SPLITTING THE ADAM:
THE USAGE OF ḫADĀM IN GENESIS I-V

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1. ḫdm in Genesis i-v

խdm occurs 34 times in Gen. i-v. Of these occurrences, only 5 should be identified as personal names. The remainder of the occurrences appear to be generic expressions for mankind in general or the male in particular. 22 of the occurrences are preceded by the article, and this suggests that the forms should not be understood as personal names. In fact, all the articular occurrences appear within the narrative. The occurrence in i 27 requires an understanding of the term which includes both male and female, i.e. a generic sense referring to the whole of humanity. Although there is an initial ambiguity in ch. ii, v. 22 requires ḫdm to be understood as a male, in contrast to the female who is created. V. 25 designates ḫdm as one of two figures, along with his wife, who are naked. If we assume the consistency of the narrative in ch. ii, the designation of ḫdm is different from that in ch. i. In ch. i it refers to humanity in general, while in ch. ii it refers to one male

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1 The research for this article was done at Tyndale House, Cambridge, as part of the Genesis I–11 Project.
2 The passages are: i 27, ii 7 (twice), 8, 15, 16, 18, 19 (twice), 20, 21, 22 (twice), 23, 25, iii 8, 9, 12, 20, 22, 24, iv 1.
individual, i.e. "the Man". Such a usage may be best understood as titular, in which the title possesses the sense of a male with the function of caring for the garden and also the reference to (in this case) a single individual who is a focus of attention in chs. ii and iii. The articular occurrences in ch. iii continue the meaning of h'\text{dm} as a single male. Although the final two appearances of h'\text{dm} in vv. 22 and 24 may refer to a collective term, i.e. humanity in general, in the context of the narrative of ch. iii it is more likely that they refer to the single male of the preceding section. Ch. iv has one articular occurrence, in v, 1. In context, this occurrence is clearly that of the single male individual of chs ii and iii.

There are several non-articular occurrences of \text{dm} whose appearance within these chapters suggests a meaning similar to the articular ones. The occurrence of \text{dm} in i 26 is parallel to its usage in i 27, as a reference to humanity in general. In ii 5 \text{dm} may refer to any human being who is not present to till the soil. However, given the context of

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4 A.M. Grant, "adam and \text{ish}", Australian Biblical Review 25 (1977), pp. 2–11 (esp. pp. 5–6, 10–11), argues that, while an individual is intended for the first time with the appearance of h\text{d}\text{dm} in ii 21ff., the use of \text{d}\text{dm} throughout the chapter is intended to refer to the whole of humanity, represented in one individual. The particular focus suggested by Grant is supported by the titular usage suggested here, although this article would argue that it begins earlier in ch. ii. This meets the requirement of a more general usage (cf. also the discussion below under "\text{dm} among the theologians") which is particularized in a single individual. Cf. Delitzsch, p. 75; von Rad, p. 61. E. Lussier, "\text{ADAM} in Genesis 1, 1–4, 24", CBQ 18 (1956), pp. 137–9, finds four senses in which \text{dm} is used in the opening chapters of Genesis. He follows two of the categories suggested here, but divides what is identified here as the titular usage of "the Man" into two "senses": (1) that of the first man created by God in ii 5, 7 (twice), 8, 15, 16, 18, 19 (twice), 20 (twice), 21, iii 9, 22, 24, iv 1; (2) a particular "man" in relation to "woman", the first man's wife in all the other occurrences in chs ii and iii. The analysis proposed here would understand these two "senses" as two aspects of a single usage.

5 In that the title has sense it is to be distinguished from the personal name in iv 25 and v 1a, 3–5. In that it has reference it is to be distinguished from the generic term in ch. i. Cf. further below under "\text{dm} among the linguists".


7 Of the commentators noted, only Cassuto, p. 196, translates the personal name "Adam" here. Elsewhere, they distinguish between non-articular and articular appearances of \text{dm}, assigning the personal name to the non-articular and the common noun to the articular occurrences. Yet, the occurrence in iv 1 is articular. Although no rationale for this departure from custom is given in either commentary, it presumably has to do with the formulaic similarity with iv 25 where the personal name does occur.