

The Creation of Man (Part 1)

Rocky Wyatt | October 29, 2017

Anthropology

Definition:

The Greek term *anthrōpos* means “man” or “humanity.”
So anthropology is the study of humankind.

MacArthur, J., & Mayhue, R.



Anthropology

Why is Anthropology So Important?

1. ...anthropology is a topic where the student studies himself. What could be more personal and practical? Anthropology answers ultimate questions like, who am I? Why am I here? Why am I able to reason and feel? What is my purpose in life? Where am I headed?



MacArthur/Mayhue

Anthropology

Why is Anthropology So Important?

2. As Louis Berkhof notes, “Man is represented as standing at the apex of all the created orders. He is crowned as king of the lower creation, and is given dominion over all the inferior creatures.” With the doctrine of man we learn that man is unique.



MacArthur/Mayhue

Anthropology

Why is Anthropology So Important?

3. ...anthropology helps us understand our relationship to God. Since man is a creature in God's image, we learn how he is supposed to act and relate to God. Those concerned with the biblical doctrine of man can learn what God thinks of and expects from them.



MacArthur/Mayhue

Anthropology

Why is Anthropology So Important?

4. ...a biblical anthropology helps address specific issues like abortion, euthanasia, homosexuality, transgenderism, and environmentalism. Much of the world today is confused and acts sinfully in regard to these issues since the world operates from a faulty view of God and man. But an anthropology from God's perspective instructs us truthfully on these and other issues. A biblical anthropology guides us in applying a Christian worldview to critical matters facing our world.

MacArthur/Mayhue



Anthropology

Why is Anthropology So Important?

5. ...a biblical view of man refutes false philosophies. Secular naturalism asserts that there is no God and that the universe is only material. Man is just an accidental collection of molecules that randomly evolved from lower life forms with no intentional design. Since man is here by chance, nothing he does has real value or eternal significance. He is just a higher form of animal. Humanity itself will one day expire, being snuffed out of existence.

MacArthur/Mayhue



Systematic Theology and Anthropology

In systematic theology, logically everything that *follows* anthropology grows like a many-branched tree *out of* anthropology. The views one takes of mankind's original constitution and primal history determine in a direct way views one takes of Christ, His work of redemption, the doctrine of salvation and even of final destiny (in heaven or hell). It is therefore important that we seek to understand the first part of the Bible about human origins in the light of how the rest of the Bible understands it. There is a unity of teaching.



Culver

Anthropology – David's Question

Psalm 8:3-9

When I consider Your heavens, the work of Your fingers, The moon and the stars, which You have ordained; What is man that You take thought of him, And the son of man that You care for him? Yet You have made him a little lower than God, And You crown him with glory and majesty! You make him to rule over the works of Your hands; You have put all things under his feet, All sheep and oxen, And also the beasts of the field, The birds of the heavens and the fish of the sea, Whatever passes through the paths of the seas. O LORD, our Lord, How majestic is Your name in all the earth!



Anthropology – A Worldly Perspective (Grudem)

A Machine

One of these perspectives is in terms of what the human is able to do. The employer, for example, is interested in the human being's strength and energy, the skills or capabilities possessed. On this basis, the employer "rents" the employee for a certain number of hours a day. That humans are sometimes regarded as machines is particularly evident when automation results in a worker's being displaced from a job. A robot, being more accurate and consistent, often performs the work better; moreover, it requires less attention, does not demand pay increases, and does not lose time because of illness.



Anthropology – A Worldly Perspective (Grudem)

An Animal

Another view sees the human primarily as a member of the animal kingdom and derived from some of its higher forms. Humans have come into being through the same sort of process as have all other animals, and will have a similar end. There is no qualitative difference between humans and the other animals. The only difference is one of degree: a somewhat different but not necessarily superior physical structure, a larger cranial capacity, a more highly trained stimulus–response mechanism.



Anthropology – A Worldly Perspective (Grudem)

A Sexual Being

Sigmund Freud regarded sexuality as the key to human nature. In a world in which sex was not openly discussed or even mentioned in polite circles, Freud developed a whole theory of personality around human sexuality.

While the theoretical scheme developed by Freud has not won very extensive assent, his basic supposition is widely accepted. Much of today's advertising seems to espouse this idea as well, almost as if nothing can be sold without a sexual overtone. The preoccupation with sex suggests that in practice the view that humans are essentially sexual beings is widely held in our society.



Anthropology – A Worldly Perspective (Grudem)

An Economic Being

Another view is that economic forces are what really affect and motivate the human being. In a sense, this view is an extension of the view that the human is primarily a member of the animal kingdom. It focuses on the material dimension of life and its needs.

