
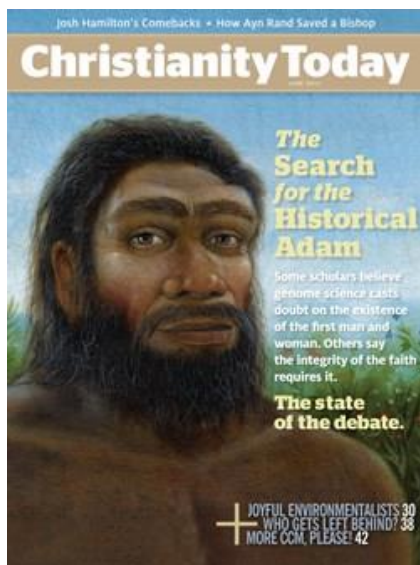


ADAM: NEVER, SYMBOLIC, OR HISTORICAL?

INTRODUCTION

- One of the primary issues surrounding the debate on origins is whether Adam and Eve were real people or not
 - The challenge to the biblical account of origins by Darwin and the appearance of evolutionary theory have led to questioning the accuracy of the early chapters of Genesis
 - Many have argued that the opening chapters of Genesis should not be taken literally because science has “proved” them to be false
 - As such, when there is an apparent contradiction between science and Scripture, science must prevail
- 
- Sadly, although this debate is not necessarily new, what is new is that growing numbers of supposed evangelicals are apparently buying the argument
 - “Each generation of Christians faces its own set of theological challenges. For this generation of evangelicals, the question of beginnings is taking on a new urgency. In fact, this question is now a matter of gospel urgency. How are we to understand the Bible’s story if we can have no confidence that we know how it even begins. In terms of the gospel of Jesus Christ, the most urgent question related to beginnings has to do with the existence of Adam and Eve as the first parents to all humanity and to the reality of the fall as the explanation for human sinfulness and all that comes with sin.”¹



- The June 2011 cover story of *Christianity Today* was “The Search for the Historical Adam”
- The article was subtitled “Some scholars believe genome science casts doubt on the existence of the first man and woman. Others say the integrity of the faith requires it.”
- The article’s primary premise centered on how the center of the evolution debate has shifted from asking whether we came from earlier animals to whether we really could have come from one man and one woman
- Unfortunately, the article illustrates that the number of professing evangelical scholars doubting or denying a literal Adam and Eve has continued to grow

¹ R. Albert Mohler in the foreword to William VanDoodewaard, *The Quest for the Historical Adam*, xi.

- Biologos provides another example of how many “evangelicals” are quick to embrace scientific “evidence” over the authoritative Scriptures on this issue
- “At BioLogos, we are persuaded by the scientific evidence that *Homo sapiens* evolved, arising about 200,000 years ago and sharing common ancestors with all other life on Earth. Furthermore, it increasingly appears that the genetic diversity among humans today could not have come from just two *Homo sapiens* individuals, but a population of thousands. Traditional interpretations of Scripture should not be lightly dismissed, but neither is it responsible to ignore or dismiss the results of scientific inquiry simply because they conflict with traditional interpretations.”²
- Francis Collins – theistic evolutionist, founder of Biologos, head of The Human Genome Project, and current director of the National Institute of Health – has concluded that there was no historical Adam:
 - “But what about the Garden of Eden? Is the description of Adam’s creation from the dust of the earth, and the subsequent creation of Eve from one of Adam’s ribs, so powerfully described in Genesis 2, a symbolic allegory of the entrance of the human soul into a previously soulless animal kingdom, or is this intended as literal history?”⁴
 - “Based on what we know today about both science and the ancient world of the Hebrews, it is simply not reasonable to try to turn the brief comments [of Genesis] into a biologically accurate description of how humans originated. One point is that the Genesis account does not tell us how God created – only that God did create and that human beings are a part of God’s plan and not an accident.”⁵
- Although the number of evangelicals who have expressed doubt about a historical Adam have increased in recent years, this quest for the historical Adam is not new
- It has its roots in scientific naturalism and higher criticism of the nineteenth century
- The crux of the issue centers on how the early chapters of Genesis are to be understood – literally or mythically
- “Some attempt to harmonize Genesis with evolutionary theory by maintaining a literal reading of early Genesis but viewing it as a primitive conception. More often, evangelicals abandon the traditional literal reading to adopt an alternate hermeneutical approach to the text that allows for better coherence with an evolutionary model of origins.”⁶
- However, it is our conviction that a literal interpretation of early Genesis is clearly the intent of divine revelation and is further confirmed in its harmony with the rest of Scripture
- “As a result, proponents of the literal tradition’s interpretation of the Genesis account either reject outright or loosely hold aspects of mainstream scientific interpretations of human origins and natural history.”⁷
- The organization claims that there “are several options open to those who desire to remain faithful to Scripture and take science seriously...Therefore, multiple views...are consistent with both sound biblical interpretation and current scientific evidence.”³



² <https://biologos.org/common-questions/were-adam-and-eve-historical-figures/>

³ Ibid.

