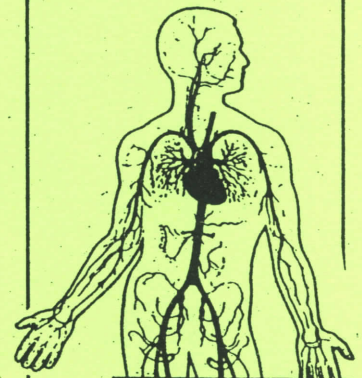
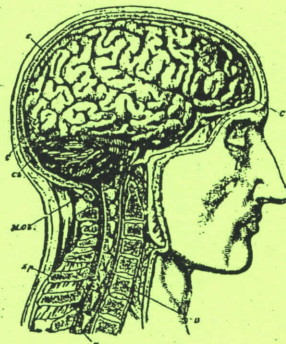
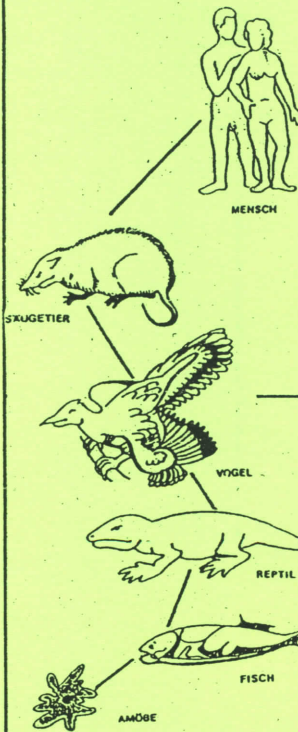
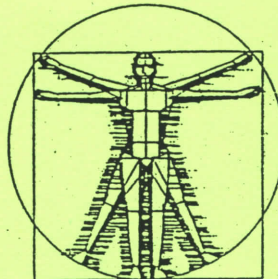
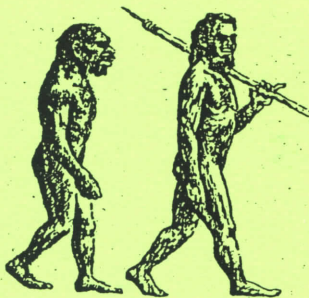
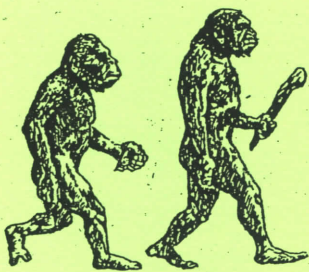




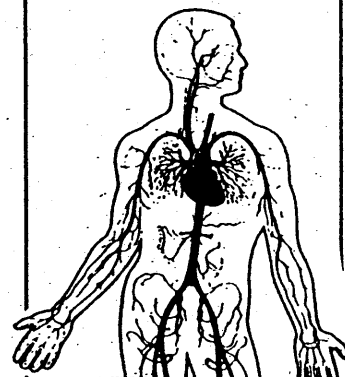
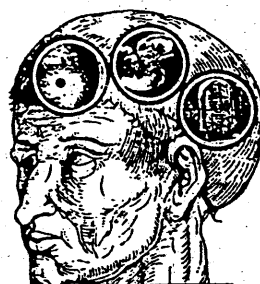
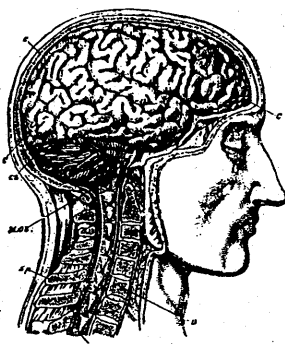
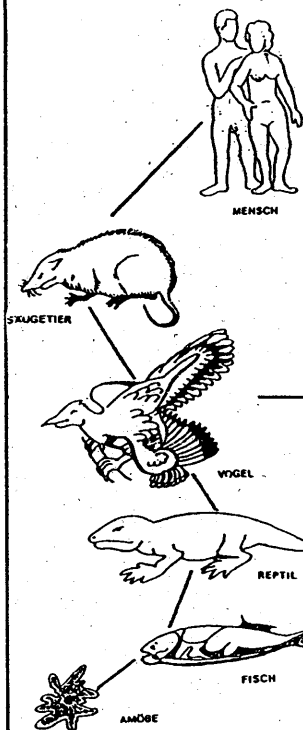
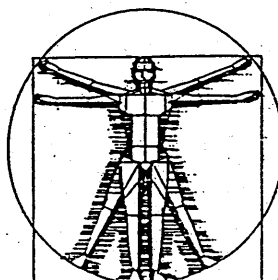
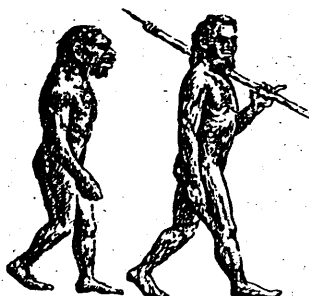
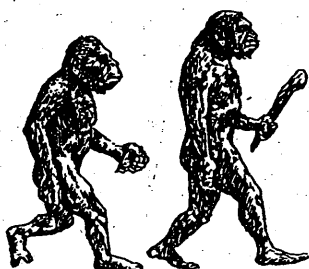
The Truth About Man



Manfred
E.
Kober,
Th. D.



The Truth About Man



Manfred
E.
Kober,
Th. D.

A cartoon illustration of a bookshelf titled "BIBLE DOCTRINES". The shelf contains books labeled: BIBLE, GOD, CHRIST, Holy Spirit, angels, MAN, SIN, SALVATION, CHURCH, and LAST THINGS. A globe is on top of the shelf.

308 Second St. S.E.

Bondurant, IA 50035-1041

(515) 707-0071 MKober316@gmail.com

[illegible]

It is high time to get in touch with you about our next doctrine seminar. Several of you have asked me whether we will have a doctrine class this fall. Others inquired about the dates for the seminar. Our fall semester will begin **September 1**. Although I am very anxious to start our class again, I have delayed composing a fall schedule because several dates of my speaking engagements have not yet been confirmed. Pastors are somewhat perplexed how to plan their fall calendar, understandably so. I have invitations for September in NW Montana as well as in Lima, Peru. Sometime in October I am to be in New England. None of the dates have been finalized. Peruvians are under another complete lockdown, thus my teaching ministry there will be most certainly postponed.

Ordinarily I would be in Germany right now, ministering in churches. However, the havoc caused by the pandemic here in the USA and there in Europe prompted the German government to bar all non-essential for US citizens. I have talked with and written repeatedly to the German diplomatic mission in Chicago, underscoring the fact that for 57 consecutive summers I have preached and lectured in Germany and that churches there were waiting for my confirmation to keep our appointments. Sadly, but not unexpectedly, the German consul wrote that my reasons for going to Germany did not merit an exception. As you might guess, if I were an athlete or a musician, I would have no difficulty traveling to the Fatherland! Wait a minute . . . perhaps I should have told the German diplomats (in a diplomatic way, you understand!) that in my childhood over there, like all good Germans, I played soccer twelve months a year. And in addition, I was somewhat proficient in playing the Flügelhorn and the lute.

I take these developments as from the Lord, whose timing is always perfect. Our fall schedule for our doctrine seminar needs to be somewhat more flexible than normally. We definitely plan to meet on 10 evenings of fellowship, teaching (and enjoying goodies you provide!).

The seminar will meet again in the spacious fellowship hall at Fellowship Baptist Church. With its exceptional roominess, will be able to practice social distancing.

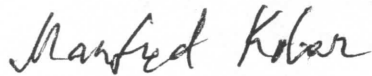
A number of you have told me how eager you are for the classes to begin again. I trust that many of you can arrange your schedule so you can join us for a seminar on a doctrine that is obscure to most believers. We should all be experts on the **doctrine of man** but there are many areas which have escaped our scrutiny, such as man's two natures, the difference between soul and spirit (if any) and the destiny of our body. We will also deal with an almost totally ignored truth: the possibility of an intermediate body between death and resurrection or, how do saints appear in heaven now?

I look forward to hearing from you soon whether you can join us. I am enclosing a second flyer in most of these mailings, in case you wish to share it with a friend. Several of you mentioned that you are prepared to send in your deposit. There are those of my illustrious students who insist that the refreshments, served between the two nightly sessions, make it worth the effort to attend! Whatever your reason for joining, I know you will be rewarded for your efforts.

PLEASE feel free to call me if you have any questions.

Please tell your relatives and friends of this unusual opportunity to study systematically the doctrine of man. Judging from your input, virtually everyone who joined us for the doctrine of angels in the fall of 2019 will be with us again. We will also welcome several new friends. I am anticipating a glorious time of studying with you important truths from the inerrant Word of God.

Your friend in Christ and peripatetic prof,



Manfred E. Kober, Th.D.

1. Tim. 2:15

The Age of the Earth and Antiquity of Man

Reconsidering the Creation Account of Genesis 1:1-3

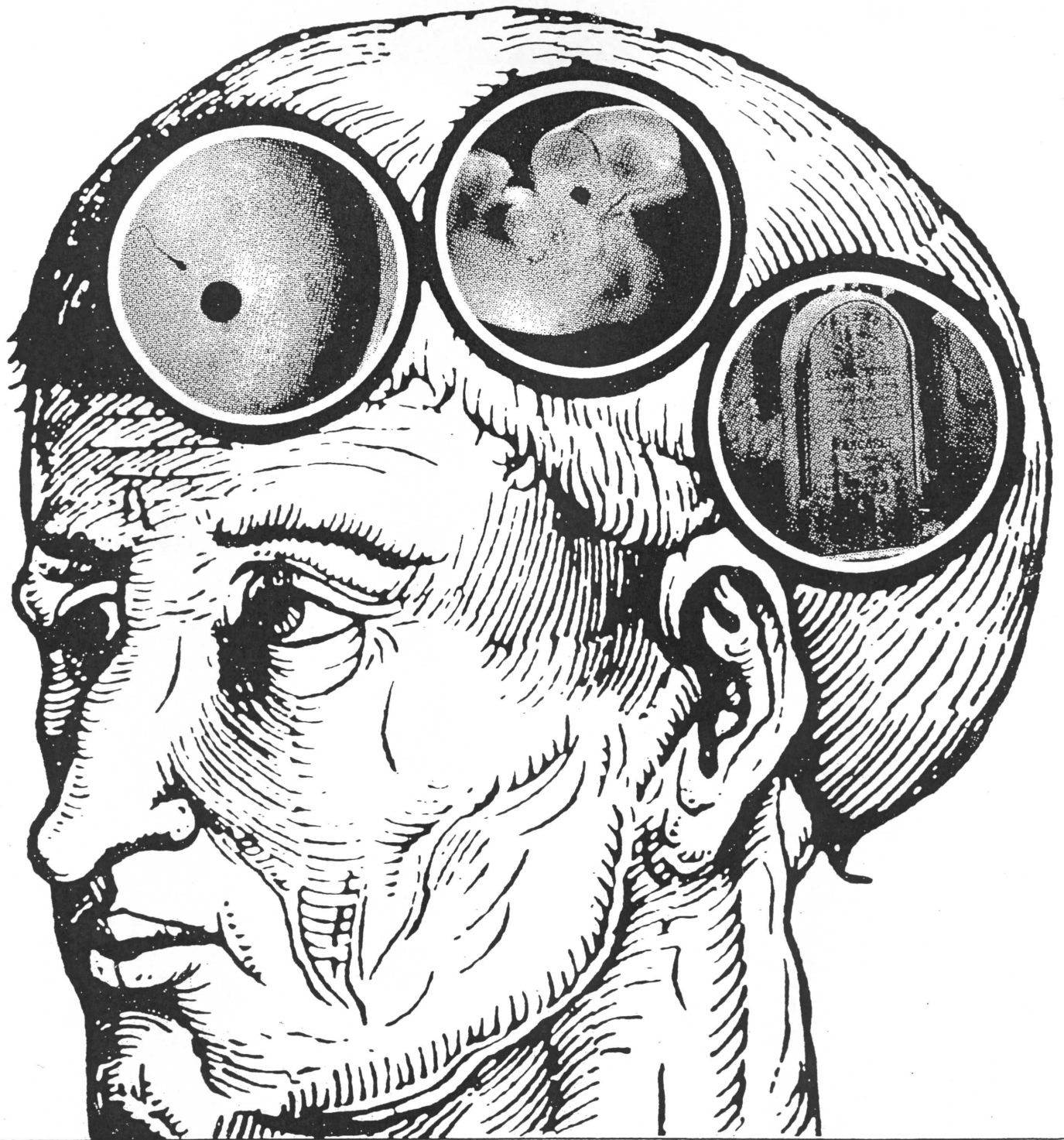
Manfred E. Kober, Th.D.



Verlag von Georg Wigand in Leipzig.

Der vierte Schöpfungstag.

Druck von Breitkopf und Härtel in Leipzig.



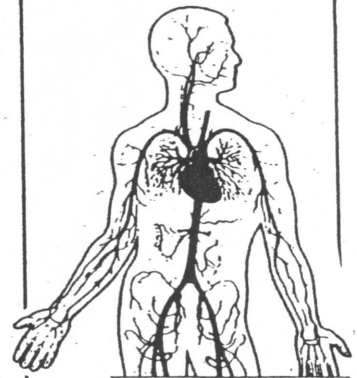
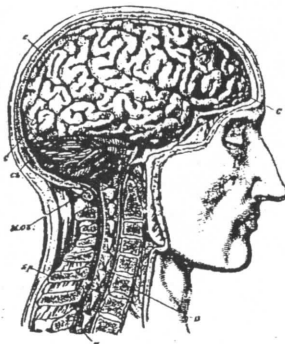
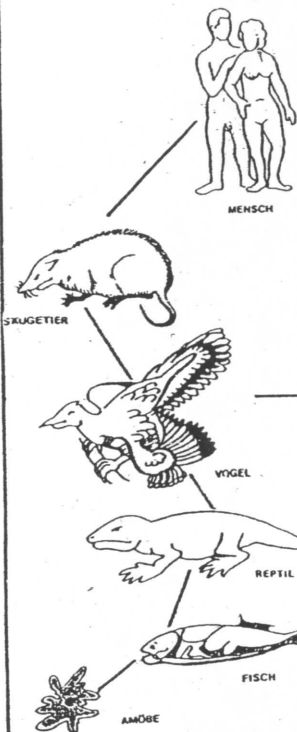
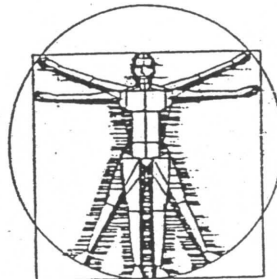
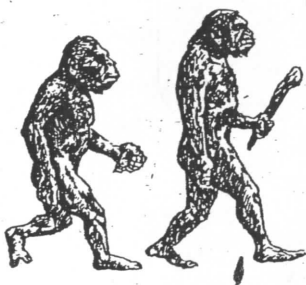
ANTHROPOLOGY

Manfred E. Kober, Th.D.





The Truth About Man



Manfred
E.
Kober,
Th. D.

Anthropology

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DISCOVERING BIBLE DOCTRINE

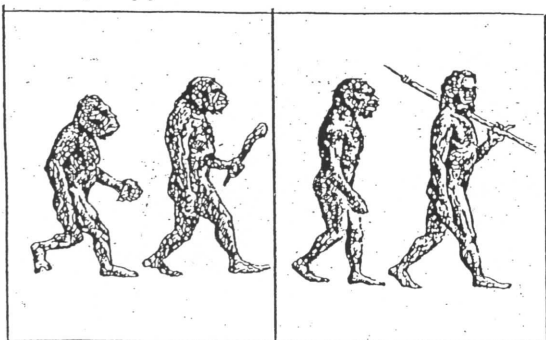
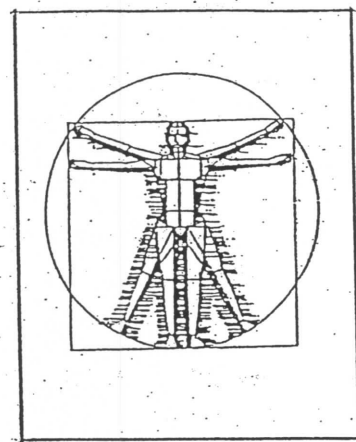
DOCTRINE SEMINAR, Fall 2020

with Manfred E. Kober, Th.D.

An understanding of Bible doctrine is important for every Christian, enabling him to know what he believes and why he believes it. The first benefit of Bible study is **doctrine** (2 Tim. 3:16). Sound doctrine enables the believer to withstand doctrinal attacks in the last days (2 Tim 4:2-3) and to carry out the "Great Commission" which involves the evangelization of sinners and the discipling of believers by "teaching them to observe all things whatsoever I have commanded unto you" (Mt. 28:20; cf. 1 Tim. 4:16). One of the most crucial doctrines of systematic theology is the **doctrine of man**.

TENTATIVE SEMINAR SCHEDULE: *The Truth about Man*

Sep. 1	1	A. Man's Origin B. The Evolutionary Hypothesis
Sep. 8	2	A. Theistic Evolution B. The Case for Creationism
Sep. 22	3	A. The Evidence for Creation by Fiat B. The Case Non-Original Creation
Sep. 29	4	A. The Material Part of Man B. The Destiny of the Body
Oct. 6	5	A. The Intermediate Body B. The Resurrection Body
Oct. 20	6	A. The Immaterial Part of Man B. The Image of God
Oct. 27	7	A. The Controversy Concerning the Immaterial Part of Man B. Man's Most Important Capacity
Nov. 3	8	A. The Believer and the Old Nature B. The Believer and the New Nature
Nov. 10	9	A. The Divine Test for Man B. The Dreadful Fall of Man
Nov. 17	10	A. The Consequences of the Fall B. The Divine Remedy

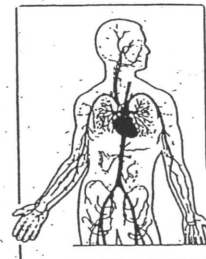


++ The sessions will begin **September 1** and conclude of **November 17, 2020** (although the final schedule may vary slightly because of your instructors speaking engagements).

++ We will meet informally and dress casually. We plan to have two different sessions each Tuesday night, the first beginning at **6:30 p.m.**, the second at **7:30 p.m.** We hope to dismiss promptly at **8:30 p.m.** (Some of you are traveling long distances). Between the two sessions we will enjoy a time of refreshments and fellowship. (It is rumored that this is the best part of the evening!)

++ There are no scholastic or age requirements for the seminar. The only intellectual requirement is an open mind.

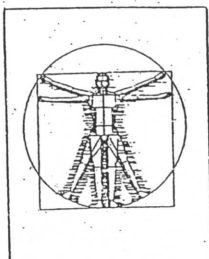
++ The minimal cost of the seminar will be **\$135**. This includes tuition and an extensive manual in a loose leaf binder, plus packet of relevant materials. The total amount of the tuition will be **due at the first class session, September 1**.



++ A preregistration fee of \$20 will secure a place for you. The deposit will be applied toward the total amount. **Your early response will enable me to have printed manuals for everyone at the first session. Please inform your friends of this unique opportunity!**

++ Visitors are **always welcome** and anyone may sit in on our sessions. However, if you are able to let me know ahead of time, I can have a set of printed materials ready for our visitor(s).

DIRECTIONS: We will meet for ten Tuesday nights at the Fellowship Baptist Church, located at 1503 SE 6th Street in Des Moines (**Pastor Daniel Vance, phone 515-244-6767**). Take East 14th Street to Maury, the first major intersection south of the Capitol area. Turn west on Maury (a right turn if you come from the north), and go until Maury T's on SE 6th. Turn left or south and you will immediately cross the Des Moines River. The church is located on your left just beyond the river. We will meet in the fellowship hall.



Please fill out this form and return ASAP:

I wish to enroll in the **Fall Seminar 2020** on *The Truth about Man*.

Name(s): _____

Street: _____ Town: _____ Zip _____

Phone: _____ E-mail: _____



I am enclosing **\$20 per person** for preregistration.

Please make check out to **Dr. Kober** and mail to: *Dr. Manfred Kober*

308 Second St. S.E.

Bondurant, IA 50035-1041

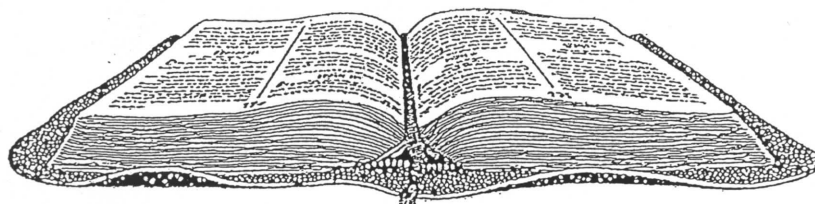
Cell phone: (515) 707-0071

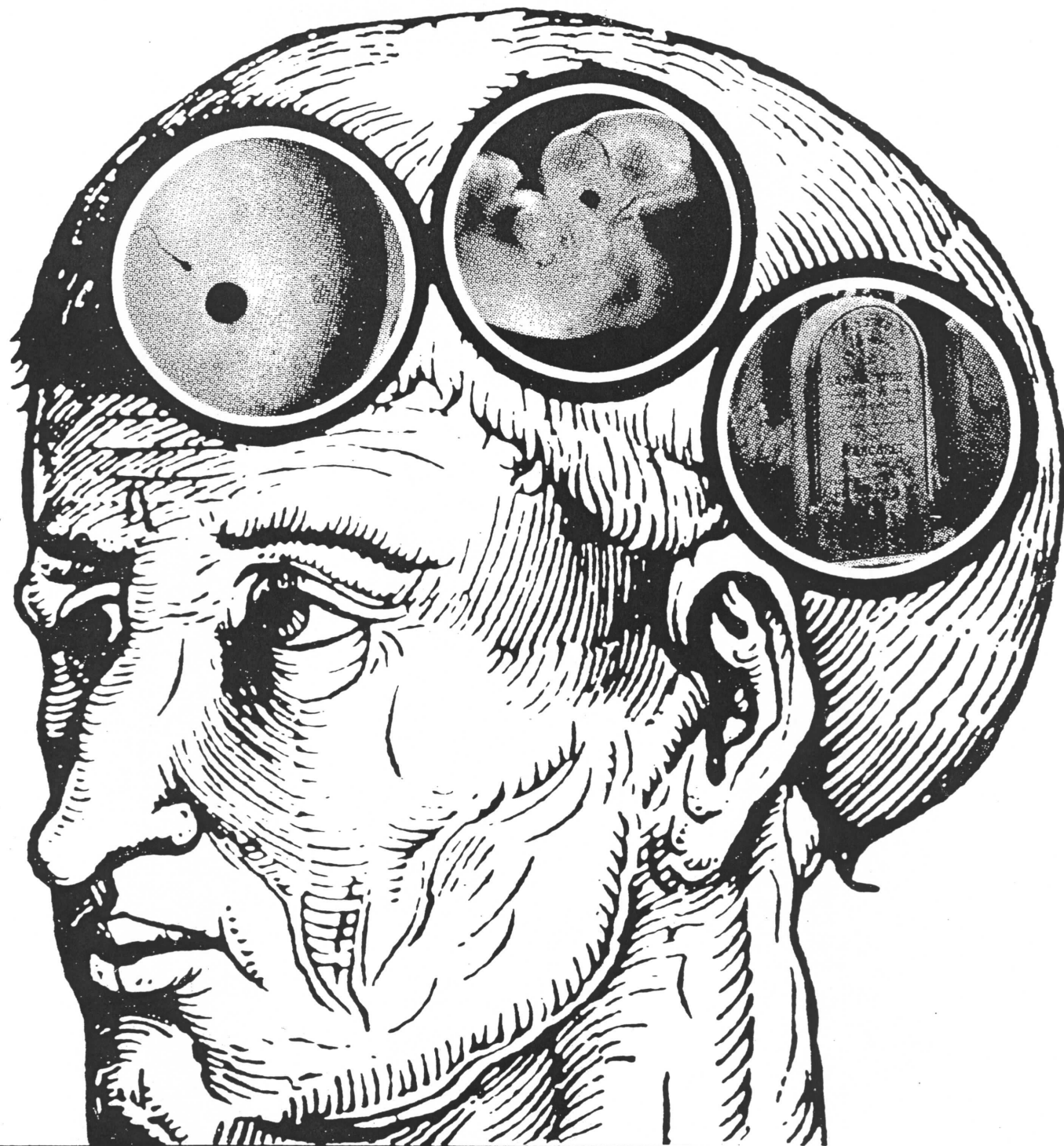
E-mail: MKober316@gmail.com

The Inestimable Importance of Knowing Bible Doctrine:

1. It gives content to one's faith, Jude 3
2. It gives convictions to one's beliefs, 2. Tim. 1:12
3. It gives correction for one's conduct, Phil. 1:10-11
4. It gives conciseness to one's expression, 1. Pet. 3:15
5. It gives consistency in godly living, 1. Pet. 2:21-25
6. It gives confidence in confronting heresy, 2 Thess. 2:13
7. It gives comfort concerning the future, 1. Thess. 4:18

mk





ANTHROPOLOGY

Manfred E. Kober, Th.D.



Anthropology and Bible Doctrines



BIBLE: DIVINE

TO MAN



GOD: SOVEREIGN

OF MAN



CHRIST: PERFECT

FOR MAN



HOLY SPIRIT: INDWELLING

IN MAN



ANGELS: HEAVENLY

TO MAN



SIN: DREADFUL

FOR MAN



SALVATION: PERFECT

FOR MAN



CHURCH: DESIGNATED

OF THE REDEEMED



LAST THINGS: GLORIOUS

FOR MAN

Anthropology and Bible Doctrines



BIBLE: DIVINE COMMUNICATION TO MAN



GOD: SOVEREIGN MASTER OF MAN



CHRIST: PERFECT EXAMPLE FOR MAN



HOLY SPIRIT: INDWELLING PRESENCE IN MAN



ANGELS: HEAVENLY MESSENGERS TO MAN



SIN: DREADFUL DILEMMA FOR MAN



SALVATION: PERFECT REMEDY FOR MAN



CHURCH: DESIGNATED COMPANY OF THE REDEEMED



LAST THINGS: GLORIOUS PROSPECTS FOR MAN

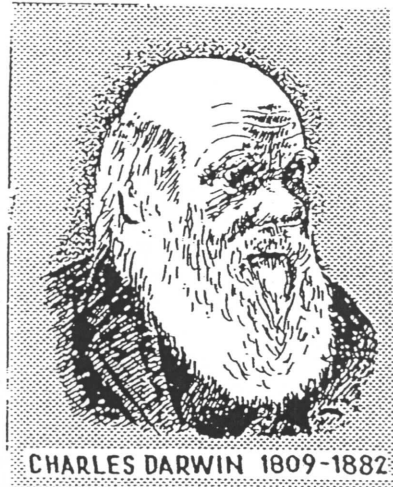
MAN'S ORIGIN: A Product of Scientific Evolution or Special Creation?

THE ORIGIN OF MAN:

1b. The evolutionary theory:

1c. The life of Darwin:

- 1d. His background: Juvenile delinquent in Edinburgh. Playboy at Cambridge University.
- 2d. His beliefs: Planned to study for the ministry, then questioned O.T. miracles, then N.T. miracles, finally the existence of a personal God.
- 3d. His popularity:



1859—*The Origin of Species* was published (1848 Karl Marx, *Das Kapital*)
1900—The theory of evolution has become a dogma.
1917—Evolution has been applied to other areas of life, e.g. an evolving belief in God, the evolution of the O.T. canon, etc.

2c. The meaning of evolution:

- 1d. A change:
- 2d. A development: all living creatures have developed through natural processes from the first living cell.

3c. The bases of evolution:

- 1d. Carbon 14 dating:
- 2d. The human embryo:
- 3d. The fossil record:
- 4d. Pre-human men:



HEIDELBERG MAN
Built from a jaw bone that was conceded by many to be quite human.



NEBRASKA MAN
Scientifically built up from one tooth and later found to be the tooth of an extinct pig.



PILTDOWN MAN
The jawbone turned out to belong to a modern ape.



PEKING MAN
500,000 years old. All evidence has disappeared.



NEANDERTHAL MAN
At the Int'l. Congress of Zoology (1958) Dr. A. J. E. Cave said that his examination of the famous Neanderthal skeleton found in France over 50 years ago is that of an old man who suffered from arthritis.



NEW GUINEA MAN
Dates away back to 1970 - - - This species has been found in the region just north of Australia.

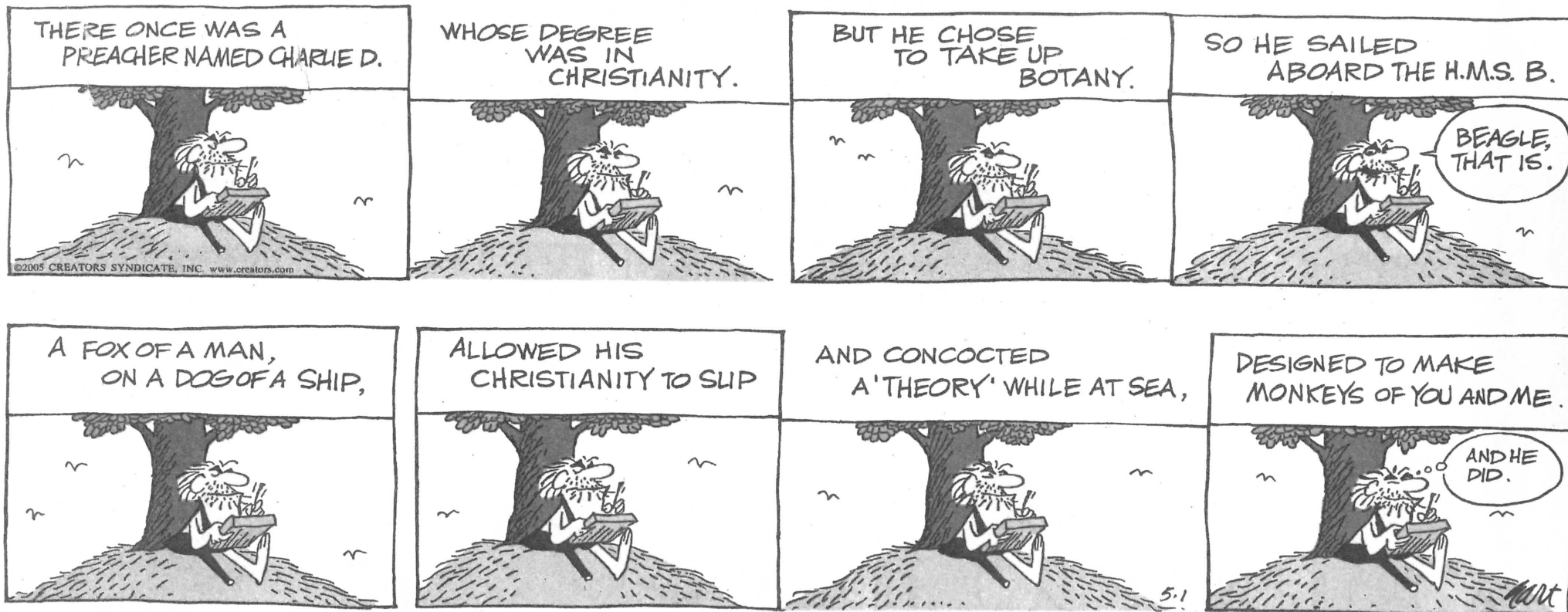


CRO-MAGNON MAN
One of the earliest and best established fossils is at least equal in physique and brain capacity to modern man - - - so what's the difference?



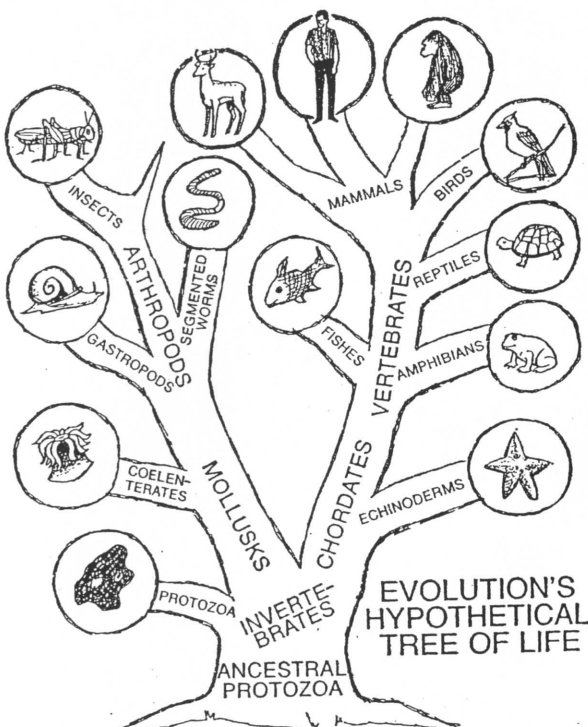
MODERN MAN
This genius thinks we came from a monkey.
Professing themselves to be wise they became fools. Romans 1:22

B.C./ by Johnny Hart



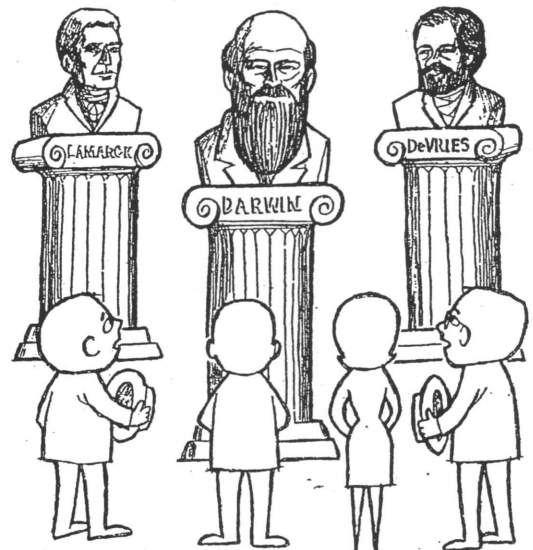
Who Says?

