

coronation series



*The Origin
and Destiny
of Man*

by Francis Nigel Lee

THE ORIGIN AND DESTINY OF MAN

by

Francis Nigel Lee

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Foreword

The first words of the first lecture of the first seminars held by Christian Studies Center were those that begin Chapter I of this volume. Dramatic language it is, and fittingly so—both for the rich excitement of this story and for the occasion of the birth of a new institution under God.

The Creator of all things and the creature He made in His own image—could one think of a subject more basic in the search for God's truths, or one of more intense interest to man himself in that search? Often we have heard it said, people are more interested in hearing or learning about other people than in any other subject. So it is with the Christian in his studying: he has a lively concern about learning all he can of *man*. All of this experience he calls life tells him that man is very near the center of concerns in the entire universe, though he can humbly wonder, "When I consider Thy heavens, the work of Thy fingers . . . what is man, that Thou art mindful of him?" Yes, what is man? Who, really, is this creature "made a little lower than the angels"? Indeed, the Scriptures themselves corroborate that near-centrality of concern about man in this universe.

Of course those who claim Jesus Christ as Lord know that they take their only clear and realistic view of man "through the spectacles of Scripture"; in this work that kind of view is supremely given. Then it can be said that only one with such an enormously varied background of living and study as that of Nigel Lee can give us *the* definitive study of man. Drawing from one deep well after another he pours forth a heady draft of which the reader may partake. Profound in the truth but a sheer delight for the reader, such is this treatment of the five questions about man of which the questing mind expresses the greatest wonderment.

ROBERT M. METCALF, JR., *Chairman*
Christian Studies Center
Memphis, Tennessee

About the Author

Dr. Francis Nigel Lee was born in England in 1934, and grew up in South Africa from the age of seven. He is married, has two daughters, and is the author of well over one hundred books, booklets, articles, and brochures.

After taking his LL.B. and M.A. (philosophy) degrees from the University of Cape Town, he took the M.Th. and Th.D. degrees from the University of Stellenbosch and his Ph.D. degree from the Orange Free State University in South Africa.

From 1966 to 1969 he was professor of philosophy and religion and departmental chairman at Shelton College, New Jersey, and from 1969 to 1973 he was pastor of the (Dutch) Reformed Church in Winterton, Natal, South Africa.

Still a trial lawyer of the Supreme Court of South Africa, as of July, 1974, he has been appointed scholar in residence at the Christian Studies Center in Memphis, Tennessee.

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Philosophy and the Bible

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The Westminster Confession and Modern Society

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Communist Eschatology: A Christian Philosophical Analysis of the Post-capitalistic Views of Marx, Engels, and Lenin

The Origin of Man

Did man evolve from the slime, or was he created sublime?

In answering this question, you will please forgive me for being somewhat autobiographical in the introduction to this lecture, for the subject, as will soon appear, is one that has left an indelible imprint on my life, and which I can hardly treat otherwise than rather autobiographically.

One of the first things your lecturer can still clearly remember, was his father giving him a book written by the celebrated popular evolutionist, Adam Gowans White.¹ The former must have been about eight or nine years of age at the time, and, very impressionable, he can still recollect gazing in wonder at the frontispiece of the book—an imposing “family tree” of humanity’s averred ascent from the one-celled amoeba via prehistoric fishes, amphibians, reptiles, lemurs, and ape-like creatures to *Homo sapiens* or present day man.

After this initial thrilling encounter with this simple yet effective and supposedly scientific account of the origin of man, your lecturer himself became a convinced young evolutionist, and yearned for more specific information. His father, himself a convinced evolutionist of many years’ standing, readily encouraged him in this, so that at an early age your lecturer had already studied some of the books of Charles Darwin, Sir Arthur Keith, J. G. Crowther, Ernst Haeckel, Julian and Thomas Huxley, H. G. Wells, and a score of others. In fact, by the time he had reached puberty, he had himself made

1. Adam Gowans White, *World's Wonder Stories* (London: Watts & Co., 1946).

gruesome-looking replicas of various extinct "ape men," with which he attempted to convince his peers at school that the story of Adam and the apple was nothing but one huge myth.

