



The Doctrine of Man - Part 4

Title: Special Creation



Special creation—This is the view that man is a direct product from the hand of God and that the statements in **Genesis 1 and 2** are to be taken at face value in a literal and normal way.

In addition to this, a number of Bible students see in these first two chapters a clear case for believing in a special 24-hour, 6-day creation week. This, it is believed, can be seen:



1. As indicated by the Hebrew language.

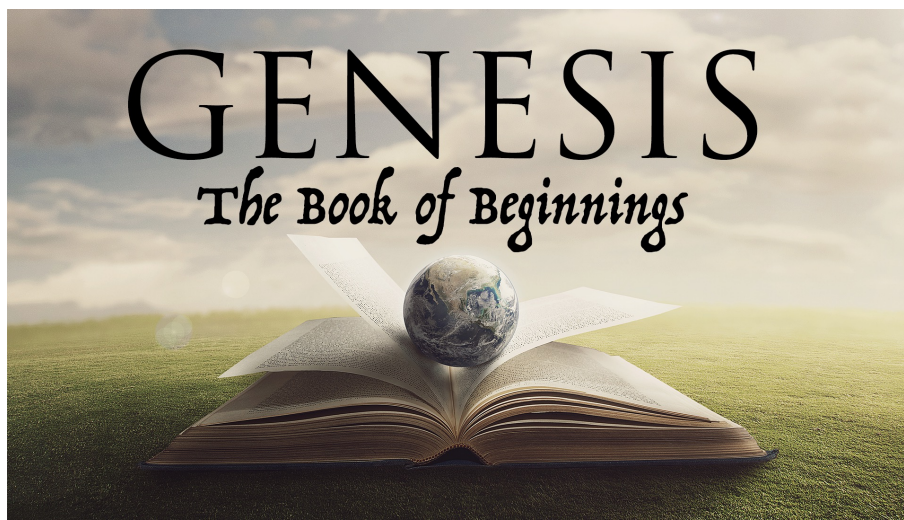
If the days were really long periods of time, **the Hebrew word ‘olam (meaning a long, indefinite time) would doubtless have been used, rather than the Hebrew word yom (which means day).**

The use of a numerical adjective with the word day in Genesis 1 limits it to a normal day ... in historical narratives the numerical adjective always limits the word to a **24-hour period (cf. Numbers 7 for a remarkable parallel).**

(Dr. John C. Whitcomb, Jr., Creation According to God’s Word, p. 4)

Departmental professors of Oriental language in nine leading universities were once asked by a research scholar: “Do you consider that the Hebrew word yom (day) as used in Genesis 1 accompanied by a numeral should properly be translated as (a) a day, as commonly understood, (b) an age, or (c) either a day or an age without preference?”

The nine universities polled were: Oxford, Cambridge, London, Harvard, Yale, Columbia, Toronto, McGill, and Manitoba. Of these, seven universities responded that it should be translated as a day as commonly understood.



2. As indicated by the genealogies found in:

Genesis 5:11 KJV:

11 And all the days of Enos were nine hundred and five years: and he died.

If evolution is correct and man is really a million years old, then we would be forced to allow a 50,000-year gap between each name in these two chapters.

Furthermore, if life itself is nearly one billion years old, then each day in **Genesis 1** would have to stand for **approximately 125 million years**.

3. As indicated by Moses at Mount Sinai:



Exod 20: 8-9 KJV:

8 Remember the sabbath day, to keep it holy.

9 Six days shalt thou labour, and do all thy work:

Exod 20:11 KJV:

