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B0539 – October 2, 2005 – Major Bible Themes
Chapter 25 – Man: His Creation-Part 2

3. Counter Attack Strategy

This strategy is rather new. It began with the release of Morris and Whitcomb's book *The Genesis Flood* around 1963. Morris is a hydrological engineer and Whitcomb was a student at Princeton when he became a believer and later he became a Hebrew scholar. These two men challenged those who tried to accommodate the evolutionary theory by taking a strategy of counter-attack. This strategy involved taking the Bible "straightforwardly" and trusting what God said. This approach has been highly successful and is biblical. It gives the formula...

The Spoken Word of God → All Things

contra...

Upward Development
Universe in → Universe in
previous form Chance present form
 Time

a. Literal Creation (providence)

Evolution is just flat wrong. It is a philosophy of life built on false presuppositions. It is not observable, it is not testable, it is not repeatable, it is contrary to Scripture, it is sinful, etc... It is flouted about as truth but even the scientists have no known mechanism by which to support their idea. It's just a big scam that people will laugh at 200 years from now. It's a nice little story but that's all, just plain mythology. So, creationism rejects this and says, "We're going to go with God's word because God was an eye-witness observer and we're

going to trust that He told us exactly what happened in the Bible.” There are other creation stories but they all contain evolutionary elements and are related to war between the gods.

- i. Supernatural presupposition
- ii. 6-24 hour days

This is what the text says. A “day” means a “day”. A “day” does not mean “a year” or “ten thousand years” or a “billion years”. If God wanted to say anything besides a “day” He could have and He would have (cf Rev 2:10; 5:11).

- a. Ordinals

The way each day ends shows that the days are literal days. If anything the author is trying to emphasize a 24 hour period of darkness and light (or one solar cycle).

Genesis 1:5 And there was evening and there was morning, one day (*yom echad*).

Genesis 1:8 And there was evening and there was morning, a second day. **Genesis**

1:13 There was evening and there was morning, a third day.

Genesis 1:19 There was evening and there was morning, a fourth day.

Genesis 1:23 There was evening and there was morning, a fifth day.

Genesis 1:31 And there was evening and there was morning, the sixth day.

- b. Exod 20:11

The sabbath day was established because the Lord made the heavens and the earth in six days and rested on the seventh day. If these aren't literal days then God was mistaken about how long it took Him to create.

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;

- c. Jesus and others accepted literal details of Genesis

Moses	Exod 20:11; Dt 32:8
Job	Job 12:15
Isaiah	Isa 54:9
Jesus	Matt 19:4-6; 23:35; 24:37-39
Luke	Luke 3:38
Paul	Acts 17:26; Rom 5:12-14; 8:20-22; 16:20; 1 Cor 6:16; 11:8-9; 15:21-22, 39-40, 45-47; 2 Cor 4:6; 11:3; 1 Tim 2:13-14
Hebrews	Heb 1:10; 2:7-8; 4:3-4, 10; 11:4-7, 12:24
James	Jas 3:9
Peter	1 Pt 3:20; 2 Pt 2:4-5; 3:4-7
John	1 John 3:12; Rev 2:7, 22:3
Jude	Jude 11, 14-15

If Jesus did and we claim to follow Jesus, shouldn't we follow Jesus' thinking about Genesis?

iii. Things created with apparent age (e.g. Adam)

Your resurrection body will also be created with apparent age. Is that really a problem? It's not a deception to create with age. We do similar things all the time to create a specific look with our wood floors or cabinetry. Is that wrong? Not as long as an actual date is given as to when it was created and this God does in the Bible by giving chronologies.

iv. Who or what is man?

a. Man is a person not a machine. This only makes sense. Since God is personal then man is a personal being. Verduin says, "The real collision between Christian creationism and the prevailing evolution...turns not upon the question of process, but upon the question of personalism versus impersonalism."²¹ Evolution cannot say that man is a true person with true individuality. He must say that man is just a chance produce of an impersonal universe; just a conglomeration of impersonal matter; an organized extension of the universe, but that is all. What you perceive as an individuals personality, emotions, etc... are just surface appearances of chemical reactions that have been determined by their genetics. There is no such thing as true personality if evolution is true. Biblical creationism gives a firm basis for true personality because we are made in the image of a Personal God. As a result...