⁴ Francis Collins, *The Language of God*, 209-210.

⁵ Karl Giberson and Francis Collins, *The Language of Science and Faith*, 206.

⁶ VanDoodewaard, *The Quest for the Historical Adam*, 3-4.

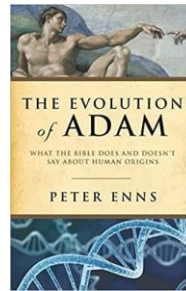
⁷ Ibid., 4.

VIEWS ON THE HISTORICITY OF ADAM

No Historical Adam (Evolutionary Creation View)

- Tenets of this view:
 - God created the universe through the natural process of evolution
 - Humanity came about as a result of evolutionary development
 - Humans did not descend from one couple (Adam and Eve) but rather a common ancestor that existed around 6 million years ago
 - In this view, Adam is a myth but symbolically teaches us theological and moral truth
 - Proponents argue that “Adam did not exist, but this fact does not damage the core and essential beliefs of the Christian faith. Although the biblical authors affirmed an ancient view of the world and man’s biological origins...this in no way should erode our confidence in Scripture. Adam is not a historical person, but another example of an incidental vessel through which Scripture conveys inerrant spiritual truths. While Adam is not historical, the Second Adam, Christ Jesus, is a historical person who died for our sins.”⁸
 - To reject evolution is to reject science and intellectual honesty

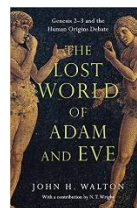
- Proponents:
 - Francis Collins
 - John Schneider, former theology professor at Calvin University, who resigned in 2011 after he publicly stated that there was no historical Adam and Eve
 - Peter Enns published a book in 2012 (*The Evolution of Adam*) in which he argues against a historical Adam



A Historical Adam (Archetypal Creation View)

- Tenets of this view:
 - Although Adam is held to be a real person, the emphasis in Scripture is not on his historicity
 - The purpose of Genesis is to speak of Adam and Eve as archetypal representatives of humanity
 - It is very possible that Adam and Eve were not the first humans who came into existence
 - Proponents argue that Genesis 2 “is not concerned with the material formation of Adam and Eve as biological beings. Rather, the author is concerned with the function of mankind. Consequently, the purpose and intent of Genesis 2 is not to make a statement about our biological origins, nor about the biological origins of Adam and Eve. Evangelicals are misguided if they pit the Bible over against modern science when it comes to the issue of human origins.”⁹

- Proponents:
 - John Walton – Professor of OT at Wheaton College
 - He suggests that it is likely that God chose one pair from the rest of the early hominids



⁸ Matthew Barrett and Ardel Caneday, *Four Views on the Historical Adam*, 29.

⁹ *Ibid.*, 30.

- Some at Biologos hold this position: “One reason I don’t believe Adam and Eve were the sole progenitors of all humanity is because the Bible itself gives hints that there were other people around when Adam and Eve lived. When their son Cain murdered his brother Abel and was cursed to wander, he was terrified: ‘whoever finds me will kill me’ (Gen. 4:14). Of whom was he afraid? Surely not his own family. Also, Cain has a wife: are we prepared to say she was his sister? And when he builds a city, is it just for his small family? No, there seem to be lots of other people in view... While sole progenitorship of Adam and Eve is a hill to die on for many Christians, I suspect it may be a red herring. When I read Romans 5 and 1 Corinthians 15, which are the two main places where Paul compares Adam and Christ, I can’t help but notice that our salvation in Christ does not depend in the least on our having a genetic or genealogical relationship with him (Jesus had no children, after all). Yet his righteousness is imputed to us all the same. So if Adam is a ‘pattern of the one to come [Christ],’ it seems to me that Adam’s sin does not necessarily depend on being passed down in some genetic or genealogical sense. No, the logic in this First Adam–Second Adam comparison is about *representation*.”¹⁰

