

THE ORIGIN AND NATURE OF MAN

Outline for "First Principles Class"

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INTRODUCTION:

1. From where did man come? The Psalmist asked (Psa. 8:4).
2. Man is what it's all about! For without man the world in which we live, the universe which we know has no meaning or purpose at all. Man, is second only to God, Christ and the Holy Spirit in all the creation of God. And finally when judgment and eternity are ushered in, man will be the reason for it.
3. Many today do not seem to know how or when God created man.
4. Others attempt to show that man just happened to evolve just like the animals.
5. A study of man should make us conscious of his worth in God's eyes and yet humble as to the fantastic responsibility we face.
6. Matthew 16:26

I. WHAT IS THE ORIGIN OF MAN?

- A. There are only two views concerning the origin of the universe (Gen. 1:1), matter (Gen. 1:1), life (Gen. 1:21), and man (Gen. 1:27).
 1. Both sides of the debate have admitted this.
 2. One evolutionist by the name of William Davis has written "Such explanations tend to fall into one or the other of two brand categories: special creation or evolution. Various admixtures and modifications of these two concepts exist, but it seems impossible to imagine an explanation of origins that lies completely outside the two ideas."
 3. Brother Thomas Warren said during the Warren-Flew Debate "either human beings owe their ultimate origin to creation, or human beings owe their ultimate origin to evolution. Those are the only possibilities."
- B. The Bible begins with an account of the beginning (Gen. 1:1).
 1. This implies at least two facts.
 - a. First, God was the creator of the heavens and the earth. Since God cannot be placed into a test tube, operational science and its method cannot test this assertion.
 - b. Second, this verse also indicates that the heavens and the earth had a beginning.
 2. This contrary to other ancient accounts of the creation of the universe.
 3. Evolutionists teach that matter is eternal; all life comes from non-life and everything is the product of chance.
 4. The evolutionists agree that man can reason, reflect, understand, know himself. From where does this power to reason, think, reflect come?
 - a. Science cannot answer this question.
 - b. The Bible gives the answer.
- C. The Bible gives a very straightforward and simple explanation of the origin of life on earth.
 1. Moses declares that God created plant life on day three (Gen. 1:11-13).
 2. On the fifth day God created life in the seas (Gen. 1:21-23).
 3. On the sixth day God created animal life (Gen. 1:24,25).
- D. The Bible continues to give a very simple explanation of the origin of man (Gen. 1:26,27; 2:7).
- E. The origin of man never can be intelligently explained outside of Genesis chapter 1 and 2.

II. WHAT IS THE NATURE OF MAN?

- A. Man was created in the image of God (Gen. 1:26,27).
- B. What does it mean to be created in the image of God?
 1. Man has flesh, a body – created from the dust of the ground.

2. Man has a spirit, soul – breathed into him by God (Job 32:8).
 3. Man is not in God's physical image (Gen. 2:7; Luke 24:39), therefore, he must be in God's spiritual image (John 4:24).
- C. Man has flesh (Psa. 49:10-12; 90:9,10; 103:14-16; Eccl. 1:1-11; 3:19,20; 12:7; Job 10:9; 14:1; 34:15; Gen. 18:27; 3:19; I Cor. 15:45-47; II Cor. 5:1; James 2:26; I Peter 1:23,24).
- D. Man has a Spirit (Gen. 1:26,27; 2:7; Deut. 4:29; 6:5; 10:12; 11:13; 13:3; Eccl. 12:7; Matt. 26:41; 10:28; Luke 23:46; Luke 12:20; 1:46,47; Psa. 19:7; 34:22; 42:1; Prov. 11:30; I Cor. 2:11; I Peter 1:22; 2:11; II Peter 2:8; Heb. 4:12; 10:39; James 5:20; 1:21; Isa. 26:9).
- E. The soul of man is emphasized in numerous ways by various descriptions and phrases. Each helps to clarify and enhance ones understanding of who man is.
1. The soul, spirit, is that part of man that is not visible (Matt. 10:28; Acts 2:27; I Kings 17:21).
 2. Man has personality (Luke 9:24,25; Heb. 6:19; 10:39).
 3. Man has a heart (Heb. 4:12; Jer. 29:13).
 4. The heart the Bible describes is not the physical heart (Prov. 28:26; Matt. 5:8).
 - a. Hearts can be stolen (II Sam. 15:6).
 - b. Hearts can be hardened (Ex. 7:14).
 - c. Heat went with (II Kings 5:26).
 - d. The heart is where the treasure is (Matt. 6:21).
 5. What is the Bible heart, the heart of man?
 - a. One part of the Bible heart is the intellect. With this part of the heart man:
 - 1) Thinks (Matt. 9:4)
 - 2) Reasons (Mark 2:8)
 - 3) Understands (Matt. 13:15)
 - 4) Believes (Rom. 10:9,10)
 - b. Another part of the Bible heart is the will. With this part of the heart man:
 - 1) Intends (Heb. 4:12)
 - 2) Purposes (Acts 11:23)
 - 3) Obeys (Rom. 6:17,18)
 - c. Another part of the Bible heart is the emotions. With this part of the heart man:
 - 1) Loves (Matt. 22:37)
 - 2) Despises (II Sam. 6:16)
 - 3) Desires (Rom. 10:1)
 - 4) Trusts (Prov. 3:5)
 - d. Another part of the Bible heart is the conscience. This is the part of the heart of man:
 - 1) That can be pricked (Acts 2:37)
 - 2) That can be cut (Acts 5:33)
 - 3) That can condemn or approve (I John 3:20,21)
 - 4) That can be seared (I Tim. 4:2).
 - e. The intellect needs facts (John 20:30,31), the emotions need God's love (John 3:16), the will needs motives (Rom. 2:4; Acts 17:30,31) and the conscience needs obedience (Heb. 10:22; Acts 2:38).
- F. Man is given his spirit, soul, by God (Jer. 1:5; Psa. 139:13-16; Eccl. 12:7; Isa. 49:5). Therefore man is born sinless, without sin. Man does not have a sinful nature.
- G. The nature of man:
1. He can know himself as to motive, desire, purpose.
 2. He can know himself in relation to standard: law (James 1:21-25).
 3. He is free to choose what he pleases – is capable of considering the consequences of his action.
 4. He has a dependent relationship (by nature) to God.
 5. He has a duty to God – by virtue of being created. A violation of that duty separates

him from God (Isa. 59:1,2).

CONCLUSION:

1. Man is the crowning act of God's creation. But man can of all God's creation, seek to dethrone His creator and become God himself.
2. The materialistic age in which we live ever seeks to bring man down to the level of animals.
3. The theory of evolution, be it theistic evolution or organic evolution seeks to deny the responsibility of man to God, they feel man is responsible to himself and for himself and when man is dead he is like the dog rover dead all over.
4. May we ever acknowledge our dependence on God, the frailty of our strength, the inadequacy of our knowledge and our inability to direct our own steps.
5. May we constantly bow our knees, humble our hearts, confess our sins and rely on our God, Who is, Who was and Who Ever Shall Be!