

English Transcript

Foundations of the Christian Faith – Course 2

Lesson 2 - Mankind (Part 2)

Welcome back to Foundations of the Christian Faith. This is Course 2. We are continuing with Lesson 2, which is The Theology or the Doctrine of Mankind, Part 2. Turn with me to page 12 as we begin.

Read Psalm 8.

¹ Lord, our Lord, how majestic is your name in all the earth! You have set your glory in the heavens.

² Through the praise of children and infants you have established a stronghold against your enemies, to silence the foe and the avenger.

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 mankind that you are mindful of them, human beings that you care for them?

⁵ You have made them a little lower than the angels and crowned them with glory and honor.

⁶ You made them rulers over the works of your hands; you put everything under their feet:

⁷ all flocks and herds, and the animals of the wild,

⁸ the birds in the sky, and the fish in the sea, all that swim the paths of the seas.

⁹ Lord, our Lord, how majestic is your name in all the earth!

Psalm 8 makes it very clear that man is the crowning act of Creation. God thinks highly of man. God cares for man. God has crowned man with glory and honor. God has given man great responsibility as stewards over the Creation.

Only humans are created in the image of God. Understanding our nature and significance in God's sight is an essential part of a biblical worldview

Genesis 1:27 says, *“So God created mankind in his own image, in the image of God he created them; male and female he created them.”*

This verse causes us to ask what is the image of God? Three times in one verse we are told that God created man and two times we are reminded that we are created in the image of God and this is true for both male and female.

Does being created in the image of God come with special responsibilities? If so, what might these be? In the next two lessons we will respond to the questions and others related to the Doctrine of Mankind.

In this lesson we will explore the characteristics of the creation of man, the pattern for the Image of God, the nature of man, the transmission of man after Adam and Eve, and the effects of sin and salvation on the image of God in man.

At the bottom of page 12, let us start with the Characteristics of the Creation of Man.

1. It was planned by God.

The act of creating humanity was based on the deliberate counsel of God. Creation was incomplete without man. Man was not an afterthought, but the result of deliberate forethought on the part of the Godhead, Father, Son, and Spirit as seen in Genesis 1:26.

Then God said, "Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground."

2. It was direct, special, and immediate.

Genesis chapter 1:27 and 2:7 make it clear that the creative process did not involve any evolutionary processes that relate man to sub-human or non-human or pre-human forms.

"So God created mankind in his own image, in the image of God he created them; male and female he created them." (Genesis 1:27)

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

The dust of the ground out of which man's body was made cannot be an allegorical reference to some animal form, because God said man will return to the dust when he dies. Man does not return to an animal state at death.

"By the sweat of your brow you will eat your food until you return to the ground, since from it you were taken; for dust you are and to dust you will return." (Genesis 3:19)

3. It involved two facets.

God used the dust from the ground into which he breathed the breath of life. This caused man to become a living being. This is a similar process God's used of animals. But since animals were not created in the image of God as was man, there is a clear distinction between animals and man. Eve was created from a rib of Adam and fashioned into woman.

Turn to page 13.

Let us discuss the Pattern for Creation of Man in the Image of God?

God created humanity for his own glory.

Isaiah 43:7

"... everyone who is called by my name, whom I created for my glory, whom I formed and made."

Ephesians 1:11-12

"In him we were also chosen, having been predestined according to the plan of him who works out everything in conformity with the purpose of his will, in order that we, who were the first to put our hope in Christ, might be for the praise of his glory."

When we consider that God created us to bring glory to his own name, it gives our lives great meaning. We are unique among God's created beings in that we can willingly and purposefully glorify him.

Since God created us for his glory, our purpose in life is to think and act in ways that bring glory to God. For example, when we provide well for those under our care, we reflect God's character and bring Him glory. There are many admonitions to celebrate and rejoice in the Lord. When we celebrate the greatness of our God as only humans can do, we bring him glory.

God created man in his image and likeness (Genesis 1:26-27).