Little did he then know, however, that Darwin had practically recanted his evolutionism and re-affirmed his Christian faith on his deathbed;² that Thomas Huxley later recommended the reading of specifically the Bible for the cultivation of a beautiful ethical code;³ and that even the socialist H. G. Wells later made the amazing confession that Jesus Christ stood foremost in the line-up of the world's greatest persons.⁴ Nor was your lecturer then aware of the extremely slender basis of empirical research on which the theory of evolutionism in general and that of man's supposed evolutionary origin in particular has been erected.⁵

It was then unknown, for example, that "old four legs," the coelacanth *Malania anjouanae*, a supposedly out-dated and three hundred fifty million years old extinct fish-like "ancestor" of man, was still very much alive in the Indian Ocean off the coast of South Africa.⁶ Nor was it then known that a famous evolutionist would

2. The dying Darwin to Lady Hope: "I was a young man with unformed ideas. I threw out queries, suggestions, wondering all the time over everything. And to my astonishment, the ideas took [root] like wildfire. People made a religion of them. . . . I want you very much to speak here. I know you read the Bible in the villages. Tomorrow afternoon I should like the servants on the place, some tenants and a few neighbours, to gather there. Will you speak to them?" "What shall I speak about?" (replied Lady Hope—N.L.). "Christ Jesus," he replied in a clear emphatic voice, adding in a lower tone, "and His salvation. Is not that the best theme? And then I want you to sing some hymns with them. You lead on your small instrument, do you not? . . . If you take the meeting at 3 o'clock, this window will be opened and you will know that I am joining with the singing" (*Bombay Guardian*, Bombay, India, March 25, 1916; as quoted in Enoch, *Evolution or Creation* [London: Evangelical Press, 1968], pp. 166-7).

3. T. H. Huxley, in *Contemporary Review*, December 1870; cf. in *Science and Evolution*, p. 398; cf. Rowell, *Die Profesië Getuig* (Kenilworth, Cape, South Africa: Sentinel Publishing Co., 1952), p. 55.

4. H. G. Wells, *American Magazine*, July 1922; cf. Rowell, *op. cit.*, pp. 68-69.

5. Cf. Enoch, *op. cit.*, pp. 45 f., 100 f.; Price, *The New Geology* (Mountain View, Calif.: Pacific Press Publishing Association, 1923), p. 726 f.

6. J. C. B. Smith, *Old Four Legs: The Story of the Coelacanth* (London: Longman's, Green & Co., 1956), pp. 232 f., 243 f.

himself soon establish that Piltdown man, H. G. Wells's beloved *Eanthropus dawsoni*,⁷ was nothing but a deceptive hoax foisted on an uncritical body of evolutionistic anthropologists and a gullible public, and even on the British Museum itself, by an amateur practical joker,⁸ and would subsequently be acknowledged to be such by the British Museum in 1952.

Nor was your lecturer aware of the wily physician Dr. Eugene Dubois's later reluctance to exhibit his world-shaking find and early Javan relative, the Wadjak Man, to close scientific scrutiny, and his later doubt as to the Javan's human or even sub-human integrity.⁹ Raymond Dart's *Australopithecus africanus* or Taung's Ape Man and Robert Broom's Sterkfontein Ape Men *Paranthropus* and *Plesianthropus* were, of course, well known. But your lecturer had yet to learn of the celebrated symposium in Cape Town between Dart and the celebrated evolutionistic anatomist Professor Drennan concerning the identity of the Taungs skull portion, which Dart triumphantly declared to be the missing link, but which Drennan more soberly appraised to be "nothing else than the skull of a baby chimpanzee."⁹

I did not then know that Soviet evolutionists regard Neanderthal Man as our immediate ancestor, but that Western evolutionists regard him as a contemporary of *Homo sapiens*; nor did I know that South Africa's evolutionists Broom and Dart regarded *Australopithecus africanus* as man's immediate ancestor, whereas most modern evolutionists, including Kenya's Leakey, hotly deny this.¹⁰ I knew of the over-refined Cro-Magnon Man¹¹ and the brainy Neander-

7. H. G. Wells, *A Short History of the World* (London: Watts & Co., 1941), p. 27.

8. Cf. Smith, *op. cit.*, p. 12n; Enoch, *op. cit.*, p. 172; cf. R. Grahmann: *De Vroegste Geschiedenis van de Mens* (Utrecht, Netherlands: Aula, 1961), p. 152.

9. F. J. M. Potgieter, *Weerspreek die Gedagtes van Skepping en Evolusie Mekaar?*; in *Gereformeerde Vaandel* (Stellenbosch, South Africa: Pro Ecclesia Press, September 1952), p. 165; cf. Potgieter, *Letter to Lee*, March 9, 1973.