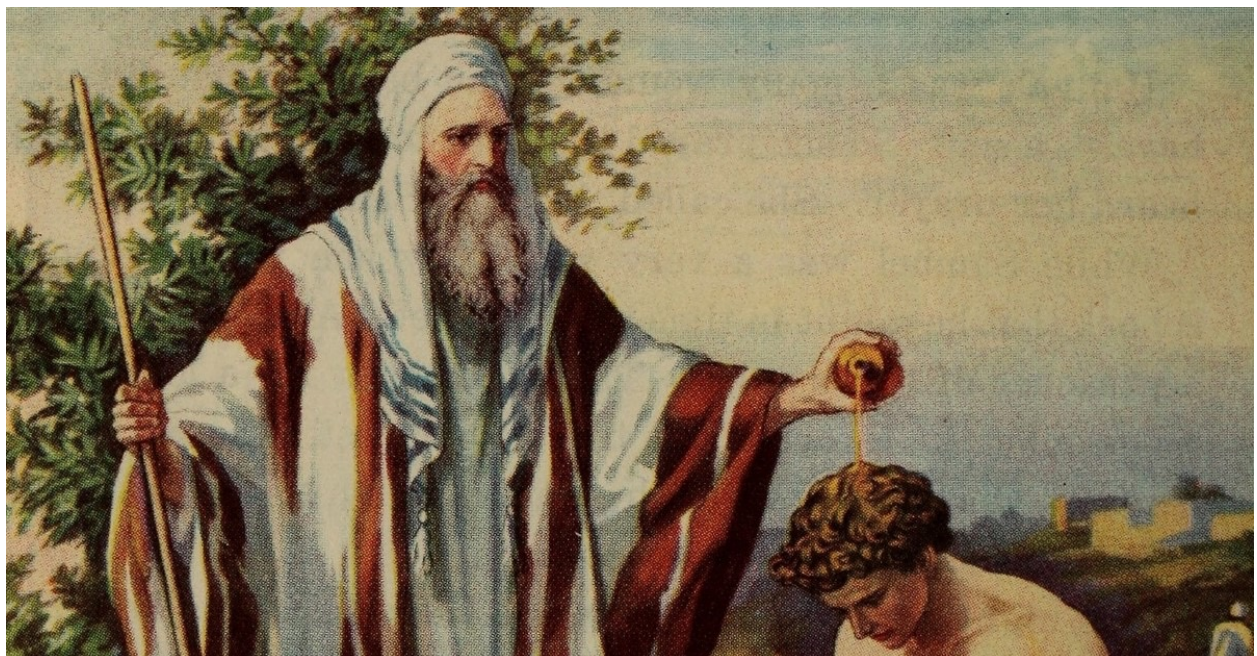
11 **For in six days** the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbat

Exod 31:16-17 KJV:

16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.

17 It is a sign between me and the children of Israel for ever: for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.

4. As indicated by David



Ps 33:6-7 KJV:

6 The LORD merely spoke,
and the heavens were created.

He breathed the word,
and all the stars were born.

7 He assigned the sea its boundaries
and locked the oceans in vast reservoirs.

Ps 33:9 KJV:

9 For when he spoke, the world began!
It appeared at his command.

5. As indicated by Luke.

In his genealogy, Luke traces Jesus' biological line back from Mary to the first man. His last three names were Enos, Seth, and Adam:

Luke 3:38 NLT:

38 Kenan was the son of Enosh.

Enosh was the son of Seth.

Seth was the son of Adam.

Adam was the son of God.

Gen 4:25 NLT:

The Birth of Seth

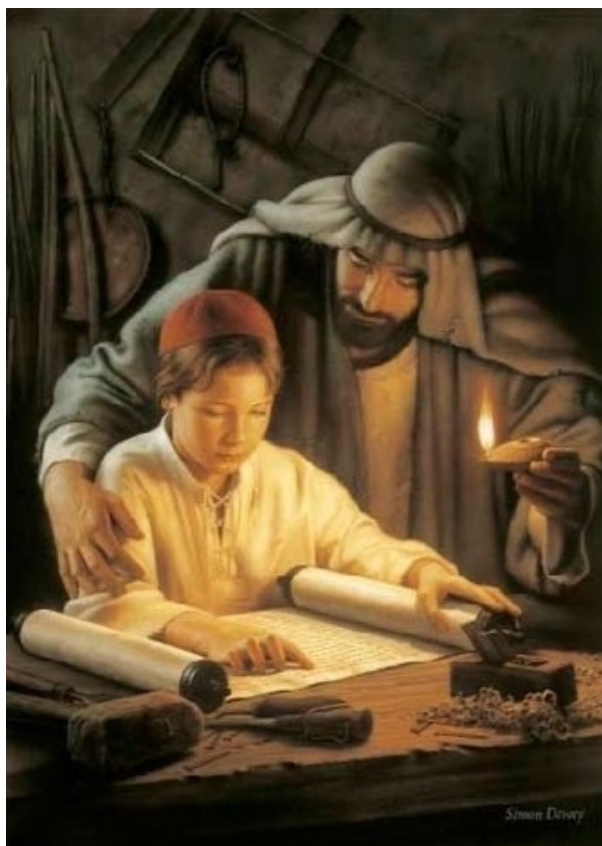
25 Adam had sexual relations with his wife again, and she gave birth to another son. She named him Seth, for she said, “God has granted me another son in place of Abel, whom Cain killed.”