Other Scriptures reference this truth of man being made in the image and likeness of God. Transmission of the image from Adam to Seth and his descendants.

We read in Genesis 5:1-3 that, *"When God created mankind, he made them in the likeness of God. ² He created them male and female and blessed them. And he named them "Mankind" when they were created. When Adam had lived 130 years, he had a son in his own likeness, in his own image; and he named him Seth."*

The image of God continues beyond the Fall and God continues to reference its existence and value in the Old and New Testaments.

The image of God is linked to the reason for capital punishment in Genesis 9 6. *"Whoever sheds human blood, by humans shall their blood be shed; for in the image of God has God made mankind."*

The image of God is related to spiritual headship in 1 Corinthians 11:2-3, 7

"² I praise you for remembering me in everything and for holding to the traditions just as I passed them on to you. ³ But I want you to realize that the head of every man is Christ, and the head of the woman is man, and the head of Christ is God. ... ⁷ A man ought not to cover his head, since he is the image and glory of God; but woman is the glory of man. ⁸ For man did not come from woman, but woman from man; ⁹ neither was man created for woman, but woman for man."

Believers are exhorted to put on the new man in accordance with the image of his creator in Colossians 3:9-10. *"Do not lie to each other, since you have taken off your old self with its practices and have put on the new self, which is being renewed in knowledge in the image of its Creator."*

The image of God has bearing on how we are to speak to one another in James 3:9.

"With the tongue we praise our Lord and Father, and with it we curse human beings, who have been made in God's likeness."

What do the words for “image” and “likeness” mean?

The Hebrew and Greek words for image and likeness are listed in your handout. There is no sharp distinction between these two words. The word for “image” means a fashioned image or a shaped representative figure. The word for “likeness” means similar but not identical. To the original audience, this phrase may have been understood as *“Let us make man to be like us and to represent us.”*

How might we summarize this concept of being created in the image of God?

Man was created as a total being, material and immaterial, and that total being was created in the image of God. To be created in the image of God means to be a living being.

The image of God refers primarily to our non-physical nature, our souls.

We are made to be like God and to reflect Him. We do so in our intellectual ability, moral pursuits, spiritual nature, dominion over the earth, creativity, ethical awareness, and our immortality.

As children bear something of the image of their parents, so all humans bear something of the image of our Heavenly Father.

God's image has several distinct aspects. Turn to page 14 as we consider various aspects of personhood in which we bear and reflect God's image to the world. Remember from the prior course that personhood requires at least three elements, intellect, emotion and will. There is one God and three persons of the Godhead that each possess intellect, emotion, and will. Since we are created in his image and likeness, we possess the same qualities.

Let us consider at least five aspects in which we reflect God's image and likeness and represent him in this world. We will highlight moral, spiritual, mental, relational, and physical aspects.

Moral Aspects

We are morally accountable before God. We have an innate sense of right and wrong written on our hearts. We refer to this as our conscience found in Romans 2:14-15. This makes us different from all other creatures. Humans can choose to reflect God by righteous behavior. We also understand when our behavior is alienating us from God.

Spiritual Aspects

We are able to conceive of the eternal and can enter into a relationship with God different than any other living creature. Ecclesiastes 3:11 says, *“He has made everything beautiful in its time. He has also set eternity in the human heart; yet no one can fathom what God has done from beginning to end.”*

We have an awareness of the distant future and of eternity.

Mental Aspects

We have the ability to think logically and to learn, that is different from any other creature. We use complex language that is on a level completely different than any other creature. We are creative as seen in the many forms of art, music, and architecture, and in countless other ways. We have a range of complex emotions unlike those of other creatures.

Relational Aspects

God also exists in perfect relationship within the Trinity as Father, Son, and Holy Spirit. It is no wonder then why mankind is such a relational being. In addition to our unique ability to relate to God in a personal manner, we also have a variety of different interpersonal human relationships. This degree of relational complexity reflects God.