Adequate food, clothing, and housing are the most significant needs of the human. When persons have the economic resources to provide these in adequate measure for themselves and their dependents, they are satisfied, or have attained their destiny.



Anthropology – A Worldly Perspective (Grudem)

A Pawn of the Universe

Among certain existentialists (stresses the individual's unique position as a self-determining agent responsible for the authenticity of his or her choices.) particularly, but also in a broader segment of society, we find the idea that humans are at the mercy of forces in the world that control their destiny but have no real concern for them. These are seen as blind forces, forces of chance in many cases. Sometimes they are personal forces, but even then they are forces over which individuals have no influence, such as political superpowers. This is basically a pessimistic view that pictures people as being crushed by a world that is either hostile or at best indifferent to their welfare and needs. The result is a sense of helplessness, of futility. Bertrand Russell expresses eloquently this feeling of “unyielding despair.”



Anthropology – A Worldly Perspective (Grudem)

A Free Being

This view maintains not only that humans have the ability to choose, but that they must do so. To be fully human, one must accept the responsibility of self-determination. All attempts to disavow responsibility for oneself are improper.



Anthropology – A Worldly Perspective (Grudem)

A Social Being

A final perspective is that an individual human is fundamentally a member of society. Membership in and interaction with a group of persons is what really distinguishes humanity. Someone who does not interact with other social beings is less than fully human. There is a sense in which one is not truly human except when functioning within a social group, not fulfilling the human end or telos. (tell us - the end term of a goal-directed process)...



Anthropology – A Worldly Perspective (Grudem)

A Social Being

This view sometimes includes the idea that the human being does not really have a nature as such. The person is the set of relationships in which he or she is involved. That is to say, the essence of humanness is not in some substance or fixed definable nature, but rather in the relationships and network of connections one has with others. Through a fostering of these relationships the individual can become fully human. The church can help a person realize his or her destiny by providing and encouraging positive and constructive social relationships.



Anthropology – The Biblical Account

Genesis 1:26–27

Then God said, “Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth.” God created man in His own image, in the image of God He created him; male and female He created them.

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.



Anthropology – The Biblical Account

Matthew 19:4

And He answered and said, “Have you not read that He who created them from the beginning MADE THEM MALE AND FEMALE...

Mark 10:6

“But from the beginning of creation, God MADE THEM MALE AND FEMALE.

1 Timothy 2:13

For it was Adam who was first created, and then Eve.



Anthropology – The Biblical Account

After God had made all other creatures, He created man, male and female, with reasonable and immortal souls, endued with knowledge, righteousness, and true holiness, after His own image; having the law of God written in their hearts, and power to fulfil it: and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject to change. Beside this law written in their hearts, they received a command not to eat of the tree of the knowledge of good and evil; which while they kept, they were happy in their communion with God, and had dominion over the creatures.



Anthropology – The Use of the Word *Man* to Refer to the Human Race

Some people today object to ever using the word “man” to refer to the human race in general (including both men and women), because it is claimed that such usage is insensitive to women. Those who make this objection would prefer that we *only* use “gender neutral” terms such as “humanity,” “humankind,” “human beings,” or “persons” to refer to the human race.



Grudem

Anthropology – The Use of the Word *Man* to Refer to the Human Race

In Genesis 5:1–2 we read, “When God created man, he made him in the likeness of God. Male and female he created them, and he blessed them *and named them Man* when they were created” (cf. Gen 1:27). The Hebrew term translated “Man” is... the same term used for the name of Adam, and the same term that is sometimes used of man in distinction from woman (Gen. 2:22, 25; 3:12; Eccl. 7:28). Therefore the practice of using the same term to refer (1) to male human beings and (2) to the human race generally is a practice that originated with God himself, and we should not find it objectionable or insensitive.



Grudem

Anthropology – No Pre-Adamities and No Non-Adamites

That there was an original, single, first male is a revelation of the familiar narrative of Genesis. There were no pre-Adamite human predecessors. What puts this out of all question, with those who believe the divine revelation, is, that it is expressly said, that before Adam was formed, 'there was not a man to till the ground,' (Gen 2:5). 'And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul' (Gen 2:7 KJV).