- 1e. The Piltdown Man: In 1912 Charles Dawson presented a piece of a jaw, two molar teeth and a piece of skull as those of a "missing link." In 1953 the fraud that fooled the world's greatest scientists was exposed. The find supposedly 50 million years old was found to be 50 years old.
- 2e. The Java Man: A giant gibbon and not a man at all.
- 3e. The Neanderthal Man: In every way a modern man, with physical deformation.
- 4e. The Peking Man: In China in the 1920's fragments of skulls, jaws and teeth were found—which disappeared mysteriously during World War II.
- 5e. The Nebraska Man: A tooth presented at the Scopes trial as proof of evolution...actually the tooth of a pig.
- 6e. The Colorado Man: One tooth, identified as that of a degenerate human.



The evolutionist's theory is based on observation of known creatures (see circles on "tree" above) and then "connecting" these creatures on a hypothetical "tree of life," even though there is no satisfactory explanation of how this "tree" grew its different branches. The above is an example of the kind of diagram used through the first half of the 20th century in textbooks and encyclopedias.

EVOLUTION BECAME A "RELIGION"

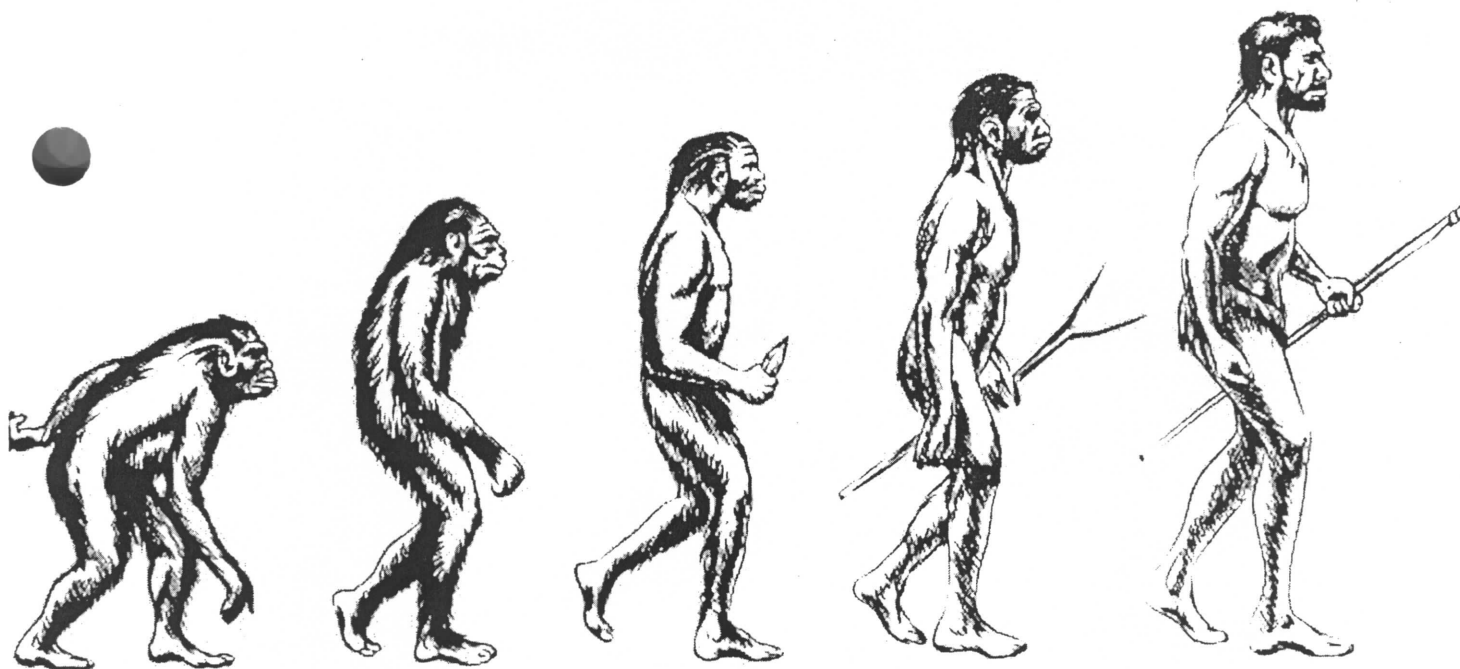


The 19th century was a time of skepticism and rationalism when many men were ready to embrace completely the theory of organic evolution advanced by Lamarck, Darwin and DeVries. Of the three men, Darwin was by far the most influential due to his epic work, *The Origin of Species*. Darwin's book popularized the concept of evolution and gave men another explanation for the origin of life, which led to evolutionism, a type of religious humanism that substitutes natural selection for God.

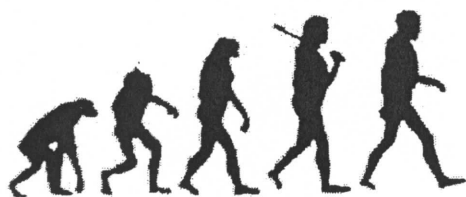
(Fritz Ridenour, editor, *Who Says?* Glendale, CA: G/L Publications, 1967, pp. 109, 106).



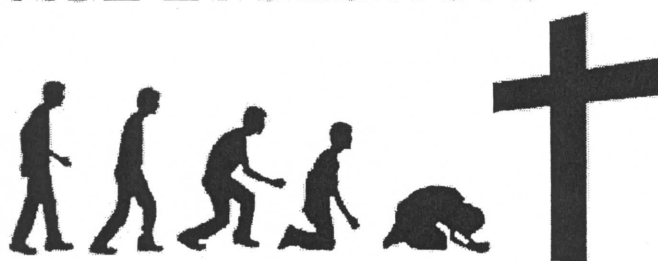
MAN IS BVT A WORM.



FALSE EVOLUTION:



TRUE EVOLUTION:



turn out to be a degradation of an originally noble word, "liberal" religion.⁴

A further word from Machen:

The rise of this modern naturalistic liberalism has not come by chance, but has been occasioned by important changes which have recently taken place in the conditions of life. The past one hundred years have witnessed the beginning of a new era in human history, which may conceivably be regretted, but certainly cannot be ignored, by the most obstinate conservatism. The change is not something that lies beneath the surface and might be visible only to the discerning eye; on the contrary it forces itself upon the attention of the plain man at a hundred points.⁵

One must pray that the plain man of our time will not see himself forced upon by an alien religion that is really "neo-Christianity." Each of us, whether scholar or not, must not stand idly by and watch the destruction of our Christian faith.

Machen wrote *Christianity and Liberalism* in 1924, but for many institutions, the old-line denominations, it was too late. The arguments of liberalism had already subverted many educational establishments.

The liberal argument was relatively simple and went generally as follows:

1. We know that we are here because of an evolutionary process. The great scholar Darwin taught us this, and evolution has now become a fact of life for us all.
2. Because we know that the body of man has evolved, must we not also be aware that the brain, the mind of man, has evolved as well, moving from the simple to the complex?
3. Given that the mind of man has evolved, have not his ideas, his concepts, his understanding of things also evolved, that is, matured? (The answer for many a gullible audience, was, of course, in the affirmative.)

4. J. Gresham Machen, *Christianity and Liberalism* (New York: Macmillan, 1924), p. 2.

5. *Ibid.*, pp. 2-3.

Catastrophic results of evolution

4. If the ideas of man have evolved, has not also our idea of God properly evolved? We used to think of God as a vindictive, judgmental, frowning ruler of the universe. Now we know Him as a God of love.
5. Because God is a God of love, we must do away with the archaic concept of original sin. Sin is not a violation of the law of an offended God. God cannot be offended. Therefore, we must see sin as lack of maturity, lack of enlightenment, lack of proper evolution on our part.
6. As a solution to the problems of mankind, then, must we not hold to salvation by education? Man does not need forgiveness and redemption; he needs enlightenment. He has a spark of divinity within him that only needs to be fanned into a new flame.
7. In the pursuit of this program of the enlightenment of man as a way of salvation, we will do away with the old, ugly activities of war, hatred, famine, and the like.

Argument along this line was convincing to many. People gathered in churches and recited, "Every day and in every way, I am getting better and better." All that was needed to transform humanity was encouragement, optimism, and thinking positively about oneself.

What mankind really needed, according to the liberals, was not the "butchershop religion" of salvation by the blood of Christ. Rather, man needed to expand his ideas and concepts about himself and his human possibilities.

Karl Marx was not without his influence in these concepts. He had preached a doctrine that was really only a form of Social Darwinism, promising the improvement of humanity if people would unselfishly sacrifice themselves for the good of the commune. Religious liberalism, therefore, developed an early alliance with the political left. Indeed, conservative Christians who had seen these tides wash upon them in Europe and in England and who now saw the same ideas taking hold in the United States described some of the great denominations of that time as nothing but Communist front organizations.

Happily, we can now look at the record and rejoice in the fact that liberalism did not win the day in the United States, car-

LA FRISE DU TEMPS EN IMAGES

- 3 millions

- 3 000

476

1492

1789

Préhistoire

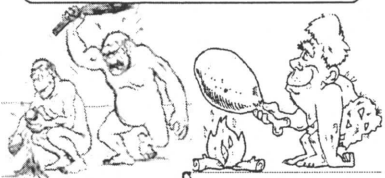
Antiquité

Moyen-Age

Temps Modernes

Epoque contemporaine

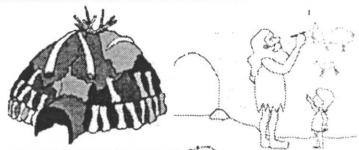
Des grands singes à l'homme



La découverte du Feu



Chasseurs, pêcheurs, cueilleurs

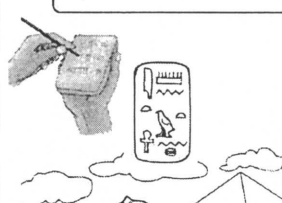


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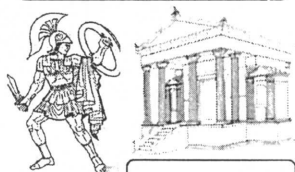


Sédentaires, élevage, agriculture

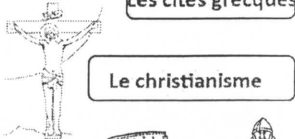
Apparition de l'écriture



Les égyptiens



Les cités grecques



Le christianisme

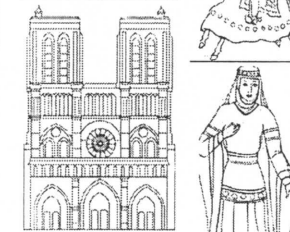


Rome et les gallo-romains

Les châteaux forts



Les chevaliers

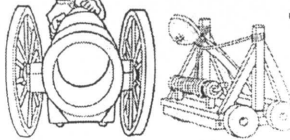


Les cathédrales

Les serfs



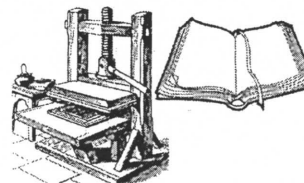
Des armes techniques



1492



Les grandes découvertes

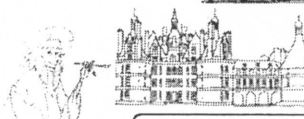


L'imprimerie

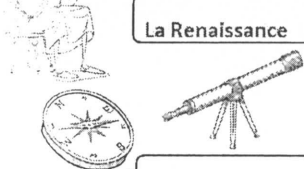
L'esclavage



La Renaissance



Les sciences



1789



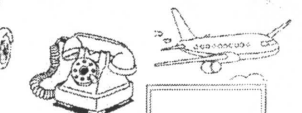
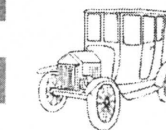
La révolution et les droits de l'homme



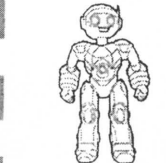
La 1ère guerre mondiale



La révolution industrielle



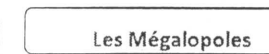
Les nouvelles technologies



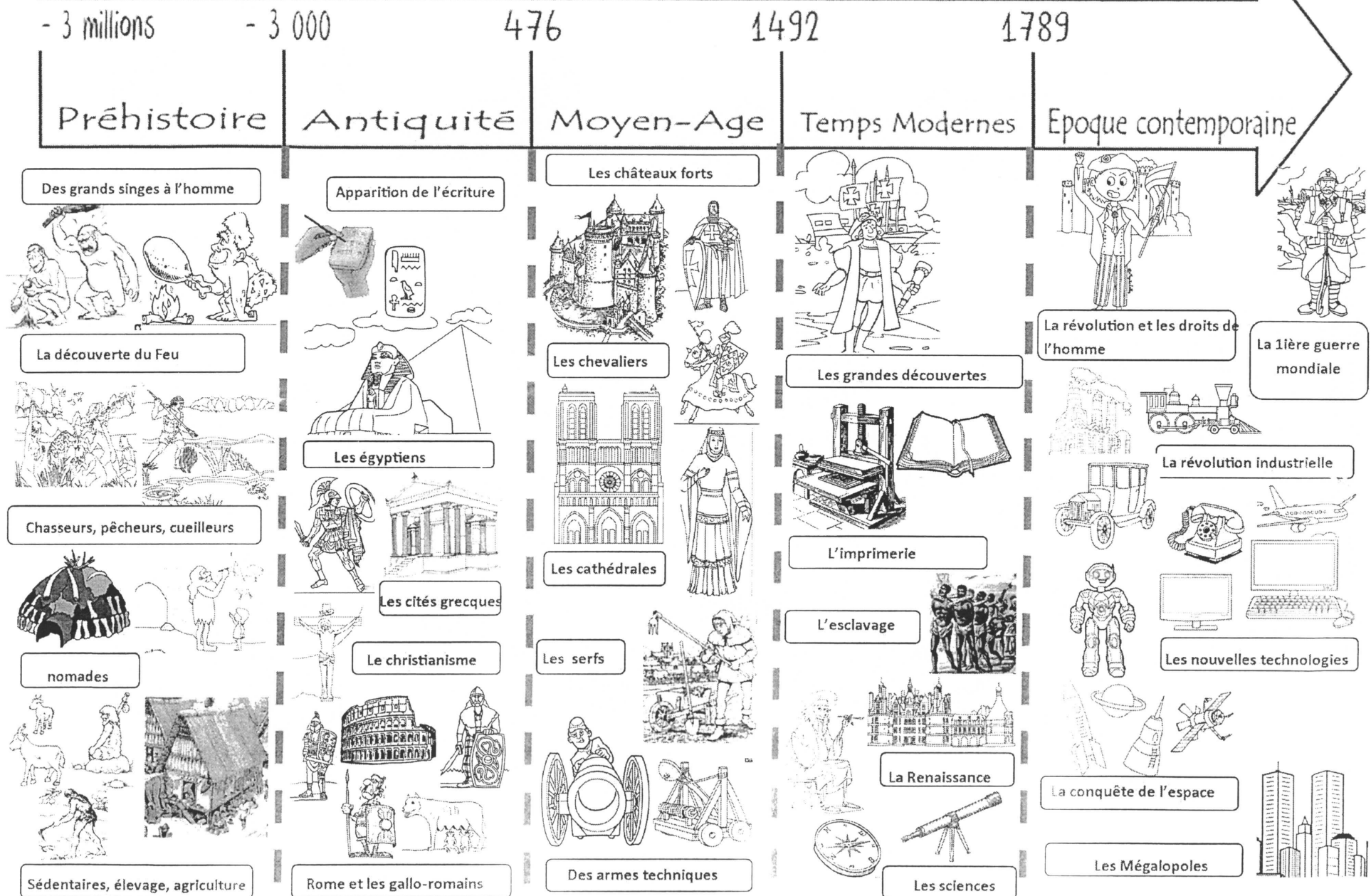
La conquête de l'espace



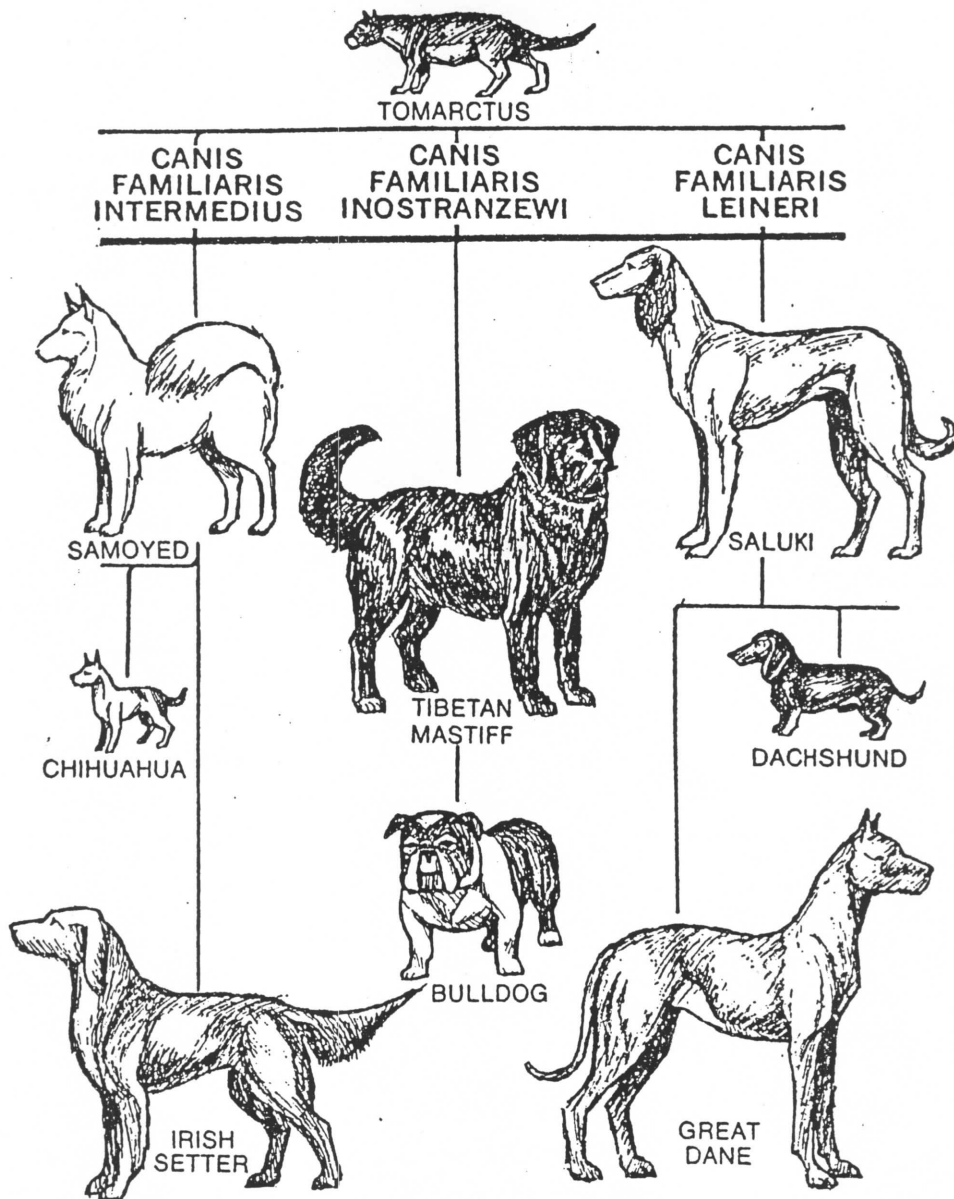
Les Mégalopoles



LA FRISE DU TEMPS EN IMAGES



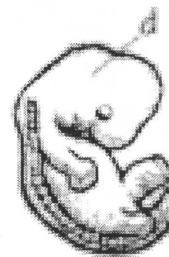
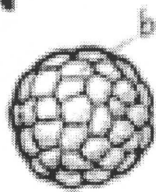
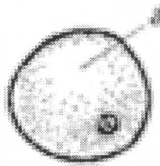
DOES CHANGE WITHIN SPECIES PROVE EVOLUTION?



Today many evolutionists believe that the "mechanism" of evolution is genetic mutation combined with natural selection. But no genetic mutation to date has ever resulted in a completely new kind of living organism. The above diagram shows how various species of the dog have descended from a prototype called "Tomarctus." Only a few dogs from each species are shown on this diagram, which is adapted from a much more extensive chart appearing in *Evolution, Life Nature Library, Time, Inc.*, pp. 86, 87. Despite the vast differences in various sub-species of dogs, from the tiny Chihuahua to the giant Great Dane, they are still all dogs. Genetic changes (whether induced by "natural selection" or by artificial breeding methods used by man) provide absolutely no proof for the theory of organic macro-evolution.

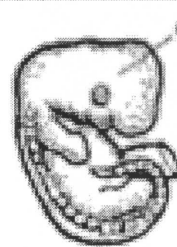
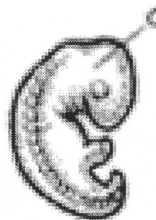
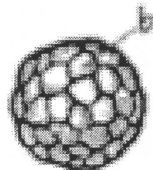
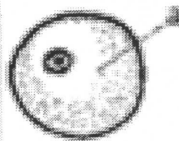
PHYLOGENY

HUMAN

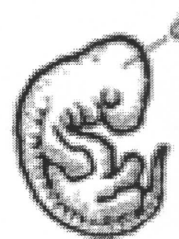
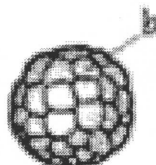
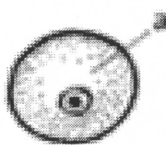


Umbilicus

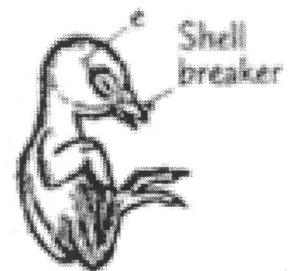
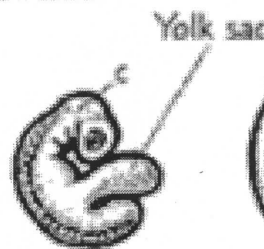
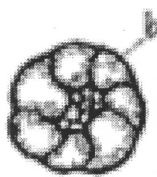
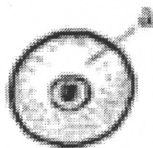
MONKEY



PIG

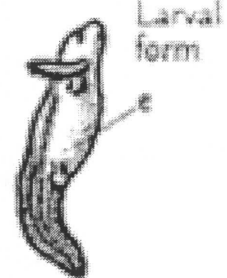
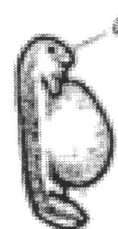
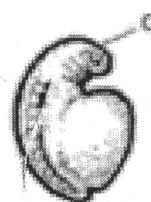
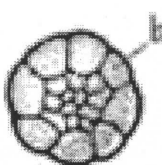
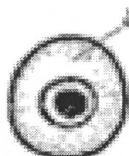


CHICKEN



Shell breaker

SALAMANDER



Larval form

ONTOGENY

4c. The explanation for evolution:

- 1d. Mutations:
- 2d. Natural selection:
- 3d. Time:

5c. The fallacies of evolution:

- 1d. Unscientific in its use of time.
- 2d. Unsupported by fossil evidence: all the missing links are missing.
- 3d. Unscriptural in its approach to reality.
The best argument against evolution is that **there is no evolution**. Evidence for evolution can neither be found in the fossil record nor observed among living creatures today. All the billions of fossils found are **all** of highly complex forms of life. If evolution were true there would be billions of transitional forms in the fossil record. As it is, there is none. Besides, why don't we see living stages of evolution today?
- 4d. Unable to harmonize objective evidence with the evolutionary hypothesis.

According to evolutionists, dinosaurs became extinct approximately 150 years ago. Modern man appeared on the scene approximately 1 million years ago. However, at the Paluxy River in Glen Rose, Texas, both in the river and along the banks of the river, are human footprints and brontosaurus footprints on the same level. The evolutionist's response is to totally ignore this evidence that in antiquity man and brontosaurus coexisted. The pictures may be found in several volumes, including A. E. Wilder Smith's *Man's Origin, Man's Destiny* (Wheaton, IL: Harold Shaw Publishers, 1968).



Fig. 8. Four-toed Brontosaurus tracks from the Cretaceous. Paluxy River, Glen Rose, Texas.
(Photo: Dr. C. L. Burdick)

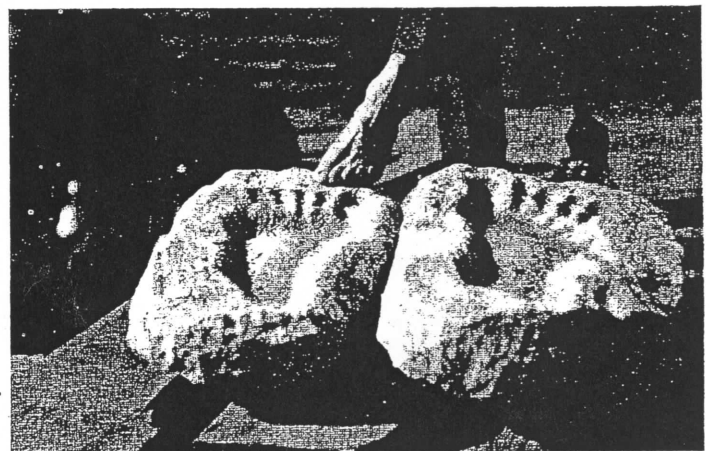


Fig. 9. Tracks taken from the Paluxy River bed, Glen Rose, Texas, not far from the Brontosaurus tracks of Fig. 8.
(Photo: Dr. C. L. Burdick)



2b. Theistic evolution:

- 1c. The position of theistic evolution: God is involved in the evolutionary process
- 2c. The proponents of theistic evolution: Neoevangelicals who wish to be acceptable to secular scientists
- 3c. The popularity of theistic evolution:

The Options Of Origin

- 1d. A false intellectualism:
- 2d. A weakened biblicism:
- 4c. The problems of theistic evolution:
 - 1d. It satisfies neither evolutionist nor creationist.
 - 2d. It subordinates the Scriptures to modern science.



UNIVERSE



MAN

evolved	evolved
created	evolved
evolved	created
created	created

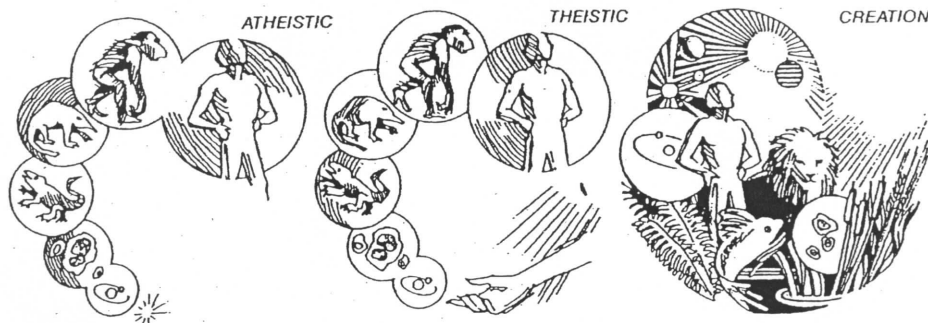
Howe quotes one popular evolutionist:

Divine creation is . . . the ultimate leap from inanimate clay to fully formed man. . . the who *point* of the theory of evolution by natural selection was that it provided a non-miraculous account of the existence of complex adaptations. For what it is worth, it is also the whole point of this book. For Darwin, any evolution that had to be helped over the jumps by God was not evolution at all. It made a nonsense of the central point of evolution (Richard Dawkins, *The Blind Watchmaker: Why the Evidence of Evolution Reveals a Universe without Design* [New York: W. W. Norton, 1986], 248-249).

(Frederick R. Howe, "Evolution and the Origin of Man," *Basic Theology: Applied*, Victor Books, 1995, pp. 122-123).

3b. Creationism:

- 1c. The four views concerning Genesis 1:
 - 1d. The revelatory day view:
The days of Genesis 1 are not days of creation but days of revelation, when God disclosed to Moses how He carried out His creative work.
 - 2d. The day-age view:
The periods of geology compared to the days of Genesis.
 - 3d. The progressive creation view:
This view allows for an ancient earth but sees man as a direct creation of God.



THREE VIEWS ON THE ORIGIN OF LIFE

BELIEF	ATHEISTIC MATERIALISM	THEISTIC EVOLUTION	SPECIAL CREATION
Source	Accidental arrangement of molecules	God through evolution	God in six literal days
Time	One billion years ago	One billion years ago	Less than 10,000 years
Method	Mutations	Mutations	Supernatural act from the hand of God
Purpose	No purpose	To glorify God	To glorify God
First Man	Some remote, sub-human male ape	Some remote, sub-human male ape	Adam
First Woman	Some remote sub-human female ape	Some remote sub-human female ape	Eve
View of Gen. 1-3; Rom. 5:12-21	Pure myth	Spiritual allegory	Historical fact
Proponent	Darwin and his followers	Those who would attempt to reconcile Moses and Darwin	Moses
Reason for View	Contempt for supernatural possibility	Mistaken view that evolution has been proven and must be	Literal interpretation of Genesis 1; 2

4d. The literal 24-hour days view:

1e. The proof:

1f. The numerical adjective with the word day:
According to strict rules of Hebrew grammar, whenever there is an ordinal or numerical adjective in front of the word day, it has to be a literal day.

2f. The institution of the Sabbath day:
Ex. 20:11 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 sabbath day, and hallowed it.

3f. The reference to morning and evening:

2e. The positions among evangelicals who take Gen. 1 literally:

1f. The gap theory:
This view postulates a long period between Genesis 1:1 and 1:2. However, grammatically Genesis 1-3 are a unit and the first main verb of the Bible is the word "said" in Genesis 1:3.

2f. The original creation view:
This position is espoused by Morris and Whitcomb in their writings, such as *The Genesis Flood*. They argue for a recent earth as well as the recent creation of man. In other words, the entire universe was created in the creative week.

3f. The non-original creation view:

3e

This position sees the earth as possibly very ancient but animals and mankind, including their fossils, of recent origin no earlier than 10,000 B.C.

4e. The testimony of the Scriptures:

Ex. 20:11 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 sabbath day, and hallowed it.

1 Chron. 1:1 Adam, Sheth, Enosh, - The human line begins with Adam.

Ps. 8:3-6 Ps 8:3-6 When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; 4 What is man, that thou art mindful of him? and the son of man, that thou visitest him? 5 For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. 6 Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:

Mt. 19:4-5 And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, 5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

Mk. 10:6-7 But from the beginning of the creation God made them male and female. 7 For this cause shall a man leave his father and mother, and cleave to his wife.

Lk. 3:38 Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.

Rom. 5:12-21

1 Cor. 11:9 Neither was the man created for the woman; but the woman for the man.

1 Cor. 15:22 For as in Adam all die, even so in Christ shall all be made alive.

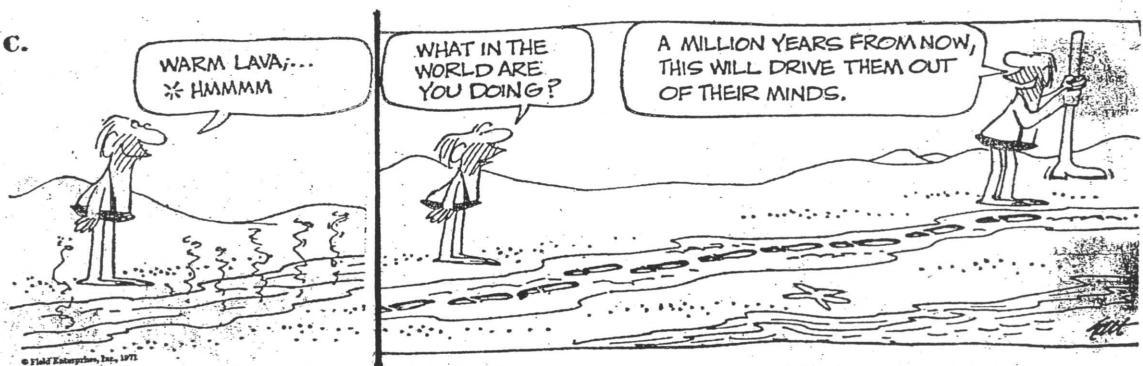
1 Cor. 15:45 And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.

2 Cor. 11:3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

1 Tim. 2:13-14 For Adam was first formed, then Eve.

Jude 14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints.

B. C.





2c. The evidence for creation:

1d. The fact of creation: Numerous times throughout the Scriptures God is said to be the Creator. Apparently the creation was instantaneous instead of protracted over a long period of time. Psa. 33:6,9 By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth. 9 For he spake, and it was done; he commanded, and it stood fast.

2d. The method of creation:

Gen. 1:1 In the beginning God created the heaven and the earth.

Gen. 1:21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good.

Gen 1:27

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

3d. The antiquity of creation:

1e. Apparent age:

Certainly, when Adam was created, he appeared to be an adult individual, although his actual age was just a matter of moments.

2e. Fossils:

According to the biblical record, Adamic sin brought death upon him and the animal kingdom, thus all fossils would have to date after Adam and his fall. Romans 5:12

- 3e. The date of creation:
While it is possible that the universe is ancient and the stars, the planets and the earth were affected by the satanic fall, man cannot be dated biblically prior to 10,000 B.C., allowing for all the time that the genealogies permit.