b. Man is responsible for his actions, not a victim of his environment. If man is just the product of an impersonal universe then who are we ultimately accountable to? Evolution creates “a climate in which man must ultimately be dehumanized, reduced to the level of vegetable...He becomes a mere victim of the chain of events, not in any real sense answerable for anything in which he is involved.”ⁱⁱ This statement reveals the underlying goal of all evolutionary thinking: escaping responsibility for our actions. If we are not ultimately accountable for our actions then we can engage in whatever lifestyle we want. We can engage in any activities that fulfill the lusts of the flesh and we can be free from guilt and ultimate accountability. This is the underlying goal of all evolutionary thinking: to escape responsibility. If they can accomplish this then they have given free reign to the sin nature (e.g. God gave them over...Rom 1:18-32). This is a depraved attempt to escape responsibility to God for our actions. This is why religion is ok but “the personal God of the Bible, Him we cannot and will not tolerate!” Biblical creationism says just the opposite: man is responsible for his choices and will ultimately give an account for his choices before his Personal Creator.

c. Man is a unique kind not an animal. There is no physical relationship or link between men and animals or even between the different kinds of animals. There are similarities between certain structures but this does not mean a physical relationship. The evolutionist must prove that similarity *equals* physical descentance/relationship. The evolutionist accounts for similarity of design by saying all organisms have a common ancestor. Why not account for similarity of design by saying there is a common designer? Because this is unthinkable, the natural man is at enmity with God and he seeks eternal infancy where he is not responsible for his actions. The Bible teaches that God created different kinds and that these kinds produce more of their kind. One kind does not produce a different kind. Paul argued that the resurrection body is a distinct kind from our present bodies on this basis in 1 Cor 15.

1 Corinthians 15:38-39 ³⁸ But God gives it a body just as He wished, and to each of the seeds a body of its own. ³⁹ All flesh is not the same flesh, but there is one *flesh* of men, and another flesh of beasts, and another flesh of birds, and another of fish.

There is no crossing of the boundaries God made although there are variations within the kinds. God built in this genetic diversity (different variations of horses, dogs, roses, etc...). However, we should never be tricked into the idea that similarity necessarily means physical relationship. Biblically, similarity points to a common designer. Also, we should highlight at least five major differences between man-kind and animal-kinds:

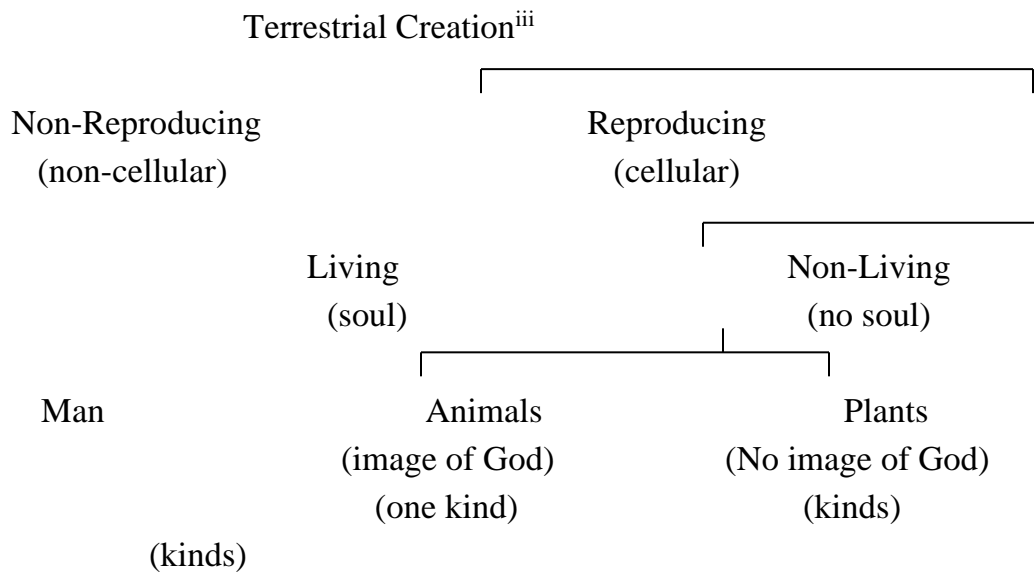
i. Image of God – man is the only kind made in the image of God. This explains man’s significant differences such as conceptual thought, propositional language, conscience, and responsibility before God.