A Historical Adam (Old-Earth Creation View)

- Tenets of this view:
 - Adam and Eve were real, actual, historical persons
 - The story line of Scripture only makes sense if Adam was real, our sin came from him, and the second Adam, Jesus Christ, brings redemption
 - “Sin came into the world through Adam, and the entire OT is the story of how God enters into a covenant relationship with his people precisely because they have an estranged relationship with him due to sin. God is on a mission, therefore, to rescue sinners, and he does so ultimately through the death and resurrection of the second Adam, Jesus Christ.”¹¹
 - The difference between this view and the next one is that, in this view, evolutionary processes or long intervals of time in the days of creation are very possible
 - Also, while Adam is a historical person, he may not have been the only person, but perhaps was the chieftain of his tribe
- Proponents:
 - John Collins, Professor of OT at Covenant Theological Seminary, states that as long as there was “a” historical Adam, issues of who he was, when he lived, and what his origins are may be of little or no consequence to the Christian faith
 - He claims it is of secondary importance where God obtained the raw material for Adam because either way humans are the result of God’s special creation (i.e. the “dust” from which Adam was created could have been the body of same ape or hominid)

DID C. JOHN COLLINS
 ADAM
 AND WHO
 EVE THEY
 WERE
 AND
 REALLY WHY
 EXIST YOU
 SHOULD
 ? CARE



A Historical Adam (Young-Earth Creation View)

- Tenets of this view:

¹⁰ <https://biologos.org/articles/why-i-think-adam-was-a-real-person-in-history>

¹¹ Matthew Barrett and Ardel Caneday, *Four Views on the Historical Adam*, 31.

- Adam is a historical person who was the originating head of mankind
- He is the first person, created supernaturally by God, who is the father of all people
- Adam was created during the creation week of six, literal, 24-hour days
- Such an understanding is foundational to a plethora of doctrines (the gospel – without a historical Adam there is no need for a historical second Adam, the image of God in man, the origin of sin, the existence of death, the reality of salvation from sin, the authority and inerrancy of the Scriptures, etc.)
- Proponents:
 - William Barrick – former Professor of OT at The Master’s Seminary
 - Answers in Genesis
 - Institute for Creation Research
 - Maranatha Bible Church



KEY BIBLICAL TEXTS

Genesis 1-11

- Contrary to the belief that Genesis 1:1-2:3 is poetry and should not be taken literally, the language of this entire section (Gen 1-11) shows conclusively that it is historical narrative just like the rest of Genesis
- Thus, everything that is described in these chapters should be taken as historical fact
- Genesis 1 speaks of years and seasons and days with evenings and mornings governed by the sun, moon, and stars
- Genesis 2 describes the location of the Garden of Eden and names four rivers
- Genesis 1-2 speak of the creation of man and woman as historical fact

Genesis 1:27 ~ God created man in His own image, in the image of God He created him; male and female He created them.

Genesis 2:5 ~ Now no shrub of the field was yet in the earth, and no plant of the field had yet sprouted, for the LORD God had not sent rain upon the earth, and there was no man to cultivate the ground.

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 being.

Genesis 2:18 ~ Then the LORD God said, "It is not good for the man to be alone; I will make him a helper suitable for him."

Genesis 2:19-20 ~ Out of the ground the LORD God formed every beast of the field and every bird of the sky, and brought them to the man to see what he would call them; and whatever the man called a living creature, that was its name. 20 The man gave names to all the cattle, and to the birds of the sky, and to every beast of the field, but for Adam there was not found a helper suitable for him.

Genesis 2:21-22 ~ So the LORD God caused a deep sleep to fall upon the man, and he slept; then He took one of his ribs and closed up the flesh at that place. 22 The LORD God fashioned into a woman the rib which He had taken from the man, and brought her to the man.

Genesis 3:20 ~ Now the man called his wife’s name Eve, because she was the mother of all the living.