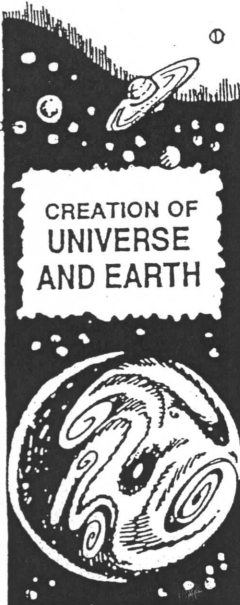
GOD'S CREATION AND RECREATION

CREATION OF
ANGELS

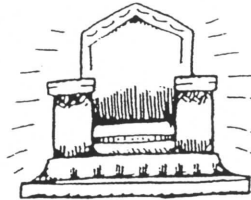


DATELESS
JOB 38:6-7
COL. 1:16

CREATION OF
UNIVERSE
AND EARTH



DATELESS
JOHN 1:3
COL. 1:16
HEB. 11:3



RECREATION AND
RESTORATION
OF EARTH

JUDGMENT UPON
SATANIC HOST
AND EARTH



REBELLION OF
SATAN AND
ANGELS

DATELESS
IS. 14:9-14
EZ. 28:12-15



JUDGMENT UPON
SATANIC HOST
AND EARTH

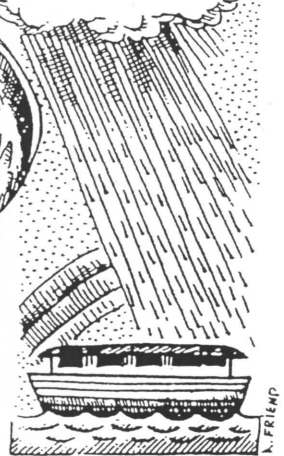


DATELESS
IS. 45:18
JER. 4:23-23-26



10,000 B.C.
GEN. 1-2

FLOOD



5,000 B.C.

Manfred E. Kober, Th.D.



Creation of Adam



Creation of Eve



AND GOD SAID

Story by Martha S. Riedel
Pictures by Dan Riedel

WOLGEMUTH & HYATT, PUBLISHERS, INC.

1989

Iceman's Stone Age Outfit Offers Clues to a Culture

Tools, weapons and clothing are examined, as analysis rules out a hoax.

By JOHN NOBLE WILFORD

Still no one knows who he was or what he was doing high in the Tyrolean Alps that day some 5,300 years ago, the day he died. No one can be sure of the quirks of nature that somehow mummified the corpse, then entombed it in a glacier and preserved it and his possessions so long in a semblance of a life only lately departed.

Of one thing scientists are now certain about the naturally mummified Alpine Iceman, whom hikers discovered in September 1991 in the melting ice on the Austrian-Italian border at an elevation of 10,530 feet. In the first genetic analysis of the body, reported last week, they determined that he was European born and bred, closely related to modern northern and Alpine Europeans.

Hardly surprising, of course, for a man of that time when people seldom traveled far, but scientists said this finding should lay to rest lingering suspicions of a hoax. The possibility of an elaborate fraud, a Piltdown Man for the late Stone Age or Copper Age, has worried cautious scientists and prompted popular speculation. Could this be an Egyptian mummy planted in new surroundings? Or a pre-Columbian American mummy like those recently uncovered in the deserts of Peru and Chile?

An international research team, writing in the journal *Science*, said the genetic findings made "the possibility of fraud highly unlikely."

With the authenticity of the incredible Iceman thus more assured, scientists could feel more comfortable interpreting everything else about the discovery, especially the man's tools and weapons and the clothes he was wearing. These are the things archeologists concentrate on in trying to reconstruct the lives of long-ago people, and usually all they have to go on are grave goods, possessions selected for accompanying the dead and perhaps not representative of daily life. But here is a rare opportunity for looking at the practical equipment and clothing of one man in use at one moment of his life (and death).

Among the most recent results of their research is a descriptive inventory of Alpine fashions in those remote times. Scientists may not be able to account for the man's presence on the mountain crest — was he a farmer, hunter, trader, prospector, village outcast or, more probably, a shepherd? — but they know what he was wearing, down to his underwear and garters.

Much of the reconstruction of his apparel from the seven preserved articles of clothing has been conducted by Dr. Markus Egg, an archeologist at the Roman-Germanic Central Museum in Mainz, Germany. The results were reported in detail by Dr. Konrad Spindler in a new book, "The Man in the Ice," translated into English and published early this year in London by Weidenfeld & Nicholson. Dr. Spindler, an archeologist at the University of Innsbruck in Austria, is directing the international team of 147 scientists investigating the Iceman. A summary and assessment of the clothing studies was included in a comprehensive review of all the research published recently in the British

Fashions of Those Times

The garments and accouterments of the 5,300-year-old body found in the Alps suggest he wore the equivalent of L.L. Bean cold-weather gear and was well equipped to pursue an outdoor life. His layers of garments provided good insulation for feet, head and body. Instead of a Swiss army knife, he had flint and copper tools and fire-starting equipment.

Bow

An unfinished six-foot yew long bow

Coat

Possibly sleeveless, made of alternating strips of different colored deer skins.

Birch bark container

Leather belt

Doubled as a waist pouch; held a flint scraper, flint awl, small flint flake and fungus used as tinder.

Leather loincloth

Leather garter

Skin leggings

Shoes

Calfskin, filled with grass held in place by an inner string 'sock'.

Fur hat

Conical hat made with fur on the inside, fastened under the chin with a strap.

Quiver

Skin with hazel-wood strengthening.

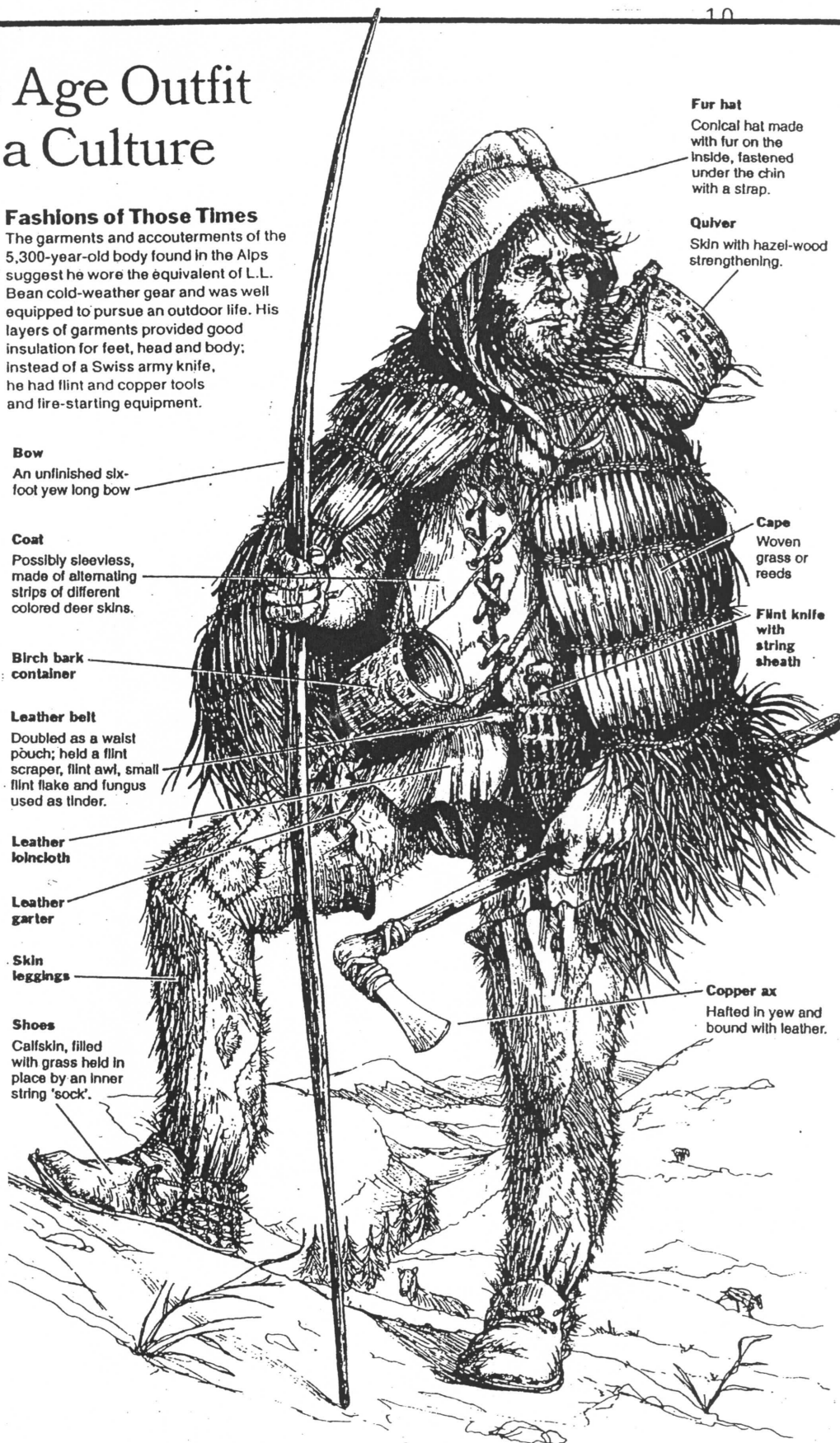
Cape

Woven grass or reeds

Flint knife with string sheath

Copper ax

Hafted in yew and bound with leather.

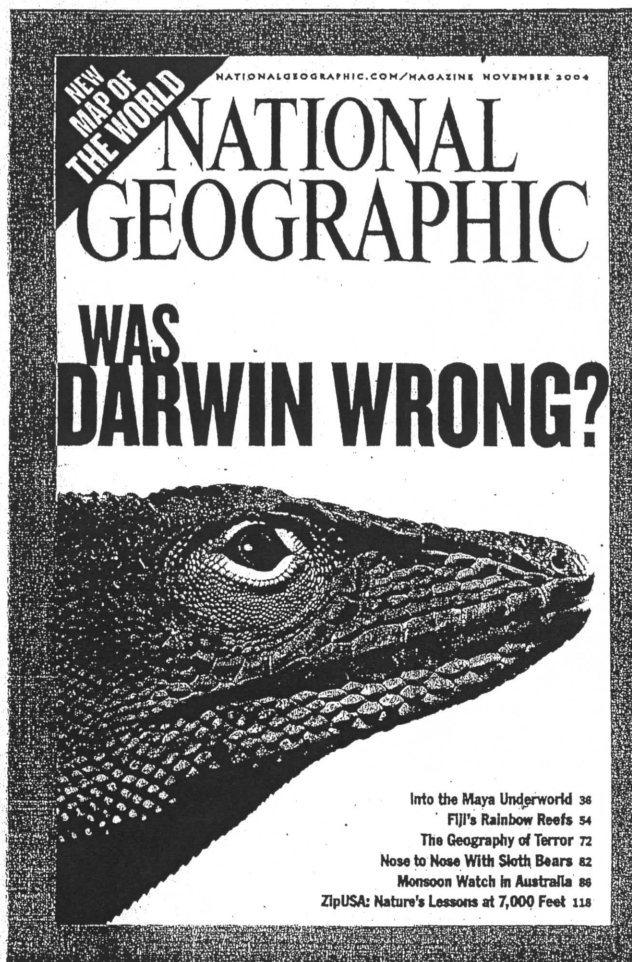


The New York Times; Illustration by Michael Rothman

Continued on Page B9

Cogent proof for the phenomenal know-how and skill of man 1300 years before Abraham!!

THE NEW YORK TIMES **SCIENCE** TUESDAY, JUNE 21, 1994



NO.

The evidence for
Evolution is
overwhelming.

Seeing me to the door, Gingerich volunteered something personal: "I grew up in a conservative church in the Midwest and was not taught anything about evolution. The subject was clearly skirted. That helps me understand the people who are skeptical about it. Because I come from that tradition myself." He shares the same skeptical instinct. Tell him that there's an ancestral connection between land animals and whales, and his reaction is: Fine, maybe, but show me the intermediate stages. Like Charles Darwin, the onetime divinity student, who joined that round-the-world voyage aboard the *Beagle* instead of becoming a country parson, and whose grand view of life on Earth was shaped by close attention to small facts, Phil Gingerich is a reverent empiricist. He's not satisfied until he sees solid data. That's what excites him so much about pulling whale fossils out of the ground. In 30 years he has seen enough to be satisfied. For him, Gingerich said, it's "a spiritual experience."

"The evidence is there," he added. "It's buried in the rocks of ages."

Evolution is a beautiful concept, MORE CRUCIAL to medical science, and to our

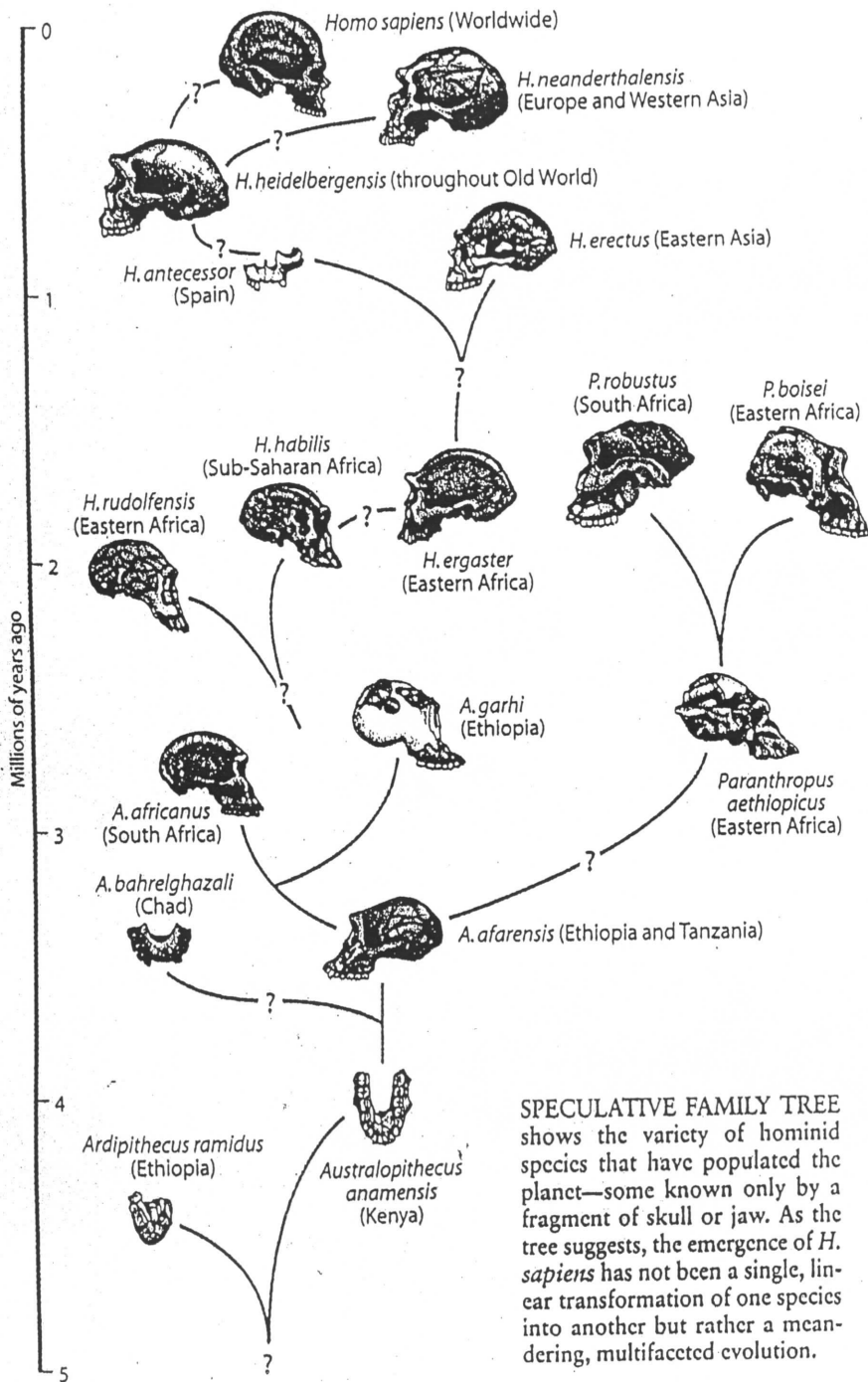
NOWADAYS to human welfare, understanding of the world than ever before.

Evolutionary theory is such a dangerously of life that some people find it unacceptable, despite the

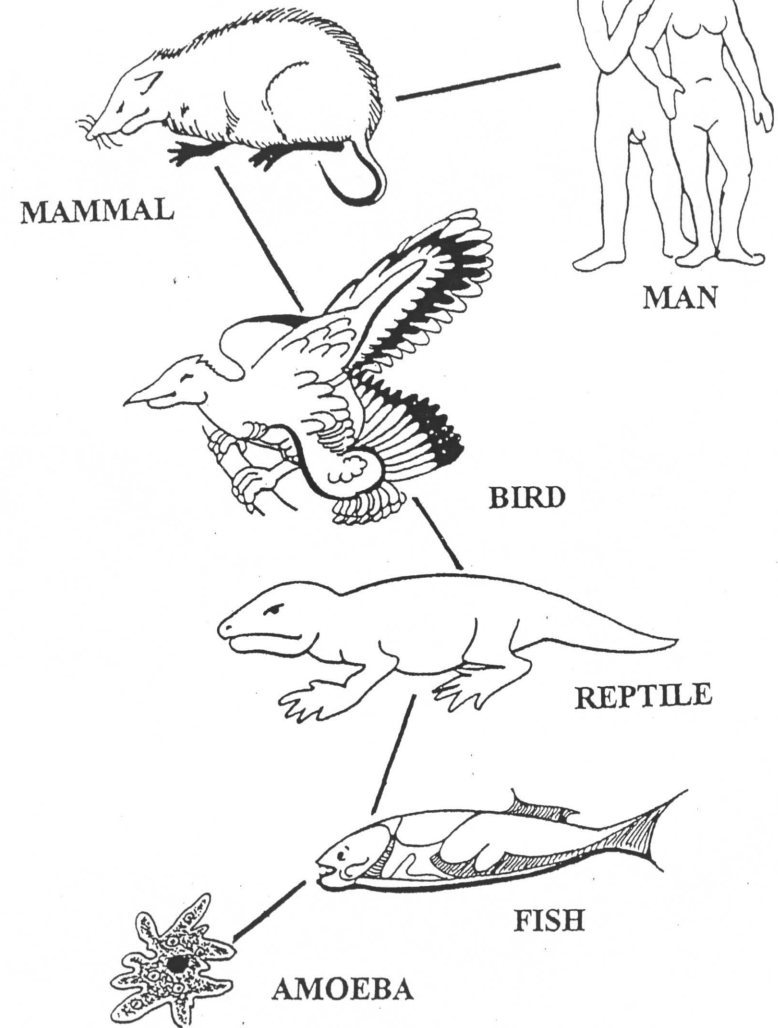
WONDERFUL AND FAR-REACHING view vast body of supporting evidence.

Skeptics of evolutionary theory ask: Can it be observed in the wild? Can it be measured in

CAN WE SEE EVOLUTION IN ACTION? the laboratory? The answer is yes.



From the German edition of
W.A. Criswell, *Did Man Just Happen?*



The adherents to the evolutionary hypothesis maintain that out of nothing came something. From this something developed the first amoeba, from the amoeba a fish, from the fish a reptile, from the reptile a bird, from the bird a mammal and from the mammal a man. These suppositions cannot be demonstrated with any scientific facts.

WHAT GOD SAYS ABOUT CREATION

PSALM 33:6, 9

By the word of the Lord the
heavens were made,
And all the host of them by the
breath of His mouth.

For He spoke, and it was *done*;
He commanded, and it stood fast.



THE METHOD OF CREATION: FIAT

Hebrews 11:3

By faith we understand that the
worlds were framed by the word
of God, so that the things which
are seen were not made of things
which are visible.

Romans 1:19-20

Because what may be known of
God is manifest in them, for God
has shown *it* to them. ²⁰ For since
the creation of the world His
invisible *attributes* are clearly
seen, being understood by the
things that are made, *even* His
eternal power and Godhead, so
that they are without excuse.

THE COMPREHENSION OF CREATION: FAITH

THE CLARITY OF CREATION: FACT

OVER THE COFFEE



**DONALD
KAUL**

A few of God's mistakes

The most compelling religious-scientific-ethical controversy of '99 was whether the theory of evolution should be taught to impressionable schoolchildren in place of the biblical story of creation. I'm speaking of 1899, of course.

By now, we should have pretty much settled the issue, don't you think?

I guess not. Recent polls indicate that if we held a vote on creationism vs. evolution, on the cusp of the 21st century, creationism would win. (This, along with the success of TV's "Who Wants to Be a Millionaire?" — the show that gives away large sums to people who can answer questions like: "How much spit does the average adult human produce in a single day?" — are the best evidence of the dumbing down of America.)

Creationists' efforts to discredit the teaching of evolution have grown increasingly subtle and sophisticated, and increasingly well-financed. Their attacks against Darwin's theory can even sound plausible, if you don't listen too closely.

But they never apply the same rigorous intellectual analysis to their own theory, "scientific creationism." I'd like to do that now.

The theory of evolution may not be perfect, nor does it explain everything, but a literal interpretation of the Bible produces nonsense. It fails to answer one of the essential questions it raises, to wit: If God is an omnipotent, all-powerful being who created man and woman and the Earth and all the heavens in a single burst, why did He do such a poor job of it? Here are just a few mistakes He made:

Backs — If you're going to create a creature that lasts 80 years or so, why supply it with a back that is only good for 50 or 60 years? If the creature is going to walk around on its hind legs, why give it the same back you give to animals that walk on all fours? This is bad design.

Earthquakes — You would think that if God were responsible for making Earth, he would have built it better, come up with something that didn't move around under foot.

Instead, we have a situation where people are allowed, even encouraged (by the greed gene the loving God implants in us all) to build tall buildings, temples, great cities, marvelous bridges and sewer systems, to say nothing of nifty mobile-home parks, then watch them tumble down whenever the tectonic plates under them give a lurch. What kind of Supreme Being does that?

Murder — If God created man in his own image, how come man is one of the very few animals who kills his colleagues? Wolves, generally considered savage beasts, do not do that. Two will fight until one gets the upper paw and wins dominance. Fight over. It does not go on to rip out its opponent's throat.

Men do. This most intelligent of species (and I wonder who figured that out) will kill friends, strangers, family members, even his children, very often for trivial reasons, like the clothes his victims are wearing or the color of their skin.

These people are made in God's image? That doesn't say much for God.

And that doesn't begin to deal with God's rather curious idea of genetics. For example:

Adam (made from clay) and Eve (made from Adam's rib) have sons Cain and Abel. Cain kills Abel and is banished to the outer world, where he has a son, Enoch. Enoch begets Irod, who begets Mehujael, who begets Methusael, who begets Lamech and so on.

I have a question. Where are they getting their wives? Where did Cain's wife come from, for that matter? She just appears in the text, nameless and without explanation. Was she his sister? His rib? We are never told. Imagine what the creationists would do with a missing link like that in evolution. The story is, at best, a case of sloppy workmanship; at worst, a tale filled with serial incest and a bad example for young people.

Let's face it, folks, if God did indeed create the heavens and the Earth and man in the literal manner of the Bible, He is a pretty poor excuse for a Supreme Being.

I refuse to believe that. Let creationists think that God is a bumbler if they wish, but I think they're selling Him short. Actually, they're making God in their image, rather than the other way round.

God, if any, is better than that. He or She has to be.

REGISTER COLUMNIST DONALD KAUL can be reached at kauld@news.dmrq.com

Dear Editor:

THE EVOLUTION OF DONALD KAUL

With almost predictable regularity, Des Moines Register columnist Donald Kaul weighs in with an attack on creationism. So in the Friday, September 3, 1999, Register he once again fired a fusillade against fundamentalists and creationists. He readily acknowledges that the majority of Americans subscribe to creationism rather than evolution. But he sees the public's preference for creationism as "the best evidence of the dumbing down of America." What does he see as the reason for the tenacious persistence of "scientific creationism"? It is the creationist's approach to the Bible. In Kaul's words, "A literal interpretation of the Bible produces nonsense." To what nonsense does Kaul refer? Why, of course, that the creationist supposedly has no answer to the essential question: "If God is an omnipotent, all-powerful being who created man and woman and the Earth [sic] and all the heavens in a single burst, why did He do such a poor job of it?" Kaul then lists "a few mistakes" made by a bungling God: the human back, devastating earthquakes and murder.

Attributing mistakes to God is a serious matter. The one true God revealed in the Bible is a holy, loving, all-powerful, all-knowing deity. Someone has correctly observed that the God of the Bible is too wise to make mistakes and too good to be unkind. In Kaul's column entitled "A Few of God's Mistakes," God is caricatured as both unwise and unkind. However, for God to make mistakes would make Him less than deity. Could it be that evolutionist Kaul is the one who is mistaken in his faulty interpretation and fateful ignoring of the biblical testimony?

Kaul criticizes God first of all for giving human creatures with a life span of at least 80 years a back that is only good for 50 or 60 years. He calls this "bad design." But is it really God who is to blame for man's debility, deformity, disease, or death? After the creation of the universe, earth, and man taught in Genesis 1, "God saw all that he had made, and it was very good" (Gen. 1:31). Kaul needs to find a copy of the Bible and read the third chapter of Genesis which gives the rest of the story which he conveniently ignores.

Something dreadful happened to God's original perfect creation. Adam and Even sinned against the revealed will of God. They were told that death would ensue-both physical and spiritual-if they ate of the forbidden fruit (Gen. 2:17). Human ailments, including a bad back, cannot and must not be attributed to a faulty divine design but a rebellious human action (Isaiah 1:3-5). No one would blame an engineer at the Ford Motor Company of poor design when the owner of a Lincoln Continental ignores the instructions and lets the car run out of oil, thus ruining the engine.

Mr. Kaul's second evidence for God's goofs is earthquakes. Says Kaul, "If God were responsible for making the Earth [sic], he [sic] would have built it better."

The question is not how a perfect God could create an imperfect world but how a perfect creation could become defect. Here again, Genesis 3 is ignored. The sin of Adam did not just affect him and his posterity but dragged all of nature into a state of ruination and judgment. Earthquakes belong to "this present evil world" (Galatians 1:4). Fortunately, God's redemptive work will eventually lift the curse from nature (Romans 8:21-22).

One final example proffered as an error by the eternal God is tersely stated: If God created man in His own image, how come man kills his fellow-man? "That doesn't say much for God." God is guilty of "sloppy workmanship." In fact, it is a poor case of scholarship on the part of Mr. Kaul to quote Genesis 1-2 on creation, to quote Genesis 4 on murder but to ignore Genesis 3. Here we are told that the image of God was defaced and distorted by human sin. This is the key passage to his legitimate questions: What about human suffering, natural catastrophes, and heinous crimes?

Kaul concludes that if God created "in the literal manner of the Bible, He is a pretty poor excuse for a Supreme Being." This is a deplorable defamation of deity. Over the past decades, Kaul has not given one solid proof for evolution but, in fact, there is evidence that Donald Kaul has evolved. His attacks against creationists as "religious cuckoos" have evolved into attacks on the creator Himself. His belligerency has now evolved into blasphemy. Mr. Kaul, would you kindly discuss the issues rather than denouncing creationists and defaming their and your creator?

(Dr. Manfred E. Kober has taught theology at the Faith Baptist Bible College and Theological Seminary in Ankeny for thirty years.)



They attacked scientific holes in evolution without applying the same criteria to the creation story.

Evolution, again, from a 'witless crone'

Is the argument about science, or meaning and value?

I probably shouldn't get back into this. But the last time I wrote about evolution and creationism I got an awful lot of folks praying for my soul. So I'm probably still safe.

Last month, when the Kansas school board decided to dump evolution off the science curriculum, I rued the survival of the fittest creationists. Giving credit where it's due, this is a movement with a remarkable staying power.

I was inundated with letters and with e-mails calling me a "godless atheist," an "agent of Satan" and — as a change of pace — a "witless crone." In the words of one reader, "I can only assume you are in an extremely challenged mental state or suffered a serious head injury."

A lot of the writers assumed that the best defense of creationism was a good offense against evolution. They attacked the scientific holes in evolution without, of course, applying the same criteria to the creation story. But never mind.

The strength of the creationist movement was never in its science. Indeed, there is one way to make sense of the tenacious and sincere fight against the teaching of evolution in the schools. It's to understand that the

anxiety about the *origin* of human life is really anxiety about the *meaning* of human life.

A reader from Gray, Maine, stated this view of the problem forthrightly, "The real issue is not creationism vs. Darwinism. The real issue is 'Does God exist?' " He then added, "We cannot sit idly by and let the children of our nation and world end up in the flames of hell because of evolutionists."

Someone from Dayton, Ohio, has his own logic, "If there is no God and the Bible is not His Word, then we are just 'animals.' So if we are just animals, why are we shocked at murders, rapes, robberies?"

And a woman from Pine River, Wis., echoed this sentiment: "Where does this plague of low self-esteem come from? Straight from the atheistic evolutionary view of man with which society has indoctrinated our young people."

Among my correspondents, there are missing links of logic, but not emotion. Many in the creation movement start with a stark and troubling choice. They state that you can believe in God or in evolution. Of course this would be news to many, many

religious leaders including, for example, the pope.

But creationists not only set up a false dichotomy — creationism or Godless atheism? — but then go on to assert that unless humans were directly created by God for a purpose, they will find no purpose in life.

Eugenie Scott, the executive director of the National Center for Science Education, has been fighting against creationist takeovers long enough to be respectful of the power of their appeal.

"Their view is that God created the whole universe for humankind and therefore humans are very special to God. What evolution tells us, regardless of whodunit, is that we're part of the same process that created liverworts and musk oxen," she said.

"The idea is out there that unless you believe you were specially created by God in our present form, life has no meaning. Unless you believe you were created by God, you have no reason to behave. You will go out and rape and pillage and mutilate."

Or as a writer from Meriden, Idaho, warned me ominously: "Hitler also believed the theory of evolution."

Now I am neither a theologian nor a

scientist. I resist the Inquisitions faith that have become as routine public life as inquiries into drug use.

But in the debate over school curriculum it seems clear that the porters of evolution often end up going about science, while the creationists are really arguing about meaning and value. Is it any wonder that the argument remains stuck?

If the choice between God or evolution is a false one, so is the notion only believers can find meaning or have morally. The world is full of gions with different stories of creation. It's full of people, secular and religious who search for and find meaning in their lives.

Until we get to the heart of this debate, we'll go on wrangling over teachers and textbooks. We can't let children religion in the schools. But can teach them about religion — role in American life, politics, history and the search for meaning. That's real place for a unit on creation. Take it, if you must, from a witless crone.

ELLEN GOODMAN writes for the *ton Globe*.

Darwinists forcing choice

Columnist Ellen Goodman (Sept. 14) once again shows her frustration with the creationists. Goodman accuses creationists of proffering a dangerous dichotomy "that you can believe in God or in creation . . . creationists set up a false dichotomy — creationism or godless atheism."

One wishes that those who attack the creationists' position would check out what creationists and evolutionists really teach. If Goodman had done her homework, she would know that it was the popularizers of evolutionism that insisted that their view logically eliminates the idea of a creator deity.

Charles Darwin said, "I will give absolutely nothing for the theory of natural selection if it requires miraculous additions at any one stage of descent" (R.E.D. Clark, "Darwin: Before and After" [London: Paternoster Press, 1998], p.86). Julian Huxley likewise insisted that "to postulate a Divine interference with these exchanges of matter and energy at a particular moment in the Earth's history is both unnecessary and illogical" ("Evolution in Action" [New York: New American Library,

1964], p.20).

There is a dichotomy between evolution by blind chance and creation by a benevolent creator. But, Goodman notwithstanding, it is the Darwinists, not the creationists, who initiated what she calls this "stark and troubling choice."

—Manfred E. Kober,
308 Second St. S.E., Bondurant.

THE DES MOINES REGISTER ■ TUESDAY, SEPTEMBER 14, 1999 7

Evolution is supported by science

Aaron Gunsaulus in his July 23 letter, "Chimp/Human Ancestry Is Speculation," displays a lack of understanding for the process of scientific discovery and evolution. Gunsaulus attempts to make the case that human evolution is faith based and not supported by evidence. This is not the case.

Evolution is supported by biology, physics, chemistry, astronomy, zoology and other sciences. The evidence has only gotten stronger in the nearly 150 years since Charles Darwin's groundbreaking discovery was first published in "Origin of the Species."

This mounting evidence is especially true in genetic research. The 50th anniversary

of Francis Crick and James Watson's monumental work into the structure of DNA, a discovery that led to clear and indisputable evidence further linking humans and apes with a common ancestor, will be marked in 2003. We share 98.7 percent of our DNA with chimpanzees.

Anti-evolutionists love to point out that since we don't have all the answers, and our answers remain eternally tentative, then the whole idea is worthless. They further use the self-correcting, falsifiability aspect of science as though it were a "bad" thing. We make mistakes, and we correct them — this works in our individual lives as it does in science. Both realms of human endeavor benefit in

the process.

Science works by observation and experimentation, never letting up, continually striving for improved hypotheses, theories and knowledge that helps us understand our reality.

New information is constantly gathered, and it is still able to revolutionize our thinking, allowing science to be free from dogma and much more likely to be true.

Science may not have all the pieces of the puzzle, but there are enough to get a very clear picture of biological change through time. The verdict, at this time, is evolution by natural selection.

—Rob Beeston,
co-director, International
Darwin Day Program,
Des Moines.

The Des Moines Register DM

Page 14A Thursday, August 1, 2002

Where are the monkey-men?

The headline for Rob Beeston's Aug. 1 letter to the editor says it all: "Evolution is supported by science." It did not say, "Evolution is supported by facts."

Despite the claims of Beeston and the International Darwin Day Program, evolution is a hypothesis, at best. Scientific facts can be observed and tested. If evolution were a fact, its defenders should be able to point to innumerable cases in nature of evolving organisms. Where are the half fish-half bird creatures? Where are the half monkey-half humans?