Gen 5:6 NLT:

6 When Seth was 105 years old, he became the father of Enosh.

In other words, Luke leads us to believe Adam came directly from God, as Seth came directly from Adam (and Eve), thus indicating special creation.

6. As indicated by Jesus.



The Savior evidently accepted in a literal way the early chapters of Genesis:

Matt 19:4 NLT:

4 “Haven’t you read the Scriptures?” Jesus replied. “They record that from the beginning ‘God made them male and female.’”

John 3:12 NLT:

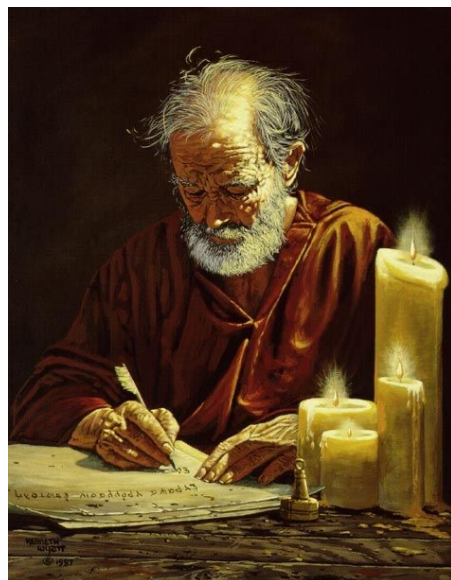
12 But if you don’t believe me when I tell you about earthly things, how can you possibly believe if I tell you about heavenly things?

John 5:46-47 NLT:

46 If you really believed Moses, you would believe me, because he wrote about me.

47 But since you don’t believe what he wrote, how will you believe what I say?”

7. As indicated by Paul.



1 Cor 11:8-9 NLT:

8 For the first man didn't come from woman, but the first woman came from man.

9 And man was not made for woman, but woman was made for man.

1 Cor 11:12 NLT:

12 For although the first woman came from man, every other man was born from a woman, and everything comes from God.

1 Tim 2:13-14 NLT:

13 For God made Adam first, and afterward he made Eve.

14 And it was not Adam who was deceived by Satan. The woman was deceived, and sin was the result.



In addition to these verses, there are two all-important theological passages where Paul contrasts the first Adam with the last Adam (Christ).

A. In Romans 5:12-21 NLT:

Adam and Christ Contrasted

12 When Adam sinned, sin entered the world. Adam's sin brought death, so death spread to everyone, for everyone sinned.

13 Yes, people sinned even before the law was given. But it was not counted as sin because there was not yet any law to break.

14 Still, everyone died—from the time of Adam to the time of Moses—even those who did not disobey an explicit commandment of God, as Adam did. Now Adam is a symbol, a representation of Christ, who was yet to come.

15 But there is a great difference between Adam's sin and God's gracious gift. For the sin of this one man, Adam, brought death to many. But even greater is God's wonderful grace and his gift of forgiveness to many through this other man, Jesus Christ.

16 And the result of God's gracious gift is very different from the result of that one man's sin. For Adam's sin led to condemnation, but God's free gift leads to our being made right with God, even though we are guilty of many sins.

17 For the sin of this one man, Adam, caused death to rule over many. But even greater is God's wonderful grace and his gift of righteousness, for all who receive it will live in triumph over sin and death through this one man, Jesus Christ.

