

CHAPTER 1

ORIGIN OF MAN

WCF 4:2; WLC 17; WSC 10

Manner of creation

Passages

Genesis 1:26-28 ²⁶Then God said, “Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground.”

²⁷So God created man in his own image,
in the image of God he created him;
male and female he created them.

²⁸God blessed them and said to them, “Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground.”

Genesis 2:7 ⁷the LORD God formed the man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being.

Genesis 2:18-23

¹⁸The LORD God said, “It is not good for the man to be alone. I will make a helper suitable for him.”

¹⁹Now the LORD God had formed out of the ground all the beasts of the field and all the birds of the air. He brought them to the man to see what he would name them; and whatever the man called each living creature, that was its name. ²⁰So the man gave names to all the livestock, the birds of the air and all the beasts of the field.

But for Adam no suitable helper was found. ²¹So the LORD God caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man’s ribs and closed up the place with flesh. ²²Then the LORD God made a woman from the rib he had taken out of the man, and he brought her to the man.

²³The man said,

“This is now bone of my bones
and flesh of my flesh;
she shall be called ‘woman,’
for she was taken out of man.”

Psalm 8:3-8 (man over creation)

³ When I consider your heavens,
the work of your fingers,
the moon and the stars,
which you have set in place,
⁴ what is man that you are mindful of him,
the son of man that you care for him?
⁵ You made him a little lower than the heavenly beings
and crowned him with glory and honor.

⁶ You made him ruler over the works of your hands;
you put everything under his feet:
⁷ all flocks and herds,
and the beasts of the field,
⁸ the birds of the air,
and the fish of the sea,
all that swim the paths of the seas.

John 1:11 ¹¹ He came to that which was his own, but his own did not receive him.

cf. “his own things”

Hebrews 11:3 ³ By faith we understand that the universe was formed at God’s command, so that what is seen was not made out of what was visible.

creation *ex nihilo*

Terms used in the creation accounts

for God’s creating:

Gen 1:26, “let us make,” from אָסַח *‘āsāh*

Gen 1:27, “God created,” from בָּרָא *bārā’* (also used in 5:1-2; 6:7; Deut 4:32; Ps 89:48[47]; Isa 45:12)

Gen 2:7, “God formed” (יָצַר *yāšar*), and “breathed” (נָפַח *nāpāh*)

for man and woman:

Gen 1 & 2, “man” = אָדָם *’ādām* (generic term for human being)

cf. אֲדָמָה *’ādāmāh*, “ground”; cf. Gen 2:7 “dust,” עָפָר *’apār*

Gen 2:23, “man” = אִישׁ *’iš*

cf. אִשָּׁה *’iššāh* = “woman” in 2:22, 27

Gen 1:27, “male” = זָכָר *zākār*

“female” = נְקֵבָה *n^eqēbāh*

Gen 2:7, man a unified personality, a “living soul,” נְפֶשׁ חַיָּה *nepeš hayyāh*

— result of direct act, “breath of life,” נִשְׁמַת חַיִּים *nīšmat hayyîm*

False theories opposed

Spontaneous generation

[cf. Hodge 2:4-10]

Abiogenesis (life does not begin from non-living matter) vs. biogenesis (life does begin from non-living matter)

- God created the first life and each new kind of life
- Life produced after its kind (Heb. מִיָּן *mîn*)
- Man produced from non-living matter (dust, *’ādāmāh*)

- God's creation ceased after the sixth day

Darwinian evolution

[Hodge 2:12-33; two recently published collections of interest, both edited by Mark A. Noll and David N. Livingstone: Charles Hodge, *What Is Darwinism? And Other Writings on Science and Religion* (1994), and B. B. Warfield, *Evolution, Science, and Scripture: Selected Writings* (2000); many modern works; cf. R. Laird Harris, *Man: God's Eternal Creation*, 1971 (esp. ch. 1-3); for modern summary from non-evolutionist perspective, see Jeffrey H. Boyd, "Scholia et Homiletica," *Calvin Theological Journal* 33/1 (Apr., 1998), 142-59; for theistic evolution and deism, see Michael A. Harbin, "Theistic Evolution: Deism Revisited?" *JETS* 40/4 (Dec., 1997), 639-51]

Biblical arguments against evolution of humans:

- Animals & plants after their kinds
- No helper suitable for Adam
- Man's place over nature
- Man as the image of God
- Sacredness of man's life (Gen 9)