John Gill

Anthropology – A Literal Adam (MacArthur/ Mayhue)

The simplest and most natural interpretation of Genesis 1 declares that God created the specific person Adam on the sixth day of creation. Genesis 2 then offers more detail on the creation of Adam and Eve. Adam's connection with other historical persons supports the claim that he was indeed a specific person. Adam is the father of Cain, Abel, and Seth (Gen. 4:1–2, 25; 5:1–3). Adam is also said to have had conjugal relations with his wife Eve to bear Cain and Seth, and Genesis 5:3 further states that Adam fathered Seth at age 130. These details cannot be legitimately identified as poetic or figurative language



Anthropology – A Literal Adam (MacArthur / Mayhue)

The long list of Adam's descendants who lived and died until Noah in Genesis 5 confirms that Adam is a specific historical person. So Genesis 5:1 explicitly declares, "This is the book of the generations of Adam." Adam is real, just like those who descended from him are actual persons. Not only is Adam's creation mentioned, so too is his death. Adam died at age 930 (Gen. 5:5).



Anthropology – A Literal Adam (MacArthur / Mayhue)

The theology of seed in Genesis affirms a literal Adam. The Hebrew term for “seed,” *zera*, is used six times in Genesis 1, all concerning vegetation. The presence of seed means each plant and tree will produce other vegetation after its kind. In Genesis 3:15, God promises that a coming “seed of the woman” (NASB) will eventually defeat the power behind the serpent (Satan). The rest of Genesis develops the seed theme as God unfolds his plans to save and restore mankind. Noah, Shem, Abraham, Isaac, and then Jacob are part of God’s seed plan...



Anthropology – A Literal Adam (MacArthur / Mayhue)

They are the offspring of Adam, and just as they are real persons, so too is Adam, their ancestor. Also, one should not accept the historicity of Genesis 12–50—including Abraham, Isaac, and Jacob—and then disconnect this section historically from the persons in Genesis 1–11. The promised seed line of Genesis 3:15 and its relation to all of Genesis does not allow this separation.

The New American Standard Bible



Anthropology – A Literal Adam (MacArthur / Mayhue)

The New Testament writers also affirm Adam as a historical figure. Jesus's genealogy in Luke includes Adam (3:38). This is consistent with 1 Chronicles 1:1, which also includes Adam in its genealogy. The apostle Paul clearly believed in a literal Adam. In Romans 5:12 and 14, Paul states, "Sin came into the world through one man [Adam]," and "death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam." Paul treats Adam as a person, just as he treats Moses as a person.



Anthropology – A Literal Adam (MacArthur / Mayhue)

Further, in Romans 5:12–21, Paul makes several comparisons between Adam and Jesus, showing that both are literal heads of humanity who bring certain consequences for mankind. The man Adam brings death, guilt, and condemnation to all who are in him (i.e., all who possess human life, with the exception of the Lord Jesus), while the man Christ Jesus brings life, righteousness, and justification to all who are granted spiritual life through their faith-union with him. If Adam is not a person, then the comparison collapses, including Jesus's role as the One who represents mankind as Savior. Rejecting the historicity of Adam



Anthropology – A Literal Adam (MacArthur / Mayhue)

In similar fashion, Paul contrasts Adam and Jesus several times in 1 Corinthians 15:

For as in Adam all die, so also in Christ shall all be made alive. (1 Cor. 15:22)

Thus it is written, “The first man Adam became a living being”; the last Adam became a life-giving spirit. (1 Cor. 15:45)



Anthropology – A Literal Adam (MacArthur / Mayhue)

In similar fashion, Paul contrasts Adam and Jesus several times in 1 Corinthians 15:

The first man [Adam] was from the earth, a man of dust; the second man [Jesus] is from heaven. (1 Cor. 15:47)

Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven. (1 Cor. 15:49)



Anthropology – A Literal Adam (MacArthur / Mayhue)

The historicity of Adam is not a trivial matter. A literal Adam is foundational for understanding the origin and history of the human race, the nature of humanity, the origin of sin, the beginning of human and animal death, the need for salvation, the basis for historical events in Genesis, the reason for functional order within the church, and even the future existence of mankind.



Anthropology – A Literal Adam

Romans 5:12–15

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— for until the Law sin was in the world, but sin is not imputed when there is no law. 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. 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.



Anthropology – A Literal Adam

Romans 5:16–21

The gift is not like that which came through the one who sinned; for on the one hand the judgment arose from one transgression resulting in condemnation, but on the other hand the free gift arose from many transgressions resulting in justification. For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.



Anthropology – A Literal Adam

Romans 5:16–21

So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men. For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous. The Law came in so that the transgression would increase; but where sin increased, grace abounded all the more, so that, as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord.



Anthropology – The Uniqueness of Man (Reymond)

Man's creation occurs as the last major event of the sixth day of the creation week, as the climax of God's activity. Clearly, God intended all that he had done prior to man's creation to be preparatory to the creation of man.