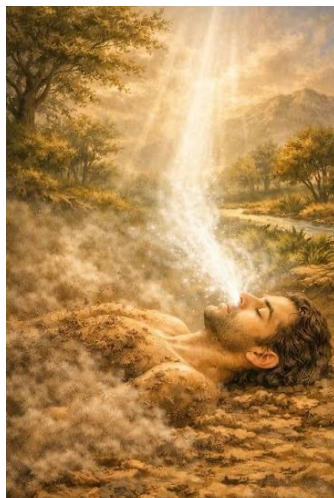
18 Yes, Adam's one sin brings condemnation for everyone, but Christ's one act of righteousness brings a right relationship with God and new life for everyone.

19 Because one person disobeyed God, many became sinners. But because one other person obeyed God, many will be made righteous.

20 God's law was given so that all people could see how sinful they were. But as people sinned more and more, God's wonderful grace became more abundant.

21 So just as sin ruled over all people and brought them to death, now God's wonderful grace rules instead, giving us right standing with God and resulting in eternal life through Jesus Christ our Lord.

The contrast is between condemnation (as introduced by the first Adam) with that of justification (as brought by the last Adam).



B. In 1 Corinthians 15:22 NLT:

22 Just as everyone dies because we all belong to Adam, everyone who belongs to Christ will be given new life.

1 Cor 15:45-47 NLT:

45 The Scriptures tell us, “The first man, Adam, became a living person.” But the last Adam—that is, Christ—is a life-giving Spirit.

46 What comes first is the natural body, then the spiritual body comes later.

47 Adam, the first man, was made from the dust of the earth, while Christ, the second man, came from heaven.

The contrast is between the mortal, fleshly body of the first Adam (given to all his seed) with the immortal, spiritual body of the last Adam (to be given to all his seed).

In light of all this, it can be seen these references and analogies concerning the two Adams are both historically wrong and theologically worthless if special creation is denied.

8. As indicated by Benjamin Warfield.

Benjamin Warfield was one of the greatest orthodox theologians of modern time. Although Warfield admitted the possibility of man existing for over 100,000 years, he personally believed man’s creation date to be no earlier than 5,000 to 10,000 BC. **(Biblical and Theological Studies, Presbyterian & Reformed, 1952, p. 248)**

9. As indicated by Edward Young.

Edward Young was an outstanding Hebrew scholar. In one of his journal articles, he stated: “The six days are to be understood in a chronological sense, that is, one day following another in succession. This fact is emphasized in that the days are designated one, two, three, etc.” **(Westminster Theological Journal, May 1963, p. 169)**

10. As indicated by the Interpreter’s Bible.

There can be no question but that by “day” the author means just what we mean—the time required for one revolution of the earth on its axis. Had he meant an aeon he would have certainly, in view of his fondness for numbers, have stated the number of millenniums each period embraces. **(Vol. I, p. 417)**

Even though the Interpreter’s Bible (a very liberal work) would doubtless consider the first 11 chapters of Genesis as pure myth, it nevertheless holds that the Genesis writer believed in a literal six-day creation account.

One of the most respected scholars of the twentieth century is Dr. Mortimer J. Adler, coeditor of the monumental 54-volume set Great Books of the Western World.

In one of his many books, *Great Ideas from the Great Books*, Adler answers a question asked him concerning the difference between men and animals.

Until comparatively recent times, few philosophers doubted that man was essentially different from all other animals.

In the great tradition of Western thought, from Plato right down to the 19th century, it was almost universally held that man and man alone is a rational animal. ...

Since the time of Darwin, the opposite view has come to prevail, not only among scientists but among the educated classes generally. ... Along with this view of man's evolutionary origin goes the view that man and the higher mammals differ only in degree.

Thus, for example, instead of regarding man alone as rational, the evolutionists find the same kind of intelligence in man and other animals.

Man simply has more of it.

Adler then sets out to defend the "traditional point of view about man as a very special argument."

He defends three points:

(1) man's ability to create and build, (2) the nature of man's rationality, and (3) man's transmission of culture.

1. First, Adler points out man's artistry in making things, even machines.

I know that bees make hives, birds make nests, and beavers make dams. But such productions are entirely instinctive on their part. A given species of bird makes its nests in the same way generation after generation. This shows that the nest is a product of instinct not of art, which involves reason and free will. In making houses, bridges, or any other of their artifacts, men invent and select. They are truly artists, as animals are not.