Most tellingly, among the billions of fossils discovered, not even one genuine transitional form has been found. It appears, as someone once noted, that evolution is a chain with all the links missing.

I have a suggestion for Beeston. Let him take his constituents on a field trip to Glen Rose, Texas. There, along the Paluxy River, indisputable human and dinosaur footprints are observable in the same rock strata. In fact, in some places the footprints overlap.

And yet, evolutionists maintain that dinosaurs became extinct about 150 million years ago, while modern man made his appearance 1 million years ago. These Texas discoveries pose a real dilemma for the disciples of Darwin.

—Manfred E. Kober,
Bondurant.

The Age of the Earth and Antiquity of Man

Reconsidering the Creation Account of Genesis 1:1-3

Manfred E. Kober, Th.D.



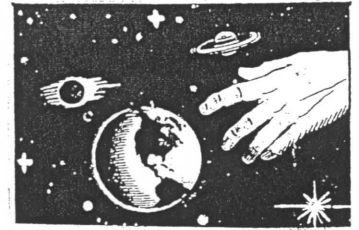
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RECONSIDERING THE CREATION ACCOUNT OF GENESIS 1:1-3

Manfred E. Kober, Th.D.



1A. The Concise Issue:

Merrill F. Unger, formerly Chair of the Department of Semitics and Old Testament at Dallas Theological Seminary, states the basic issue very succinctly:

The majestic opening verse of Genesis: "In the beginning God created the heavens and earth," apparently does not refer to the original sinless and perfect earth brought into existence in dim antiquity. That original sphere, says Isaiah, was created "not a waste" but "formed to be inhabited" (Isa. 45:18). The laying of its cornerstone was celebrated by the sinless song of "the morning stars" and the joyous shouts of "all the sons of God" (angels), perhaps millions of years ago (*Bibliotheca Sacra*, Jan. 1958, 27).

2A. The Common Assumptions:

The Genesis account apparently opens at a time far removed from the original creation. Commentators usually make two assumptions concerning Genesis 1:1-3, neither of which is required by the original language.

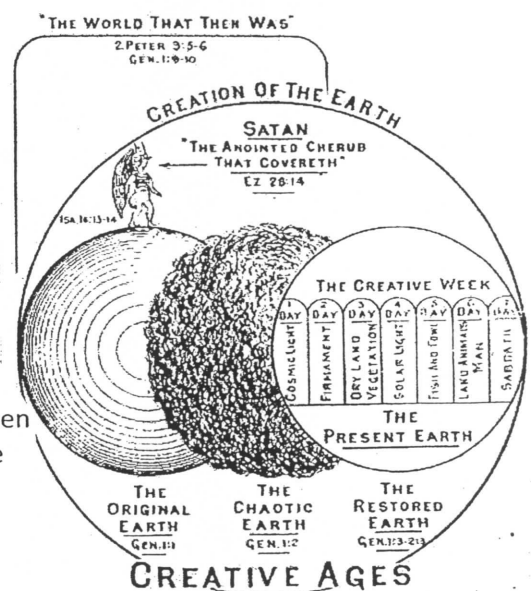
- 1b. The phrase "in the beginning" refers absolutely to the beginning of the material universe encompassing "the heavens and the earth."
- 2b. The Hebrew word *bara'* (create) in Genesis 1:1 means "not formed from any pre-existing materials; formed out of nothing" (*creatio ex nihilo*).

These common assumptions lead to conclusions which run counter to simple and natural grammatical interpretations of Gen 1:1-3 and involve major difficulties of reconciliation with other biblical statements.

3A. The Gap View:

Some Bible scholars see a long gap between Genesis 1:1 and 1:2, allowing for the rebellion of Satan and his angels and their subsequent judgment, bringing about the chaotic conditions in the universe and on earth. In this view the original earth could be millions of years old but the present earth of rather recent origin.

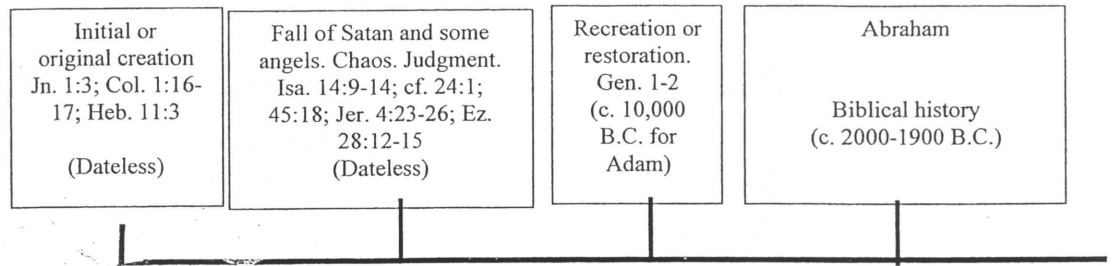
Clarence Larkin subscribed to this position. His diagram on the right serves to illustrate the view. Unfortunately, the Hebrew grammar (as distinct from the reading of Gen. 1:1-3 in the KJV) does not permit one to insert a long time gap between the first two verses. As will be discussed below, if anything, the gap between the original creation, fall of Satan and the recreation should most likely be placed before Genesis 1:1.



4A. The Non-Original Creation View:

1b. The rationality of the view:

- 1c. Original creation occurred before 1:1 altogether.
- 2c. Sometime between original creation and the literal days, angels were created and Satan as their head. Satan fell. Judgment came upon the original creation as described in Genesis 1:2.
- 3c. There is no break between Genesis 1:1-2. The issue can be diagrammed thusly:



2b. The reasons for this view:

1c. The basic rule of hermeneutics:

All Scripture must be interpreted in the light of the context. One should ask himself the question: What is God doing here?

Genesis 1 and 2 deal with God's concern in preparing the earth for human habitation or **making the world habitable for man**. As such, the idea of **restoration** is very fitting.

2c. The major grammatical difficulty:

Unger has well stated:

If Genesis 1:1 refers to the original creation of the universe out of nothing, Genesis 1:2 must either be construed to be the original chaotic state in which the earth was created or to be the result of a subsequent judgment (the Gap Theory). But the first interpretation is contradicted by both Scripture and theology. Why should a perfect Creator create an original imperfect and chaotic earth, the fact of which is expressly denied by revealed truth recorded in Isaiah 45:18. (Unger, *Bib. Sac.*, Jan. 1958, 28).

3c. The translation of v. 1:

A careful grammatical rendering of Genesis 1:1-2 results in a clear understanding that the verses form a unit. As Unger, a superb Hebrew grammarian, remarks:

These two pivotal verses must not be separated. They form an introduction to the activity of the seven days (1:3-2:3), because they tell us the condition of the earth *when* God began to remake or refashion it. It "*was*" (not "*became*") wasteness and emptiness, with darkness upon the surface of the waters, showing that God had not utterly forsaken and forgotten the earth, ruined by the sin of former angelic inhabitants (cf. Gen 6:1-6; Isa 14:13-14; Ezk 28:12-15). When sin entered the universe, God gave the first intimation that He would deal with it in mercy as well as in judgment (*Unger's Bible Handbook*, 38).



1d. Two possible views based on the grammar:

1e. View 1:

Unger understands Genesis 1:1-2 as introductory to the seven days of creation.



The passage presents a summary statement of the divine activity it called forth. The following verses (Gen. 1:3-2:3) give the details involved in the generalized declaration of verses 1 and 2. The Spirit of God having announced that in the beginning of the earth's history (as that history affects man) God formed or fashioned a chaotic globe into a cosmos (vv. 1-2), He now proceeds to recount how this stupendous transformation was accomplished in a seven-day period. (*Bib.Sac.*)

Unger suggests that:

To place this gap in 1:2 is untenable as is proved by the Hebrew text, which shows that all three clauses of 1:2 are circumstantial either to the main clause in 1:1 or that in 1:3. Presumably 1:2 is circumstantial to 1:1, putting the gap not in 1:2 but *before* 1:1. This is a possible interpretation that must be reckoned with in an era of alleged conflict between the Genesis account of creation and modern science (*Unger's Bible Handbook*, 37-38.)

Unger sees the three circumstantial clauses in verse 2 related to the main clause in verse 1.



Sir Robert Anderson incisively remarks:

The earth existed, but it was "desolate and empty," a mere waste of waters, wrapped in impenetrable darkness. The changes recorded are, first, the dawn of light, and then the formation of an atmosphere, followed by the retreat of the waters to their ocean bed; then "the dry land" became clothed with verdure, and sun and moon and stars appeared (Anderson, *In Defence: A Plea for the Faith*, New York: n.d., 8).

2e. View 2:

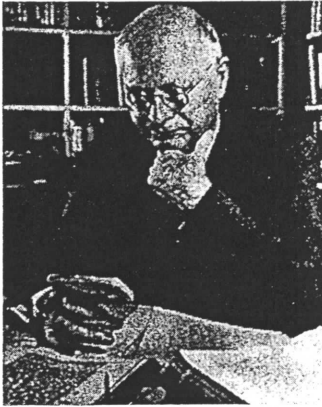
The most normal translation would make the three circumstantial clauses of verse 2 dependent upon verse 3, since verse 1 seems to be a dependent temporal clause. The most normal translation would thus be:

When God began to create anew (recreate) [depend. temp. cl.]
the earth being formless and empty
darkness being . . .
the Spirit of God moving. . . [3 circumstantial clauses]
then God said: Let there be light. [first main verb of these opening verses is "said"]

2d. The preferred interpretation based on the grammar:

The reason for this grammatical rendering is that the term “in the beginning”—*berashit*, is probably construct, rather than absolute. It has no definite article, thus it should be rendered:

In the beginning of—God created OR
In the beginning when God created OR
When God began to create (fashion anew)



If it meant “in the beginning” one would expect an analogous syntactical structure in 2:4-7 (v. 4b). Liberal scholars who are good Hebrew grammarians hold this translation (although they do not hold the renovation view). Typical is the clear statement by **William F. Albright**, dean of American archeologists this past century. In an article entitled “Recent Discoveries in Bible Lands” in a rather unlikely place, in the back of Young’s concordance, he apodictically states:

Gen. 1:1ff. should be rendered:

When God began to create heaven and earth—
- and the earth was in a chaotic state and
- darkness was over the primordial ocean, and
- the Spirit of God was soaring over the water—
then God said. . . .

Gen. 2:4ff. should be translated:

When YHWH-God made earth and heaven—
- and there was as yet no herb of the field in the earth and
- no plant of the field had yet sprouted,
for YHWH-God had not yet rained on the earth, and
- man was not there to till the soil—
then there sprang forth a stream from the earth and watered the
whole surface of the ground. . .

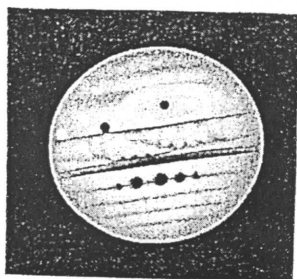
(Robert Young, *Analytical Concordance to the Bible*,
New York: Funk and Wagnalls Co., 22nd American
Edition, 27n, spacing rearrange for clarity).

Following strict Hebrew grammar, the first three verses of Genesis 1 might be summarized thusly:

Gen. 1:1—A summary statement, a topic sentence which answers the question, “Who made these things?” The “heavens” of Gen. 1:1 are plural. The “heavens and earth” are a figure of speech, a merism, speaking of totality. The answer of verse 1 is that God created everything, the whole cosmos in which we live.

Gen. 1:2—The verse consists of three clauses which are circumstantial to the main clause of Gen. 1:3. These clauses state the condition of the earth as it was when created and until God began to form from it the present world.





Gen. 1:3—This is the first main clause with the first verb, said, describing the first act in forming the present universe. Gen. 1:2-3 thus describe the progression of how God brought the well-ordered universe from the chaotic state into the present form.

4c. The word (*bara'*—create)

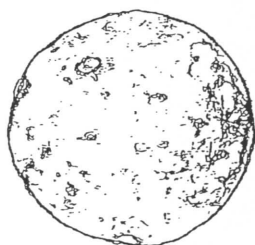
- 1d. 'The word is used only of divine activity (in the Qual stem)
- 2d. The word does not necessarily mean *creation ex nihilo* (creation out of nothing); the activity may be done on existing material. In Genesis 1:27 the word is used when God created man out of the dust of the ground (2:7).

Gen. 1:27
Isa. 41:20
Isa. 43:15
Isa. 65:17

Thus: *bara'* means "to fashion anew—a divine activity"

5c. The term *tohu wabohu* of Gen. 1:2 "without form and void"

תהו ובהו
and without
empty form



- 1d. Some say that the combination is a catch phrase like hunky-dory, topsy-turvy, etc. but more seems to be involved.
- 2d. A significant occurrence, alluded to before, is Isa. 45:18: "He created it (earth) not in vain," i.e. He created it not a chaos; He formed it for a dwelling. This supports the judgment view of Gen. 1:2. It is the most natural way to take it. (See also Jer. 4:23 – judgment through *tohu wabohu*.)
- 3d. The phrase *tohu wabohu* is most significant. The primary meaning of *tohu* here is "formlessness" (trackless waste, chaos, and occasionally, emptiness, cf. Job 26:7). *Bohu* means emptiness. (The *wa* is the Hebrew word *and*.) The words form the key to what God is doing in six days.

CHAPTER 1

1 בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: וְהָאָרֶץ
2 the and the and the God created the In
earth ;earth heavens beginning
הִיְתָה תְהוֹ וְבִהוּ וְהָשֶׁךְ עַל-פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים
God the and the the on and and without was
of Spirit ;deep watery of darkness ,empty form
3 מְרַחֶפֶת עַל-פְּנֵי הַמַּיִם: וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי
and light Let ,God said Then the the on moving
be .waters of face gently



D I V I S I O N	God giving FORM to FORMLESSNESS (correcting the <i>TOHU</i> condition)	God giving FULLNESS to the EMPTINESS (correcting the <i>BOHU</i> condition)	D E C O R A T I O N
	1. Light	4. Luminaries	
	2. Sky and Sea	5. Birds and Fish	
	3. Land and Plants (fertile earth)	6. Animals and Man (creatures of land)	
	Then. . . 7. God rested		
A Beautiful Symmetry			

The description of the creative days form a beautiful symmetry by an all-wise God as He refashions the planet for man's habitation.

4A. Epilogue:

1b. There are two biblical views possible concerning the antiquity of the earth.

1c. **View 1:** The earth and the universe were created in one week several thousand years ago.

This is the position of Henry Morris, John Whitcomb and Ken Hamm. Certainly this view has merit. Everything that exists was created out of nothing. In the words of the psalmist, "*He spake, and it was done: he commanded and it stood fast*" (Ps. 33:9). The creation of the universe involved apparent age, much like Adam would have appeared as an adult immediately after his creation.

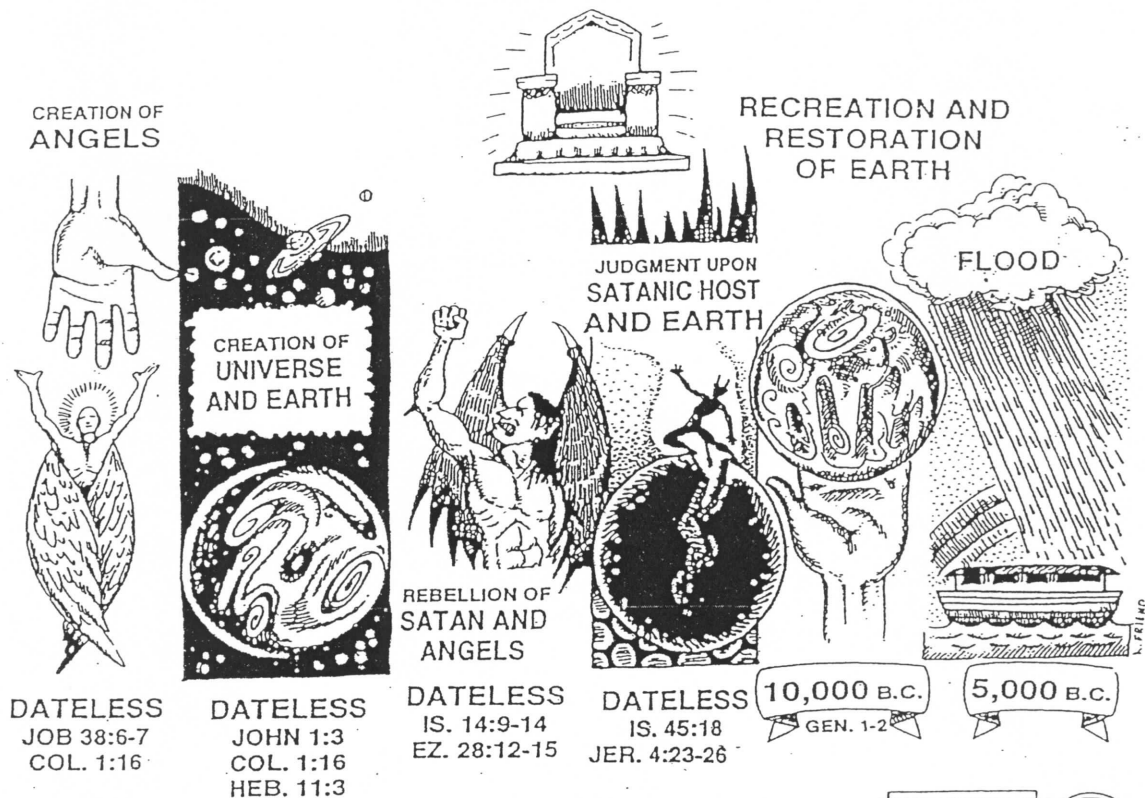
- 2c. View 2: The original earth in a spectacular universe was created in remote, dateless past. The present earth is relatively young.

The angels, who were created some time before the universe, rejoiced over God's consummate creation. God Himself related to Job the angelic anthems and accolades at the creation of the pristine earth: "*Job, where were you 'when the morning stars sang together, and all the sons of God shouted for joy?'*" (Job 38:7)



- 1d. Satan subsequently rebelled against God and took one-third of the angels with him (Rev.12:4).
- 2d. The angelic rebellion and ensuing divine judgment affected the entire universe and left the stellar and planetary world in a state of desolation and chaos. The universe seems to give evidence of a divine judgment because of the angelic apostasy.
- 3d. The book of Genesis opens with a description of the earth as being without form and void, a condition attributed elsewhere to divine judgment (Is. 45:18). The grammar of Gen. 1:1-3 certainly allows for a recreation of earth rather than the depiction of an original creation.

GOD'S CREATION AND RECREATION



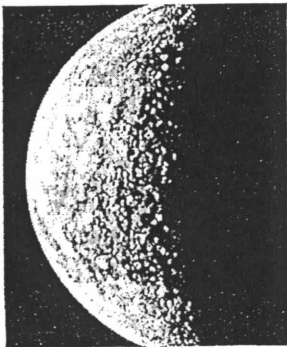
2b. The creation of Adam cannot be posited earlier than 10,000 B.C.

- 1c. The biblical genealogies, even if they contain some gaps, do not permit a date for Adam earlier than 10,000 B.C.
- 2 c Based on a literal reading of the biblical creation account in Genesis 1-2, it is certain that life forms on this planet cannot be dated earlier than Adam.
- 3c. Since sin and death entered this planet through Adam (Rom. 5:12), all fossils would date subsequent to Adam, thus no earlier than 10,000 B.C.
- 4c. This view could well be considered as a young earth view, since the present earth is relatively young and all life forms are not the result of any kind of evolution—
theistic or otherwise.
- 5d. The grammatical and moral reasons for Bruce Waltke's and Merrill F. Unger's view are not generally countenanced by those who subscribe to the young earth position. Their alternative seems to be that either one believes in an original creation no earlier than a few thousand years B.C. or one must be an evolutionist. Actually, the grammar of Genesis 1:1-3 strongly suggests that the divine fiat of God brought form and content to a planet hopelessly marred by sin and thus "without form and void" (*tohu wabohu*). When the angelic choir sang hymns of adoration and praise (Job 38) it was because the original creation was perfect in every way, a condition not consistent with the depiction of this planet in Gen. 1:1-3



If one wants to envision what our planet might have looked like as the Creator prepared it for human habitation in Genesis 1, one need only to look at our neighboring planets such as the Moon, Mars, Jupiter and Venus . Their desolate, bleak and empty condition bears testimony to some incredible catastrophe.

The Chaotic Genesis of Planets



Mercury is the closest planet to the sun. Here are some facts and other places you can find information.

Mercury is a battered and baked planet just larger than Earth's moon. Evidence of heavy bombardment from the chaos of the formation of the solar system is left in the hundreds of craters and resulting lava flows on this small, barren planet. The largest crater is Beethoven at 643 km in diameter and is the largest in the solar system. The largest feature, Caloris Basin, is 1300 km in diameter and was probably caused by an impact from an object larger than 100 km in diameter. Some craters have ice in them (in spite of the fact that Mercury is so hot) because the sun never reaches into the shadows due to the planet's tilt and orbit. With no atmosphere, there is a temperature difference of about 600 degrees between the coldest spots and hottest spots on the planet.

Mercury orbits the sun in about 88 Earth days but takes 58 Earth days to rotate once on its own axis. Because Mercury's rotation takes 58 (earth) days, its year is only a Mercurian day and a half!



5A. Two Concluding Questions:

- 1b. Should the view of a recent earth be made a test of orthodoxy? Such a position is strongly urged by various creation groups, including Ken Ham's fine organization, **Answers in Genesis**. Is it right to ignore a totally biblical position which is faithful to the verbally inspired creation account and consist with proven scientific facts? One looks in vain in the writings of young earth advocates for any reference to the possibility that the universe may be very old, but that the present earth, as argued above, is relatively young.
- 2b. Do the recent earth advocates carry their view too far when they subscribe to a very recent date of creation? For example, Ken Ham follows Bishop Ussher in dating creation to 4004 B.C. and the Noahic Flood to 2348 B.C. See the diagrams below. It is quite impossible to calculate precisely the date of creation. In the 18th century the German Scholar Desvignolles, in his *Chronology of Sacred History*, says he has collected upwards of 200 calculations of the chronology between creation and the birth of Christ. The longest time is 6984 years, the shortest 3483 years.

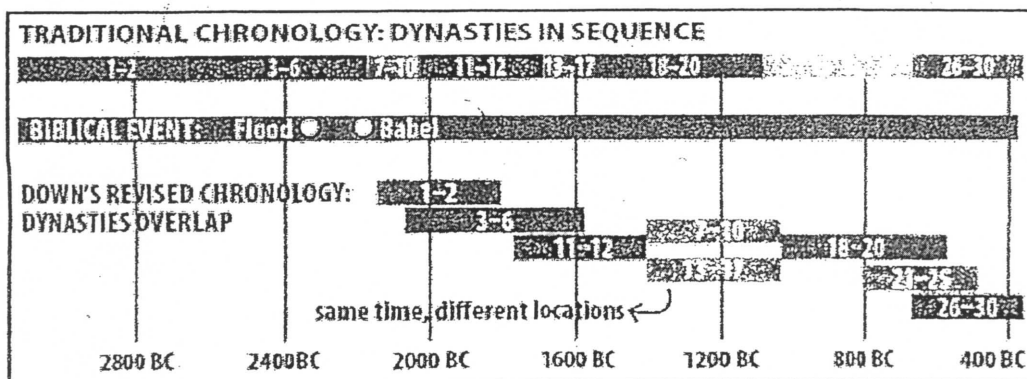
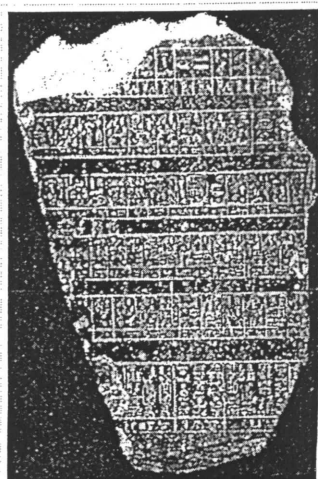


One must really manipulate the dates of Mesopotamian civilization and of the Egyptian dynasties whose origin is normally given for around 3000 B.C. It is not possible to telescope the dynasties by suggesting overlap and thus reducing their duration by 1000 years. This procrustean procedure, adjusting evidence to support one's theory, is greatly deplored by the other recent creationists such as the Associates of Biblical Research in their periodical, *Bible and Spade*.

The discovery of the Palermo Stone enables Egyptologists to trace fairly accurately Egyptian dynasties back to about 3000 B.C. This would be a considerable time after the Flood, which possibly occurred around 5000 B.C.

Ken Ham's efforts to reduce the beginning of the Egyptian dynasties by 1000 years.

<https://cdn-assets.answersingenesis.org/img/articles/nab2/tradition>



DATE	EVENT	SCRIPTURE	AGE OF EARTH
4004 BC	Creation	Gen. 1:1-31	0
3874 BC	Seth born when Adam was 130	Gen. 5:3	130 yrs.
3769 BC	Enos born when Seth was 105	Gen. 5:6	235 yrs.
3679 BC	Cainan born when Enos was 90	Gen. 5:9	325 yrs.
3609 BC	Mahalaaleel born when Cainan was 70	Gen. 5:12	395 yrs.
3544 BC	Jared born when Mahalaaleel was 65	Gen. 5:15	460 yrs.
3382 BC	Enoch born when Jared was 162	Gen. 5:18	622 yrs.
3317 BC	Methuselah born when Enoch was 65	Gen. 5:21	687 yrs.
3130 BC	Lamech born when Methuselah was 187	Gen. 5:25	874 yrs.
2948 BC	Noah born when Lamech was 182	Gen. 5:28	1,056 yrs.



Ken Ham's abbreviated chronology

2446 BC	Shem born when Noah was 502	Gen. 11:10	1,558 yrs.
2348 BC	Flood when Noah was 600	Gen. 7:6	1,656 yrs.
2346 BC	Arphaxad born when Shem was 100	Gen. 11:10	1,658 yrs.
2311 BC	Salah born when Arphad was 35	Gen. 11:12	1,693 yrs.
2281 BC	Eber born when Salah was 30	Gen. 11:14	1,723 yrs.
2246 BC	Peleg born when Eber was 34	Gen. 11:16	1,758 yrs.
2217 BC	Reu born when Peleg was 30	Gen. 11:18	1,787 yrs.
2185 BC	Serug born when Reu was 32	Gen. 11:20	1,819 yrs.
2155 BC	Nahor born when Serug was 30	Gen. 11:22	1,849 yrs.
2126 BC	Terah born when Nahor was 29	Gen. 11:24	1,878 yrs.
1996 BC	Abraham born when Terah was 130	Gen. 11:32; 12:4	2,006 yrs.
1921 BC	Abraham enters Canaan at 75	Gen. 12:4	2,083 yrs.

Standard View of Egyptian Dynasties

Predynastic Period

c.3500-3100 BCE

Early Dynastic Period

c.3100-2686 BCE

'Scorpion'
Narmer

1st Dynasty

c.3100-2890 BCE

Menes (Hor-Aha)
Djer
Wadj (Djet)
Den
Anendjib
Semerkhet
Qa'a

2nd Dynasty

c.2890-2686 BCE

Hotepsekhemwy
Raneb
Nynetjer
Seth-Peribsen
Khasekhemwy

Old Kingdom

c.2686-2181 BCE

3rd Dynasty

c.2686-2613 BCE

Sanakhte (Nebka) (c.2688-2668)
Djoser (Netjerikhet) (c.2668-2649)
Sekhemkhet (Djoser Teti) (c.2649-2641)
Khafu (c.2641-2637)
Huni (c.2637-2613)

Sample Chronological Calculations of Birth Date - BC				
	"Ussher" Method		"Patriarchal-Age" Method	
	Masoretic	Septuagint	Masoretic	Septuagint
Adam	4004	5490	10842	12028
Seth	3874	5260	10712	11798
Enos	3769	5055	10607	11593
Cainan	3679	4865	9702	10688
Mahalaaleel	3609	4695	8792	9778
Jared	3544	4530	7897	8883
Enoch	3382	4388	6935	7921
Methuselah	3317	4203	6570	7556
Lamech	3130	4016	5601	6597
Noah	2984	3828	5419	6399
Flood	2348	3228	4819	5799
Shem	2446	3326	4917	5897
Aphaxad	2346	3226	4317	5297
Cainan		3019		4762
Salah	2311	2961	3879	4302
Eber	2281	2831	3446	3842
Peleg	2247	2697	2982	3438
Reu	2217	2567	2743	3099
Serug	2185	2435	2504	2760
Nahor	2155	2305	2274	2430
Terah	2126	2126	2126	2126
Abram	1996	1996	1996	1996



The World: Born in 4004 BC?

Ussher and the Date of Creation

by Larry Pierce on April 28, 2006; last featured October 23, 2007

The age of the earth is one of the most contentious issues in the creation/evolution debate. In today's culture, the thought of creation occurring about 6,000 years ago is frequently mocked by non-Christians—and also by many Christians.

The age of the earth as described by James Ussher

THE AGE OF THE EARTH IS ONE OF THE MOST CONTENTIOUS ISSUES IN THE CREATION/EVOLUTION DEBATE.

Even James Ussher (1581-1656), the famous and respected Archbishop of Ireland in the seventeenth century, is today greatly ridiculed for declaring that the world was created in 4004 BC.

However, this date was widely accepted until people began to believe in ideas such as billions of years of Earth history. In other words, they started trusting in the latest secular findings based on fallible dating methods, instead of the only absolutely reliable method—consulting the history book provided by the Eyewitness account (the infallible Word of God).

Ussher also argued that Day 1 of creation was October 23. On the surface, this does seem a bit extreme to suggest such a specific date—but when one studies what Ussher did, one quickly realizes he was a brilliant scholar who had very good reasons for his conclusions concerning the date of creation.

Studying Ussher's line of thinking as he arrived at his conclusion—creation on October 23, 4004 BC—provides food for thought to this very day.

The Bible—The Basis for Ussher's Work

One of Ussher's many projects was to write a complete history of the world in Latin, covering every major event from the time of creation to AD 70. He published this 1,600-page volume in 1650. An English translation entitled *The Annals of the World* was first published in 1658, two years after his death. (The complete work is fascinating. It has recently been

Arguments for the Non-Original Creation View

1. The _____ reason:

The brief creation account sets the stage for the main theme: God is making the earth habitable for man. There is more revelation on Gog and Magog (Ez. 38-39) than on the creation account of the universe in Genesis 1-2, which merely gives the background for man's origin and subsequent demise.

2. The _____ reason:

The first main verb of the passage is "said" in verse 3, preceded by three circumstantial clauses, dependent on verse 3. The earth **was**, not **became**, waste and empty when God fashioned it. **It is remarkable that creationists who pay such careful attention to Hebrew grammar to support the literal days of Genesis (and rightly so) fail in most instances to heed the grammar of the earlier verses in Genesis 1.**

3. The _____ reason:

At the time of creation, everything was good (1:4, 10, 12, 18, 21, 25) very good (31) and pleasant to the eye (2:9). The formless and void condition suggests a restoration of the earth, rather than an original creation.

4. The _____ reason:

Applying the law of cross reference, Isaiah 45:18 clearly states that the earth was not created without form and void (tohu wabohu). The question must be asked, How did it get that way?

5. The _____ reason:

The angels were created prior to the original creation and sang for joy because of the perfect, harmonious creation of the universe. That creation would hardly have included a formless, empty, dark void, testifying of some awful catastrophe.

6. The _____ reason:

The formless and empty condition of the world might well be explained by the judgment that came upon the universe because of Satan's sin. After all, God said to Satan, "Thou hast been in Eden, the garden of God" (Ez. 28:13). The earth and the universe await redemption (Rom. 8:20-22). What the planets are today, the earth was then. One day the universe will be redeemed and restored to its perfect, pristine condition.

Arguments for the Non-Original Creation View

1. The contextual reason:

The brief creation account sets the stage for the main theme: God is making the earth habitable for man. There is more revelation on Gog and Magog (Ez. 38-39) than on the creation account of the universe in Genesis 1-2, which merely gives the background for man's origin and subsequent demise.

2. The grammatical reason:

The first main verb of the passage is "said" in verse 3, preceded by three circumstantial clauses, dependent on verse 3. The earth **was**, not **became**, waste and empty when God fashioned it. **It is remarkable that creationists who pay such careful attention to Hebrew grammar to support the literal days of Genesis (and rightly so) fail in most instances to heed the grammar of the earlier verses in Genesis 1.**

3. The esthetic reason:

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2A. The Organization of Man.

1b. The material part of man:

1c. The designations for the body:

1d. Body:

2 Cor. 5:8 We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

2d. Flesh:

Gal. 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

1 Pet. 1:24-25 For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: 25 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

Rom. 7:18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.

3d. Temple of the Holy Spirit:

1 Cor. 6:19 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

4d. Earthen vessel:

2 Cor. 4:7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

5d. Body of death:

Rom. 7:24 O wretched man that I am! who shall deliver me from the body of this death?

6d. Body of sin:

Rom. 6:6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

1 Cor. 9:27 But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

7d. Body of humiliation:

Phil. 3:21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

2c. The destiny of the body:

1d. Everyone will have a resurrection body:

Jn. 5:28-29 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, 29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

ZIGGY



1b. The material part of man:

2c. The destiny of the body:

2d. The Bible speaks of two resurrections:

Jn. 5:29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

3d. The church age saints are raised or translated at the rapture:

1 Cor. 15:51-55 Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, 52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. 53 For this corruptible must put on incorruption, and this mortal must put on immortality. 54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. 55 O death, where is thy sting? O grave, where is thy victory?

Angels guards the believer's
body at death



DEUTERONOMY 34

5 ¶ So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD.

6 And he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day.

7 ¶ And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated.