10. Wetter, *Philosophie und Naturwissenschaft in der Sowjetunion* (Hamburg, Germany: Rowohlt, 1958), pp. 97-98.

11. L. S. B. Leakey: *Homo habilis, Homo erectus, and the AUSTRALOPITHECINES*, in *Nature*, 1966, 208: 1280-1; cf. Du Toit, *Bybel, Skepping, Evolusie* (Johannesburg, South Africa: Voortrekker Press, 1968), p. 311 f., for the views of Von Koenigswald, Lever, and Duyvené de Wit.

thaler,¹² but did not then realize—as *did* the famous Viennese evolutionist Professor Virchow—that the Neanderthal Man was probably quite human, and could, in fact, be found even today wearing clothes and walking down the streets of Vienna.¹³ Tanzania's morose *Proconsul africanus*¹⁴ fascinated me—and still does, but Leakey's *Zinjanthropus* with his prominent skull crest, as then still had to be discovered (in 1959) and misidentified and re-identified and then finally distinguished from the more obviously man-like *Homo habilis* discovered only eight years ago in 1964 at a *lower* (and therefore supposedly *older*!?) level at the *same* site!¹⁵

As a youth, I loved to gaze in awe at the models of the skulls of some of the above creatures in the National Museum. While realizing that the museum specimens were but plaster casts of what purported to be the original skulls, I did *not* then realize that many of the “original skulls” *themselves* had never been found, but that even these so-called “originals” on exhibition were in fact themselves merely plaster cast “reconstructions” artistically built up from the tiny bone fragments *actually* found. How was I then to know that there were more “missing links” in the skull of the “missing link” *Pithecanthropus erectus*, for example, than what was actually found, namely: two teeth, one skull top, and, for good measure, also one thighbone¹⁶—the latter hopefully belonging to the same creature represented by the teeth and the skull cap? How was I then to know that the Eskimo-like¹⁷ lower jawbone was all that was ever found of the skull of so-called Heidelberg Man,¹⁸ and that it is therefore of very much less

12. Cf. De Bondt: *Schepping en Voorzienigheid*, in Berkouwer & Toornvliet, *Het Dogma der Kerk* (Groningen, Netherlands: Jan Haan NV, 1949), p. 243.

13. *Ibid.*, p. 244.

14. Meyer, *Handbuch über Mensch, Tier und Pflanze* (Baarn, Netherlands: Bosch & Keuning, 1966), II, p. 10; cf. Grahmann: *op. cit.*, p. 69.

15. *Biology: A Search for Order in Complexity* (Grand Rapids, Mich.: Zondervan, 1971), p. 437 f.

16. Nelson, *After Its Kind: The First and Last Word on Evolution* (Minneapolis, Minn.: Augustine Publishing House, 1930), p. 146.

17. Dr. Wilhelm Branca, as cited in De Bondt, *op. cit.*, p. 243.

18. Moore, *The Theory of Evolution: An Inquiry* (Chicago: Lakeside Press, 1931), p. 145.

anthropological significance than is the creationistic Heidelberg Catechism?

For it is evidence like the Heidelberg Catechism which brings us out of the twilight of evolutionistic fantasies into the clear daylight of creationistic facts concerning man's origin. As we read in the Catechism, Lord's Day III: "God created man good, and after His own image, that is, in true righteousness and holiness," and our present human nature comes from "our first parents, Adam and Eve, in paradise."¹⁹ It is to paradise,²⁰ then, according to the infallible Word of God (which has now graciously converted both your lecturer and his dear father from the Satanic lie of evolutionism to the glorious truth of the Gospel of Jesus Christ), that we must now turn if we too would understand "the Christian view of the origin of man."

* * * * *

The *first* problem which faces us, is: *When* did man originate? This is our first problem, as the Bible itself tells us "when" before it tells us "how" and "where" man came into being.

When, then, did man first originate?

Here we must distinguish between how long *after* the creation of all things it was before man appeared, and how much time has *since* elapsed up to the present day.

As regards the first question—how much time has elapsed since the creation of the universe *before* man originated—we must answer with the Bible that it was the total period between the beginning of creation itself and the point in time of man's creation after the com-

19. *Heidelberg Catechism*, Questions 6 & 7, in *The Doctrinal Standards and Liturgy of the Reformed Dutch Church* (Cape Town, South Africa: J. H. Rose, 1876), p. 3.

20. The Greek word *paradeisos* is used but thrice in the New Testament: in Luke 23:43, to refer to the realm of the dead-in-Christ; in II Cor. 12:4, to refer to the third heaven (vs. 12), probably indicating the abode of God and His angels; and in Rev. 2:7, to refer to the new heaven on the new earth to come (cf. Rev. 21-22). The word *paradeisos* is derived from the Hebrew *pardes* (from the Persian—thus Xenophon: *Oecon.* iv.13), which means a garden (cf. Eden, Gen. 2:8-3:24) or the new earth (Rev. 2; 21; 22), or a forest (Neh. 2:8), or an orchard (Eccles. 2:5; Zech. 4:13).

mencement of the sixth day of the subsequent formation week.²¹

This period embraces two distinct phases. First, the phase described in Genesis 1:1-2, which we shall call the "primordial creation," and second, the phase described in Genesis 1:3-26, the subsequent six days up to the creation of man, which we shall call "formation week."