ii. Conceptual thought – the ability to think in terms of concepts either abstractly or concretely. If animals had this capacity then we would know it and they would know it and we would be able to communicate it via...

iii. Propositional language – only man has the ability to predicate, to create statements about reality (e.g. the dog is fat). This is not to say that animals cannot *communicate*. A mother hen communicates by clucks and chirps to her chicks. Other animal kinds communicate in similar ways by grunts, repetitious patterns, etc...but *communication* should not be confused with propositional *language*. Animal kinds teach their offspring by example all that they know, no more, no less. On the other hand, humans do not have to be taught how to say every possible statement (e.g. parroting) but are able to conceptualize ideas and re-organize them into new statements. In this man-kind is totally distinct from all animal-kinds.

iv. Conscience – the inner standard which governs and indicates to a person what is right and wrong. Animals do not have this ability. Thus, they do not have “guilt” although they may feel emotions such as “loss” or “grief” (their emotions are accounted for by the fact that they have an animal spirit and soul; cf Gen).

v. One kind – there is only one kind of man whereas there are many kinds of animals.





II. THE COMPOSITION OF MAN

Let me just begin by remarking that this area of study is very difficult. There are four basic reasons for this. *First*, there are many facets involved; (e.g. body, soul, spirit, heart, mind, will, conscience, flesh, etc...). *Second*, the functions attributed to these facets often overlap. For example, both the soul and the spirit can be troubled (cf John 12:27 with 13:21). However, in other contexts the soul and spirit are distinguished (e.g. 1 Thess 5:23). This overlap of function in some contexts and distinctions in others make this one of the most difficult areas of study. *Third*, when man fell he acquired a new characteristic known as the sin nature. *Fourth*, when an individual man is born again (i.e. regenerated) he acquires a new nature made in Christ's likeness. These four basic reasons make a biblical anthropology very difficult to systematize. Quite frankly, to my knowledge it has never been done to the satisfaction of a large majority. There are many different views of man's composition. Thus, we can say that man is a complicated being.

A. Dichotomous

As originally created, we can safely say that man was basically two parts; 1) material and 2) immaterial.

Genesis 2:7 Then the LORD God formed man of dust from the ground [material], and breathed into his nostrils the breath of life [immaterial]; and man became a living being [nephesh].

By way of a formula then, we may say that originally...

body + spirit = living soul (*nephesh*)

My conception of this original creative act is that the material body and the immaterial spirit when put together result in or become a living soul. By way of analogy, when two metals are heated into liquid form, mixed together and allowed to cool they are no longer two metals but a single metal alloy. Thus, man is neither body nor spirit but a living soul. Man cannot be said to be a body or to be a spirit but he can be said to be, in totality, a soul. As Ryrie said, "Material and immaterial combined to produce a single entity." So, the Bible never loses sight of the unity of man. The body and the spirit combine to form a living soul.

At physical death the Bible describes the opposite taking place.

James 2:26 the body without *the* spirit is dead

By way of a formula then...

body – spirit = physical death

So, we can say that physical death occurs when the body and spirit are separated (also cf Gen. 25:8, 17; 35:29; 49:33). At base then, man is dichotomous, he is both material and immaterial in a solitary being. Each aspect consists of a variety of facets within and the many facets of the material combine with the many facets of the immaterial to make up a living person. Man has both unity and diversity.

Some people hold to a trichotomous view where man is three basic parts; body, soul and spirit. Typically passages like Heb 4:12 and 1 Thess 5:23 are used to support this assertion. However, some passages picture man as just one part; soul (James 5:20). Others picture man as various combinations of four parts; heart, soul, mind, and strength (Mark 12:30) or soul, spirit, joints, and marrow (Heb 4:12). Still others picture man as various combinations of three parts; heart, soul, and mind (Matt 22:37) or body, soul, and spirit (1 Thess 5:23). In conclusion, none of these passages is trying to give us the basic parts of man. Instead, all of them are trying to emphasize the totality of man's being. The most abundant evidence in Scripture asserts that if man can be broken down into parts then he is basically two parts (material and immaterial) and this has been the predominant view of scholars throughout church history.