Angels guide the believer's soul and
spirit to the presence of the Lord



ST. LUKE 16

22 And it came to pass, that the beggar died, and was carried by the angels into A'bra'hām's bosom: the rich man also died, and was buried;

1e. Humanness demands a body:

2e. The dead possess an intermediate body until their resurrection:

1f. Believers:

2 Cor. 5:1-8

At death the believer is not "unclothed" but rather receives a temporary body.

2f. Unbelievers:

Lk. 16:19-31

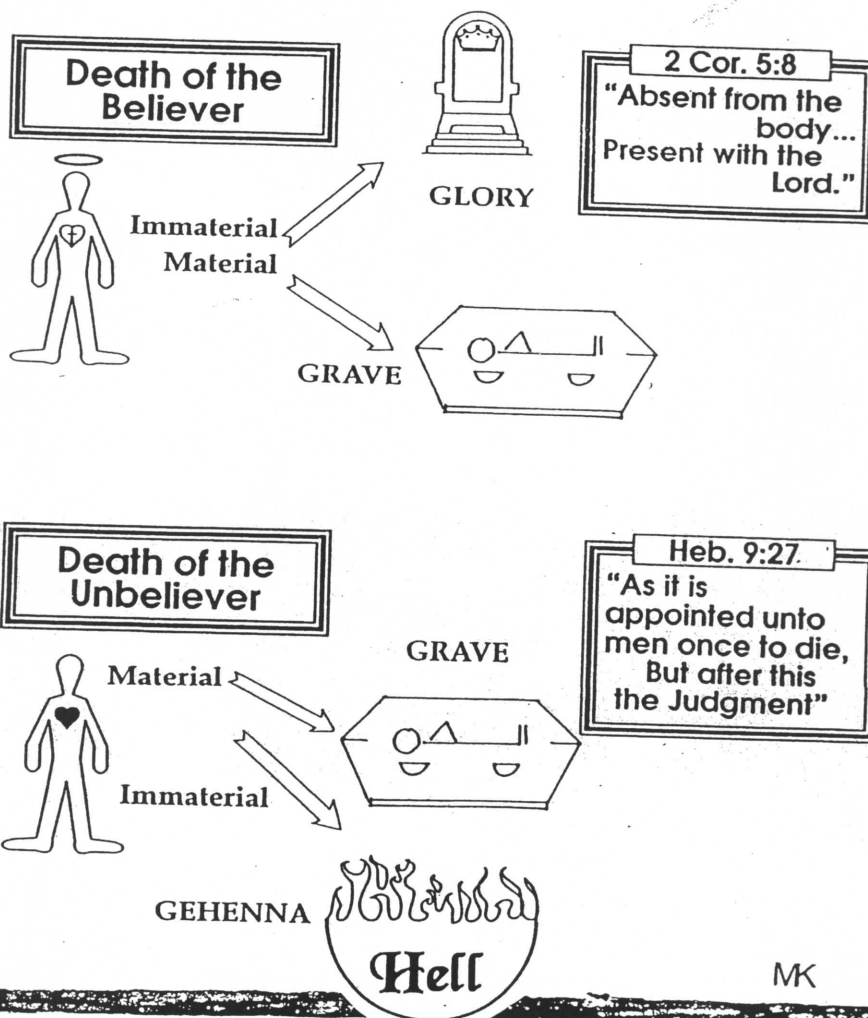
Both the unbelieving rich man in hell and the believer Lazarus in paradise are said to have physical features such as eyes, fingers, tongue, etc. Lazarus will be

Tha·ñ·ă·tol·ō·gy

the branch of knowledge dealing with
the dying and the bereaved



Death for Saints and Sinners



MK

- 1b. The material part of man:
- 2c. The destiny of the body:
- 3d. The church age saints are raised or translated at the rapture:
- 2e. The dead possess an intermediate body until their resurrection:
- 2f. Unbelievers:

resurrected at the Second Advent, the rich man at the Great White Throne Judgment.

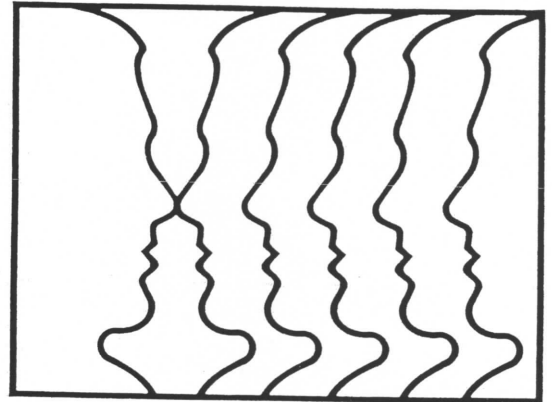
- 4d. All the unsaved will be raised after the Millennium:

Rev. 20:12-13 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. 13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

Rev 20:15 And whosoever was not found written in the book of life was cast into the lake of fire.

- 2b. The immaterial part of man:

In
The
Image
of
God



- 1c. The origin:

Gen. 2:7 And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

- 2c. The designation: image of God (imago Dei):

Gen. 1:26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

cf. Gen. 5:1 This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him;

Gen. 5:3 And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth:

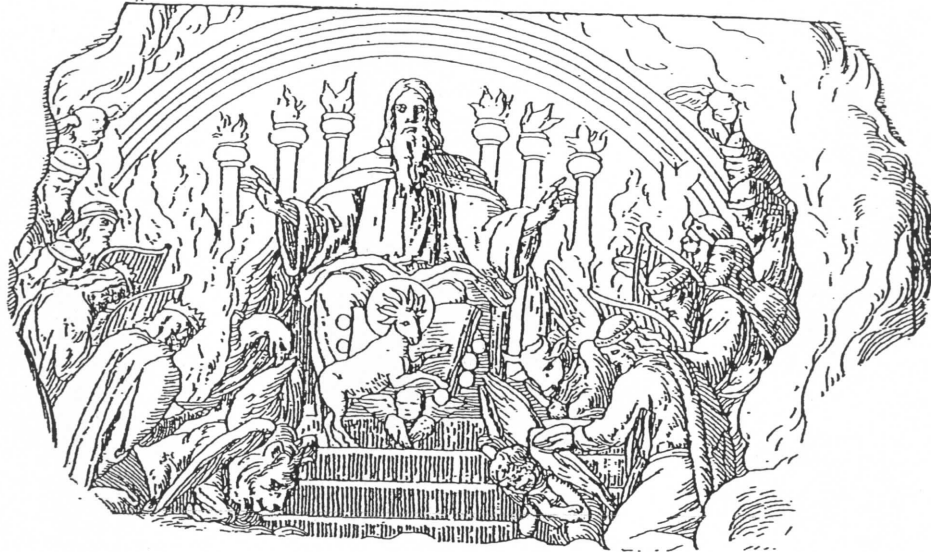
- 3c. The nature of the image of God:

- 1d. The elements of the image of God:

- 1e. The regal aspect: **to rule for God**

Gen. 1:26-27 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. 27 So God created man in his own image, in the image of God created he him; male and female created he them.

THE BELIEVER'S INTERMEDIATE BODY



THE TRANSFIGURATION.



LAZARUS CARRIED TO HEAVEN.

Manfred E. Kober, Ph.D.

Will We Have An Intermediate Body After Death?

INTRODUCTION: What constitutes man's existence between death and the resurrection? Will he be bodiless, an unclothed spirit, or will he exist in a temporary, intermediate body? What is the nature of that body?

1A. THE EVIDENCE FOR THE INTERMEDIATE BODY FROM THE CONSTITUTION OF MAN

1b. The unity of man:

Scripture refers to man as having not just a body and mind, conscience, will, etc. Trying to classify all that constitutes man into two or three categories causes too many problems. Man must be thought of as a unit. Lacking any one element the existence is no longer man. Therefore, to exist as man in any environment or state of being, he must have a body whether it be physical, intermediate, or glorified.

2b. The function of man:

Man is composed of material and immaterial. The immaterial gives life to and directs the material. Without the material the immaterial can no longer function. The immaterial gives expression only through the material.

3b. The nature of man:

"We need to remember that the whole nature of man is redeemed and shall be up in glory. Man consists not only of spirit, but also of body and soul. He owns a personality, possesses a will, desires, capacity to love and be loved. . . There must be all the things necessary for a full and complete existence" (N. A. Woychuck, "Life in Heaven," *Bibliotheca Sacra*, October/December 1950).

2A. THE EVIDENCE FOR THE INTERMEDIATE BODY FROM SCRIPTURE:

1b. The intimation of the Old Testament concerning the intermediate body

1c. The general teaching:

The Old Testament affirms the conscious form of the intermediate state: Gen. 37:35; 2 Sam. 12:23; Prov. 1:12, 12:28; Isa. 14:10; Ezek. 32:21; 1 Sam. 28, Eccl. 12:7

2c. The central passage: 1 Samuel 28

1 Sam 28:12, 15, 16, 19, 20. And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul. . . And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do. Then said Samuel, Wherefore then dost thou ask of me, seeing the LORD is departed from thee, and is become thine enemy?... Moreover the LORD will also deliver Israel with thee into the hand of the Philistines: and to morrow shalt thou and thy sons be with me: the LORD also shall deliver the host of Israel into the hand of the Philistines.

Then Saul fell straightway all along on the earth, and was sore afraid, because of the words of Samuel: and there was no strength in him; for he had eaten no bread all the day, nor all the night.



1d. Presuppositions:

- 1e. It was Samuel who appeared, rather than a spirit:
 - The terror of the medium, who expected a spirit to come but instead saw Samuel.
 - Samuel talked directly with Saul.
 - The prophecy of Samuel was fulfilled the next day.
- 2e. Samuel appeared in the intermediate state:
 - The final resurrection had not taken place.
 - He was brought up directly from Sheol: "why hast thou disquieted me to bring me up!"
 - Samuel's physical resurrection will be with the rest of the O.T. saints at the second advent of Christ (Dan. 12:1-2).

2d. Contribution:

- 1e. The body had supernatural characteristics, for the witch said, "I see gods (elohim) ascending out of the earth," referring to Samuel.
- 2e. The body of Samuel was physical, recognizable and therefore had distinguishable similarities to his earthly condition. He was seen as an old man, clothed in accordance with his office of a prophet, features which were easily discernible by Saul.
- 3e. There was extended physical and vocal contact sustained between Saul and Samuel.
- 4e. According to 1 Samuel 28, the person in the intermediate state possesses a visible, physical (type) body, which makes possible physical, visual and vocal contact.



Verlag von Georg Wigand in Leipzig.

Druck von Breitkopf und Gertel in Leipzig.

Saul bei der Wahrsagerin zu Endor.

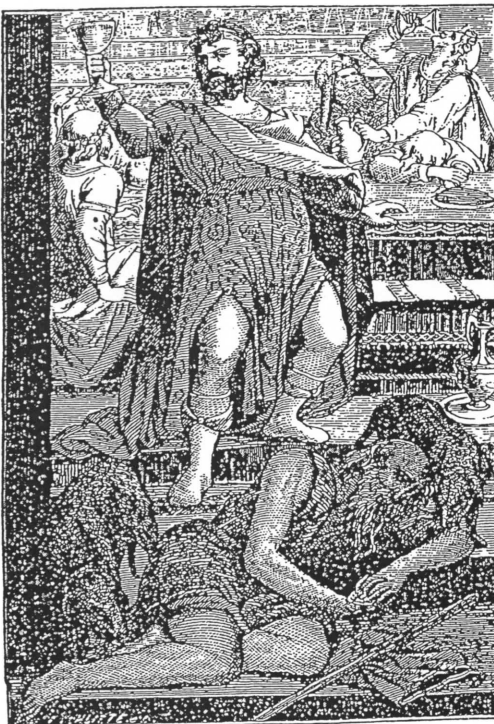
Samuel sprach: was willst du mich fragen, weil der HERR von dir gewichen und dein Feind worden ist? Der HERR wird dir thun wie er durch mich geredt hat, und wird das Reich von deiner Hand reißen, und David deinem Nächsten geben.

2b. The New Testament revelation concerning the intermediate body:

The issue on the Sermon on the Mount, Matthew 5-7, as well as Matthew 17 on the transfiguration, centers on the future kingdom period and not on the intermediate state. On the other hand, the passage in Mark 12, dealing with the question of marriage in heaven, clearly concerns the post-resurrection state. Several passages offer insight into the intermediate state; the clearest one is Luke 16:19-31 which offers concise teaching both on the intermediate body and its relationship to the intermediate state.

1c. The account of the rich man and Lazarus: Luke 16:19-31

Luke 16:19-31 There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: 20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, 21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. 22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; 23 And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. 24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. 25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. 26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. 27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: 28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment. 29 Abraham saith unto him, They have Moses and the prophets; let them hear them. 30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. 31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.



LAZARUS AT THE RICH MAN'S GATE.



LAZARUS CARRIED TO HEAVEN.

1d. Presuppositions:

- 1e. Christ's parables have correspondence to historic events, factual reality and real persons.
- 2e. Sound doctrine can be illustrated by parabolic truth.
- 3e. Dives (the rich man) and Lazarus were real persons who died, and the picture painted by Christ is that of the intermediate state and the intermediate body.

2d. Support for the historicity of the incident:

The account of Dives and Lazarus appears to be of historical nature:

- 1e. It is never called a parable.
- 2e. It starts with certainty, "tis."
- 3e. It names one of the characters, "Lazarus."
- 4e. Christ referred to a historical person, "Abraham," in his conversation with Dives.
- 5e. The early church favored this view.
- 6e. The account possesses definite characters, "five brothers."
- 7e. The vividness of the account supports this.

3d. Contribution:

- 1e. There is life both for the lost and saved beyond the grave.
- 2e. This after-life is lived in a conscious state as seen in the expression of the rich man.
- 3e. There is an eternal separation of the lost and saved.
- 4e. The intermediate body is vividly set forth for both saved and unsaved (Lazarus' possession of a finger implies that he also has an arm, a torso and a body. Dives' tongue implies that he has a mouth, a head and a body).

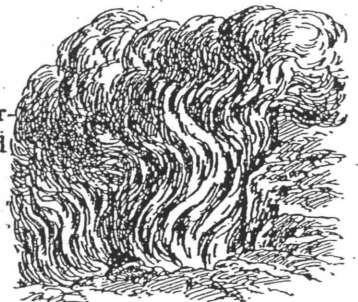
And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may



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- 5e. The lost will carry with them memories of their earthly experience.
- 6e. Between death and resurrection men see, feel, talk and remember (Lazarus, as an O.T. saint, will be resurrected at the second advent. Dives, as an unbeliever, will be resurrected with all the unbelievers of all the ages at the Great White Throne Judgment [Rev. 20]).

4d. Conclusion:

The account of Luke 16 is the first conclusive argument in the progress of revelation from our Lord's lips regarding the existence of the nature of the intermediate body and the intermediate state. This body admits of a physical recognizable form which partakes of sight, feeling, speech and memory. This verifies the intimations of prior references such as Samuel conversing with King Saul.

3c. The appearance of Moses and Elijah on the Mount of Transfiguration:
Luke 9:27-36 (Mt. 17:1-8; Mk 9:2-8)



THE TRANSFIGURATION.

But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God. 28 And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray. 29 And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering. 30 And, behold, there talked with him two men, which were Moses and Elias: 31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. 32 But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him. 33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said. 34 While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. 35 And there came a voice out of the cloud, saying, This is my beloved Son: hear him. 36 And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.

1d. Moses represented the Law, Elijah the prophets. They conversed with Jesus concerning His "Exodus," Luke 9:31. The Exodus is not just a reference to His death, burial and resurrection, but also to His ascension to heaven.

2d. The physical nature of Moses and Elijah:

Peter, James and John probably intuitively recognized the two individuals who made a sudden and startling appearance from the intermediate state. The fact that Peter suggested tabernacles be built indicates his perception of them being physical beings, in need of shelter. Mt. Hermon, where the transfiguration took place, has an elevation of 9,000 feet. Even if they were on a lower spur of the

mountain, the temperatures would still be inclement. Peter attempted to prolong the marvelous experience of witnessing this exchange between Christ and these two Old Testament saints. He gave no thought for his own comfort but was interested only in giving a safe and protected environment to those who came to encourage Christ concerning the suffering and ascension which lay ahead.

4c. The teaching of 2 Corinthians 5:1-6:

For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. 2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: 3 If so be that being clothed we shall not be found naked. 4 For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. 5 Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit. 6 Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

1d. Presuppositions:

- 1e. The passage is to be interpreted normally.
- 2e. The body spoken of is the intermediate body.

2d. Support:

- 1e. This view has ancient as well as modern supporters—Ephraem, Herveius, Aquinas, Hodge, Stanley, Tasker, Pinter.
- 2e. This passage fits the scheme of the progress of revelation.
- 3e. The force of the passage indicates this "we know. . . we have. . ."
- 4e. The account accepts Paul's earnest groanings and desires as genuine and attainable because God has provided an intermediate body that "we shall not be found naked."
- 5e. It is more consistent in its anthropology: there is a body for now, a body for the future, and a body for the intermediate state.
- 6e. Arguments made by some that this is the resurrection body, rather than the intermediate body, do not nullify the existence of and reference to an intermediate body in Scripture. The passage asserts that this body is prepared by God, it is from heaven, and has existed from past eternity.
- 7e. Even the opponents of the intermediate body acknowledge that the language argues for a body after death, (e.g. Plummer).
- 8e. Lewis Sperry Chafer remarks:
 "The thought here expressed is that the redeemed do not desire a disembodied state, which state is inevitable if there be no intermediate body. The body described in this passage is said to be 'from heaven,' rather than from the grave. Being of heavenly origins, it belongs to those realities which are eternal.



That it belongs to things eternal does not require that it be employed forever. Certainly, the final body of glory is secured only at the coming of Christ. And, as certainly, the body of 2 Corinthians 5:1-8 is provided that there may be no moment of disembodiment. These two facts seem to compel the conclusion that there is an intermediate body." (*Systematic Theology Vol. II*, p. 156)

5c. The dead saints in heaven in Revelation 6:9-11:

And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: 10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? 11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled.



- 1d. Presuppositions:
This is not the Church in heaven, but the intermediate state for Tribulation saints.
- 2d. Support:
Many premillennial, pretribulational, dispensational commentators agree on this view.
- 3d. Conclusions:
The intermediate body is in a visible, bodily form in which the souls of the redeemed vocalize prayer and praise, remember their martyrdom, and occupy space. The fact that they wear white robes indicates the physical nature of their bodies.

THE STAGES OF THE HUMAN BODY

1. THE OF THE BODY

2. THE OF THE BODY

3. THE OF THE BODY

4. THE OF THE BODY

5. THE OF THE BODY

6. THE OF AN INTERMEDIATE BODY

7. THE OF THE BODY



ZIGGY

MR. ZIGGY... YOUR BODY SEEMS
TO BE REJECTING YOU !!



MAN'S BODY: Dispensable and Earth-bound or Desirable and Eternal?

1A. THE APPELLATIVES FOR THE HUMAN BODY:

- 1b. Body:
2 Cor. 5:8 We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.
- 2b. Flesh:
Gal. 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.
- 3b. Temple of the Holy Spirit:
1 Cor. 6:19 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?
- 4b. Earthen vessel:
2 Cor. 4:7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.
- 5b. Body of death:
Rom. 7:24 O wretched man that I am! who shall deliver me from the body of this death?
- 6b. Body of sin:
Rom. 6:6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

1 Cor. 9:27 But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.
- 7b. Body of humiliation:
Phil. 3:21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

2A. THE ATTITUDES TOWARD THE PHYSICAL BODY:

- 1b. The Greek philosophers:
Most philosophers followed Plato, who called the body "the prison house of the soul." The body was not just to be ignored but detested.
- 2b. The Stoics:
The Stoics maintained that the human body with its passions should be entirely ignored. The ideal state for man was to be unmoved by pleasure and pain.
- 3b. The contemporaries of Christ:
 - 1c. The Pharisees:
The Pharisees believed in a future resurrection body.



2c. The Sadducees:

no supernatural

The Sadducees, as the rationalists of their day, denied the future life as well as the resurrection of the body.

4b. The Gnostics:

incipient

A number of biblical books were written against the Gnostics who denied the necessity of the body and advocated an asceticism that elevated the human mind to spiritual realms.

Col 2:20-23 Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, 21(Touch not; taste not; handle not; 22 Which all are to perish with the using;) after the commandments and doctrines of men? 23 Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.

3A. THE AFFIRMATION OF THE PHYSICAL BODY:

1b. The disclosure concerning the necessity of a body:

- 1c. In death the believer's body is said to be asleep:
The term "sleep" reminds the believer that he rests from his earthly labors and awaits the future awakening through the resurrection.

John 11:11; Mt. 9:24; Acts 7:60; 1 Thess. 4:14

1 Cor 15:18...20...51 Then they also which are fallen asleep in Christ are perished...But now is Christ risen from the dead, and become the firstfruits of them that slept...Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed.

Sleep is predicated of the body, not of the mind: Matt 27:52
And the graves were opened; and many bodies of the saints which slept arose.

- 2c. At death, an intermediate body adorns the spirit of the believer:
2 Cor. 5:1-8 The intermediate state is a subject for future discussion.

2b. The dedication of the body:

The human body permits the believer to function God-ward and man-ward:

Rom. 12:1-2 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. 2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

4A. THE APPROXIMATION OF THE RESURRECTION BODY:

- 1b. The believer's experience will conform to Christ's experience:

1 Cor. 15:49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

- 2b. The believer's resurrection will conform to Christ's resurrection:

Phil 3:21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

3b. The believer's body will conform to Christ's body:

1 John 3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

5A. THE APPEARANCE OF THE RESURRECTION BODY:

1b. It will be a real body: Luke 24:15, 18 And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass therein these days?

1c. Composed of material substance:

2c. Discerned by physical senses:

2b. It will be a recognizable body: Luke 24:31, 39 And their eyes were opened, and they knew him; and he vanished out of their sight...39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

1c. It will be similar to the former body:

2c. It will be superior to the former body:

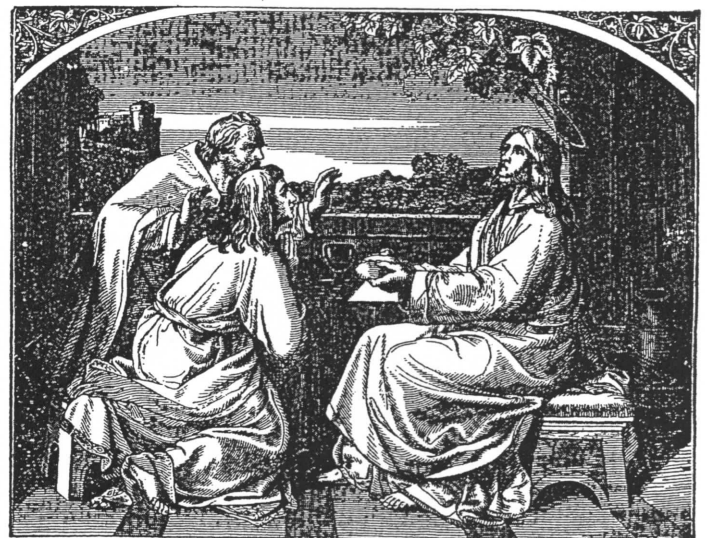
Luke 24:16, 31 But their eyes were *holden* that they should not know him....And their eyes were *opened*, and they knew him; and he vanished out of their sight.

Mark 16:12 After that he appeared in *another form* unto two of them, as they walked, and went into the country.

John 20:17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.



THE WOMEN AT THE SEPULCHRE.



THE DISCIPLES KNOW JESUS IN BREAKING THE BREAD.

3b. It will be a remarkable body: Mark 16:12 After that he appeared in *another form* unto two of them, as they walked, and went into the country.

1c. Able to change as the need arises:

2c. Adapted to the new environment: Lk. 24:39; 1 Cor. 15:39

4b. It will be a remade body: Phil. 3:21

1 Cor. 15:37-38 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain:

38 But God giveth it a body as it hath pleased him, and to every seed his own body.

1c. The identity remains the same:

2c. The substance changes:

The resurrection body will be the old body changed, but not exchanged.
The resurrection will be the same and yet different; different and yet the same.



6A. THE ABILITY OF THE RESURRECTION BODY:



JESUS MEETS THE DISCIPLES GOING TO EMMAUS.

1b. Natural ability:

1c. Appearing:

2c. Talking:

3c. Walking: Lk. 24:15, 50

4c. Standing: Lk. 24:36

5c. Sitting: Lk. 24:30; 22:30

6c. Speaking: Lk. 24:17, 44

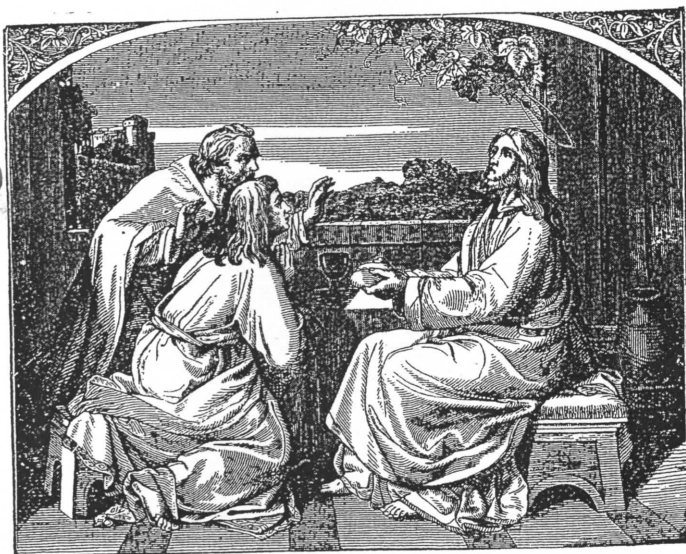
7c. Hearing: Lk. 24:19

8c. Eating and drinking: Lk. 22:30 That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

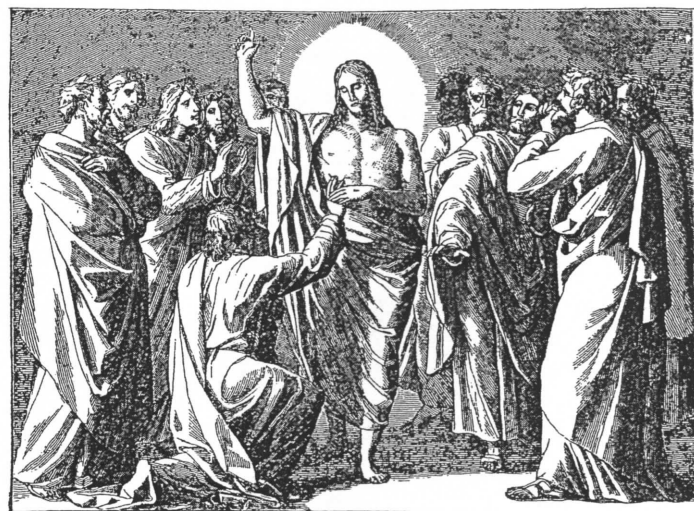


JESUS WALKED ON AS THOUGH HE WOULD GO FURTHER.

- 1d. The problem of food:
Food is no longer necessary for the resurrection body whose new life principle is apparently not blood but the Holy Spirit.
- 2d. The possibility for food:
 - 1e. Christ ate in His resurrection body before His disciples. Our bodies will be like His, not unlike His.
 - 2e. Bread: Lk. 24:30 And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.
 - 3e. Fish and honey: Luke 24:42 And they gave him a piece of a broiled fish, and of an honeycomb.
 - 4e. Bread and fish: John 21:13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.
 - 5e. Any food: Luke 24:41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?



THE DISCIPLES KNOW JESUS IN BREAKING THE BREAD.



JESUS APPEARS TO THOMAS.



JESUS APPEARS TO THE APOSTLES BY THE SEA OF GALILEE.

3d. The promise of eating and drinking:

- 1e. Christ promised that He would eat and drink with His disciples in the kingdom, which is often pictured as a banquet the Father makes for His Son:

Lk 22:18, 30 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come...30 That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

Mt. 26:29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

Mk. 14:25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

- 2e. By implication, the consumption of God's wonderful provisions in the eternal state is guaranteed. We will be able to participate of the fruit of the tree of life which bears a different fruit each month in the eternal or heavenly Jerusalem:

Rev. 22:1-2 And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.2 In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

2b. Supernatural ability:

- 1c. Appearing and disappearing at will: Lk. 24:31, 36 And their eyes were opened, and they knew him; and he vanished out of their sight...36 And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.



JESUS ASCENDS TO HEAVEN.

- 2c. Defying gravity: Luke 24:51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

- 3c. Passing through solids: Luke 24:12 Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.
 Luke 24:36 And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.
 John 20:19 Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

- 4c. Controlling men's minds:
 Luke 24:16 But their eyes were holden that they should not know him.
 Luke 24:45 Then opened he their understanding, that they might understand the scriptures.

3b. Spiritual ability:

- 1c. Showing compassion: Lk. 24:17
 2c. Quieting fears: Lk. 24:38
 3c. Promising the Holy Spirit: Lk. 24:49
 4c. Giving blessing: Lk. 24:50

4b. Mental ability:

- 1c. Reasoning: Lk. 24:27, 45
 2c. Remembering: Lk. 24:45
 3c. Communicating: Lk. 24:17,25,38,44
 4c. Insight into the feelings of others: Lk. 24:17,25,38
 5c. Judging: Lk. 22:30

7A. THE ATTRIBUTES OF THE RESURRECTION BODY:

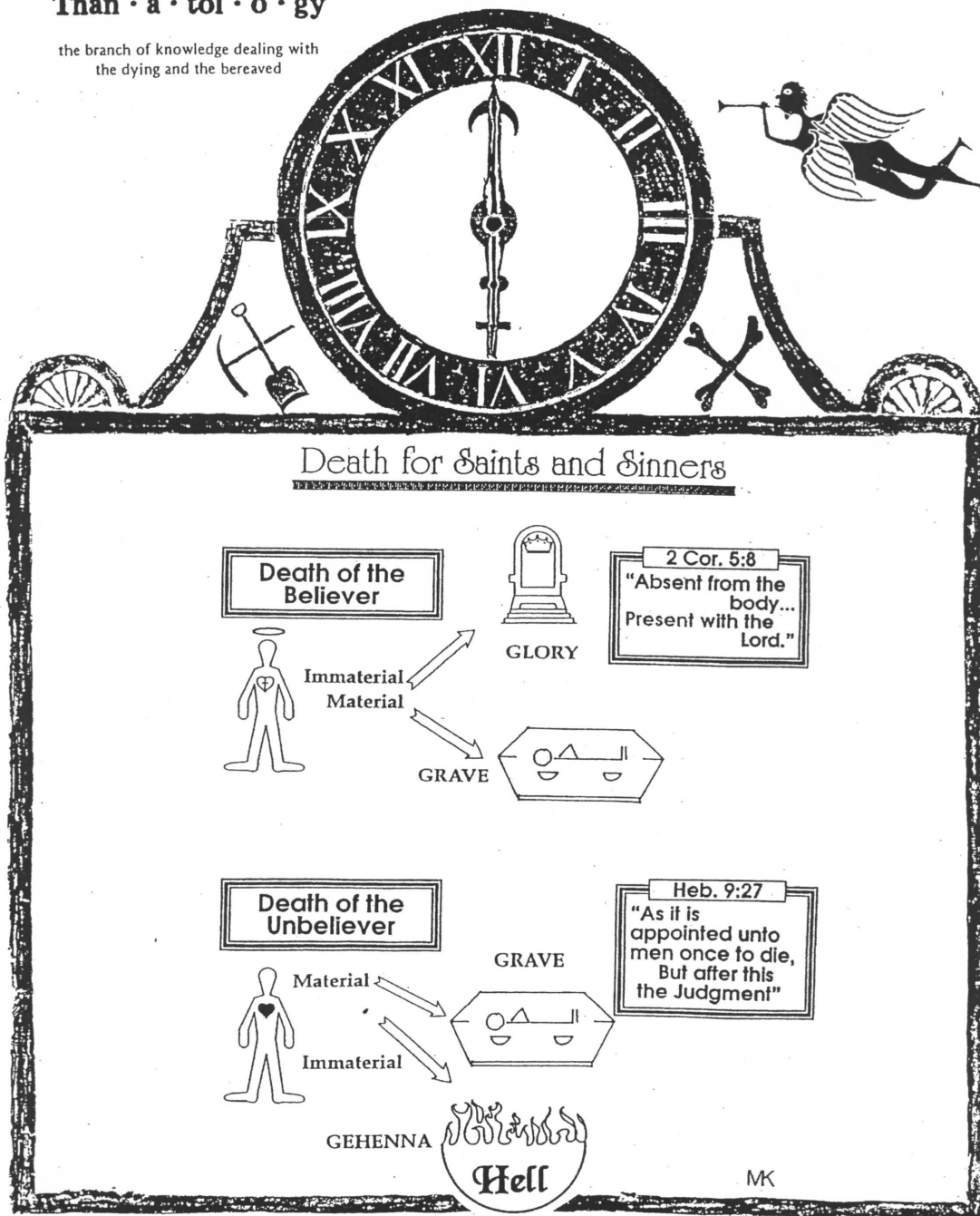
1 Cor. 15:42-49 So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: 43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: 44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. 45 And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. 46 Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. 47 The first man is of the earth, earthy: the second man is the Lord from heaven. 48 As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. 49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

- 1b. Its internal nature: incorruptible, 1 Cor. 15:42

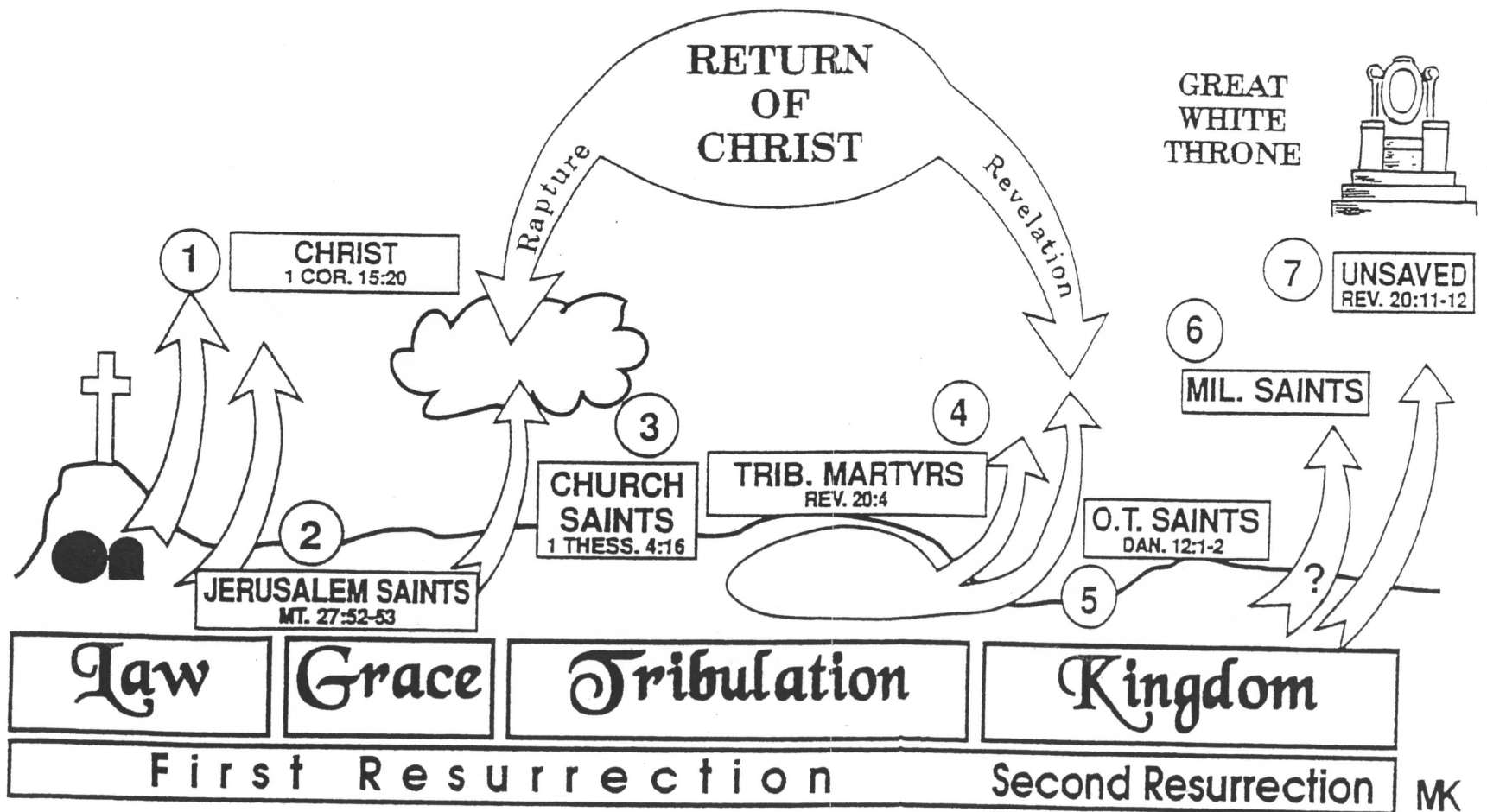
- 2b. Its eternal appearance: glorious, 1 Cor. 15:43a
- 3b. Its inherent capacity: powerful in operation, 1 Cor. 15:43b
- 4b. Its exalted destiny: spiritual, (v. 44); heavenly, (vs. 48-49); immortal, (v. 53)
- 5b. Its infinite perfection: like Christ's, 1 Cor. 15:45-49
- 1c. No decay
- 2c. No dishonor
- 3c. No debility

Than·ă·tol·ō·gy

the branch of knowledge dealing with
the dying and the bereaved



The Resurrection unto *LIFE* and *DAMNATION*



WILL WE BE ABLE TO EAT IN OUR RESURRECTION BODIES?