As regards the primordial creation, time itself was apparently created with and at the beginning of the creation of the universe as recorded in the first verse of the Bible. This, then, was "*the beginning*"—the beginning of *time*.

After this, the earth remained in its pristine condition without form and void, when darkness was upon the face of the deep (Gen. 1:1-2a). *How long* this condition obtained, we are not told. It may have been millions of years, or it may have been less than a second. God has kept this secret and not revealed it to us—and "the secret things belong unto the LORD our God," and not to us or to our children (Deut. 29:29). We *do* know, however, that even during this primordial period, the Spirit of God moved upon the face of the waters, while preparing the formless and void earth to start unfolding progressively to take on its present shape during the subsequent formation week.²²

This formation week commenced when God spoke His ordaining Word, the pre-incarnate Christ (John 1:1-5, 14-18). "By the Word of the Lord were the heavens made; and all the host of them by the breath of His mouth. . . . For He spake, and it was done; He commanded, and it stood fast" (Ps. 33:6, 9).

"And God *said*, 'Let there be light!' And there *was* light!" (Gen. 1:3). Herewith the first day of formation week commenced, and God brought light into the previous darkness on the face of the deep

21. Schilder, in Puchinger, *Een Theologie in Discussie: Debat Schilder-Noordmans* (Kampen, Netherlands: J. H. Kok, 1970), pp. 97-98; A. A. Hodge, *The Confession of Faith: A Handbook of Christian Doctrine Expounding the Westminster Confession* (London: Banner of Truth, 1958), pp. 89-93.

22. Gen. 1:2b, cf. *Afrikaanse Bybel met Verklarende Aantekeninge* (Cape Town, South Africa: United Protestant Publishers, 1958), I, p. 3; cf. De Bondt, op. cit., pp. 219-20.

of the earth. "And God divided the light from the darkness. And God called the light 'Day,' and the darkness He called 'Night.' And the evening and the morning were the first day" (Gen. 1:4b-5).

This was followed by the second day, in which God made the firmament or atmosphere between the clouds (or the waters above it) and the seas (or the waters beneath it). And this in its turn was followed by the third day, in which God caused the dry land to appear and the earth to bring forth all manner of plants each according to its kind (Gen. 1:9-13).

Only on the fourth day were "solar" days introduced—days subsequently demarcated and "ruled" by the relation of the earth to the sun and the moon and the stars, which were only *then* appointed to be "for signs, and for seasons, *and for days*, and for years" (Gen. 1:14-18).

So the following questions hence arise: How long were the previous three "non-solar" days? How long were the fourth through the sixth days? And how long was the subsequent seventh day?

It should be noted that although the word "day," as used in the Bible, frequently refers to a period of approximately (Josh. 10:12-14; Isa. 38:8) twenty-four hours, it is also sometimes used to refer to a shorter period of approximately twelve hours (Acts 20:7, 11), and occasionally used to refer to longer periods of time.

Regarding the latter case, there are at least three such longer periods. First, the period where a day is equivalent to a thousand years (Ps. 90:4 cf. II Pet. 3:8-10). Second, the case where "man's day" embraces the whole period of human history between the creation of the first Adam and the second coming of the Second Adam Jesus Christ²³ And third, the "Day of the Lord" or never-ending future "eternal day" which will commence with the future establishment of the new earth at the end of this New Testament dispensation.²⁴ Nor is it only the word "day" which can refer to various periods of time, both short and long. Significantly, even literalistic Seventh-day Adventists render the frequently used Genesis expression

23. I Cor. 4:3, *hē anthrōpinē hēmera*; cf. Heb. 4:1-4, 9-11 cf. Gen. 2:1-3.

24. Mal. 3:2, 17; 4:1-2, 5; Rev. 22:12, 16 cf. 6:17.

“evening and morning” not as (twenty-four-hour) “days” but as (three-hundred-sixty-five-day “years” when it occurs in Daniel; and God Himself said to Ezekiel: “I have appointed thee each day for a year.”²⁵

The crucial question, however, is this: What is the precise length of these seven “days” of formation week according to the *Genesis* account itself?

