

**The Great Doctrines of the Bible
The Doctrine of Man**

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THE DOCTRINE OF MAN.

I. THE CREATION AND ORIGINAL CONDITION OF MAN.

1. MAN MADE IN THE IMAGE AND LIKENESS OF GOD.

Gen. 1:26--"And God said, Let us make man in our image, after our likeness." 9:6--"For in the image of God made he man." What is

meant by the terms *image* and *likeness*? *Image* means the shadow or outline of a figure, while *likeness* denotes the resemblance of that shadow to the figure. The two words, however, are practically synonymous. That man was made in the image and likeness of God is fundamental in all God's dealings with man (1 Cor. 11:7; Eph. 4:21-24; Col. 3:10; James 3:9). We may express the language as follows: Let us make man in our image to be our likeness.

a) The Image of God Does Not Denote Physical Likeness.

God is Spirit; He does not have parts and passions as a man. (See under Doctrine of God; The Spirituality of God, pp. 19, 20). Consequently Mormon and Swedenborgian views of God as a great human are wrong. Deut. 4:15 contradicts such a physical view of God (see p. 19, b, c). Some would infer from Psa. 17:15--"I shall be satisfied, when I awake, with thy likeness," that in some remote way, a physical likeness is suggested. The R. V., however, changes somewhat the sense of this verse, and reads: "I shall be satisfied, when I awake, with *beholding* thy form." See also Num. 12:8, R. V. It is fair to believe, however, that erectness of posture, intelligence of countenance, and a quick, glancing eye characterized the first man. We should also remember that the manifestations in the Old Testament, and the incarnation must throw some light upon this subject (see p. 20).

b) Nor Are the Expressions "Image" and "Likeness" Exhausted When We Say That They Consisted in Man's Dominion Over Nature, and the Creation of God in General.

Indeed the supremacy conferred upon man presupposed those spiritual endowments, and was justified by his fitness, through them, to exercise it.

c) Positively, We Learn from Certain Scriptures in What This Image and Likeness Consisted.

Eph. 4:23, 24--"And be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness (B. V., holiness of truth)." Col. 3:10--"And have put on the new man, which is renewed in knowledge after the image of him that created him." It is clear from these passages that the image of God consists in knowledge, righteousness, and holiness; moral, not physical likeness.

d) The Original Man Was Endowed with Intellectual Faculties.

He had sufficient intelligence to give names to the animals as they were presented before him (Gen. 2:19, 20). Adam had not only the power of speech, but the power of reasoning and thought in connection with speech. He could attach words to ideas. This is not the picture, as evolution would have us believe, of an infantile savage slowly groping his way towards articulate speech by imitation of the sounds of animals.

e) The Original Man Possessed Moral and Spiritual Faculties.

Consider the moral test in Genesis 3. Adam had power to resist or to yield to moral evil. Sin was a volitional thing. Christ, the second Adam, endured a similar test (Matt. 4).

From all this it is evident that man's original state was not one of savagery. Indeed there is abundant evidence to show that man has been degraded from a very much higher stage. Both the Bible and science agree in making man the crowning work of God, and that there will be no higher order of beings here on the earth than man. We must not forget that while man, from one side of his nature, is linked to the animal creation, he is yet supra-natural--a being of a higher order and more splendid nature; he is in the image and likeness of God. Man has developed not *from* the ape, but *away from* it. He never was anything but potential man. "No single instance has yet been adduced of the transformation of one animal species into another, either by natural or artificial selection; much

less has it been demonstrated that the body of the brute has ever been developed into that of the man. The links that should bind man to the monkey have not been found. Not a single one can be shown. None have been found that stood nearer the monkey than the man of today."--Agassiz.