Unity of the human race

Hodge 2:77-91 (several lines of empirical argument); B. B. Warfield, *Biblical and Theological Studies*, ch. 9, esp. pp. 254-61

1. Adam and Eve the historical root of mankind

Gen 1-2

Gen 3:20, mother of all the living

Gen 5:1-5, big family

—historicity of Adam and Eve: 1 Chr 1:1; Hos 6:7; Luke 3:38; Rom 5:14; 1 Cor 15:22, 45; 2 Cor 11:3; 1 Tim 2:13-14; Jude 14

—in the teaching of Jesus: Matt 19:4-5; Mark 10:6-7

2. Another important passage affirming the unity of the race

Acts 17:26 ²⁶From one man he made every nation of men, that they should inhabit the whole earth; and he determined the times set for them and the exact places where they should live.

“from one [man]” is rated {B} in the UBS NT text; probably better than the KJV reading “from one blood”

Cf. the Athenians’ idea that they were *αὐτόχθονες* *autochthones*, “of the land itself”; i.e., sprung from the very soil, as opposed to other Greeks, who had migrated there

3. Theological importance of the unity of the race

- For original sin, and redemption
- Rom 5:12-19, and 1 Cor 15:21-22

Antiquity of the human race

Hodge 2:33-41; Warfield *BTS*, ch. 9, esp. 238-54 (written in 1911); William Henry Green, “Primeval Chronology,” *Bibliotheca Sacra* (1890); John C. Whitcomb, *The Genesis Flood*, App. II, “Genesis 11 and the Date of the Flood,” pp. 474-89

1. Not explicit in the Bible or church standards
2. Often derived from genealogies of Gen 5 & 11

Archbishop Usher (17th A.D.), 4138 B.C.

Changed in KJV margins in 1701 to 4004 B.C.

Many schemes (Hodge 41)

3. Arguments for earlier creation

Historical arguments

- Monuments, connected history into earlier times
 - E.g., pyramids (ca. 2600-2500 B.C., before Usher's flood [2353 BC in Old Scofield])
- Settled cities (e.g., Jericho to 8th millennium; cities in China before 6000 B.C.)

Biblical arguments

1) No total of years in Gen 5 & 11 (cf. Exod 12:40)

2) Purpose of parenthetical data—to show long lives and vigor of early race

3) Symmetrical form of Gen 5 & 11 (10 names; cf. Matt 1)

4) Genealogies frequently have gaps

- “Son of” and “beget” often used for grandchildren, etc.
 - Cf. Matt 1:1, A record of the genealogy of Jesus Christ the son of David, the son of Abraham:
- Matt 1:8, Asa the father of Jehoshaphat, Jehoshaphat the father of Jehoram, Jehoram the father of Uzziah,
 - (omits three: Ahaziah, Joash, Amaziah; see 2 Kings 8-14)
- 1 Chr 26:24, Shubael, a descendant (Heb. “son”) of Gershom son of Moses, was the officer in charge of the treasuries.
 - Moses’ “grandson” 400 years later
- Exod 6:20 “Amram bore Moses” (note similar form to Gen 5); cf. Num 3:17-19, 27-28—8500 male first cousins!? Thus, about 300 years earlier.
- Cf. John 8:39, “We have Abraham as our father.”

5) Abraham lived long after the flood

Noah not still alive! Cf. Josh 24:2, 14-15

6) Abraham lived long after tower of Babel

Not just 200 or fewer years

World and nations already settled and established

4. Evolutionist requirement

Ca. 1,000,000 years for human history

Problem for evolutionists: mtDNA and Y chromosome genetic studies place the first ancestors of all modern humans (*homo sapiens sapiens*) at ca. 50,000 to 100,000 years ago.

Not compatible with Genesis; can't be "stretched" that far (cf. *Genesis Flood*, 483-89; cf. Whitcomb's chart)

Distinctiveness of man in creation

(From John Murray, Vol. 2, ch. 1, 3-13)

These points are derived from Gen 1:26:

- Distinctiveness arising from the unique engagement of God's counsel ("Let us make man")
- Distinctiveness arising from the nature with which man is endowed ("in our image, after our likeness"; cf. Seth in Gen 5:3)
- Distinctiveness arising from the lordship with which man is invested ("and let them have dominion")
- Distinctiveness of God's procedure in the formation of man ("And the Lord God formed the man dust from the ground, and breathed in his nostrils breath of life, and man became living creature")