B. Image of God Both Material and Immaterial (Heb 10:5; 1:3; Col 2:9; John 14:9)

Thus, both the material and immaterial aspects of man are made in God's image. However, this is not to say that God has a body, a fundamental flaw of Mormonism. Ryrie said, "...just because man, created in the image of God, has a body, does not necessitate attributing a body to God. But obviously man was created a total being, material and immaterial, and that total being was created in the image of God. Therefore, (1) man's body is included in the image of God."^{iv} Nevertheless, many Christians, seeking to avoid idolatry, have insisted that only the soul/spirit of man were made in the image of God. But this doesn't seem to align with Scripture. Man must in his total being reflect the image of

God. "...the view that this image has nothing to do with the body is profoundly erroneous...because it implies that God, in the Creation, failed to harmonize the form of the body with these faculties...If the form of the human body derives from any other source except divine faculties, then we might as well say that human form derives from purely casual causes, unrelated to the ideal mind of God. Darwinism is the logical result, namely, that God caused the animal and human forms to occur...without regard to any dimension of His own essence" (Pilkey). "This is not just a neat philosophical point. It has directly to do with the Incarnation of God in Jesus Christ" (Clough).

Colossians 2:9 For in Him all the fullness of Deity dwells in bodily form,

"Imagine God wholly employed and absorbed in it—with his hand, his eye, his labor, his purpose, his wisdom, his providence, and above all, his love which was dictating the lineaments of this creature...Whatever was the form and expression which was then given to the clay by the creator, Christ was in his thoughts as one day to become Man, because the Word, too, was to be both clay and flesh..." (Tertullian). We may say that the body of man is distinctly designed in order to reflect what God would look like if materialized. The proof of this is Jesus Christ, God incarnate (Col 1:16; John 14:7, 9; 15:24). In agreement with this is the fact that the body of the Christian is to be used for righteousness (Rom 6:13; 12:1). Likewise is the fact that Christ did not just die for our human spirits but also for our human bodies (bread = body and cup = blood). And thus when a person believes the Scriptures teach that the human spirit is *regenerated* and the body will be *resurrected*, both on the basis of Christ's death.^v If this is the case, and it is, then man undergoes both spiritual and physical death.

C. Spiritual Death

Spiritual death is the separation of man from God. It began when Adam personally sinned. At that point Adam's fellowship with God was broken and man was separated from God. From that point forward no one is born in fellowship with God. It should be emphasized that spiritual death is not normal. Man was created to have fellowship with God. We are all born into the world in an abnormal state, out of fellowship with God. The goal of Christ Jesus in coming into the world was to establish grounds upon which this original fellowship could be restored and men could once again enter into the normal mode of existence; intimate fellowship with God.

D. Physical Death

Physical death is the separation of the human spirit from the body. The spirit originates from God and all people have spirits (Num 16:22; Heb 12:9). It is simply not biblical to talk of man not having a spirit until he receives the Holy Spirit at salvation (cf 1 Cor 2:11; Heb 4:12; James 2:26). However, we must also add here that physical death is not normal. Man was not created to experience physical death. It is no wonder that people try to avoid funerals or even to avoid death (cf the book *The End of Aging*). No one likes to get old and lose abilities they once had. This is because death is not normal. We were not created to die. We were created to live with God forever. However, because of the sin of Adam, his body began to die and eventually did die as did all men who were born into the world (cf Gen 5; Rom 5:12). When a person dies their spirit goes to be either with God or to a place known as sheol/hades. The body returns to dust, going to sleep awaiting the day of resurrection when it is re-united with the spirit.

F. Material Facets

In some contexts the word “body” (Gk = *soma*) is used to refer to the material part of man (composed of elements). When used this way the “body” refers to that aspect of man which interacts with the physical creation. The “body” is sometimes referred to as “flesh” (Col 2:1, 5). Sometimes the “flesh” is used to refer to the physical body of Christ (1 Tim 3:16; 1 Pt 3:18) and in other contexts it is used of the “sin nature” (Rom 7:18, 25). Thus, “body” and “flesh” are not synonyms in every passage.

F. Immaterial Facets

The immaterial facets of man are more complex. These should not be thought of as parts but more as facets, as facets of a diamond. They are all essential to the whole being.