Anthropology – The Uniqueness of Man (Reymond)

The very pattern of expression introducing the details of the consecutive acts of creation—quite uniform until the account reaches the creation of man—undergoes a noticeable change at 1:26. Instead of the “And God said: ‘Let there be’ ” formula (1:3, 6, 9, 14, 20, 24), we are confronted with the new expression “And God said [not ‘Let there be man’ but]: ‘Let us make man’ ”—suggesting almost a pause in the divine activity for the purpose of solemn divine counsel.



Anthropology – The Uniqueness of Man (Reymond)

It is man alone who is described as having been created in the image of God (Gen. 1:26–27).

Man is granted dominion over God's creation as God's vicegerent (1:26–28; 2:19–20).



Anthropology – The Uniqueness of Man (Reymond)

The creation of man receives special attention in Genesis 2:5–25, which is *not* a “second account” of creation differing in many details from the account in Genesis 1, but a more detailed account of God’s creative activities on day six of Genesis 1. Genesis 1 as it were gives an overview of the creation week as a whole, then concentrates in Genesis 2 on the creation of man.



Anthropology – The Uniqueness of Man (Reymond)

Man is distinguished from the animals in a very special way in Genesis 2. Not only is he made their ruler in the Genesis 1 narrative, but also *into man's nostrils alone* does God breath the “breath of life” (Gen. 2:7).

...it is with man that God enters into covenant.



Anthropology – The Uniqueness of Man (Reymond)

It is to man that God gives the capacity of rational speech. Indeed, it is to man that God himself speaks, thereby ennobling him and honoring him above the animals.



Anthropology – Why Was Man Created?

Since there was perfect love and fellowship among members of the Trinity for all eternity (John 17:5, 24), God did not create us because he was lonely or because he needed fellowship with other persons—God did not need us for any reason. Grudem

John 17:5

⁵ “Now, Father, glorify Me together with Yourself, with the glory which I had with You before the world was.

John 17:24

²⁴ “Father, I desire that they also, whom You have given Me, be with Me where I am, so that they may see My glory which You have given Me, for You loved Me before the foundation of the world.



Anthropology – Why Was Man Created?

Acts 17:24–25

“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; 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...



Anthropology – Why Was Man Created?

God created us for his own glory.

Isaiah 43:7

Everyone who is called by My name, And whom I have created for My glory, Whom I have formed, even whom I have made.”

Ephesians 1:11–12

also we have obtained an inheritance, having been predestined according to His purpose who works all things after the counsel of His will, to the end that we who were the first to hope in Christ would be to the praise of His glory.



Anthropology – Why Was Man Created?

God created us for his own glory.

1 Corinthians 10:31

Whether, then, you eat or drink or whatever you do, do all to the glory of God.



Anthropology – Why Was Man Created?

This fact guarantees that our lives are significant. When we first realize that God did not need to create us and does not need us for anything, we could conclude that our lives have no importance at all. But Scripture tells us that we were created to glorify God, indicating that we are important *to God himself*. This is the final definition of genuine importance or significance to our lives: If we are truly important to God for all eternity, then what greater measure of importance or significance could we want?



Grudem

Anthropology – Fulfilling Our Purpose

The first question in the Westminster Larger Catechism is

“What is the chief and highest end of man?”



The answer is, “Man’s chief and highest end is to glorify God, and fully to enjoy Him forever.”)

Anthropology – Fulfilling Our Purpose

Psalm 73:25–26

Whom have I in heaven but You? And besides You, I desire nothing on earth. My flesh and my heart may fail, But God is the strength of my heart and my portion forever.

Psalm 16:11

You will make known to me the path of life; In Your presence is fullness of joy; In Your right hand there are pleasures forever.



Anthropology – Fulfilling Our Purpose

Psalm 84:1–2

How lovely are Your dwelling places, O LORD of hosts!
My soul longed and even yearned for the courts of the
LORD; My heart and my flesh sing for joy to the living
God.

Psalm 84:10

For a day in Your courts is better than a thousand
outside. I would rather stand at the threshold of the
house of my God Than dwell in the tents of wickedness.



Anthropology – Fulfilling Our Purpose

This understanding of the doctrine of the creation of man has very practical results. When we realize that God created us to glorify him, and when we start to act in ways that fulfill that purpose, then we begin to experience an intensity of joy in the Lord that we have never before known. When we add to that the realization that God himself is rejoicing in our fellowship with him, our joy becomes “inexpressible and filled with heavenly glory” (1 Peter 1:8, author’s expanded paraphrase).



Anthropology – Conclusion

Revelation 4:11

“Worthy are You, our Lord and our God, to receive glory and honor and power; for You created all things, and because of Your will they existed, and were created.”