Manfred E. Kober, Th.D.

A number of folks have recently asked whether we as believers will be able to eat in our resurrection body. The question concerning food in our future is a good one. The topic is significant for four reasons.

- (1) One can scarcely find any reference to the topic in prophetic literature.
- (2) Biblical revelation affords a clear and positive answer.
- (3) Prophetic references to future food give rather detailed information as to the nature of our culinary enjoyment.
- (4) An understanding of the actual situation will heighten the believer's anticipation of this future felicity.



1. The Practice of Christ.

a. Eating as confirmation of this physical body:

Repeated New Testament passages refer to Christ's ability to eat in His resurrection body. For example, after blessing the evening meal at Emmaus on resurrection Sunday (Luke 24:30) and then vanishing, He appeared to His disciples in a locked room (John 20:19). He tried to convince the terrified disciples that He was not an apparition "for a spirit hath not flesh and bones as you see me have" (Luke 24:39). Then He gave the unconvinced disciples one additional proof of the physical nature of His resurrection body. He asked them for food and, to their amazement, He ate what they had, namely **fish and honeycomb** (Luke 24:42-43). One may assume that if the disciples had had Campbell's soup or cornflakes, He would have eaten those. One week later He asked doubting Thomas, "Reach hither thy finger, and behold my hands: and reach hither thy hand, and thrust it into my side." (John 20:27)



b. Eating and drinking as part of fellowship:

Sometime later, on the shore of the Sea of Galilee, He prepared and enjoyed breakfast with His disciples (John 21:12-13). In fact, Peter mentions that he and the other disciples "did eat and drink with him after he arose from the dead" (Acts 10:41). Christ taught His disciples for at least forty days but also enjoyed times of blessed fellowship, which included eating and drinking. Apparently the life principle of the resurrection body is no longer blood but the Holy Spirit, thus food is no longer necessary for sustenance and yet a glorious possibility.



2. The Pattern of the Believer's Resurrection Body.

a. The capability of Christ's resurrection body:

Christ's resurrection body was similar to His former body and yet distinct in several aspects. As primarily His walk with the Emmaus disciples indicated, He appeared and disappeared at will. He talked, walked, spoke, stood, sat, touched, heard, prayed, ate and drank. At times He even changed His appearance. "After that he appeared in another form unto two of them [the Emmaus disciples]" (Mk. 16:12).

b. The similarity of our resurrection body to that of Christ's:

What Christ could do in His resurrection body the believer will also be able to do in his glorified state, such as appear and disappear at will, penetrate solids, eat and drink. John writes with assurance, "we know that, when he shall appear, we shall be like him, for we shall see him as he is. The blessed truth is that "we shall be like him"—not unlike Him (1 John 3:2). Similarly, the Apostle Paul assures us that Christ "shall change our vile body, that it may be fashioned like unto his glorious body" (Phil. 3:21).



3. The Predictions for the Millennium.

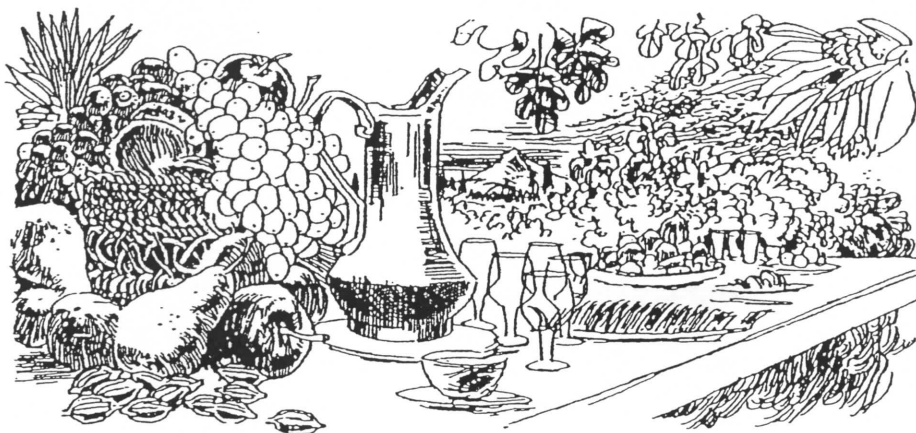
a. The promise of the marriage supper:

Based on the words of her Bridegroom, the Bride of Christ eagerly anticipates the marriage supper. *"And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God."* (Rev. 19:9) We have Christ's solemn promise that this will happen. This special feast will occur either in heaven prior to the Second Advent or on earth at the commencement of the millennial kingdom. The meal will involve the Bridegroom and the Bride and most likely all the saints of all the ages as friends of the Bridegroom. Undoubtedly the meal will include food and beverages.



b. The prophecies concerning Christ's eating and drinking with His disciples:

Further confirmation for our ability to eat and drink in the future is found in Christ's direct promise at the institution of the Lord's Supper, that He would no longer drink this cup with His disciples "until we drink it again in the kingdom" (Mt. 26:29, cf. Mark 14:25). He assured the eleven that He would "eat and drink with them in the kingdom" (Luke 22:30).



The Celebration

ST. MATTHEW 26

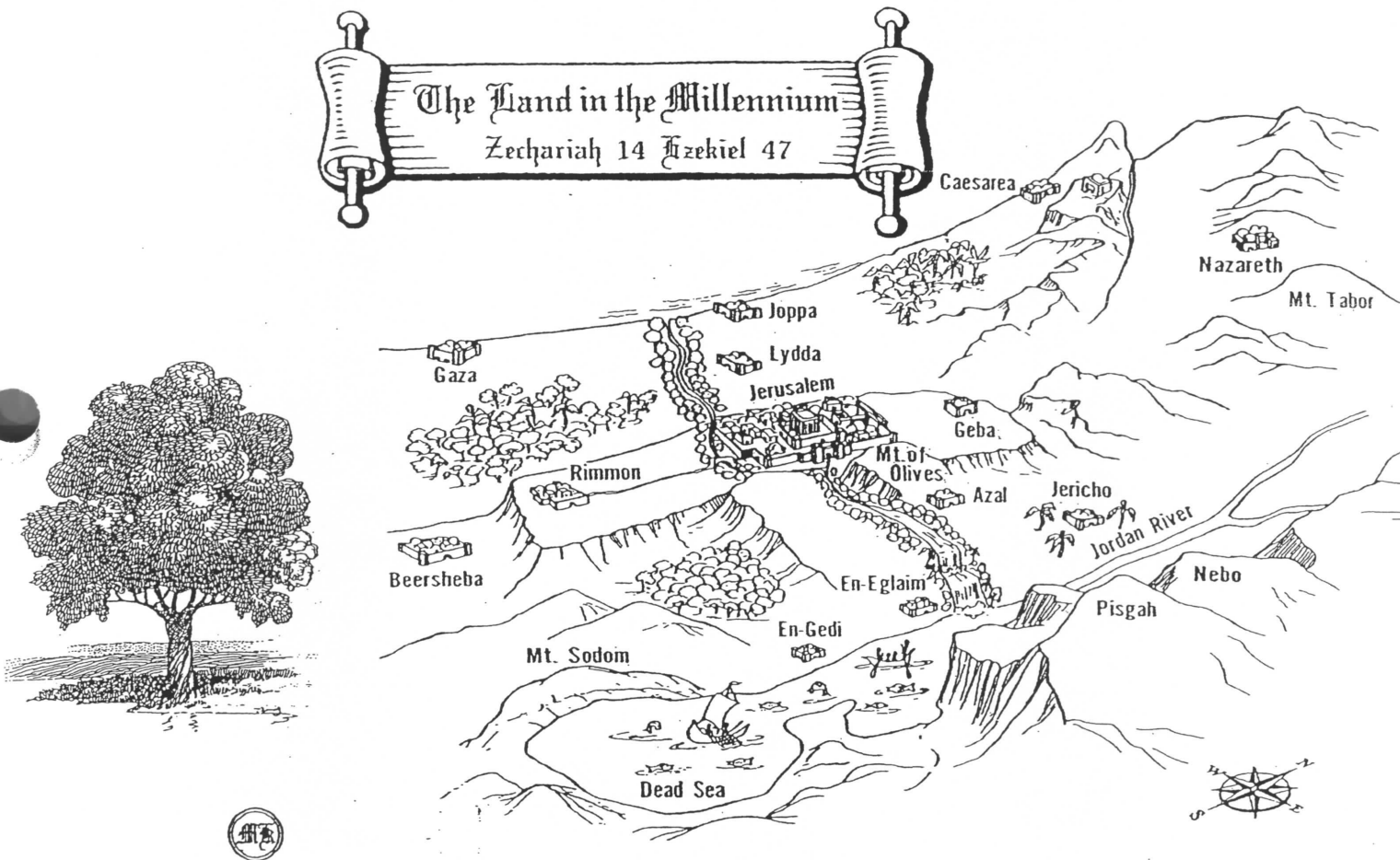
29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

ST. LUKE 22

29 And I appoint unto you a kingdom, as my Father hath appointed unto me;
30 That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

4. The Productivity of the Earth in the Millennium.

The prophet Ezekiel describes a marvelous millennial river issuing from Jerusalem and healing the desert and Dead Sea (Ez. 47). The Dead Sea will be teeming with an abundance of fish (Ez. 47:9-10). Along the banks of the river will grow a miraculous tree, producing a different fruit each month (Ez. 47:12). The believer may anticipate even now the future enjoyment of the fish from the sea and the fruit from the tree. Perhaps these viands will be on the menu of the millennial meals our Savior promised to host (Luke 13:29).



5. The Provisions for the New Jerusalem

So far, our discussion has focused on the human ability to eat during the millennial kingdom. But what of the endless eons of eternity? Even here the Bible affords a plausible positive answer.

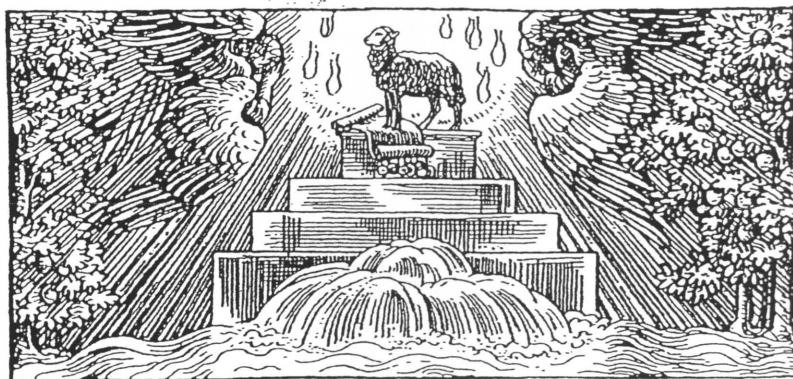
John describes our eternal home as a city of extraordinary dimensions and exquisite delight (Rev. 21:1-22:5). Interestingly enough, the city boasts a river of life issuing from under the throne of God, watering the tree of life which, like its millennial counterpart, bears twelve different fruits.

It seems reasonable to conclude that the saints' eternal and glorious fellowship with the Savior and the angels will involve the enjoyment of the succulent and supernatural fruit from the tree of life and water from pristine and pure river of life. Indeed that is the delightful promise of the Holy Spirit to the church at Ephesus, "To him that overcometh I will give to eat of the tree of life, which is in the midst of the paradise of God" (Rev. 2:7).



Every believer is an overcomer (1. Jn. 5:5), in fact, more than a conquerer, or a "super-victor" (Rom. 8:37). This being so, we will all enjoy the abundant provisions of paradise!

Finally, it must be stressed that **this glorious future is ours as part of our salvation.** By asking Jesus to be our Savior, we receive with Him "freely all these things" (Rom. 8:32). Have you asked Jesus to be your personal Savior? If so, you too may anticipate this glorious future.



BECAUSE OF CALVARY



AND MEN WILL COME FROM EAST AND WEST, AND FROM NORTH AND SOUTH, AND SIT AT TABLE IN THE KINGDOM OF GOD. AND BEHOLD, SOME ARE LAST WHO WILL BE FIRST, AND SOME ARE FIRST WHO WILL BE LAST.
— CHRIST (LUKE 13:29,30)

The Monarch's Menu for the Millennium

1A. Food in General:

Eating and Drinking: Luke 22:30

that you may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel.

2A. Food in Particular:

1b. Bread: Luke 22:16

For I say to you, I will no longer eat of it until it is fulfilled in the kingdom of God.

2b. Water:

Ez. 47:8;

Then he said to me: "This water flows toward the eastern region, goes down into the valley, and enters the sea. When it reaches the sea, its waters are healed.

Is. 35:6

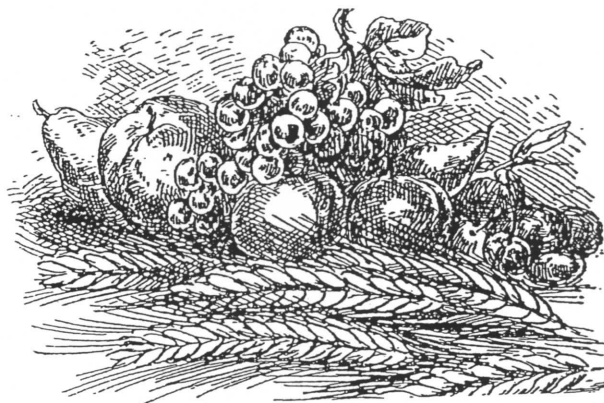
Then the lame shall leap like a deer,
And the tongue of the dumb sing.
For waters shall burst forth in the wilderness,
And streams in the desert.

Is. 41:18

I will open rivers in desolate heights,
And fountains in the midst of the valleys;
I will make the wilderness a pool of water,
And the dry land springs of water.

Is. 43:19b-20

I will even make a road in the wilderness
And rivers in the desert.
The beast of the field will honor Me,
The jackals and the ostriches,
Because I give waters in the wilderness
And rivers in the desert,
To give drink to My people, My chosen.



3b. Wine:

Mt. 26:29

But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom.

4b. The best of foods: Is. 25:6

And in this mountain
The LORD of hosts will make for all people
A feast of choice pieces,
A feast of wines on the lees,
Of fat things full of marrow,
Of well-refined wines on the lees.

5b. Fish in great variety: Ez. 47:10

It shall be *that* fishermen will stand by it from En Gedi to En Eglaim; they will be *places* for spreading their nets. Their fish will be of the same kinds as the fish of the Great Sea, exceedingly many.

6b. Fruit—at least 12 varieties:

1c. In the Millennium: Ez. 47:12

Along the bank of the river, on this side and that, will grow all kinds of trees used for food; their leaves will not wither, and their fruit will not fail. They will bear fruit every month, because their water flows from the sanctuary. Their fruit will be for food, and their leaves for medicine.

2c. In the Eternal State: Rev. 2:7

He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes I will give to eat from the tree of life, which is in the midst of the Paradise of God.

Rev. 22:2

In the middle of its street, and on either side of the river, was the tree of life, which bore twelve fruits, each *tree* yielding its fruit every month. The leaves of the tree *were* for the healing of the nations.

7b. Ice Cream?

1c. The Lord provides good things: Ps. 84:11

For the LORD God *is* a sun and shield;
The LORD will give grace and glory;
No good *thing* will He withhold
From those who walk uprightly.

2c. The Lord promises fattening things: Is. 25:6

And in this mountain
The LORD of hosts will make for all people
A feast of choice pieces,
A feast of wines on the lees,
Of fat things full of marrow,
Of well-refined wines on the lees.

THE IMAGE OF GOD: Meaningless Term or Magnificent Truth?

1A. THE EXPLANATION OF THE IMAGE OF GOD:

Genesis 1:26, 27 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. 27 So God created man in his own image, in the image of God created he him; male and female created he them.

And the Lord God formed



of the dust
of the ground,
and breathed
into his



the breath of
life; and man
became a
living soul.

1b. The significant doctrine of the image of God:

Charles Ryrie has an excellent discussion of the significant terms of Genesis 1:26, 27, "image" and "likeness":

The Hebrew words in Genesis 1:26-27 are *tselem* and *demuth* (translated in the Vulgate by *imago* and *similitudo*). The equivalent New Testament words are *eikon* and *homoiosis*. Though some have attempted to make a distinction between the two words to teach two aspects of the image of God, no sharp distinction between them can be sustained linguistically. *Tselem* means a fashioned image, a shaped and representative figure, and image in some concrete sense (2 Kings 11:18; Ezek. 23:14; Amos 5:26). *Demuth* refers also to the idea of similarity but more in the abstract or ideal. (*Basic Theology*, Victor Books, 1986, p. 190).

Dr. Merrill F. Unger likewise has helpful comments on those controversial terms of "image" and "likeness":

Attempts have been made by modern as well as ancient writers to base important distinctions upon the use of the two words. But such attempts are regarded generally as instances of overrefined or fantastic exegesis. The double expression is for the purpose of giving strength and emphasis to the idea of godlikeness in man as set forth in these passages. Likeness added to image tells us that the divine image which man bears is one corresponding to the original pattern. (*Unger's Bible Dictionary*, Chicago: Moody Press, 1966, p. 516.)

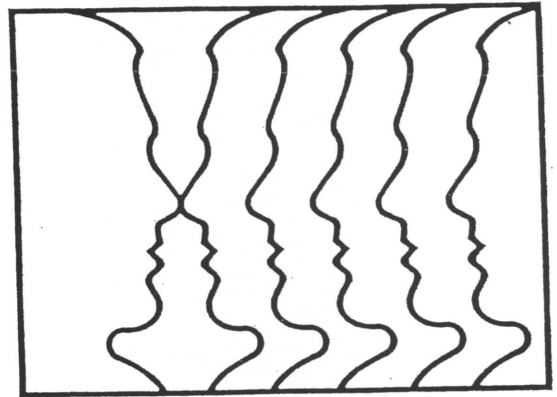
2b. The scriptural references to the image of God:

The conception of man as created after the image of God is justly held to be of great importance, and fundamental in theology. It is foremost among the Bible representations of man; it is bound up in the account of his creation; it appears in striking relation elsewhere. (*Unger's Bible Dictionary*, p. 516).

The term the image of God or similar expressions are used throughout the Bible:

Gen. 9:6
Psa. 8
James 3:9
Eph. 4:24
Col. 3:10
Matt. 5:48
Luke 6:36
Acts 17:28, 29
1 Pet. 1:15, 16
2 Pet. 1:4

In
The
Image
of
God



2A. THE ELEMENTS OF THE IMAGE OF GOD:

Although there is little agreement among theologians what exactly the constituent elements of the image of God are, *Unger's Bible Dictionary* (p. 517) has a fine summary of some of the main elements:

- (1) *Spirituality*. Man's likeness to God is not, as some of the early Latin fathers fancied, a bodily likeness. "God is a Spirit." And the first great point of resemblance between man and his Creator is found in man's spiritual nature. His life is inbreathed from God—a distinguishing fact in his creation (see Gen. 1:7; Job 32:8). With this stands connected the fact of man's immortal nature and destiny, for God is "the Eternal Spirit." The general teaching of Scripture is that this feature survives.
- (2) *Personality*. God is a person; he is conscious of his own existence. He is the Supreme Intelligence. He is free. Man is also self-conscious; is endowed with intelligence, rationality, and freedom. And at this point, despite sin, still may be discerned in man wonderful vestiges of his inherent greatness and likeness to the divine.

- (3) *Holiness*. God is the Holy One. Man was created pure, with no inherent tendency to sin; not with such righteousness as must be developed and confirmed by habitual practice of good, but still with such positive qualities in his nature that he was "after the image and likeness" of the righteous and holy God.
- (4) *Love*. "God is love." The cardinal virtue, or moral excellence, proclaimed for man in the Scriptures is love. Man originally bore and again may bear the divine likeness in this respect. But here, as elsewhere, we see the necessity for restoration.
- (5) *Dominion*. God is sovereign. He created man to rule (see Gen. 1:26; Psa. 8:6, et al.) Whether the place assigned to man in the creation is to be considered a feature of his likeness to the divine, or, in the consequence of that likeness, is a question that has been much discussed. The latter is the more exact view, as reference is here to his position rather than to his nature. And yet man's royalty in the natural world is still so great that it must suggest his original complete fitness for it.

Ryrie concludes that the "image of God in which man was created included the totality of his being as living, intelligent, determining and moral" (*Ibid.*, p. 192).

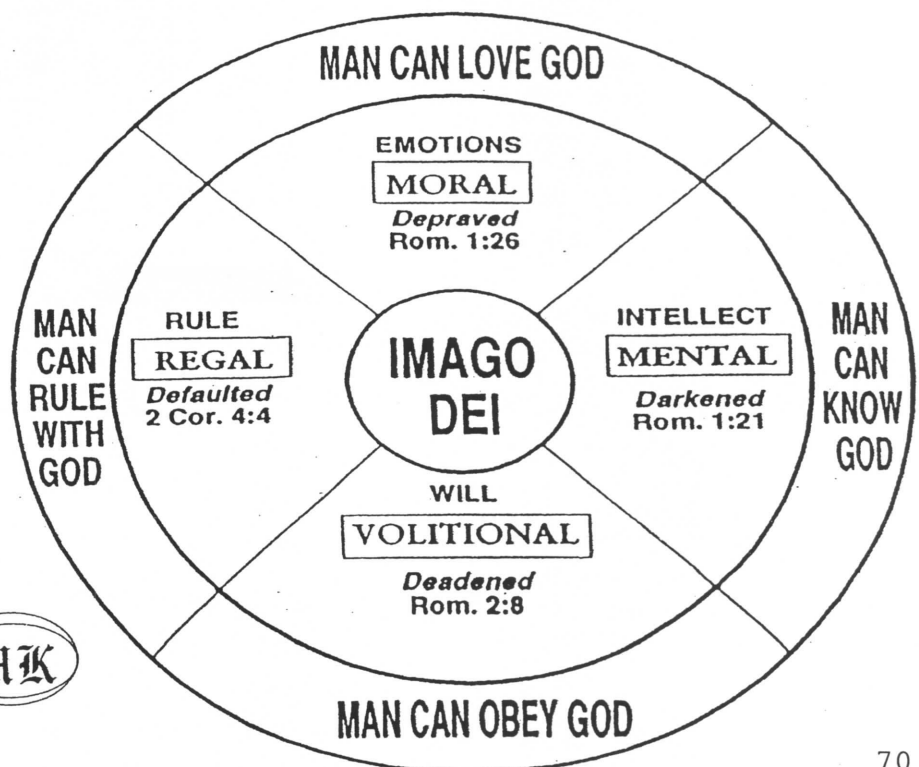
3A. THE EFFACING AND RESTORATION OF THE IMAGE OF GOD:

- 1b. The intellectual aspect: **to know God**
- 2b. The emotional aspect: **to love God**
- 3b. The volitional aspect: **to obey God**
- 4b. The regal aspect: **to rule for God**

EPH. 2:1, "And you hath he quickened who were dead in trespasses and sins."

MAN IN THE IMAGE OF GOD

Genesis 1:26-28



Manfred E. Kober, Th.D.



4A. THE ENDURANCE OF THE IMAGE OF GOD:

The Scriptures are clear that even the unsaved person possesses vestiges of the image of God:

Gen. 9:6 Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

1 Cor. 11:7 For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

James 3:9 Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

A. Leitch has a fine discussion of how the fall affected the image of God and yet some of the elements man did not lose:

What he [Adam] lost in the Fall was original righteousness, and thenceforth the slant of his life was affected by sin, i.e., sin at the origin of every act. But there are elements in man that he did not lose—elements having to do with his image of God as a person or a personality—traits such as self-consciousness, self-determination, superiority over nature, creativity, and the like. It must be pointed out, however, that after the Fall these powers were impaired and could not be used together harmoniously. The restoration (a process) of these human powers plus original righteousness awaits the new creation, the new birth, the indwelling of Christ, so that a Christian may say with Paul, "It is no longer I who live, but Christ who lives in me" (Gal. 2:20). The hope of the Christian faith is the full attainment of that "new nature. . .after the image of its creator" (Col. 3:10). Merrill C. Tenney, Ed., *Zondervan Pictorial Encyclopedia of the Bible*, Vol. III, Grand Rapids: Zondervan Publishing House, 1975. P. 257.



Imago Dei

MAN'S BODY, SOUL AND SPIRIT: Are Distinctions Desirable?

1A. THE TRANSMISSION OF THE IMMATERIAL PART OF MAN:

When Adam begat Seth, he became the father of a son in his own likeness, according to his image: Gen. 5:3 And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth. Adam was created in the image of God and his children were generated in his image which, of course, still bore God's image even after the fall: 1 Cor 11:7 For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. The transmission of man's being is through natural generation. The fact that our bodies come from our parents is undisputed, but how does the immaterial aspect of man pass from generation to generation? Traditionally several answers have been given to this question.

1b. The **pre-existence theory**: Plato, Philo, Origen, Hinduism

Man's soul is derived from a preexistent world soul. It goes through a series of transmigrations and is confined to physical bodies as punishment.

2d. The **creation theory**: Charles Hodge

God creates a human soul for each individual at the moment of conception or birth and immediately unites it with a body. The soul is sinful because of its contact with an inherited guilt through the body.

3d. The **traducian theory**: William G. T. Shedd

An individual inherits his soul, like other immaterial facets, from his parents. Shedd offers a three-fold proof for his view:

1) Scriptural:

Genesis 2:1-3 says that God ceased creating and rested on the seventh day.

2) Theological:

There is a problem with God creating a perfect soul (He could do no other) and then having it fall in the case of each individual.

3) Psychological:

Man as a union of soul and spirit argues for the psychical and physical developing together in the individual.

2A. THE CHARACTERIZATIONS OF THE IMMATERIAL PART OF MAN:

1b. The controversy concerning the immaterial part 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 (Gen. 2:7). While there were two steps to the act of creating, the result was single, unitary living person. To be sure, the particles of the earth provided the material while God's breath effected life. Material and immaterial combined to produce a single entity. Within the material exists a variety of features—arteries, brain, muscles, hair, etc., and within the immaterial we also find a variety—soul, spirit, heart, will, conscience, etc. But without the unity of man's being, this

diversity could not function. (Charles C. Ryrie, *Basic Theology*, Wheaton, IL: Victor Books, 1986, p. 195).

1c. Dichotomy: body and soul/spirit

Man is a bipartite unity, composed of a variety of material and immaterial features.

2c. Trichotomy:

1 Thess. 5:23 And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

1d. Body:

Phil. 1:20 According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death.

2d. Soul:

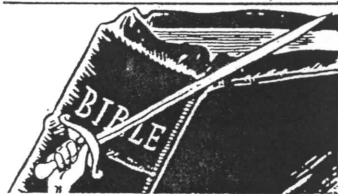
Lk. 1:46-47 And Mary said, My soul doth magnify the Lord, 47 And my spirit hath rejoiced in God my Saviour.

3d. Spirit:

2 Cor. 7:1 Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

3c. Multichotomy:

(This term was coined by this writer to convey the idea that man possesses a multiplicity of physical and spiritual features.) Along with body, soul, and spirit, one has to take into consideration the human heart. All four of these features are mentioned in Hebrews 4:12: For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.



For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. HEBREWS 4:12

1d. In terms of make-up, man is dichotomous: material and immaterial.

2d. In terms of function, man is multichotomous: body, soul, spirit, heart, conscience, mind, etc. Man is rich diversity in unity.

3d. Man is more than body, soul and spirit. The Scriptures list the heart along with other distinct capacities.

4d. The Scripture indicates that man's heart is the most important immaterial capacity: Prov. 4:23 Above all else, guard your heart, for it is the wellspring of life. (NIV) The literal rendering of this verse is, "Above all things to be guarded, guard your heart, because out of it are the goings-forth of life."

Solomon gives very practical instructions how man's heart, which functions as the center of life, and one might say as the computer of his thoughts, actions, desires, purposes, etc. is guarded.

Prov. 4:24-27

24 Put away perversity from your mouth;
keep corrupt talk far from your lips.

25 Let your eyes look straight ahead,
fix your gaze directly before you.

26 Make level paths for your feet
and take only ways that are firm.

27 Do not swerve to the right or the left;
keep your foot from evil.

NIV

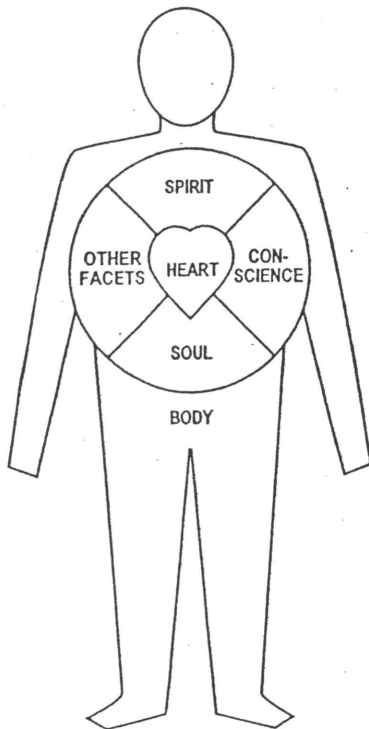
Through: 1) discretion in conversation—proper speech (v. 24).

2) determination of character—pure eyes (v. 25).

3) discretion in conduct—purposeful walk (v. 26-27).

Solomon himself departed from his own inspired advice when he was old in age (1 Kings 11), as he let his ungodly wives turn his heart from the Lord. However, Daniel (1:8) and Job (31:1) are illustrations of those who guarded their hearts in a God-pleasing way.

Man: A Dichotomy or Trichotomy ?