Marriage, in particular, reflects the image of God. We see this in the apostle Paul's teaching in Ephesians 5:22-33. Men reflect God in one way, women in a separate way. The marriage between a man and a woman as equals with differing roles reflects God in still a third way. Like God, we also bear a relationship to the rest of creation as its caretaker.

Physical Aspects

In addition to the moral, spiritual, mental, and relational aspects, we also reflect God in a physical manner. God is Spirit and does not have a physical body. Yet through the incarnation, Jesus took on flesh and became our substitute. Jesus was fully God and fully man and he came in the flesh and was found in appearance of man. Jesus revealed God to mankind. We in turn, can reflect Jesus to a watching world through our bodies and how we live.

The image of God resides in our soul. However, our physical bodies enable us to live this out, to reflect God's image in our actions. God gave us a brain as well as hands that enable us to create and do all kinds of skillful work. We have God-given ability to bear and raise children who inherit from us the image of God. Our growth in Christlikeness occurs throughout our physical lives.

The fact that we bear the image of God grants us special and glorious place among all that God has made. We read this truth in Psalm 8 to begin this Lesson. Even in a fallen state, the image of God is still glorious and capable of great achievements.

Through our mental abilities we can reflect the image of God through our wisdom, the ability to solve problems, we can prioritize, we can make judgments, we can learn, speak, and listen.

Consider the ways we can reflect God's image through our relationship in marriage, family, community, workplace and the church. We are called to love in very active ways that require our body, intellect, emotions and will. Consider how can you reflect the image of God more effectively through your relationships.

On the top of Page 15, we will discuss the Nature of Man.

When God created Adam, he took the dust of the earth and breathed into it the breath of life to make a living person. Although there were two steps to the act of creating, the result was a single unified living person. Material and immaterial combined to produce a single entity.

The material part of man consists of a variety of features, arteries, brain, muscles, hair, etc. And within the immaterial part of man, we also find various features, soul, spirit, heart, will, conscience. But without the unity of man's being, this diversity could not function. The biblical view of man reveals great diversity plus unity of the whole man as a living being that merges material and immaterial together.

Everyone agrees that we have physical bodies. Most people, both Christians and non-Christians, sense that they also have an immaterial part, some may refer to this as the soul, that will live after their bodies die. This is called Dichotomy or 2-parts.

But here, the agreement ends. Some believe that in addition to body and soul, we have a third part, a spirit that most relates to God. This is called Trichotomy, meaning three parts or body, soul, and spirit.

Let us first look at support for the **2-part view** of **Dichotomy view**

- Distinctions between our material and immaterial features are indisputable.
- “soul” and “spirit” are sometimes used interchangeably

Job 27:3

*...as long as my breath is in me, and the **spirit** of God is in my nostrils,*

John 12:27

*Now is my **soul** troubled. And what shall I say? ‘Father, save me from this hour’? But for this purpose I have come to this hour.*

John 13:21

*After saying these things, Jesus was troubled in his **spirit**, and testified, “Truly, truly, I say to you, one of you will betray me.”*

Luke 1:46-47

*And Mary said, “My **soul** magnifies the Lord, and my **spirit** rejoices in God my Savior,”*

Hebrews 12:23

*...and to the assembly of the firstborn who are enrolled in heaven, and to God, the judge of all, and to the **spirits** of the righteous made perfect,*

Rev 6:9

*When he opened the fifth seal, I saw under the altar the **souls** of those who had been slain for the word of God and for the witness they had borne.*

Rev 20:4

*Then I saw thrones, and seated on them were those to whom the authority to judge was committed. Also I saw the **souls** of those who had been beheaded for the testimony of Jesus and for the word of God, and those who had not worshiped the beast or its image*

and had not received its mark on their foreheads or their hands. They came to life and reigned with Christ for a thousand years.

- At death, scripture says, the soul or the spirit depart. These scriptures appear interchangeable.