- Clearly, Adam was the first man and Eve was the first woman; there were no humans before them
- These chapters also rule out the idea that Adam and Eve’s bodies evolved from some pre-existing ape-like creature
- God clearly made Adam from the dust of the ground and made Eve from Adam’s side, not some pre-existing hominid

- “The biblical text describes Adam as possessing a full capacity for the sophisticated use of language...His descendants give no indication of being prescientific, backwards, gesturing brute hominids. They are city builders, agriculturalists engaged in crop production and animal husbandry, tent makers, craftsmen, artisans, musicians, and metal workers...It also required considerable knowledge of shipbuilding, engineering, carpentry, and animal husbandry for Noah and his co-workers to build the ark to house the food and care for the animals on board...Such details demonstrate that the biblical account is about real human beings with identifiable acumen, skills, social associations, and vocations. Nothing marks the text as conveying a legend, a myth, or an allegory.”¹²
- Genesis 3 describes man’s actual and literal fall into sin – however, if the account of the Fall is merely a myth, then there is no need for salvation or for a historical Redeemer
- Genesis 4 continues the history of the first couple and their family, names the city that Cain built, and contains the genealogy of Cain – these are real historical events involving real people
- Genesis 5 provides the genealogy of Seth’s line, showing real people who lived and died in history. Specifically, it says that Adam lived for 130 years before he had Seth and a total of 930 years, personal details that indicate he was a genuinely historical individual
- Genesis 6–8 describes certain events on specific days of different months of the 600th and 601st years of Noah’s life
- The 11 occurrences of the Hebrew word *toledoth* scattered through Genesis (Gen 2:4; 5:1; 6:9; 10:1; 11:10, 27; etc.) and translated as “these are the generations of” tie the whole book together as one historical record

Exodus 20:8-11

Exodus 20:8-11 ~ Remember the sabbath day, to keep it holy. 9 Six days you shall labor and do all your work, 10 but the seventh day is a sabbath of the LORD your God; in it you shall not do any work, you or your son or your daughter, your male or your female servant or your cattle or your sojourner who stays with you. 11 For in six days the LORD made the heavens and the earth, the sea **and all that is in them**, and rested on the seventh day; therefore the LORD blessed the sabbath day and made it holy.

- Moses reaffirms that man, along with all the rest of creation, was created by God within the space of the first six days
- God didn’t create anything before the six days because those days began in Genesis 1:1...and everything that exists was created within those days

Deuteronomy 4:32

Deuteronomy 4:32 ~ Indeed, ask now concerning the former days which were before you, since the day that God created man on the earth, and inquire from one end of the heavens to the other. Has anything been done like this great thing, or has anything been heard like it?

- “man” = *adam*
- Moses’ use of “day” with “the day that God created man on the earth” points to the specific day, the sixth day on which man was created
- Moses reaffirms that man was created by divine initiative and activity

1 Chronicles 1-9

1 Chronicles 1:1 ~ Adam, Seth, Enosh...

¹² William Barrick, “Old Testament Evidence for a Literal, Historical Adam and Eve,” in Terry Mortenson, *Searching for Adam*, 50.

- The books of Chronicles begins with a genealogical record that spans from Adam to the returned exiles with a focus on the genealogies of the 12 tribes and of kings Saul and David
- The author views Adam as the beginning point of humanity, the first man
- Although at times biblical genealogies do sometimes omit names for various reasons, they do not add in fictional or mythological figures
- The Bible assumes that these were real historical people, not myths or metaphors

Psalm 8

Psalm 8:5-6 ~ Yet You have made him a little lower than God, And You crown him with glory and majesty! 6 You make him to rule over the works of Your hands; You have put all things under his feet,

- David reflects the truth of the previous passages in the OT that man was specially created and distinct from the rest of God's creation in purpose and role

Isaiah 43, 45

Isaiah 43:6-7 ~ I will say to the north, 'Give them up!' And to the south, 'Do not hold them back.' Bring My sons from afar And My daughters from the ends of the earth, 7 Everyone who is called by My name, And whom I have created for My glory, Whom I have formed, even whom I have made."

Isaiah 45:11-12 ~ Thus says the LORD, the Holy One of Israel, and his Maker: "Ask Me about the things to come concerning My sons, And you shall commit to Me the work of My hands. 12 It is I who made the earth, and created man upon it. I stretched out the heavens with My hands And I ordained all their host.

- Man is described here as a distinct creation of God

Matthew 19:4-5 and Mark 10:6-8

Matthew 19:4-5 ~ And He answered and said, "Have you not read that He who created them from the beginning MADE THEM MALE AND FEMALE, 5 and said, 'FOR THIS REASON A MAN SHALL LEAVE HIS FATHER AND MOTHER AND BE JOINED TO HIS WIFE, AND THE TWO SHALL BECOME ONE FLESH'?"