MAN: A MULTICHOTOMY

AND THE GOD OF PEACE SANCTIFY
YOU WHOLLY; AND I PRAY GOD YOUR
WHOLE SPIRIT AND SOUL AND BODY
BE PRESERVED BLAMELESS UNTO THE
COMING OF OUR LORD JESUS CHRIST.
1 THESS. 5:23

FOR THE WORD OF GOD IS QUICK,
AND POWERFUL, AND SHARPER THAN ANY
TWOEDGED SWORD, PIERCING EVEN TO
THE DIVIDING ASUNDER OF SOUL AND
SPIRIT, AND OF THE JOINTS AND MARROW,
AND IS A DISCERNER OF THE THOUGHTS
AND INTENTS OF THE HEART.
HEBREWS 4:12

Manfred E. Kober, Th.D.



- 2b. The composition of the immaterial part of man:
As a general differentiation, it has been observed that
- the body makes man **world-conscious**
 - the spirit makes man **God-conscious**
 - the soul makes man **self-conscious**

1c. Soul:

1d. Facts:

Soul is the general rendering of the Hebrew *nephesh*, a breathing creature. The Greek counterpart is *pseuche* or breath.

2d. Facets:

Num 6:6 All the days that he separateth himself unto the LORD he shall come at no dead body/soul.

Gen. 35:18 And it came to pass, as her soul was in departing, (for she died) that she called his name Ben-oni: but his father called him Benjamin.

Song 1:7 Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions?

John 10:15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

1 Peter 2:11 Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul.

3d. Features:

(Ryrie, p. 197

That life principle departs at the time of physical death (Gen. 35:18; Jer. 15:2). Yet the corpse is called soul (Lev. 21:22; Num. 6:6; 9:6). In the Old Testament "soul" does not exist apart from the body, emphasizing again the unity of man's being. "Rich and abundant though this use of *n.* (*nephesh*, soul) for life is, we must not fail to observe that the *n.* is never given the meaning of an indestructible core of being, in contradistinction to the physical life, and even capable of living when cut off from that life" (Hans Walter Wolff, *Anthropology of the Old Testament* [Philadelphia: Fortress, 1974], p. 20).

Soul also is the center of various spiritual and emotional experiences of mankind. These include sympathy (Job 30:25), despair (Ps. 43:5), bitterness (2 Kings 4:27), hate (2 Sam. 5:8), love (Song 1:7; 3:1-4), and grief (Jer. 13:17).

The New Testament reveals some similarities and differences in its use of the word soul (*psyche*). It denotes the whole individual person (Acts 2:41; 27:37, KJV). But it also can refer only to the immaterial part of man (Matt. 10:28). It also designates people in the intermediate state between death and the resurrection of the body (Rev. 6:9).

Soul seems to be a principal focus of redemption (though of course, the physical body also experiences the effects of redemption). Notice passages like Hebrews 10:39; 13:17; James 1:21; 1 Peter 1:9, 22; 2:11, 25.

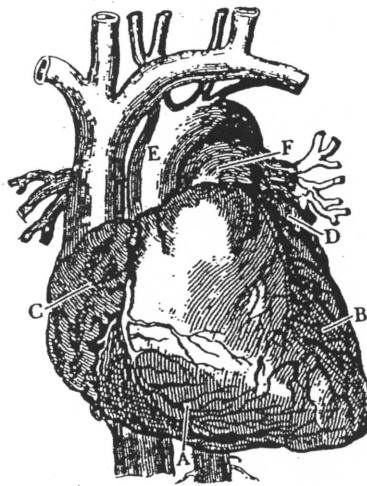
To sum up: soul can mean the whole person, alive or after death; it can designate the immaterial part of a person with its many feelings and emotions; and it is an important focus of spiritual redemption and growth.

2c. Spirit:

- 1d. Facts:
The Hebrew word *ruah*, meaning breath or wind, is identical to the Greek word *pneuma* (wind, breath, vital principle).
- 2d. Facets:
Gen. 8:1 And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters asswaged;
- James 2:26 For as the body without the spirit is dead, so faith without works is dead also.
- Luke 1:46-47 And Mary said, My soul doth magnify the Lord, 47 And my spirit hath rejoiced in God my Saviour.
- 3d. Features:
Dr. Unger has some helpful distinctions between soul and spirit:

The term soul specifies that in the immaterial part of man which concerns life, action and emotion. Spirit is that part related to worship and divine communion. The two terms are often used interchangeably, the same functions being ascribed to each (cf. John 12:27; 1 Cor. 16:18; 2 Cor. 7:13 with Matt. 11:29; 2 Cor. 7:1 with 1 Pet. 2:11; Jas. 5:20 with 1 Cor. 5:5; 1 Pet. 4:5). The deceased are mentioned both as soul and sometimes as spirit (Gen. 25:18; 1 Kings 17:21; John 10:17; Acts 2:27; Rev. 24 with Matt. 27:50; John 19:30; Acts 5:5; Heb. 12:23). However, *soul* and *spirit* as synonymous terms are not always employed interchangeably. The soul is said to be lost, for example, but not the spirit (Merrill F. Unger, *Unger's Bible Dictionary*, Chicago: Moody Press, 1966, p. 1043).

3c. Heart:



- 1d. Facts:
As stated earlier, the heart is the most important immaterial feature of man.

Heart is a very comprehensive concept in both Old and New Testaments. Used about 955 times it stands for the center and seat of life, both physical and psychical. Only a relatively few occurrences refer to the physical organ (2 Sam. 18:14; 2 Kings 9:24). The greater number use heart to denote the inner man, the essence of the many facets of his personality. (Ryrie, p. 198)

2d. Facets:

1e. Intellectual life:

Matt 15:19-20 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: 20 These are the things which defile a man: but to eat with unwashen hands defileth not a man.

2e. Emotional life:

Ps 37:4 Delight thyself also in the LORD; and he shall give thee the desires of thine heart.

Rom 9:2 That I have great heaviness and continual sorrow in my heart.

3e. Volitional life:

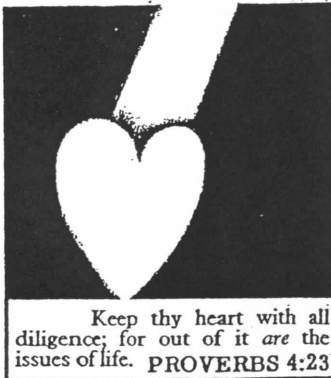
Ex 7:23 And Pharaoh turned and went into his house, neither did he set his heart to this also.

Heb 3:8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:

4e. Spiritual life:

Rom 10:9-10 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. 10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

Eph 3:17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love.






3d. Features

1e. The heart is listed as being separate from body, soul and spirit: Heb. 4:12 For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

2e. The heart is man's most important immaterial facet. It is the center, core and computer governing man (Prov. 4:23).

HUMANITY AND ETERNITY

MAN RECEIVES

AT HIS BIRTH	IN HIS SOUL	ENDLESS EXISTENCE
		
AT THE NEW BIRTH	IN HIS SPIRIT	ETERNAL LIFE
		
AT THE RESURRECTION	IN HIS BODY	IMMORTALITY
		

Illustrated by F. K. Koster, Th.M.

4c. Conscience:

1d. Facts: the conscience is a moral monitor in man.

2d. Facets:

1e. For the unbeliever:

Rom 2:15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;)

1 Tim 4:2 Speaking lies in hypocrisy; having their conscience seared with a hot iron;

John 8:9 And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.

2e. For the believer: the conscience in relation to government, employers and brethren.

Rom 13:5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.

1 Peter 2:19 For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.

1 Cor 8:7 Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled.

1 Cor 8:10 For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols;

1 Cor 8:12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

3d. Features:

The believer dare not violate his conscience, but neither must he let his conscience be his guide.

1 Tim 4:2 Speaking lies in hypocrisy; having their conscience seared with a hot iron;

Titus 1:15 Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.

Heb 10:22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

The Willies

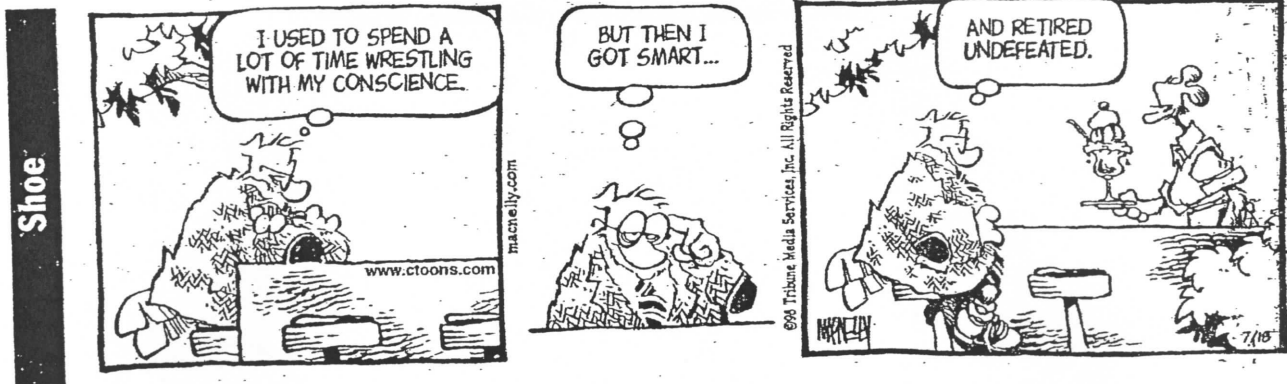


Robbery sorry, returns \$39 loot

OMAHA, NEB. (AP) — Omaha police Sunday were looking for a robber with a guilty conscience.

About three hours after robbing a Goodrich Dairy Store, the man returned to the store and handed an employe an envelope containing \$39 cash and a note that read: "I am sorry. Please inform the police that the money was returned."

Police said that although the money was returned, they still sought the man for committing a robbery.



5c. Mind: the mental capacity to know truth.

1d. For unbelievers:

Rom 1:28 And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

Eph 4:17 This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,

Titus 1:15 Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.

Eph 4:18 Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:

2 Cor 4:4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

2d. For believers:

Rom 12:2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

Matt 22:37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

Eph 5:17 Wherefore be ye not unwise, but understanding what the will of the Lord is.

1 Cor 14:15 What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

6c. Will

1d. The will of both unbeliever and believer may effect good actions.

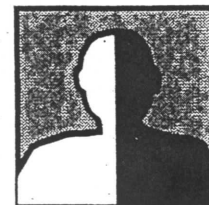
Acts 27:43 But the centurion, willing to save Paul, kept them from their purpose; and commanded that they which could swim should cast themselves first into the sea, and get to land:

Titus 3:8 This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.

- 2d. The will of both unbeliever and believer may effect evil actions.
1 Tim 6:9 But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

James 4:4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.

THE BELIEVER'S TWO NATURES: Impossible Coexistence or Incessant Combat?



1A. THE CONCEPT OF THE TWO NATURES:

1b. The old nature:

1c. Definition:

The old nature is that capacity of fallen man which makes him unmeritorious in the sight of God.

Ryrie defines the nature of the flesh as "that capacity which all men have to serve and please self. . .the capacity to leave God out of our life. . .To live lives which exclude God in the Christian the flesh is that same capacity to leave God out of his life and actions." (*Balancing the Christian Life*, Chicago: Moody Press, 1994, p. 37.)

2c. Description:

1d. Everyone born into this world is a sinner because he is born with a sin nature.

2d. Paul says that we are *by nature* the children of wrath. This fallen nature results in all kinds of sinful acts.

Eph. 2:3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

3d. Sometimes the sin nature is referred to as *flesh*:

1e. The material body of a person:

1 Cor 15:39 All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.

2e. The entire person:

Rom 3:20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

3e. The sin nature:

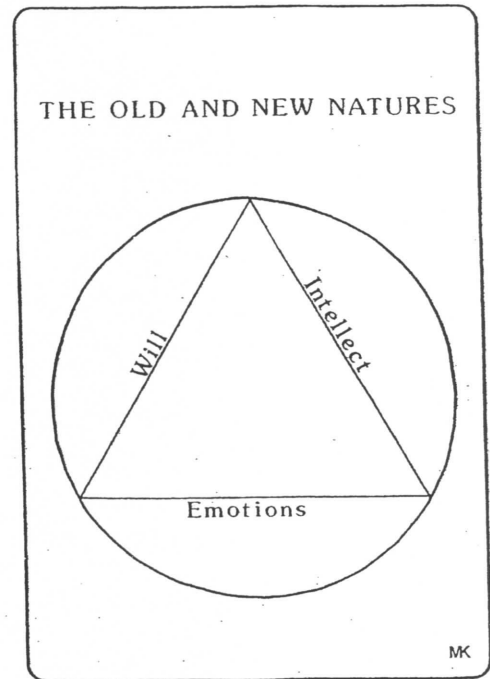
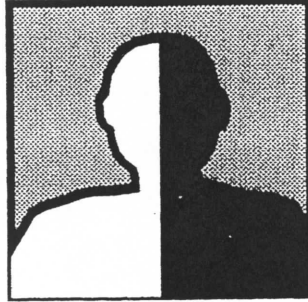
Rom 7:18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.

4d. Sometimes the sin nature is referred to as *the old man*.

5d. The old nature may prompt many actions which are not necessarily evil in themselves but which leave God out.

Rom 6:6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

Ryrie comments on this verse in his KJV Study Bible (p. 1603):
 "old man. i.e. our "old self"—all that a person is before salvation which
 is made "old" by reason of the presence of the new life in Christ,
 destroyed, i.e., made ineffective or impotent (as in 2 Thess. 2:8)."



2b. The new nature:

1c. Definition:

The capacity of an individual that permits him to serve God and practice righteousness.

2c. Description:

Ryrie incisively comments on the new nature in the believer:

Conversion begins with it a new capacity with which we may now serve God and righteousness. Before salvation we were servants of sin, but now we may be servants of righteousness (Rom. 6:18-20). The unsaved man has only one capacity, but the Christian has two. This means that the unsaved person has only one course of action—to serve sin and self, or to leave God out of his life—while the believer has an option. He may serve God, and as long as he is in a human body he may also choose to leave God out and live according to the old nature.

The new nature comes from God Himself (2 Peter 1:4). Paul calls it the new man in contrast to the old man: "that, in reference to your former manner of life, you lay aside the old self, which is being corrupted in accordance with the lusts of deceit, and that you be renewed in the spirit of your mind, and put on the new self, which in the likeness of God has been created in righteousness and holiness of truth" (Eph. 4:22-25). There is a very close relationship between the new nature and the power of the Holy Spirit (Gal. 5:25), and there is constant conflict between the two capacities (Gal. 5:17; Rom. 7:15-25; 8:6). (Ryrie, *Balancing the Christian Life*, p. 37).

3c. The depiction of the two natures in the believer:

Again, Ryrie clarifies a very difficult and controversial theological concept, the function of the two natures in the believer:

These two capacities are not like two reels of tape on which are stored separate sets of actions which can be printed out on a computer. Actually the same action might belong to either nature. Recreation, for instance, is not an evil thing. And yet it might be engaged in as an evidence of the old capacity when it leaves God out; and it may on another occasion be a very important part of one's spiritual life. What distinguishes the old man from the new is not necessarily the action itself but the use of it. So both reels of tape may have a number of actions on them which are exactly the same. Indeed, probably, the majority of things we do in daily living could be from either capacity and therefore in the illustration appear on both tapes; but it is I in pushing the button on each action who determines from which tape it comes. And it is I, not half of me, who performs the action; for I, as the computer, print out the action in daily life. Recognizing this dual capacity in every single believer, it is also important to understand that each facet of the Christian's personality can be involved in actions which stem from the old and the new. (Ryrie, *Balancing the Christian Life*, pp. 37-38).



2A. THE COMMENCEMENT OF THE TWO NATURES:

1b. The commencement of the old nature:

Lewis Sperry Chafer has a helpful summary of the source of the fallen nature in man:

When Adam sinned his first sin he experienced a conversion downwards. He became degenerate and depraved. He developed within himself a fallen nature which is contrary to God and is ever prone to evil. His constitution was altered fundamentally and he thus became a wholly different being from the one God had created. . . No other human being than Adam has ever become a sinner by sinning. All others were born sinners. Distinction is made at this point between sin as an evil act and sin as an evil nature. By a sinful act Adam acquired a sinful nature, whereas all members of his family are born with that nature. (*Systematic Theology II*, 1957, p. 217.)

2b. The commencement of the new nature:

As indicated previously, at the moment of conversion the Holy Spirit imparts to the believer a new nature which allows him to do those things which please God.
Col. 2:11-12

1c. The Holy Spirit operates in the believer in the new nature.

2c. The new nature prevents the believer from habitually sinning and remains in the believer forever.

1 John 3:9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

3A. THE CONTROVERSY CONCERNING THE BELIEVER'S TWO NATURES:

1b. The problem:

1c. Does the believer at the moment of salvation lose the old nature?

- 2c. Is there evidence that the believer can gradually overcome the old nature and reach a state of sinless perfection in this life?
- 3c. Will the believer experience conflict within the old and new nature throughout his life?

2b. The positions:

The diagram below, in a general way, pictures the three main positions:

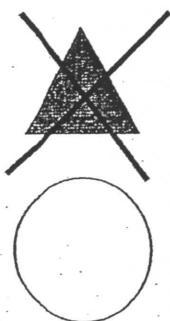
1c. Perfectionism:

This is the Arminian position that believes the old nature gradually recedes, eventually leading to sinless perfection.



2c. Eradicationism:

This is the Reformed position. The believer no longer has an old nature, though he still sins because of old habits.



3c. Dispensationalism:

1d. The position:

The dispensational view teaches that the old nature is neither diminished nor defeated. The believer can yield to either nature each day of his life until he is perfected in the presence of the Lord.



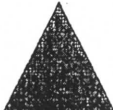
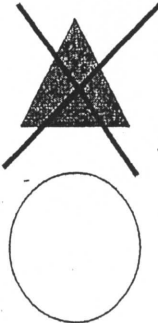

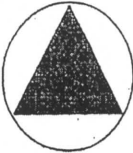
The dispensational (and biblical) approach therefore sees the two natures in constant conflict until the believer is perfectly sanctified in the presence of the Lord.



Rom 8:29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

Eph 5:26-27 That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

THE THREE MAJOR VIEWS ON THE BELIEVER'S TWO NATURES

THE 3 VIEWS		THE POSITION	THE PROPONENTS	THE PROOF	THE PROBLEMS
UNBELIEVER	BELIEVER				
<p>OLD NATURE</p> 	<p>NEW NATURE</p>  <p>PERFECTIONISM</p>	<p>ARMINIANISM</p> <p>THE OLD NATURE GRADUALLY RECEDES, EVENTUALLY LEADING TO SINLESS PERFECTION.</p>	<p>WESLEYAN METHODISTS</p> <p>ASSEMBLIES OF GOD</p> <p>HOLINESS CHURCHES</p>	<p>Mt. 5:20</p> <p>Mt. 5:48</p> <p>Be ye therefore perfect, even as your Father is in heaven. is perfect.</p>	<p>EXPERIENTIALLY, EVEN THE MOST SPIRITUAL BELIEVER IS NEVER TOTALLY FREE OF SIN</p>
	 <p>ERADICATIONISM</p>	<p>REFORMED THEOLOGY</p> <p>THE BELIEVER NO LONGER HAS AN OLD NATURE, THOUGH HE STILL SINS BECAUSE OF OLD HABITS.</p>	<p>JOHN MACARTHUR</p> <p>CHARLES STANLEY</p>	<p>EPH. 4:24</p> <p>COL. 3:10</p> <p>And have put on the new man, which is renewed in the knowledge after the image of him that created him.</p>	<p>A DENIAL OF THE POSSIBILITY OF A CARNAL CHRISTIAN. (1 COR. 3:1-3.) SINS ARE A DAILY EXPERIENCE NOT AN OCCASIONAL LAPSE.</p>
	 <p>DISPENSATIONALISM</p>	<p>DISPENSATIONAL VIEW</p> <p>THE OLD NATURE IS NEITHER DIMINISHED NOR DEFEATED. THE BELIEVER CAN YIELD TO EITHER NATURE.</p>	<p>LEWIS SPERRY CHAFER</p> <p>J. DWIGHT PENTECOST</p> <p>JOHN F. WALVOORD</p> <p>CHARLES C. RYRIE</p>	<p>GAL. 5:17</p> <p>For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.</p>	<p>BELIEVERS MAY SO REVERT TO LIFE UNDER THE CONTROL OF THE OLD NATURE, THAT THEY GIVE NO EXTERNAL EVIDENCE OF SALVATION.</p> <p>MANFRED E. KOBER, Th.D.</p>

2d. The proponents:

The best books, in this writer's estimate, on the spiritual life are authored by three dispensational writers: Lewis Sperry Chafer, J. Dwight Pentecost and Charles C. Ryrie.

Lewis Sperry Chafer, *He That is Spiritual*

J. Dwight Pentecost, *Designed to Be Like Him* (old title, *Patterns for Maturity*)

Charles C. Ryrie, *Balancing the Christian Life*

1e. Chafer writes concerning the conflict in the believer:

Two general theories are held as to the divine method of dealing with the sin nature in believers. One suggest that the old nature is *eradicated*, either when one is saved, or at some subsequent crisis of experience and spiritual blessing, and the quality of the believer's life depends, therefore, on the *absence* of the disposition to sin. The other theory contends that the old nature abides so long as the Christian is in this body and that the quality of life depends on the immediate and constant control over the "flesh" by the indwelling Spirit of God, and this is made possible through the death of Christ. In both of these propositions there is a sincere attempt to realize the full victory in daily life which is promised to the child of God. . .

The Spirit delivers by an unceasing conflict. "The flesh [which includes the old nature] lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that [when walking by the Spirit] ye cannot do the things that ye [otherwise] would" (Galatians 5:17, cf. James 4:5). So, also, in Romans 7:15-24, and 8:2, the *source* of sin in the believer is said to be the sin nature working through the flesh, and the victory is by the superior power of the Spirit. . .

The teachings of the eradicationists are based on a false interpretation of Scripture concerning the present union of the believer with Christ in His death. That in the Bible which is held to be *positional* and existing only in the mind and reckoning of God, and which is accomplished once for all for every child of God, is supposed to mean an *experience* in the daily life of a few who dare to class themselves as those who are free from the disposition to sin (*He That is Spiritual*, p. 128-131).

2e. Pentecost writes clearly of a constant conflict in the believer:

A NEW CONFLICT

Because of the presence of both the old and a new capacity within the believer, there is a constant conflict going on within the child of God. This conflict is absent in the unbeliever because the unbeliever does not have a second, or new, capacity to war against the first. The unbeliever may have conflicts *within* this

one area, but he cannot have conflicts *between* the old capacity and the new. Because you and I, as new creatures in Christ Jesus have been given this new capacity, we are engaged in a constant warfare within this emotional realm to determine whether the old heart will manifest its fruit or the new heart will manifest its fruit. . . We will live with daily conflict not only in the area of the mind, as the old mind battles against the new and the new against the old, but also in the area of the heart, with the old against the new and the new against the old. And then, as we shall see in further studies, this same conflict goes on in the area of the will, the old against the new and the new against the old (*Designed to Be Like Him*, pp. 62-63).

- 3e. Charles Ryrie likewise writes of a daily, lifelong conflict for the believer:

There is a battle to be fought, and Paul gives directions concerning that also. The battle to believe the truth concerning what God has declared to be true about the crucifixion of the flesh is a continuous one (Eph. 6:13; Rom. 8:13; 1 Tim. 6:12). The battle also includes a fleeing from sin and sinful situations (Rom. 13:14; 1 Cor. 10:14; 2 Tim. 2:22) and a following after good ideals in the company of good companions (1 Cor. 15:33; 1 Tim. 6:11; 2 Tim. 2:22). For all the emphasis Paul placed on the work of God in sanctification, he did not neglect to spell out the human responsibility as well. Both aspects are necessary in victorious living. . .

The flesh, though crucified, is not eradicated, and the Devil and his hosts are constant and powerful foes of the Christian's warfare (Eph. 6:12-18). The rules to be followed in self-discipline are: condition the body (1 Cor. 9:24a), control the body (1 Cor. 6:12; 9:26), and capture the body (1 Cor. 9:27; 2 Tim. 2:5). The reward is approval by Christ at His judgment seat (1 Cor. 3:14; 9:27; 2 Cor. 5:10). Discipline is a good illustration of the combination of the divine and human in sanctification, for while it is an aspect of the fruit of the Spirit (Gal 5:23) it is also the fruit of human effort. (*Biblical Theology of the New Testament*, Chicago: Moody Press, 1959, pp. 206-207).

4A. THE CONVICTIONS OF JOHN MACARTHUR:

- 1b. MacArthur's prominent place among Bible expositors:
 - 1c. MacArthur is perhaps the best-known evangelical Bible teacher in the USA.
 - 2c. His influence is felt throughout the world, especially in Europe.
 - 3c. MacArthur has preached numerous sermons, written several articles and published a number of books on the believer and sanctification.

- 4c. MacArthur unfortunately teaches a number of erroneous doctrines including the view that the believer no longer has an old nature.
- 5c. MacArthur further teaches that the concept of a carnal Christian was invented by dispensationalists.
- 6c. It is incumbent on believers to prove all things and to hold fast to that which is good (1 Thess. 5:21).
- 7c. When the believer is engaged in doctrinal conflicts, he must always speak the truth in love (Eph. 4:15).

2b. MacArthur's problematic positions:

What follows below are excerpts from this writer's monograph, *John MacArthur—Pastor's Dilemma*, dealing with some of the unbiblical positions and practices of this well-known Bible teacher.

1c. His dependence on covenant theology:

MacArthur's claim notwithstanding that he is a dispensational Premillennialist, a careful scrutiny of his doctrine of salvation has led a number of theologians to the conclusion that MacArthur is more of a covenant theologian than a dispensationalist. His concept of regeneration preceding salvation, his defense of Lordship salvation, and his denial of the two natures in the believer evidence his espousal of Reformed Theology, whether he is willing to acknowledge this or not. His positions endear him to Reformed theologians, such as J. I. Packer, R. C. Sproul, James M. Boice, and John Gerstner.

Zane Hodges correctly observes that, "MacArthur apparently holds the Reformed view that regeneration logically *precedes* saving faith" (*Absolutely Free!*, p. 219, italics in the original). MacArthur has spiritual sight logically preceding saving faith, for he says, "Spiritual sight is a gift from God that makes one willing and able to believe" (*The Gospel According to Jesus*, p. 75).

While recognizing that salvation is a "single, instantaneous" event, MacArthur does stress that regeneration comes before faith. He says that regeneration as "the work of the Holy Spirit that imparts new life to the sinner. . . must *logically* initiate faith and repentance" (*Faith Works*, p. 62. Italics in the original.)

Ernest Pickering agrees with Zane Hodges concerning MacArthur's tendencies toward Reformed theology. "It seems evident that MacArthur's thought has been greatly influenced by Reformed thinkers, and the enthusiasm with which some of them have received this volume would tend to support this observation" (*Lordship Salvation*, p. 2).

2c. His dismissal of the category of carnal Christian:

In his book, *The Gospel According to Jesus*, MacArthur makes the incredible charge that, "Contemporary theologians have fabricated an entire category for this type of person—'Carnal Christian'" (p. 135). Notwithstanding the fact that numerous reviewers of his book have pointed out that the idea of carnality is of Pauline origin, not a dispensational invention, MacArthur, in his sequel book, *Faith Works—The Gospel According to the Apostles*, persists in his error by entitling a section, "The Myth of the Carnal Christian." Under this heading, MacArthur writes the following:

Almost all no-lordship theology leans heavily on the notion that there are three classes of humanity: unsaved people, spiritual Christians, and carnal Christians. This was one of the planks in the no-lordship platform that was laid by Lewis Sperry Chafer. Chafer popularized the carnal-Christian idea in his 1918 book, *He That Is Spiritual* (pp. 124-125).

3c. His denial of the two natures of the believer:

Following his Reformed mentors, MacArthur insists that at the moment of the new birth, the believer's old nature is abolished. Unlike Arminian theologians, he does not believe in sinless perfection. A believer still sins, but his sins are explained in terms of the vestiges of the old life, old habits which occasionally break into our life. MacArthur's denial of the old nature explains his disclaimer of the concept of the carnal Christian. Obviously, if the believer no longer battles an old nature, carnality is, in fact, an aspect of the believer's new nature.

In an article entitled "The Good-Natured Believer," MacArthur writes: "If you are a Christian, it's a serious misunderstanding to think of yourself of having both an old and new nature. We do not have a dual personality! Assuming the dual nature of the believer could easily lead one to excuse all kinds of sin by blaming them on the old nature" (*Masterpiece*, March/April 1990, p. 18).

In his more recent volume he writes:

...Christians sin because of the vestiges of sinful flesh, not because they have the same old active sinful nature. Certainly we sin, but when we sin it is contrary to our nature, not because we have two disposition—one sinful and one not. . . Sin has lost its dominating control over us. Obviously we all struggle with sinful propensities. Death to the sinful self does not mean death to the flesh and its corrupted inclinations. Because of the pleasures of sin and the weakness of our

remaining flesh, we often yield to sin (*Faith Works—the Gospel According to the Disciples*, pp. 116-117).

The believer's sins, it seems, are unfortunately more than vestiges of a former nature. The picture painted by Paul of the believer's struggle between the flesh and the spirit certainly suggest a daily struggle between the old and the new nature (Galatians 5:17).

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FAITH WORKS

So the certain consequence of our union in Christ's death to sin and His resurrection to life is that we will share in His holy walk. "If we have become united with Him in the likeness of His death, certainly we shall be also in the likeness of His resurrection." As our old self died, a new creation was born (cf. 2 Cor. 5:17). Bishop Handley Moule wrote, "It is a thing not to be thought of that the sinner should accept justification—and live to himself. It is a moral contradiction of the very deepest kind, and cannot be entertained without betraying an initial error in the man's whole spiritual creed."⁷

In Christ we are not the same people we were before salvation. "Our old self was crucified with Him, that our body of sin might be done away with, that we should no longer be slaves to sin" (Rom. 6:6). Elsewhere Paul wrote, "I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me, and delivered Himself up for me" (Gal. 2:20). Our new life as Christians is not an amended old life but a divinely bestowed new life that is of the same nature as Christ's very own. It is what our Lord spoke of when He promised abundant life (John 10:10).

??----- Nor is Paul describing a dualistic, schizophrenic Christian. The old man—the unregenerate person that was "in Adam" (cf. 1 Cor. 15:22; Rom. 5:14-15)—is dead. We are to "lay aside" that crucified, dead, and corrupt old self (Eph. 4:22), and "put on the new self, which in the likeness of God has been created in righteousness and holiness of the truth" (v. 24). It is true of every genuine believer that our old self is dead. "Those who belong to Christ Jesus have crucified the flesh with its passions and desires" (Gal. 5:24). If the old self *isn't* dead, conversion hasn't occurred. Paul reminded the Colossians that they had *already* "laid aside the old self with its evil practices, and . . . put on the new self who is being renewed to a true knowledge according to the image of the One who created him" (Col. 3:9-10).

As we shall note in chapter 8, Christians sin because of the vestiges of sinful flesh, not because they have the same old active sinful nature. Certainly we sin, but when we sin it is contrary to our nature, not because we have two dispositions—one sinful and one not. "Our old self was crucified with Him, that our body of sin might be done away with" (Rom. 6:6).

⁷Handley Moule, *The Epistle to the Romans* (London: Pickering & Inglis, n.d.), 160-61.

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**Denial
Of the
Old
Nature**

Free of Sin, Slaves to Righteousness

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That does not mean our sinful tendencies are annihilated. The Greek word translated "done away with" literally means "to render inoperative, invalidate." Sin has lost its dominating control over us. Obviously we all struggle with sinful propensities. Death to the sinful self does not mean death to the flesh and its corrupted inclinations. Because of the pleasures of sin and the weakness of our remaining flesh, we often yield to sin.

The tyranny and penalty of sin have been nullified, but sin's potential for expression has not yet been fully removed. Our human weaknesses and instincts make us capable of succumbing to temptation (as we shall see in chapter 8 when we study Romans 7:14-25). We are, in short, new creations—holy and redeemed but wrapped in grave clothes of unredeemed flesh. We are like Lazarus, who came forth from the grave still wrapped from head to foot in his burial garments. Jesus instructed those standing nearby to "unbind him, and let him go" (John 11:44).

So the apostle admonishes believers, "we should no longer be slaves to sin" (Rom. 6:6). The translation leaves the meaning somewhat ambiguous. Is Paul suggesting that it is optional as to whether we live as slaves to sin or not? Is he implying that we have a choice—that Christians can still be enslaved to sin? Verses 17-18 answer that question with no ambiguity: "Though you were slaves of sin, you *became* obedient from the heart to that form of teaching to which you were committed, and having *been freed* from sin, you *became* slaves of righteousness" (emphasis added). Every verb in those two verses underscores the truth that our slavery to sin is already broken by Christ and is henceforth a thing of the past. Verse 22 confirms it: "Having been freed from sin, you have been enslaved to God, you derive your benefit [lit., "fruit"] from the law, and the outcome, eternal life."

So in verse 6, the phrase "should no longer be slaves to sin" means that believers *can* no longer be slaves of sin. A Christian lives in bondage to sin. Those who have died in such slavery (v. 7). Paul even uses the analogy of marriage (v. 4), making the point that the first husband has died, is obligated to him, but we have been freed and joined to a new husband, namely Christ, "that we might bear fruit for God" (v. 7).

Peter taught precisely the same thing: "Therefore, if you have suffered in the flesh, arm yourselves also with the same mind as Christ who has suffered in the flesh has ceased from sin, so that you will not live the rest of the time in the flesh no longer for the lusts of men but for the will of God" (1 Pet. 4:1-2).

**FAITH
WORKS**
The Gospel
According to
the Apostles
**JOHN F.
MacARTHUR, JR.**

WORD PUBLISHING
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1993

THE FALL OF MAN: Why the Catastrophic Consequences of Such a Minor Matter?