Luke 12:20

But God said to him, 'Fool! This night your soul is required of you, and the things you have prepared, whose will they be?'

John 19:30

When Jesus had received the sour wine, he said, "It is finished," and he bowed his head and gave up his spirit.

Acts 7:59

And as they were stoning Stephen, he called out, "Lord Jesus, receive my spirit."

- Man is said to be body and soul, or body and spirit.

Matthew 10:28

And do not fear those who kill the body but cannot kill the soul. Rather fear him who can destroy both soul and body in hell.

1 Corinthians 5:5

you are to deliver this man to Satan for the destruction of the flesh, so that his spirit may be saved in the day of the Lord.

James 2:26

For as the body apart from the spirit is dead, so also faith apart from works is dead.

- The soul or the spirit can sin. Trichotomists believe that the spirit is purer than the soul. This is not supported by the biblical text.

2 Corinthians 7:1

Since we have these promises, beloved, let us cleanse ourselves from every defilement of body and spirit, bringing holiness to completion in the fear of God.

- Everything the soul can do, the spirit is also able to do.
- Jesus even said that the body plus the soul equals the whole being, Matthew 10:28.

So there's strong support for man just being two parts, material and immaterial, physical and spiritual.

Yet there are some that say we are 3-parts. This is the Trichotomist view.

- Hebrews 4:12 seems to teach that the soul and spirit can be divided.
For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and of spirit, of joints and of marrow, and discerning the thoughts and intentions of the heart.

- 1 Thessalonians 5:23 describes man as spirit, soul, and body.
*Now may the God of peace himself sanctify you completely, and may your whole **spirit and soul and body** be kept blameless at the coming of our Lord Jesus Christ.*
- The “spirit” seems to be that part of man which relates to God, maybe our spiritual being, and is regenerated, while the “soul” is that which relates to man as our emotional being.

Now as we consider all this, there are other immaterial facets of man that tend to be ignored in this nature of man discussion.

- Scripture speaks about the **“heart”**. This is the center and seat of life. It involves intellectual capabilities, emotional capabilities, acts of the will, and even the spirit.
- There is the **“conscience”**, the inner witness that tells man he ought to do what he believes to be right and not to do what he believes to be wrong.
- Scriptures talk about the **“mind”**. It includes capabilities of perceiving and understanding as well as of feeling and judging and determining.
- There is also reference to the **“will”**. A person can direct his will to do what is right or wrong. The human will may be more of an expression of oneself through the other facets of personality rather than a distinct faculty by itself.

It may well be that the argument is unnecessary and that both views reflect the truth about man's nature. We are at least material and immaterial. Our immaterial includes features such as soul, spirit, heart, conscience, mind, and will. In some cases, these features are perhaps truly distinguishable, like soul and spirit, while other times the features overlap, like spirit, heart, conscience.

In addition to the Nature of Man we can also explore the doctrine of the Transmission of Man's Being.

How are the material part of man and the immaterial created? When Adam begat Seth, he became the father of a son in his own likeness according to his image, Genesis 5:3. Though Adam was made directly in the image of God, his children were generated in Adam's image, which of course still bore God's image even after the fall.

Thus, the transmission of man's being was and is through natural generation. No one questions this as far as the material aspects of man's being is concerned. Our bodies come from our parents and each prior generation. But how is the immaterial part of man passed from generation to generation? The scripture is not clear on this topic.

Some believe that the soul is transmitted along with the body through the process of natural generation. We call this **Traducianism**. There are two points in support of this view.

The Scriptural point: Hebrews 7:10, indicates a rational and moral act on the part of the unborn, Levi. Genesis 2:1-3 states that God rested on the seventh day of creation because God's work of creation was finished. No fresh acts like creating new souls are indicated. And Genesis 2:7 does not allow for the breath of life to be breathed into anyone other than Adam.

The Physiological view: Man is always seen as a union of the soul and body; therefore, it is more natural to consider both the material and immaterial parts of man developing together.