- Jesus referred to the creation of Adam and Eve in relation to marriage and divorce, proving God's original model for marriage before it was distorted by the Fall
- Jesus was saying that Adam and Eve were there at the beginning of creation, on day six, not billions of years after the beginning

Luke 3:23-38

Luke 3:38 ~ the son of Enosh, the son of Seth, the son of Adam, the son of God.

- In tracing the genealogy of Christ through the line of Mary, Luke goes all the way back to Adam (the first man) to prove that Jesus is the Son of Man
- This genealogy contains the same individuals mentioned by name in Genesis 5 and 1 Chronicles 1 indicating these were historical individuals...so Adam cannot be interpreted symbolically
- Interestingly, in the next account after the genealogy, Luke focuses on Jesus' temptation by Satan (Luke 4:1-13) and unlike Adam, the first "son of man" who sinned, Jesus overcame the tests
- This demonstrates a clear parallel between the first Adam and the second Adam and proves that Luke believed that Adam and Eve were historical

Luke 11:50-51

Luke 11:50-51 ~ so that the blood of all the prophets, shed since the foundation of the world, may be charged against this generation, 51 from the blood of Abel to the blood of Zechariah, who was killed between the altar and the house of God; yes, I tell you, it shall be charged against this generation.

- Jesus is paralleling the murder of the first martyr, Abel (Gen 4:8), with the last martyr in the Old Testament, Zechariah (2 Chron 24:22)
- In doing so, He clearly accepted the early history in the book of Genesis as being reliable

Acts 17

Acts 17:23-26 ~ For while I was passing through and examining the objects of your worship, I also found an altar with this inscription, 'TO AN UNKNOWN GOD.' Therefore what you worship in ignorance, this I proclaim to you. 24 The God who made the world **and all things in it**, since He is Lord of heaven and earth, does not dwell in temples made with hands; 25 nor is He served by human hands, as though He needed anything, since He Himself gives to all people life and breath and all things; 26 and **He made from one man** every nation of mankind to live on all the face of the earth, having determined their appointed times and the boundaries of their habitation,

- Paul deliberately refers to Adam in order to show that all people have their roots in the one man God originally created (contrary to the prevailing Athenian evolutionary worldview)
- Paul accepts that the history in Genesis 1–11 is true and reliable and he uses it not only to teach theology but history as that theology is grounded in that history

Romans 5

Romans 5:12, 14-15 ~ Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned...14 Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come. 15 But the free gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many.

- Paul purposely draws the connection between Adam and Christ to declare the reality of sin and death in Adam (contra evolution which demands that physical death has always been in the world) and life in Christ
- Adam is the head of the human race, the one original man, the divinely created progenitor of the human race
- The significant parallel between Adam's action and Christ's action breaks down entirely if Adam was not a historical person and Paul's argument has no basis in that case
- If there was not a historical Fall, then Christ's redemptive work is unnecessary
- If we are not all in sin through the sin of the very first man, then the necessity for Christ to come to redeem us comes into question
- The connection between Adam and Christ is thus foundational to Paul's gospel, requiring that Adam be a literal historic figure

1 Corinthians 11

1 Corinthians 11:9, 12 ~ for indeed man was not created for the woman's sake, but woman for the man's sake...12 For as the woman originates from the man, so also the man has his birth through the woman; and all things originate from God.

- In this text, Paul makes several references to the original creation of man and woman, going back to God's original design for them in Genesis 2

- In other words, there is a gender appropriate appearance for male and female related to God’s original blueprint for the sexes
- But this makes no sense if Adam and Eve were not historical figures

1 Corinthians 15

1 Corinthians 15:21-22, 45-49 ~ For since by a man came death, by a man also came the resurrection of the dead. 22 For as in Adam all die, so also in Christ all will be made alive...45 So also it is written, “The first MAN, Adam, BECAME A LIVING SOUL.” The last Adam became a life-giving spirit. 46 However, the spiritual is not first, but the natural; then the spiritual. 47 The first man is from the earth, earthy; the second man is from heaven. 48 As is the earthy, so also are those who are earthy; and as is the heavenly, so also are those who are heavenly. 49 Just as we have borne the image of the earthy, we will also bear the image of the heavenly.

- Paul makes a similar parallel in vv. 21-22 that he did in Romans 5, proving that Christianity is dependent on the historicity of the events in Genesis 3
- Similar parallels are found in vv. 45-49 using “first man/last Adam,” “first man/second man,” “man of earth/man of heaven” language to refer to the difference between the earthly body and the resurrection body
- “The content and the way Paul uses the Genesis account of the creation of Adam in this epistle indicate that he views it as divinely authoritative historical narrative.”¹³

1 Timothy 2

1 Timothy 2:12-13 ~ But I do not allow a woman to teach or exercise authority over a man, but to remain quiet. 13 For it was Adam who was first created, and then Eve.

