

The Creation and Fall of Man

The Creation of Man

Introduction: The Modern Importance of the Creation and Fall of Man.

□ **The Supernatural Creative Act (Psa. 33:6-7)**

□ **The Sudden Creative Act**

Man did not evolve (See *Scientific Creationism* by Henry Morris.)

Man was created on the sixth day

□ **The Significance of the Creation Narratives**

The Genesis One Narrative

- ◆ Relates the creation of man to the overall creative act.
- ◆ Emphasizes the creation of man as a race rather than Adam and Eve as individuals.

The Genesis Two Narrative

- ◆ Emphasizes the creation of Adam and Eve as individuals rather than man as a race.
 - Adam created first and given responsibilities (2:7 and 2:16,17)
 - Eve created second and considered comparable to Adam (2:18-22)
- ◆ Indicates the uniqueness of the creation of the first individuals.
 - They were not spoken into existence.
 - The body was formed of preexisting material.
 - The life principle was directly provided by God.
 - They were placed in a particular location (vss. 8-15)
 - They were given a specific responsibility (vss. 16-17)

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The Image and Likeness of God in Man

□ **The Terms Involved (Genesis 1:26, 27)**

➤ Image

- ◆ The Image of God in the Old Testament - Hebrew word = *tselem*
 - 1 Sam. 6:5 (a visible representation of tumors and rats)
 - 2 Kings 11:18 (a visible representation of the god, Baal)
- ◆ The Image of God in the New Testament - Greek Word = *eikon* (Matt. 22:20) (the visible representation of Caesar)
 - Definition = An image is a precise outward expression of that which may or may not be visible.

➤ Likeness

- ◆ Hebrew word = *d'mut*
 - Isa. 14:14 (Satan wanted to be like God)
 - Psa. 144:4 (a figure of speech is involved)
 - Isa. 46:5 (a specific resemblance between God and idols is not possible, sa vss. 1, 6-7)
 - Ezek. 1:5 (spirit beings are similar to men in appearance)
- ◆ Greek word = *homoiosis*
 - Used only once in N.T.
 - James 3:9 (apparently includes unbelievers, who are still considered in the likeness of God. Therefore, the likeness of God in man is not lost.)
 - Definition - A likeness is a similarity between two things. In man, God's likeness consists of that conscious personhood that is true of both entities.

“Likeness” appears to be a more general term than “image.” It may be that the “image” was included in the “likeness.”

Note Genesis 1:26 “in Our image;” but “according to our likeness.”

□ **The Loss of the Image**

- ◆ Genesis 1:26, 27 (God's intention, vs. 26; the creative act, vs 27- note that vs. 27 mentions only the image, not the likeness. Apparently it is the image of

The Creation and Fall of Man

God in man that predicated the events of vs. 28. Therefore if the image was lost, so was the dominion, at least to a certain extent.)

◆ Genesis 5:1-3 (Seth is stated to be in the image of Adam, not in the image of God. Why?)

◆ Genesis 9:6 The word “man” here is “adam.” Literally in the Hebrew “the man.”

➤ Christ is the image of God.

Verse 16 answers the question “why is Christ the first born of all creation?”

◆ Col. 1:15 (The sentence begins in verse 9. Christ is the entire image of the invisible God.)

◆ 2 Cor. 4:3-4 (Note the context of Satanic blindness, which would not be possible if man were still in the image of God.)

➤ The believer will regain the image in the resurrection.

Because of the fall, believers bear the image of Adam. In the resurrection believers will bear the image of Christ.

◆ 1 Cor. 15:42-49

◆ Romans 8:28,29

Predestination’s ultimate result is conformity to C’s image – related to the resurrection – C is the 1st born.

◆ 1 John 3:1-3

Yet future!

▪ The believer has put on the new man who is renewed in full knowledge (epignosis) according to the image.

There appears to be a logical relationship between the statements of Colossians 3:8-10 and Ephesians 4:20-24.

📖 The New Man in Position - Col. 3:8-10

📖 The New Man in Practice - Eph. 4:20-24

❖ Created in righteousness (*dikaiousune*)

❖ Created in Holiness of the Truth (not *hagios*, but *hosios*)

➤ The Definition of the Image of God in Man

◆ From God’s Viewpoint: The image of God in man is that representation of God’s personal moral character with which Adam and Eve were originally created.

◆ From Man’s Viewpoint: In Adam and Even, the image of God consisted of God’s moral character as presented in the unfallen human nature and by which the first couple was able to have immediate and unbroken communion with God.

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Statements Concerning the Fall of Man

1 Timothy 2:13, 14

13 For it was Adam who was first created, *and* then Eve.¹⁴ And *it was* not Adam *who* was deceived, but the woman being quite deceived, fell into transgression.

2 Corinthians 11:3

3 But I am afraid, lest as the serpent deceived Eve by his craftiness, your minds should be led astray from the simplicity and purity *of devotion* to Christ.

1 Corinthians 15:22, 45

22 For as in Adam all die, so also in Christ all shall be made alive.⁴⁵ So also it is written, “The first MAN, Adam, BECAME A LIVING SOUL.” The last Adam *became* a life-giving spirit.

Isaiah 43:27

27 “Your first forefather sinned, And your spokesmen have transgressed against Me.

Hosiah 6:7

7 But like Adam they have transgressed the covenant; There they have dealt treacherously against Me.

Romans 5:14-21

14 Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come.¹⁵ But the free gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many.¹⁶ And the gift is not like *that which came* through the one who sinned; for on the one hand the judgment *arose* from one *transgression* resulting in condemnation, but on the other hand the free gift *arose* from many transgressions resulting in justification.¹⁷ For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.¹⁸ So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men.¹⁹ For as through the one man’s disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous.²⁰ And the Law came in that the transgression might increase; but where sin increased, grace abounded all the more,²¹ that, as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord.