

APOLOGETICS 15 – DEFENDING CREATION – PART 7

GENESIS 1:26-28; 2:7,15-25 – UNIQUENESS OF MAN

INTRODUCTION

Apologetics - ἀπολογία apologia

The definition of Christian Apologetics is “the information that enables a believer to provide a defense for why a doctrine is believed.”

1 Peter 3:15 – But sanctify Christ as Lord in your hearts, always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence.

We have covered the creation account except for one item, the creation of man.

GENESIS 1:26-28, 2:7, 15-25

Let Us Make Man in Our Image –

When looking at the previous days of creation, we noted that life is not defined by similarities but by differences. Vegetation is not alive. Furthermore, birds, fish, and land animals all have their domain and uniqueness of where they live and function.

This entire week of creation leads up to the purpose of God’s creation. Man is that purpose. Everything He has done was to make creation habitable, good, enjoyable, purposeful, and beautiful for mankind to enjoy.

This is the profoundness of creation: it was about grace. There is nothing that mankind deserves; there is nothing that we can demand. We are only beneficiaries of what God has given. The psalmist says it best:

Psalm 8:4-9 What is man that You take thought of him, And the son of man that You care for him? Yet You have made him a little lower than God, And You crown him with glory and majesty! You make him to rule over the works of Your hands; You have put all things under his feet, all sheep and oxen, and also the beasts of the field, The birds of the heavens and the fish of the sea, Whatever passes through the paths of the seas. O LORD, our Lord, how majestic is Your name in all the earth!

Let’s look at a few phrases in this text:

1. *God said, “Let Us...”* – “Elōhîm `amar `āsāh” – “And He, God, said let Us make....” The verb “`āsāh” is in the first person common plural and “Elōhîm” is also the plural form of “El.” This is not the only time in Genesis that God says, “Let us...” (Genesis 11:7-8).

To whom is God speaking? We learn later in Scripture of the tri-unity of God, and we believe this is God speaking within Himself, not to angels.

It is important to realize that this verb usage is not proof of the tri-unity (plural means 3 or more). This is not explicit as to what is being stated. But this serves as a small piece of the puzzle as to the nature of God. In the Hebrew Scriptures, there are distinct functions

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of God (three persons): God proper, the Spirit, and the Angel of the Lord (The Lord personified). We see this in the Book of Genesis (1:1-2, 3:8).

2. *Our image* – “tselem” – This term indicates any model, image, or imitation of another. The context determines in who’s image (Genesis 5:3; Numbers 33:52). The image of God means in His likeness. Many have tried to put their finger on this, but I do not think we can get it all. Some suggest that this has both inward and outward elements. The personification of God on Earth appears as a man. When Jesus came down, He was not a majestic being, but a man. We tend to think that God impersonated a man, but we need to realize that we are made in the image of Jesus.

Inwardly, we also share some attributes with God. We have choice, we have intellect (reason), we have emotions and creativity, and unlike the rest of creation, we are immortal. It is this last distinction that I believe is referring to the “imago dei” (Genesis 2:7). Breath of life is not unique to mankind (7:22), but “He breathed the breath of life into his nostrils” is. This indicates the spirit of the man. Adam and Eve were created with an alive spirit. Now, everyone is born with a dead spirit (except One).

We also know that this “imago dei” is unique from animals in Genesis 9:1-7.

3. *According to (after) Our likeness* – “demûth” – (5:1-3) This word indicates similarity, to look like the predecessor. This may be a parallelism using two different words with similar meanings to convey a more complete thought. Some have suggested that “tselem” is the inward and “demûth” is the outward. The point that Genesis 1:26 is making is that mankind is unique in creation. Mankind is the reason for creation.

4. *Let them rule* (they shall rule) – “rādhāh” – This also reflects the image and likeness of God. God has full authority, yet He gives authority over to Adam (mankind). This is a different word than *govern* in 1:18 and *rule* in 3:16. This word means to have full authority (dominion). The authority was/is the Lord’s, but He permitted mankind to have the authority.

Mankind was supposed to model creation in the manner in which God would have ruled. When Adam fell, the authority of this world was passed over to Satan (John 12:31; 2nd Corinthians 4:4; Colossians 1:13).

Apologetics:

At this point, we will take a look at the uniqueness of mankind from a scientific point of view. We know that there is a difference between man and the animal kingdom (ape, monkey, dog, spider). However, due to the evolutionary hypothesis, secular scientists have perpetually attempted to make man into a higher form of animal.

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Atheistic naturalists have three assumptions:

1. What is seen now has taken millions of years to develop.
2. Differences between animals are a mixture of adaptations, mutations, and natural selection.
3. A similar design indicates a common ancestor.

But do we have similar anatomy with animals that appear to be similar in design?

Anatomy - the study of the structure of organisms and their parts. Anatomy is a branch of natural science dealing with the structural organization of living things.

Secular science theorizes that, because we look like chimps, apes, and gorillas, we probably had a common ancestor. They state that our DNA and that of chimps are 98% similar. But do we have similar anatomy?

DNA – Chromosome (information, blueprint of each living thing)

As we have progressed in discovery, the “mapping” of DNA (genomes and chromosomes) has increased greatly. It has been discovered that the claim of 98% similarity in DNA only considers the similar traits within the organisms (breathing, eating, etc.). When we look at the entire “book” of DNA, there are over 900,000,000 DNA letter differences between mankind and chimps.

Mankind vs. Chimps:

1. Humans have 23 pairs of chromosomes while chimpanzees have 24.
2. At the end of each chromosome is a string of repeating DNA sequences called a telomere. Chimpanzees and other apes have about 23 kilobases (a kilobase is 1,000 base pairs of DNA) of repeats. Humans are unique among primates with much shorter telomeres, only 10 kilobases long.
3. While 18 pairs of chromosomes are ‘virtually identical’, chromosomes 4, 9, and 12 show evidence of being ‘remodeled.’
4. The Y chromosome, in particular, is of a different size and has many markers that do not line up between the human and chimpanzee.
5. Scientists have prepared a human-chimpanzee comparative clone map of chromosome 21 in particular. They observed ‘large, non-random regions of difference between the two genomes.’ They found a number of regions that ‘might correspond to insertions that are specific to the human lineage.’

When reviewing one small piece of the sequence, we are 98% similar; when reviewing the entire “book,” we are only 70% similar, or 900,000,000 letters. The genome evidence is impossible to overcome with adaptations and mutations. It is impossible to go from chimp to human through the evolutionary process.

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There are also specific gross anatomy indicators that indicate how different we are:

1. Muscle in the forearm that allows mankind to be precise with our fingers.
2. Body hair
3. Male-female differentiation is very specific.
4. Vocal acuity – Animals can learn signs, words, and sounds but cannot have abstract thought.
5. Structurally, we are weaker than chimps, apes, and monkeys.