There is an alternate view called **Creationism**. It seems hard to avoid the testimony of scripture that God actively creates each human soul just as he is active in all the events of his Creation. Passages like the ones listed below seem to make a case that God is the one who creates our spirits or souls.

Psalm 127:3

Behold, children are a heritage from the Lord, the fruit of the womb of reward.

Psalm 139:13

For you form my inmost parts. You knit me together in my mother's womb. I'm fearfully and wonderfully made.

Isaiah 42:5

Thus says God, the Lord who created the heavens and stretched them out, who spread out the earth and what comes from it, who gives breath to the people on it and spirit to those who walk in it.

Zechariah 12:1

The oracle of the word of the Lord concerning Israel thus declares the Lord who stretched out the heavens and founded the earth and formed the spirit of man within him.

Hebrews 12:9

Besides this, we have had earthly fathers who disciplined us and respected them. Shall we not much more be subject to the Father of spirits and live?

But the degree to which God allows the use of secondary causes like inheritance from parents to create a child's soul is not clearly explained for us in Scripture. Therefore, it does not seem profitable to spend time speculating on the question.

These discussions regarding the transmission of the soul may have implications for our understanding of how Adam's sinful nature was passed to his descendants. This transmission has clearly happened. The Bible makes a direct connection between the sin of one man, Adam, and the sin of all the people:

"Sin entered the world through one man and death through sin and this way death came to all people because all sinned." (Romans 5:12)

God's judgment against Adam also applies to every one of Adam's descendants for *"all have sinned and fall short of the glory of God."* (Romans 3:23)

There are various theories of how this took place that we will explore in a future lesson on sin.

As we conclude this lesson on page 17 there is one final doctrinal thought.

At this point in our discussion related to man being created in the image of God, we can explore the effect of sin and salvation on the image of God in mankind.

When sin entered humanity the image of God in which man was created was not lost. It was defaced but not erased. It was corrupted but not destroyed.

“The face of the king may be distorted or dulled on the face of a coin, but it still remains the image of the king.”

- When humanity fell into sin the image of God was not entirely destroyed. However, it was corrupted and darkened (Romans 1:21). This means that people often use their God-given capabilities to do all kinds of evil instead of using them to reflect and bring praise to God.
- There is further evidence that the image of God was not lost as a result of the fall is found in the use that scripture makes of it after the fall. Here are a few of examples.
 - The fact that man was created in the image of God is the basis for the institution of capital punishment (Genesis 9:6).
 - Spiritual headship of man is also based on his being in the image of God. (1 Corinthians 11:7).
 - James cautions us about cursing a fellow human being on the ground that humanity was made in the likeness of God (James 3:9).
 - These passages would have no basis if the image of God had been erased in the Fall.
- Salvation begins a process of repairing and restoring the image of God. This means that we are being changed to a fuller reflection of the image of God as we grow in our Christian lives.

2 Corinthians 3:18

And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit.

Romans 8:29

For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers.

Colossians 3:9-10.

Do not lie to one another, seeing that you have put off the old self with its practices and have put on the new self, which is being renewed in knowledge after the image of its creator.

Paul describes this as moving from one kind of glory to another.

- When Jesus returns, the restoration of God's image in believers will be complete.

1 Corinthians 15:49

Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven.

We will reflect him perfectly and for eternity. That alone is cause for rejoicing.

As humans, we are not merely animals with bigger brains than most. We are made in a way that is unique in all of God's Creation. We have the privilege and responsibility of demonstrating the very nature of God in the ways we live our daily lives. This reflection glorifies God and is vital to all the work we do for Him. May we continually be growing in the grace and in knowledge of our Lord and Savior Jesus Christ so that our lives demonstrate that He is our Lord and we belong to the household of God.

With that, we will close out Lesson 2 on the Doctrine of Mankind (Part 2). Lesson 3 will conclude with Part 3 of Mankind as we discuss the doctrinal truths that male and female are both created in the image and likeness of God, equal, different, and relational.