1. soul (Heb = *nephesh*; Gk = *psuche*) – technically, the word “soul” means “life”. Man became a living soul (Gen 2:7). Animals also have a soul and God is said to have a soul (Heb 10:38). The soul departs at death (Gen 35:18) but the body of a dead person is also called a “soul” (Lev 21:1-3; Num 6:6; 9:6). The soul therefore, has material aspects. However, it can also refer to the immaterial part of man only (Matt 10:28). This meshes with the Gen 2:7 formula: body (material) + spirit (immaterial) = living soul (material-immaterial). In conclusion, sometimes soul refers to the whole man and other times it refers only to the immaterial side. It can also be used of those in the intermediate state (Rev 6:9). It is a principal focus of redemption because the whole man must be redeemed.

2. spirit (Heb – *ruach*; Gk = *pneuma*)

The human spirit refers to the immaterial aspect of man which animates the human body. All living people have a human spirit according to James 2:26. Everyone who does not have a spirit is dead physically. The spirit is not life itself but it is life-giving. Man is not a spirit but he has a spirit. The spirit originates from God. The spirit is dead to spiritual things until made alive by God at regeneration. Once made alive it can contemplate and understand spiritual things. Since “soul” refers to the basic life that all people possess Paul emphasized the spiritual. The new spiritual abilities that accompany regeneration became central to Paul. Whereas all had a soul, not all had the abilities of the regenerated human spirit.

3. heart (Heb = *leb*; Gk = *kardia*) – this word is very broad. Only a few times does it refer to the physical heart. In the OT, this term is used over 900 times and includes the functions of the mind, will and conscience. In the NT, this word refers to the center of a person’s being. It is the deepest part of man. It is the seat of his intellectual life, emotional life, volitional life, and spiritual life. The unbeliever’s heart is darkened.

4. mind (Gk = *nous*) – the location of the reasoning processes that influence the will to make a certain choice. The Christian mind plays a central role in spiritual development. The Spirit opens the mind to understand truth. We are to be continually renewing the mind. Every thought is to be made captive to Christ. Thinking God’s thoughts after Him is the key to the Christian life.

5. will (Gk = *thelema*)

Surprisingly, the Bible has very little to say about the will of man. It is unclear whether the will is a facet of man or an expression of man through some other facet. It seems that the will is connected to one’s nature. Thus, if one is a sinner by nature then his will always chooses in agreement with his sin nature. The believer has a new nature by which he can will to do what is right or what is wrong (Rom 7). It seems that the believer, who has two natures, yet one will, has the desire to do good but often does evil. The will can operate through either channel; the sin nature or the regenerate nature. Thus, for believers, the will can choose good or evil. It seems that the heaviest influence on the mind is involved in making this choice.

6. conscience (Gk = *sunedesis*)

The conscience is an internal witness that tells a man he ought to do what he believes to be right and not to do what he believes to be wrong. The conscience does not tell us what is right or wrong but urges us to do what we have been taught is right.

We can do wrong in good conscience because we have been taught the wrong thing (Acts 23:1). We may violate our conscience (Rom 2:15). When the truth is told the conscience is bearing witness with the Spirit (Rom 9:1). The conscience affirms that there is a governmental authority structure (Rom 13:5). A weak conscience is defiled (1 Cor 8:7).

^{NAU} **Acts 23:1** Paul, looking intently at the Council, said, "Brethren, I have lived my life with a perfectly good conscience before God up to this day."

^{NAU} **Acts 24:16** "In view of this, I also do my best to maintain always a blameless conscience *both* before God and before men.

^{NAU} **Romans 2:15** in that they show the work of the Law written in their hearts, their conscience bearing witness and their thoughts alternately accusing or else defending them,

^{NAU} **Romans 9:1** I am telling the truth in Christ, I am not lying, my conscience testifies with me in the Holy Spirit,

^{NAU} **Romans 13:5** Therefore it is necessary to be in subjection, not only because of wrath, but also for conscience' sake.

^{NAU} **1 Corinthians 8:7** However not all men have this knowledge; but some, being accustomed to the idol until now, eat *food* as if it were sacrificed to an idol; and their conscience being weak is defiled.

¹⁰ For if someone sees you, who have knowledge, dining in an idol's temple, will not his conscience, if he is weak, be strengthened to eat things sacrificed to idols?