In addition, only men build machines which are themselves productive. Other animals may use rough tools, but no other animal makes a die press which stamps out an indefinite number of a product when the raw materials are fed into it.

2. Next, Adler argues that man's rationality is not a biological necessity.

You say that other animals can reason. In my opinion it is more correct to say that other animals can solve problems when they are confronted by the biological urgency of finding a way of getting what they need. ... No animal ever sits down to think, the way a philosopher or a mathematician does when he has no biologically urgent need to do so.

The fact that human thinking is discursive and involves language is another indication that it is quite different from animal problem-solving. ... [N]o animal communicates thought; no animal ever utters a sentence which asserts something to be true or false.

3. Finally, Adler argues that man's culture changes with each generation unlike animals.

Man is the only animal with an historical development. Other animals may change in their biological constitution over the course of hundreds of thousands of generations; but such changes result entirely from changes in the germ plasm, which is the only thing that is transmitted from one generation to another. **Men transmit ideas and institutions, a whole tradition of culture, from one generation to another, and it is this which accounts for the history of the human race.**

Adler concludes:

In my opinion the empirical evidence is overwhelmingly in favor of the view that men are essentially different in kind from the brutes.

Like the brutes, they, too, are animals.

But unlike them, men are rational.

This, of course, if true, would require us to reject Darwin's theory of man's evolutionary origin.

But theories after all must be made to fit the facts, not facts theories. **(pp. 173-175)**

4. What is the worth of man?

Some ten centuries before Christ, a young shepherd near Jerusalem gazed into the starry sky and exclaimed, "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him?"

Ps 8:3-4 NLT:

3 When I look at the night sky and see the work of your fingers
—

the moon and the stars you set in place—

4 what are mere mortals that you should think about them,
human beings that you should care for them?

What indeed is man?

Who is he?

Where did he come from?

Why is he here?

Where is he going?

The way in which a man answers these questions will determine his conduct of life.

As the Bible declares: “For as he thinketh in his heart, so is he”

Prov 23:7 NLT:

7 They are always thinking about how much it costs.

“Eat and drink,” they say, but they don’t mean it.

What is the true worth of a human?

Is there any reliable standard to determine the value of a man?

In the April 1977 issue of Reader’s Digest, the article -
“Six-Million-Dollar Original” appeared:

Tired of hearing that the human body is worth only about three dollars? And of the humbling and humiliating realization that a chicken or a salmon sells for more than you are worth? There’s news to heal our bruised egos.

Yale University biophysicist Harold J. Morowitz says that the human body is actually worth \$6 million.

And that price covers only the raw materials—hormones, proteins, enzymes, etc.

The intricate work of fashioning the material into human cells might cost six thousand trillion dollars.

And assembling these cells into a functioning human being would drain all the world's treasures.

“Each human being is priceless” is the professor's understatement. **(p. 144)**

The scientist has thus placed a surprisingly high figure upon each human.

After all, \$6 million is nothing to sneeze at.

However, this huge price tag is less than nothing when compared to the worth God places upon each and every one of his creatures:

John 3:16 NLT:

16 “For this is how God loved the world: He gave his one and only Son, so that everyone who believes in him will not perish but have eternal life.

Heb 2:9 NLT:

9 What we do see is Jesus, who for a little while was given a position “a little lower than the angels”; and because he suffered death for us, he is now “crowned with glory and honor.” Yes, by God’s grace, Jesus tasted death for everyone.

What then are we worth to God?

The simple but staggering truth is he gladly sacrificed his only and beloved Son to redeem us back to himself out of sin’s slave market.

This study briefly reviews the past, present, and future state of God’s multi-trillion-dollar investment—man himself.

5. What is man’s condition?

A. The facts.

In his first epistle to the church at Corinth, Paul places all living men into three spiritual categories:

1. The natural man:

1 Cor 2:14 NLT:

14 But people who aren’t spiritual can’t receive these truths from God’s Spirit. It all sounds foolish to them and they can’t understand it, for only those who are spiritual can understand what the Spirit means.

The Bible describes all unsaved men (the natural man) as being spiritually depraved. As some confusion has centered itself around the scriptural doctrine of human depravity, let us examine the facts.

a. What depravity is not.

