth thorn bushes and thistles. He was still to be a farmer, therefore, though his labours would be now more arduous than they had been (Gn. iii. 17-19, 23). Parallels have been drawn between these episodes and the Akkadian myth of Adapa, who mistakenly refused the bread and water of life, thus losing immortality for mankind; but the connections are remote. God provided the two with leather tunics (Gn. iii. 21), implying that they would now need protection from uncontrolled vegetation or cold weather.

Adam had two sons, Cain and Abel (qq.v.), but as Cain killed Abel he had another son, Seth (q.v.), to take Abel's place (Gn. iv. 25) and to carry on the faithful line of descent. Adam was 130 (LXX 230) years old when Seth was born and he lived 800 (LXX 700) years after this event, making 930 years in all (Gn. v. 2-5 agreeing with LXX and Samaritan Pentateuch, the latter agreeing with MT in all three figures; see GENEALOGY). In comparison, it is to be noted that the first pre-flood king, Alulim, in the Sumerian king list is given a reign of 28,800 years (a variant text gives 67,200), and his counterpart, Alōros, in Berossos' *Babylōniaka*, is credited with 36,000 years. It is to be presumed that Adam had other children than the three specifically mentioned in Genesis. The date of Adam's existence and the exact area in which he lived are at present disputed.

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man, see A. Heidel, *The Babylonian Genesis*², 1951, pp. 46, 47, 66–72, 118–126; S. N. Kramer, 'Sumerian Literature and the Bible', *Analecta Biblica*, XII, 1959, pp. 191, 192; for Enki and the world order, see *History Begins at Sumer*, 1958, pp. 145–147; for Adapa, see Heidel, *Genesis*, pp. 147–153; E. A. Speiser in *ANET*, pp. 101–103; for king list, see T. Jacobsen, *The Sumerian King List*, 1939, pp. 70, 71, A. L. Oppenheim in *ANET*, p. 265. T.C.M.

II. IN THE NEW TESTAMENT

The name Adam occurs nine times, eight times with reference to the first man (Lk. iii. 38; Rom. v. 14 (2); 1 Cor. xv. 22, 45; 1 Tim. ii. 13, 14; Jude 14) and once with reference to Christ (1 Cor. xv. 45). On several occasions, however, there are allusions to Adam, the first man, though the name does not occur (Mt. xix. 4–8; Mk. x. 6–8; Rom. v. 12, 15, 16, 17 (2), 19). Certain conclusions are to be drawn from these references.

a. Adam is represented as the first man (1 Cor. xv. 45, 47) and his unique origin as being without father or mother is intimated by drawing attention to the fact that, while others in human genealogy are said to be the son of the forebear in each case, Adam is said to be the son of God (Lk. iii. 38). Adam did not come by human generation.

b. Adam sustained a unique relation to the human race, comparable to the relation which Christ as the last Adam sustains to the redeemed. On these two unique relationships the history of the human race turns (1 Cor. xv. 45–49; Rom. v. 12–19). There is none before Adam, for he is the first man. There is none between Adam and Christ, because Christ is the second Man. There is none after Christ, for He is the last Adam. Adam was, therefore, the type of the One to come, namely, Christ.

c. By Adam sin and death entered into the world. The explicit mention of 'the transgression of Adam' in Rom. v. 14 makes clear that the 'one man' mentioned in Rom. v. 12 is Adam and the sin his first sin.

d. In Adam all men sin and die. Through the disobedience of the one man Adam they were made sinners (Rom. v. 19), through his one trespass the judgment of condemnation passed upon them (Rom. v. 16, 18) and death reigned over them (Rom. v. 15, 17; 1 Cor. xv. 22).

e. Union with Adam in his sin, condemnation, and death is the pattern in terms of which by union with Christ believers come into possession of righteousness, justification, and life (Rom. v. 15–19; 1 Cor. xv. 22, 45, 49). In the constitution which God has established, solidarity with Adam lays the basis for that by which the superabundance of grace reigns through righteousness unto eternal life (Rom. v. 21).

f. The New Testament confirms the historicity of the account given in the early chapters of Genesis pertaining to Adam. In 1 Cor. xv. 45, 47 we have allusion to Gn. ii. 7, in Jude 14 to Gn.

v. 3–18 (cf. 1 Ch. i. 1–3), in 1 Tim. ii. 13 to Gn. ii. 20–23, in 1 Tim. ii. 14 to Gn. iii. 1–6, 13, in Mt. xix. 4, Mk. x. 6 to Gn. i. 27, in Mt. xix. 5, 6, Mk. x. 7, 8 (cf. Eph. v. 31) to Gn. ii. 24, in Rom. v. 12–19, 1 Cor. xv. 22 to Gn. ii. 17, iii. 19. This pervasive allusion, sometimes explicit and sometimes implicit, demonstrates that the New Testament assumes the historicity of Adam and of the events pertaining to him as well as the authenticity of the record which the early chapters of Genesis provide. It is not feasible to maintain the doctrine which our Lord and the apostles elicit from these assumed facts and propound in connection with them if we deny the historicity of the events themselves. We cannot so dissociate the lessons for faith and practice from the historicity of the events to which these lessons are attached, that we may retain the doctrinal and practical significance while rejecting the historical character of the alleged events. Herein rests the importance of the New Testament witness respecting Adam. J.M.

ADAM. A city in the Jordan valley about 18 miles from Jericho, where the waters were miraculously held back (Jos. iii. 16, in which the xv more accurately refers to it as 'the city that is beside Zarethan'). Usually identified with the modern Kh. Tell ed-Dāmiyeh. J.D.D.

ADAMAH. A fortified city of Naphtali listed in Jos. xix. 36.

ADAMANT. See under 'Diamond' in JEWELS AND PRECIOUS STONES.

ADAMI-NEKEB. A place mentioned in Jos. xix. 33, on the border of Naphtali. It was apparently a pass and has been identified with the modern Kh. ed-Dāmiyeh. R.A.H.G.

ADAR. See CALENDAR.

ADDER. See SERPENT.

ADMAH. One of the Cities of the Plain (*q.v.*) (Gn. xiv. 2, 8; Dt. xxix. 23), linked specially with Zeboim (*q.v.*) (Ho. xi. 8). The association with Gaza (Gn. x. 19) suggests the correctness of the modern locating of the pentapolis as submerged beneath the southern waters of the Dead Sea. J.A.M.

ADONI-BEZEK ('*ādōnī-bezeq*, 'my lord is Bezek'). After the death of Joshua the tribes of Judah and Simeon slew ten thousand Canaanites in the town of Bezek in southern Palestine (Jdg. i. 4–7). The king fled, but was captured, and his thumbs and great toes cut off. Adoni-bezek acknowledged that this was a just requital for his own action of cutting off the thumbs and great toes of seventy kings who had gathered crumbs (?) under his table. He was brought to Jerusalem and died there. This is the only instance of such cruelty having been practised by the Israelites. E.J.Y.