1A. THE TRUTH OF GENESIS:

1b. The liberal view:

Gen. 3 is a sacred legend. It is a spiritual parable showing man's dilemma from a lostness or estrangement from God.

2b. The Neoorthodox view:

Gen. 3 is actual but not factual, true but not historical. It is "a true myth." The fall occurred in Urgeschichte, in supra-history, not in our time and space. Ryrie quotes a well-known Neoorthodox theologian:

Unless we are invincible fundamentalists, we know that Gen. 3 is properly to be regarded as "a true myth"—that is, though Eden is on no map and Adam's fall fits no historical calendar, that chapter witnesses to a dimension of human experience as present now as at the dawn of history—in plain terms, we are fallen creatures, and the story of Adam and Eve is the story of you and me. (Archibald M. Hunter, *Interpreting Paul's Gospel* (Philadelphia: Westminster, 1954), 77, cited in Ryrie's *Balancing the Christian Life* (Chicago: Moody Press, 1994), p. 27.

3b. The evangelical view:

Evangelicals and fundamentalists generally take the account very literally and seriously, since there is abundant testimony elsewhere in Scripture about its historicity.

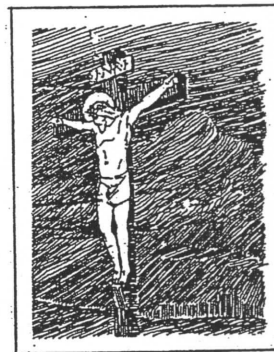
Mt. 19:3-6 The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? 4 And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, 5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? 6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

Luke 3:38 Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.

Jude 14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints.

Adam and Eve were historical individuals who failed God's test on a certain day, at an actual geographical locality. The historicity of the event alone does justice to the theological implications. Ryrie has shown the significance of the parallelism between the first Adam and last Adam:

The New Testament abundantly affirms the historicity of that fall of Adam and the consequence of spiritual death. Our Lord considered Adam a historic person who actually lived at the beginning of human history (Matt. 19:4). That Satan beguiled Eve is affirmed by Paul in 2 Corinthians 11:3. That a transgression was committed is clearly stated in 1 Timothy 2:14, and this sin brought spiritual death to all the human race according to Romans 5:12: "Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned." The parallelism of this passage (Rom. 5:12-21) is particularly striking. The apostle contrasts the one man Adam with Christ; his act of sin with our Lord's act of substitution; and the result of condemnation in Adam with justification for all who believe in Christ. This may be charted for clarity:



<i>One man</i> (Adam)	<i>One Man</i> (Christ)
<i>One act</i> (eating the fruit)	<i>One act</i> (dying in our place)
<i>One result</i> (condemnation for all)	<i>One result</i> (justification for believers)

If you remove the historicity of Adam from your theology (as Barthians and liberals do), then what is left of the parallelism? If you deny the actuality of the fall with its consequence of spiritual death, what have you done to the parallelism? Conversely, if you accept the historicity of Jesus Christ and the actuality of His death, then it follows that a real Adam who did a certain thing also lived. You cannot have one without the other.

If man is a created and a fallen being, as these two propositions assert, then a very specific kind of foundation is laid on which to build one's doctrine of spirituality. If by contrast, man is evolving and progressing morally, the biblical doctrine of spirituality becomes meaningless. In other words, if natural forces produced man and if whatever badness there may have been in primitive man is being erased through knowledge and progress, there is little, if any, place for supernaturalism. (*Balancing the Christian Life*, p. 29).

2A. THE TEST OF GENESIS 3:

1b. The significance of the test:

The fall of our first human parents was an epochal turning point in the history of the human race.

2b. The importance of the test:

One small item became the whole test in a life and death matter for all of mankind to the revealed will of God.

3b. The state of man:

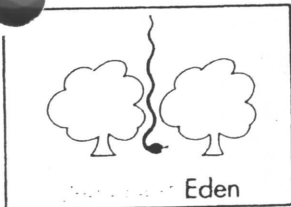
Man at creation was in a state of unconfirmed creaturely holiness, with the possibility to sin, but no evil tendency in his nature. Man was placed by God in a state of probation. In his freedom he was tested as to his obedience to divine law.

4b. The course of the temptation:

1c. The lure of Satan:

(The problem was not the **apple** on the tree but the **pair** under the tree!)

The temptation to disobedience came from an evil source outside of Eve and Adam. While in Genesis only the serpent is mentioned, in the New Testament the tempter is identified as Satan, who employed the serpent as his instrument (2 Cor. 11:3, 14; Rom. 11:20; Rev. 12:9).



1d. Doubting the goodness of God:

Gen. 3:1 Now the serpent was more subtle than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

2d. Denying the word of God:

Gen 3:4 And the serpent said unto the woman, Ye shall not surely die.

3d. Distorting the plan of God:

Gen 3:5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

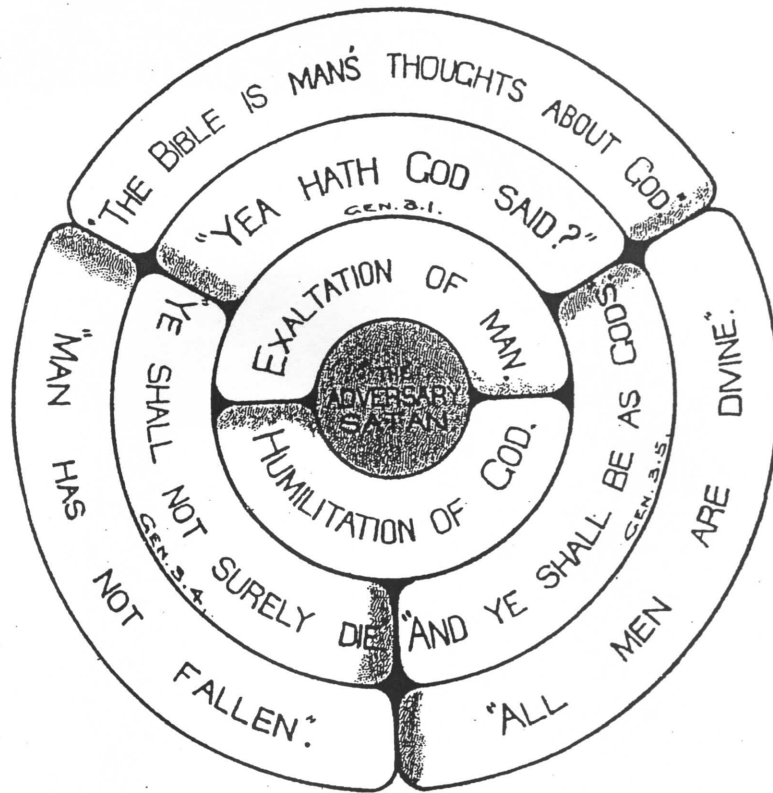
4d. Disputing the wisdom of God:

Gen 3:5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

Perilous Times.

The Seeds of Error.

Henry Clark, *The Faith and the Book*, p.282.



3c. The logic of Satan:

- 1d. The major premise: Restrictions are not good.
- 2d. The minor premise: God's plan is restrictive.
- 3d. The conclusion: God's plan is not good.

4c. The logic of Eve:

Gen 3:6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

- 1d. It involved her domestic responsibilities:
She assumed the responsibility to prepare an attractive and varied diet for her husband.
- 2d. It involved her esthetic sensibilities:
"pleasant to the eye...desired to make one wise"—God appreciates beauty and admires wisdom, why should not I?



FALL OF ADAM.

3A. THE TRAGEDY OF GENESIS 3:

1b. Penalties on the serpent:

Gen 3:14 And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life.

cf. Is. 65:25 The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.



2b. Penalties on Satan:



Gen 3:15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

1c. Enmity between the hosts of evil and the seed of the woman.

2c. Satan would give Christ a painful but not deadly wound.

3c. Satan would be given a fatal wound.

3b. Penalties on Eve and women:

Gen 3:16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

1c. Pain in childbirth:

2c. Submission to her husband:

1 Tim 2:13-14 For Adam was first formed, then Eve. 14 And Adam was not deceived, but the woman being deceived was in the transgression.

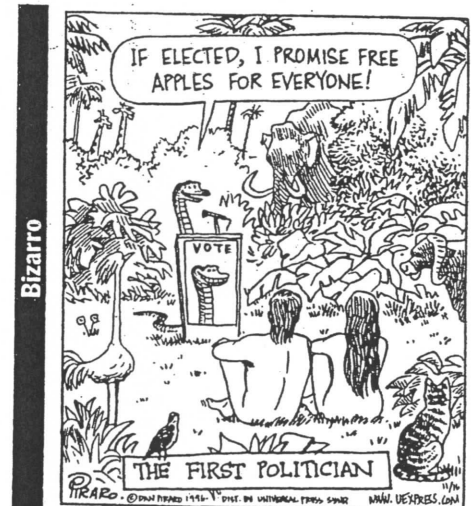
4b. Penalties on Adam and men:

Gen 3:17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life.

1c. Cursing of the ground:

2c. Unpleasant labor:

Work is part of paradise but the hardship of labor results from the fall.



5b. Penalties on the race:

Gen 3:20-24 And Adam called his wife's name Eve; because she was the mother of all living. Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them. And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

- 1c. Broken fellowship:
- 2c. Physical death:
- 3c. Spiritual death:
- 4c. Expulsion from Eden.

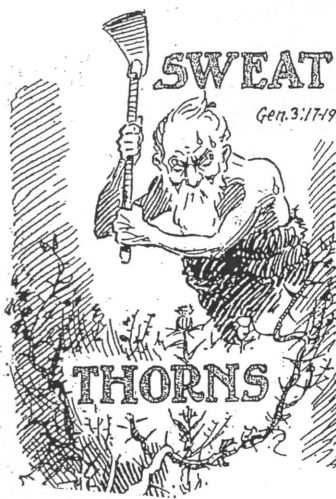


To Adam he said: "Because you gave in to your wife and ate fruit of the tree which I told you not to eat, the earth will be cursed on your account. All the days of your life you shall win food from it with much toil. It will yield you thorns and thistles, and yet you must eat the fruits of the soil. You shall earn your bread with the sweat of your brow, until you go back to the earth from which you were taken. For you are dust, and unto dust you shall return."

And Adam named his wife Eve, which means mother of all the living.

6b. Penalties on nature:

- 1c. Creation is an unwilling object of subjection:
Rom 8:20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope,
- 2c. Death in creation is a direct result of Adam's sin:
Rom 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.



4A. THE TRIUMPH OF THE LAST ADAM:

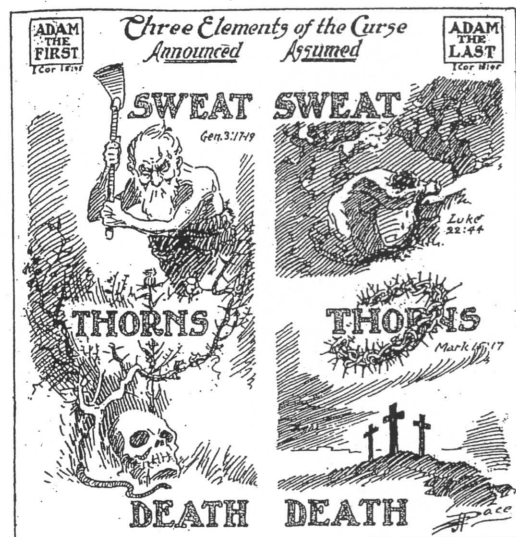
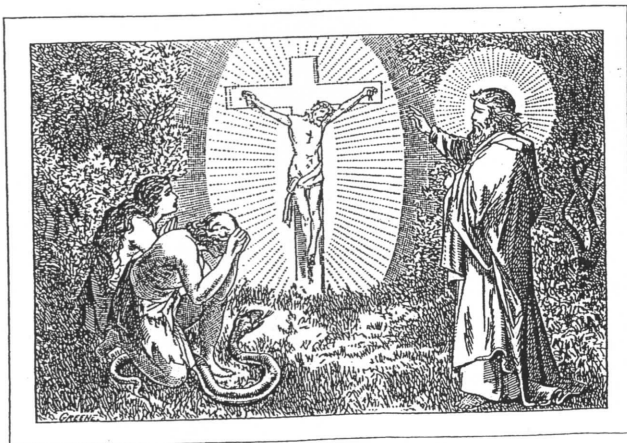
1b. The first Adam:

The tempted Adam and Eve doubted and disbelieved God and instead believed the tempter, bringing ruin to themselves, the human race, the animal kingdom, indeed, the entire planet.

2b. The last Adam:

The last Adam and creation:

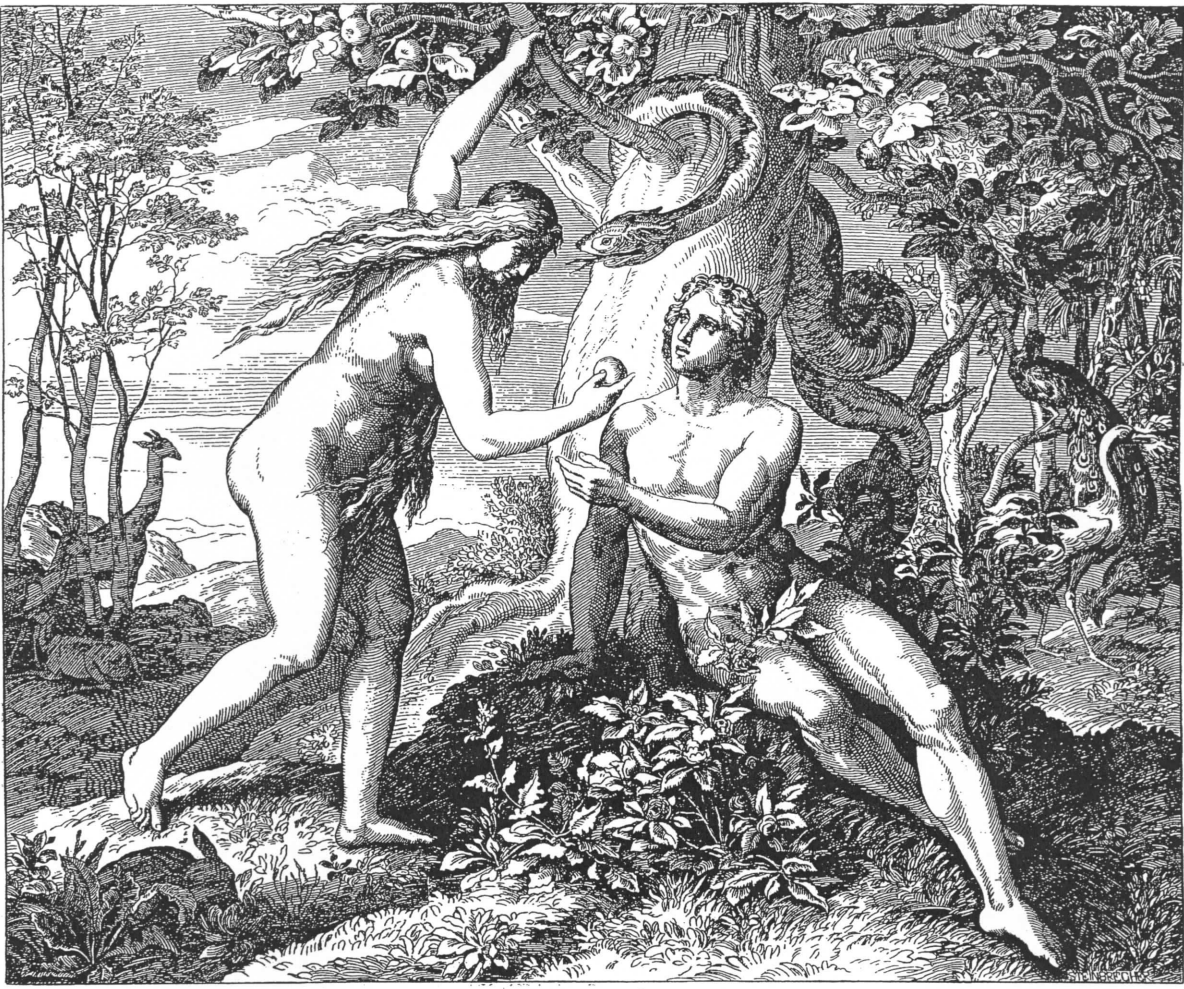
- 1c. Through Christ's redemptive work applied to the individual in salvation at the time of the new birth, the personal penalty on man is reversed.
- 2c. At the time of the believer's resurrection, his body will be redeemed.
- 3c. In the millennial kingdom, the curse on nature will be removed.



"Christ redeemed us from the curse—having become a curse for us."
Galatians 3:13

Erich Sauer, the German Brethren theologian, rightly entitled his monumental work *The Triumph of the Crucified*. **What a wonderful Savior!**

Der Sündenfall.



Die Verstoßung aus dem Paradies.



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Can We Believe the Story of Adam and Eve?

Since the turn of the century we have had two World Wars plus the costly Korean and Vietnam battles, to say nothing of numerous regional conflicts.

Many of our cities are unsafe at night. Several VIPs have been assassinated. A Columbia University professor was bludgeoned to death by a teenage gang. A young woman was repeatedly and fatally stabbed in New York City while nearly 40 bystanders turned a deaf ear to her cries for help.

If at the beginning man was created in the image of God, with rationality and righteousness, how do we account for the moral mess in which we find the world today? Why has man through history been at odds with himself, alienated from his fellowman, and at enmity with God? Why in this day of scientific achievement, with all its curative powers, is man the most miserable, unfulfilled, and frustrated of God's creation? The answer is that man fell from the holy estate he enjoyed at the beginning.

The Importance of Genesis 3

Genesis 3 contains important teaching on major Christian doctrines: God's holiness and grace, Satan, judgment, salvation, prophecy, angels, and Christ, "the seed of the woman." But most

crucial, the chapter tells how sin, already in the universe because of Satan, entered the human stream.

When you buy an appliance, you usually receive a book of directions which tells how to maintain the machine's smooth operation. Our Maker has given us a book of directions to explain man's behavior. This manual tells how man lived righteously when he came fresh from the Creator's hands; but then he ran counter to his Creator's will, thus getting himself out of kilter and causing his present disjointed behavior. Man's rebellion has left a trail of sorrow, crime, and death. Sin has dug millions of graves. It has caused the earth to echo with the groans of those who are afflicted and burdened. It has toppled men from high positions, and buried empires in the dust of oblivion. Genesis 3 provides the answer to the eternal "why" of centuries of evil.

If this vital chapter were ripped from the Bible, we would be left without adequate explanation of man's depravity. Also, the rest of the Bible would seem unnecessary, for Scripture from this point on deals with God's plan of salvation from sin.

Incidentally, many cultures contain the clouded memory of a lost Eden. This recurring theme in their literature points back to a golden age, which man once enjoyed and for which he seems to subconsciously long. Somehow man cannot forget this past utopia. As Chad Walsh of Beloit College puts it, "We are haunted by memories of the original Garden and that lost innocence. In our heart of hearts, we know that our race has not always lived in . . . a world shot through with oppression, misunderstanding, meaninglessness, tragedy, cruelty, individual and collective insanity; a world haphazardly redeemed by some moments and deeds of niggardly virtue and grudging magnanimity, and fugitive instants of compassion and love. It was not always so. . . . The poor thing we commonly call our 'human nature' was not our first nature; it is a pathological condition" (*From Utopia to Nightmare*, Harper and Row, 1962, p. 30).

The Circumstances of the Fall

Place. The locale of man's initial rebellion against God was the Garden of Eden. Placed in a paradise, man was on probation.

Nature of the test. How easy God made the test! Man was told he could eat of every tree of the Garden, except one. God didn't say, "You may eat from only one tree, but all the others you must stay away from." God generously told Adam, "You may eat of all the trees. Just abstain from one." One small prohibition that was in a Garden full of permissible fruit.

Purpose of the test. Everything turned on the test of wills. The fruit would show whether man would submit to God, or cut loose from God's lordship. The temptation boiled down to, "Don't listen to God. Do what *you* want. Don't let anyone stand in your way and dictate to you." Would man do what *God* created him to do? Or would man do what *he* chose to do? Would man obey God's will, or would man exalt his will above God's?

Contrary to popular opinion, the forbidden fruit was not likely an apple. Years ago an organization that offered \$1,000 to anyone proving a scientific error in the Bible was challenged with this argument: Apples do not grow in the Mesopotamia area. Since the Garden of Eden was in the Mesopotamia area, Adam could not have eaten the apple, and the Bible must be scientifically wrong. The organization asked the challenger to produce chapter and verse which stated the forbidden fruit was an apple, but he was unable to do so. A wit once observed that the trouble was not the apple on the tree but the "pair" on the ground.

The forbidden fruit was from "the tree of the knowledge of good and evil" (Gen. 2:17). The result of man's testing would show whether his future would be good or evil. By yielding to sin, man would gain the ability to distinguish between good and evil, but through the wrong channel of personal experience. The right way was through the resistance of temptation. This would lead to the attainment of the proper discernment between good and evil. Jesus Christ, who certainly knew how to tell good from evil, never had to experience evil in order to gain this knowledge.

Duration of the probation. The testing period was to be limited. Otherwise man would have been forever faced with the unsettling possibility of a Fall, but never the glorious attainment of a state of final security.

A time span was necessary to give man an opportunity to be

established in holiness. Though man had a righteous nature at the beginning, he did not then possess a righteous character. Character develops only as we make successive choices for the good. The boy who successfully resists a temptation to steal, gains strength to withstand his next urge to dishonesty. After a continuous, or nearly continuous set of victories, he develops an honest character. Alternate choice makes character possible. That is why Adam, created with the possibility of character, but not yet with character, needed time to be established in holiness.

Once established, however, at some point God would have declared the probation over, and granted Adam the assured blessedness of a higher condition in which the possibility of sinning would have been removed. Does not the Christian envision a time (in heaven) when even the possibility of his sinning is past? We don't hope to return to the condition of Adam before the Fall, but to an entrance into a far higher condition, which would have been Adam's experience had he passed the probation period successfully.

Steps to the Fall

The enticer. Satan, a personal, malicious being, appearing under the guise of a serpent, tempted Eve. The Apostle Paul tells us that the serpent beguiled Eve through his subtilty (2 Cor. 11:3). John also identifies the devil with a serpent when he refers to the tempter as "that old serpent, which is the Devil, and Satan" (Rev. 20:2).

How fitting for Satan to be compared to a serpent. Like a snake, the devil moves quietly, stealthily, and strikes without warning. The steps in the devil's strategy show striking similarities to the ways he works today.

An indirect approach. Satan did not approach Adam directly, but stayed several steps from his prey. Satan used a serpent to approach Eve, who then reached Adam.

Incidentally, an effective way of reaching a person's heart is through someone he loves. Satan's use of Eve to tempt Adam wasn't the last time the devil got to someone through a wife or close companion.

Moreover, the evil one found the woman when she was alone. Because the prohibition was given Adam before Eve's creation, perhaps the devil thought a secondhand warning would be less of a deterrent, making her more susceptible to temptation (Gen. 2:16-17).

Eve's willingness to listen. Instead of resisting the devil, Eve took the chance to join in dialogue with him. C. S. Lewis in his book, *Perelandra*, suggests that Eve was finally worn down by her willingness to listen to what he had to say about sin and what it would do or not do to her. She wanted to be mature, tolerant, and fair to the devil. But her self-confidence carried her too far.

Insinuation against God's goodness. The devil asked, "Yea, hath God said, 'Ye shall not eat of every tree of the garden?'" (Gen. 3:1) With a sneer he implied, "How loving is a god that would make such a prohibition? Is he keeping something from you which you would enjoy?"

Eve seemed to follow this lead by adding to God's original command, "*neither shall ye touch it*" (Gen. 3:3). Petulantly, she betrayed a slight suspicion that perhaps God was holding something back on her, like a child who, justifiably refused something by a parent, retorts, "You never give me anything!" Eve accepted Satan's insinuation to the extent that she wondered why God established limits in Paradise.

Instilling doubt. Satan's next trick was to deny God's Word, "Ye shall not surely die" (3:4). This was a half-truth, for they would not die physically for a while. But the half-lie was that they would die spiritually the moment they sinned. Though Satan dangled the bait of no immediate payoff, the wages would ultimately be paid.

The delay in the penalty for sin enables the sinner to indulge in wrong, even continue in it for a while, before the axe falls.

Appeal to pride. Satan followed his advantage by saying, "Your eyes shall be opened, and ye shall be as gods, knowing good and evil" (3:5). But Adam was already "in the know" because God had told him the truth about what would happen.

Too often people don't want to accept God's verdict but must

learn the hard way, through personal experience. Addison H. Leitch, the late professor of philosophy at Gordon-Conwell Seminary, once said:

It is this appeal to sophistication which is the trap for so many of us, especially young people. We must experiment with sin for fear we are somehow missing something. Missing what? The destroyer! We seem to sense this in something like the use of dope where the reaction time is brief and destructiveness is immediately evident. But here the "timing" gets interlocked with our problem, when, in so many cases we can enjoy the taste of sin, its air of sophisticated intelligence (and pride), and really find "nothing too harmful." Here is the temptation of our knowledge as against God's knowledge, e.g., sophistication as against wisdom. God knows us, He knows what sin is, He knows what sin will do to us; thus His most solemn warnings. When man sins anyway, there is no going back to live as if the sin had not been committed. It is like the breaking of a beautiful vase, or the marring of a work of art; we can never pretend that things are just the same again (*Interpreting Basic Theology*, Channel Press, 1961, pp. 64-65).

Appeal to innocent appetites. "The woman saw that the tree was good for food, and that it was pleasant to the eyes" (3:6). Though things may look good in and of themselves, we are not to partake of them, if God has forbidden them. What may be good *per se* may not be good when taken in disobedience. Nothing was wrong in the making of stones into bread, but Jesus knew that this particular act would display defiant independence of His Father's will, and thus make an act, innocent in itself, evil. Eve was blinded to such consequences.

The overt act. Eve yielded to her desires. She did not sin in being tempted, but in yielding to temptation. Since sin may be in our thought life before an actual deed, it is not always easy to determine just when temptation becomes sin. Eve had been sliding downward from the moment she began giving credence to the

tempter's lures. The overt act followed the thought easily.

Notice how the areas of appeal coincide with those described by John (1 John 2:16). Eve saw that the tree was:

good for food	—the lust of the flesh
pleasant to the eyes	—the lust of the eyes
to be desired to make one wise	—the pride of life

Sharing of sin. Immediately, Eve involved Adam in her sin. Like misery, sin loves company. Not content to indulge alone, sinners try to involve others in their misdeeds. Do we think that our sin will be hidden by the acts of others? In fact, guilt cannot be reduced by sharing it with another. Every man must give an account of his own sins.

Adam apparently knew what he was doing when he ate. An old pun makes the point. For one hour a preacher emphasized Eve's blame, repeating that she ate the fruit first and thus created the world's mess. At the end of the service a lady asked him, "What was the phone number in the Garden of Eden?" When the preacher looked puzzled, she replied, "Adam 8-1-2" (ate-one-too).

The Results of the Fall

The moment our first parents disobeyed God they "fell," that is, they lost their original righteousness. We will discuss the disastrous results of the Fall on the entire human race in the following chapter. At this point we ought to notice the consequences which affected Adam and Eve immediately, and which in many ways find their counterpart in every sinner throughout history. The devil promised Eve that they would find out the score. And they surely did!

Shame. The first consequence of the Fall was the feeling of shame that Adam and Eve experienced. A newspaper picture of two youths arrested for robbery showed them holding their arms over their faces. Their sense of shame reflects the disgrace Adam and Eve felt when, coming to know sin experientially, they realized their nakedness and clothed themselves (3:7). How easily people blush when caught in a lie. Shame is the result of the Fall.

Fear. The shame that Adam and Eve felt was followed by fear.

In the cool of the day the Lord came seeking Adam and Eve. The first reference to fear in the Bible can be detected in Adam's answer to the Lord when He asked him why he hid; "I heard Thy voice in the garden, and I was afraid" (3:8-10).

People have been known to "get religion" during storms. The Roman Emperor Augustus used to hide in a cellar in a thunderstorm, while Emperor Caligula took refuge under a bed. Fear is a common human response to the unknown or an uncertain situation.

Back in 1938 Orson Welles' radio production of H. G. Wells' *War of the Worlds* terrified people all over America. Some years later a tribute to him in the form of a fictional radio play, which described an "antiaircraft defense ray which destroyed all matter and which had gotten out of control and was sucking up the earth's supply of air," sent many running from their homes in South Carolina. During an earthquake in California a call from the eighth floor to the hotel's desk asked for a Bible to be sent up. "But you have one in the room," the clerk answered. "That's true," said the person calling, "but my husband is reading it, and I want a copy for myself."

Discord. A third consequence of the Fall was discord. One computer was described as human because when it made a mistake it blamed another computer. When God confronted Adam with his sin, he saddled Eve with the responsibility. "The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat" (3:12). Adam even hinted God was partly at fault, "the woman *Thou* gavest me." Eve, blamed by Adam, passed the buck, "The serpent beguiled me" (3:13).

How human to shrug the blame off on someone else! "Everybody's doing it." "I'm not responsible; my parents didn't love me." "My wife drove me to it. She doesn't understand me." "I was brought up in the wrong neighborhood."

Incidentally, this wasn't the last time sin caused discord in the first family. Later, malice on the part of Adam and Eve's son Cain, led to the murder of his brother, Abel.

The three hardest words to say are, "I have sinned." From the Fall to this day, sin struggles to excuse itself.

Death. Another result of the Fall was death as judgment for eating the forbidden fruit. "In the day that thou eatest thereof thou shalt surely die" (Gen. 2:17). Spiritual death came at the moment of rebellion; physical death followed years later.

Physical death was not merely a biological event; it was a penalty decreed by God. Had Adam not sinned, he would not have died. Paul seems to teach this when he says that "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned; . . . by one man's offense death reigned by one" (Rom. 5:12, 17).

Just as some day, at the second coming of Christ, a generation of believers will not die but have their bodies transformed without passing through any dissolution between body and soul in death, so God would have preserved Adam from physical death, had he not sinned. As J. Gresham Machen says, "The Bible seems rather clearly to teach that death, even physical death, was the penalty of sin, and that life, even physical life, would have been the result of obedience" (*The Christian View of Man*, Eerdmans, 1947, p. 185).

Separation. A fifth consequence of the Fall was that Adam and Eve were expelled from Paradise and all its joys. "The Lord God sent him forth from the Garden of Eden. . . . So He drove out the man; and He placed at the east of the Garden of Eden Cherubims, and a flashing sword which turned every way, to keep the way of the tree of life" (3:23-24).

Sin separates. It divides nations, churches, families; it puts men behind prison bars, removing them from loved ones and society. Adam lost Paradise, not only for himself, but for his posterity. For when Adam's children were born, they were born outside the Garden.

The Second Adam Met the Test

Adam's sin did not surprise God. He permitted man to fall in a way that preserved to the full man's personal freedom and responsibility. God is not the author of sin. Yet we admit the eternal mystery of evil. While acknowledging our need to trust God alone for the answer to this seemingly insoluble riddle, we do find in

Scripture the answer to a much more crucial question, namely, "What is the remedy for sin?"

Picture a man trapped on the fifth floor of a burning building with no escape except by leaping into a net which the firemen are holding ready. Imagine the trapped man hollering down, "I will not jump until you give me a satisfactory explanation of how the fire started, and where, and why it spread so quickly, and why fire extinguishers weren't successful. Until you come up with a good answer, I'm staying right here!"

Just so, the question as to why God allowed sin to enter the world is comparatively unimportant, even irrelevant, as we find ourselves in a lost condition, headed for eternal perdition. The critical question is, "What is the remedy for sin?"

The remedy is the Second Adam. God did not abandon Adam when he sinned. Indeed God came seeking man. Other religions begin with man seeking after God. Only the Bible presents a God who searches for man. "The Lord God called unto Adam, 'Where art thou?'" (3:9) The rest of the Bible records the out-working of God's plan to bring man back into fellowship with Himself. The last chapter of the Bible has man restored to a new Paradise (Rev. 22:1-3).

The first Adam dragged the race down. The second Adam lifted the believing race up. As by one man came sin and death, so by one man came righteousness and life. In Adam all die; in Christ shall all live (Rom. 5:12-19; 1 Cor. 15:22).

How significant that the Second Adam conquered the very same temptations which felled the first Adam. Satan tempted Christ with the lust of the flesh ("Make these stones into bread"), the lust of the eye ("See all these kingdoms which, if You bow to me, will be Yours"), and the pride of life ("Jump from the temple pinnacle for angels will bear You up—You're important"). Christ was victor in every area (Luke 4:1-13).

Christ's redemption aims to transform man's selfish, rebellious nature into the divine image in which he was originally created. To all who repent of their waywardness God grants forgiveness and new life. The Paradise lost through Adam is restored through the reconciling Christ.

6

What Is Sin?

When a mysterious disease killed more than 20 people and sickened another 100, right after the American Legion Convention in Philadelphia in 1976, an uneasy anxiety gripped the area. When the conventionnaires returned home, relatives and friends feared contamination. Congress almost immediately passed a bill authorizing nationwide immunization against the swine flu, hoping to avert an epidemic.

Oldtimers recalled the 1918 flu epidemic which, in a few months, took a worldwide toll of more than 21 million people, a figure exceeding the total number of deaths, military and civilian, in both World Wars I and II.

Called the greatest plague of modern times, the 1918 flu pandemic had only two rivals in all recorded history, the plague of A.D. 542 and the Black Death of the 14th century. All three epidemics hit without warning, killed suddenly, spread explosively, then just as quickly vanished.

The greatest of all human plagues, however, is sin. This disease began with Adam, has infected every member of the race (except Christ), dooms unless treated by the one and only remedy, shows no sign of abatement, and will be with us until the day the Saviour banishes pain, tears, and death.