(1) Depravity does not mean that all unsaved men are as depraved as they can possibly become. Most American men, for example, do not run around murdering little children or robbing banks. But some do. Also, few housewives suddenly abandon their families and become professional prostitutes.

(2) Depravity does not hold that a sinner has no sense of God, nor of good and evil. Often, to the shame of the Christian, unsaved men and women demonstrate a higher morality than is shown by their professing neighbors and family members.

(3) Depravity does not teach that an unsaved man cannot admire the noble, or even perform noble and heroic acts. Many battle accounts record the bravery of unsaved soldiers who pay the supreme sacrifice to save the lives of their endangered buddies. On other occasions unsaved firemen and policemen have laid down their lives to protect individuals they may not have even known.

b. What depravity is.

(1) Depravity means that all sinners are capable of all wicked things. This means that a freedom-loving Winston Churchill still possessed within his nature all the potential cruelty of an Adolf Hitler.



(2) Depravity teaches that no sinner has the power to please God. In essence then, the doctrine of depravity says that man, without God, is not as bad as he can be, but rather as bad off as he can be.

The following Scriptures describe the natural man:

John 5:42 NLT:

42 because I know you don't have God's love within you.

Rom 3:10-12 NLT:

10 As the Scriptures say,

“No one is righteous—

not even one.

11 No one is truly wise;
no one is seeking God.
12 All have turned away;
all have become useless.
No one does good,
not a single one.”

Rom 7:18 NLT:

18 And I know that nothing good lives in me, that is, in my sinful nature. I want to do what is right, but I can't

Rom 8:7-8 NLT:

7 For the sinful nature is always hostile to God. It never did obey God's laws, and it never will.

8 That's why those who are still under the control of their sinful nature can never please God.

Eph 2:12 NLT:

12 In those days you were living apart from Christ. You were excluded from citizenship among the people of Israel, and you did not know the covenant promises God had made to them. You lived in this world without God and without hope.



2. The carnal man:

1 Cor 3:1-3 NLT:

Paul and Apollos, Servants of Christ

1 Dear brothers and sisters, when I was with you I couldn't talk to you as I would to spiritual people. I had to talk as though you belonged to this world or as though you were infants in Christ.

2 I had to feed you with milk, not with solid food, because you weren't ready for anything stronger. And you still aren't ready,

3 for you are still controlled by your sinful nature. You are jealous of one another and quarrel with each other. Doesn't that prove you are controlled by your sinful nature? Aren't you living like people of the world?



Here Paul sadly describes a Christian who is indwelt by the Holy Spirit, but who still allows himself to be controlled by the passions of the flesh. Paul calls him a baby, for he has never learned to grow.



3. The Spirit-controlled man:

1 Cor 2:15 NLT:

15 Those who are spiritual can evaluate all things, but they themselves cannot be evaluated by others.



Thus, of the present-day condition of man, we may state that all men in the sight of God are:

(1) corpses—the natural man (2) crybabies—the carnal man, or (3) conquerors—the Spirit-controlled man.

B. The fallacies.

1. Man is dirt and therefore cannot be saved.

This is the view of the materialist and the communist. According to this position, the only real difference between a mushroom, a man, and a mountain is simply in the accidental arrangement of the atoms.

2. Man is divine, and therefore need not be saved.

This is the view of liberalism.

For example, according to this view, as Christian witnesses, our primary ministry to the poor, lost, helpless drunkard is to simply inform him that he is made in God's image and carries the divine spark of divinity within him.

He therefore need only to fan that small flame and begin living that victorious life God wants him to live.



How do we obtain the Forgiveness of our Sins?



How do we get right with God, regardless of our individual sins?

Just say this Prayer and all of your sins will be forgotten, and you will have Eternal life, with Christ Jesus, in Heaven:

Lord Jesus, I repent of all my sins, and I ask you to come into my life and be my Lord and Savior.

Friends, if you prayed that prayer, I believe that you are born again, and you have everlasting life, get in a good bible teaching church, and may you keep growing, in the Lord, and may HE use you to help save many souls for His Kingdom !

In, Jesus Mighty Name!

Rev. Jesus Del Rio, Ed