- The historicity of Adam and Eve is clearly critical to gender roles and God’s design for men and women when they gather in corporate worship

Jude

Jude 14 ~ It was also about these men that Enoch, in the seventh generation from Adam, prophesied, saying, “Behold, the Lord came with many thousands of His holy ones,

- Jude contains the last reference to Adam by name in the NT
- In referring to him, Jude infers the accuracy of Genesis as historical narrative, including the genealogical record
- As is clear from these passage, “The New Testament authors did not treat Genesis 1–11 as myth or allegory, but as an impeccable, accurate, reliable historical account...The New Testament authors accepted the very persons (Adam, Eve, Abel, Noah) and events (creation, the fall, the flood) that are the least acceptable to critical—and some evangelical—scholars today. As Christians we need to understand Genesis 1–11 as the inspired authors of the New Testament did.”¹⁴

SERIOUS IMPLICATIONS OF DENYING THE HISTORICITY OF ADAM

Scripture

¹³ VanDoodewaard, *Quest for the Historical Adam*, 17.

¹⁴ https://answersingenesis.org/genesis/10-new-testament-texts-genesis-1-11/?utm_campaign=facebook-aig&utm_medium=social&utm_source=facebook-aig#fn_5

- Denying the historicity of Adam and the events of Genesis 1-11 amount to nothing more than an all-out assault on the perspicuity and authority of Scripture
- From Genesis to Revelation, the Bible clearly, truthfully, and authoritatively teaches that the events of the early chapters of Genesis were actual history, not myth
- Only by textual mutilation or hermeneutical gymnastics can anyone evade these clear teachings

The Church's Slippery Slide into Error¹⁵

Pre-1800	Young-earth creation, global flood
1810s	Old-earth creation, global, geologically limited flood, man 6,000 years old
1830s	Old-earth creation, local flood, man 6,000 years old
1860s	Old earth, animals evolved, man created but older than 6,000 years
1870s	Old-earth, animals and Adam's body evolved, but Adam literal
Early 1900s	Big bang, theistic evolution, Adam is a myth

Morality

- Failure to understand Adam and Eve and historical figures, made in the image of God and distinct from the rest of creation, serves to erode a biblical ethic of human life
- Evolution is atheistic which provides no basis for any moral absolutes, because if true, we are just animals
- The results: abortion, redefinition of marriage, cohabitation, sex outside marriage, no-fault divorce, etc.

Marriage

- Genesis 2 clearly outlines God's design for marriage: one man, one woman, one flesh, for life, with the husband and wife each fulfilling their complementary roles within marriage (leader/helper)
- Rejecting the historicity of Adam and Eve only serves to "weaken the created normativity of complementarian roles, heterosexual desire, and monogamous marital intimacy."¹⁶

Gospel

- A literal Adam is absolutely essential to the gospel!
- Adam sinned and all his descendants are sinners in need of salvation through Christ
- "The Apostle Paul inseparably connects Jesus to Adam. Jesus came to rectify the damage done by Adam (Romans 5:12–19; 1 Corinthians 15:21–22 and 1 Corinthians 15:45). Adam brought sin and death into the world; Jesus brought righteousness and life into the world. The good news of the gospel cannot be properly understood without understanding the bad news of Genesis 3. We are all sinners in need of a Savior because we inherited our sin nature from Adam and have rebelled against God just as he did. No Adam: no gospel. If Adam and the Fall are not historical, then Jesus died for a mythological problem and He is a mythological savior offering us a mythological hope."¹⁷
- "The denial of a historical Adam and Eve as the first parents of all humanity and the solitary first human pair severs the link between Adam and Christ that is so crucial to the gospel. If we do not know how the story of the gospel begins, then we do not know what that story means. Make no mistake: a false start to the story produces a false grasp of the gospel."¹⁸

¹⁵ Chart taken from Mortenson, *Searching for Adam*, 496

¹⁶ VanDoodewaard, *Quest for the Historical Adam*, 295.

¹⁷ <https://answersingenesis.org/adam-and-eve/defense-of-historical-adam/>

¹⁸ R. Albert Mohler in foreword to William VanDoodewaard, *The Quest for the Historical Adam*, xii.