¹² And so, by sinning against the brethren and wounding their conscience when it is weak, you sin against Christ.

^{NAU} **1 Corinthians 10:25** Eat anything that is sold in the meat market without asking questions for conscience' sake;

²⁷ If one of the unbelievers invites you and you want to go, eat anything that is set before you without asking questions for conscience' sake.

²⁸ But if anyone says to you, "This is meat sacrificed to idols," do not eat *it*, for the sake of the one who informed *you*, and for conscience' sake;

²⁹ I mean not your own conscience, but the other *man's*; for why is my freedom judged by another's conscience?

^{NAU} **2 Corinthians 1:12** For our proud confidence is this: the testimony of our conscience, that in holiness and godly sincerity, not in fleshly wisdom but in the grace of God, we have conducted ourselves in the world, and especially toward you.

^{NAU} **2 Corinthians 4:2** but we have renounced the things hidden because of shame, not walking in craftiness or adulterating the word of God, but by the manifestation of truth commending ourselves to every man's conscience in the sight of God.

^{NAU} **2 Corinthians 5:11** Therefore, knowing the fear of the Lord, we persuade men, but we are made manifest to God; and I hope that we are made manifest also in your consciences.

^{NAU} **1 Timothy 1:5** But the goal of our instruction is love from a pure heart and a good conscience and a sincere faith.

¹⁹ keeping faith and a good conscience, which some have rejected and suffered shipwreck in regard to their faith.

^{NAU} **1 Timothy 3:9** *but* holding to the mystery of the faith with a clear conscience.

^{NAU} **1 Timothy 4:2** by means of the hypocrisy of liars seared in their own conscience as with a branding iron,

^{NAU} **2 Timothy 1:3** I thank God, whom I serve with a clear conscience the way my forefathers did, as I constantly remember you in my prayers night and day,

^{NAU} **Titus 1:15** To the pure, all things are pure; but to those who are defiled and unbelieving, nothing is pure, but both their mind and their conscience are defiled.

^{NAU} **Hebrews 9:9** which *is* a symbol for the present time. Accordingly both gifts and sacrifices are offered which cannot make the worshiper perfect in conscience,

¹⁴ how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God?

^{NAU} **Hebrews 10:2** Otherwise, would they not have ceased to be offered, because the worshipers, having once been cleansed, would no longer have had consciousness of sins?

²² let us draw near with a sincere heart in full assurance of faith, having our hearts sprinkled *clean* from an evil conscience and our bodies washed with pure water.

^{NAU} **Hebrews 13:18** Pray for us, for we are sure that we have a good conscience, desiring to conduct ourselves honorably in all things.

^{NAU} **1 Peter 2:19** For this *finds* favor, if for the sake of conscience toward God a person bears up under sorrows when suffering unjustly.

^{NAU} **1 Peter 3:15** but sanctify Christ as Lord in your hearts, always *being* ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence;

²¹ Corresponding to that, baptism now saves you-- not the removal of dirt from the flesh, but an appeal to God for a good conscience-- through the resurrection of Jesus Christ,

G. Transmission of Man's Being

1. Pre-existence of the Soul – Origen (pagan notion)

2. Traducianism – soul and spirit passed on by procreation
 3. Direct Creation – God gives a human spirit at physical birth
 4. Variations and Combinations of these theories are held
- H. Resurrection of the Body
1. Transformation of the old body into new body
 2. Spirit re-united with body of flesh and bone
 3. Jesus' resurrection body is the prototype of our resurrection body

ⁱ Leonard Verduin, *Somewhat less than God: The Biblical View of Man* (Grand Rapids, MI: Eerdmans, 1970), 17.

ⁱⁱ Leonard Verduin, *Somewhat less than God: The Biblical View of Man* (Grand Rapids, MI: Eerdmans, 1970), 17.

ⁱⁱⁱ Chart taken from Charles Clough, *Laying the Foundation; Section II*, 22.

^{iv} Charles Ryrie, *Basic Theology* (Chicago, IL: Moody Press, 1999), 219.

^v Interestingly, Christ's bodily death took place at the moment he gave up His human spirit as per James 2:26 (also cf. Gen. 25:8, 17; 35:29; 49:33; Mk. 15:37, 39; Lk. 23:46; Acts 5:5, 10).

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