It is our firm conviction that this question cannot be answered. And this we say for the following reasons.

First, the sun and the moon were appointed to demarcate time only on the fourth formation-week day (Gen. 1:14), so that the first three formation-week days were “pre-solar” and therefore probably “non-solar” days—that is, not solar days of twenty-four hours each.²⁶

Second, even the fourth through the sixth days of formation week, though “solar” days, were not necessarily each of twenty-four hours’ duration, as the earth could then have been turning on its axis slower or faster!) than it is now doing. Not only were even these “solar” days “pre-human” days, but they were also “pre-diluvian days”—days before the great flood—and the great flood may have altered the length of the earth’s days, if caused by astronomical and therefore chronological changes, so that we cannot assume that the pre-diluvian days were uniform with our own today.²⁶

Third, all six days of formation week, then, may have ranged in length from twenty-four seconds or shorter through twenty-four hours to twenty-four centuries or longer.

Fourth, the seventh day of formation week—the day without a terminating evening and morning—lasted for at least five and a half thousand years,²⁷ and is probably co-extensive with the total period of the history of man himself (cf. n. 23 above), whereas all the first few days of the formation week collectively, on the other hand,

25. Ezek. 4:6 cf. Dan. 8:14 and *Seventh Day Adventist Bible Commentary* thereon. Cf. too Dan. 9:2, 24-25; Gen. 1:14; 5:23; 29:18-30; Num. 14:34.

26. Cf. Lee, *The Covenantal Sabbath* (London: Lord’s Day Observance Society, 1972), pp. 337-40, Appendix VI.

27. Gen. 2:1-3 cf. Heb. 4:4-9, 11; & cf. text between notes 5 & 52 in this essay.

are themselves all together called "the *day* that the LORD God made the earth and the heavens" in the Genesis account itself! (Gen. 2:4).

Fifth, the first day itself consisted of a "Day" and a "Night"—a continuous light period followed by a continuous period of darkness—so that the former first-mentioned "day" was obviously considerably longer than the latter "Day" as its partial constituent (Gen. 1:5).

Sixth, the days of formation week were days on which great miracles were performed, and could therefore themselves have been miraculously long or miraculously short days, just as they most certainly were pre-human and therefore non-human days.

Seventh, the *psalm* of Moses, which refers back to the inspired *creation account of Moses*, is surely relevant in interpreting the latter, and, after majestically telling us: "*Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God,*" it even more significantly adds: "*For a thousand years in Thy sight are but as yesterday*" (Ps. 90:4 cf. II Pet. 3:8-10).

And lastly, no human being was present at the time to witness the length or the shortness of the days. As God later said to Job: "Where wast *thou* when I laid the foundations of the earth? Declare, if thou hast understanding!" (Job 38:4).

But neither Job nor we *have* that understanding! God's book of Scripture is silent as to how long or how short those formation week days were, and therefore we should be silent too. Nor yet can we accurately date God's book of the rocks—not even by sedimentary, palaeontological, or radioactive dating methods—unless we hypothetically presuppose the unproven postulate of uniformitarianism (about which later) in all three cases.²⁸

28. Cf. Enoch, *op. cit.*, pp. 32-37; cf. Brown, "Radioactivity Dating Indicates a Young Earth"; Whitelaw, (1) "Radiocarbon Confirms Biblical Creation (And So Does Potassium-Argon)" and (2) "Radiocarbon and Potassium-Argon Dating in the Light of New Discoveries in Cosmic Rays; and cf. Gentry, "Cosmological Implications of Extinct Radioactivity from Pleochroic (Uranium or Neptunium) Halos," all in Lammerts (ed.), *Why Not Creation?* (Philadelphia: Presbyterian and Reformed Publishing Co., 1970).

After the primordial creation, then, precisely six days elapsed on earth before man originated. But these six days were *God's* six days, not man's, and it is very doubtful whether man will ever know before he gets to glory precisely how much "humanly measurable" time elapsed here on earth prior to man's origin.

Secondly, we can inquire how much time has elapsed *since* man's origin up to the present day. And this is easier to answer, on the whole.

According to history, almost twenty centuries have now elapsed between the advent of Christ and our present day. And according to the Bible, about another twenty centuries had elapsed between the time of Abraham and that of Christ's advent,²⁹ and a further minimum of three and maximum of twelve centuries elapsed between the time of the great flood and that of Abraham.³⁰

This then gives us a maximum total of about fifty-two centuries or 5,200 years between the great flood and the present day, and this dates the former event at not earlier than about 3,200 and not later than about 2,400 B.C. This is also in basic agreement with the earliest verifiable dates in Egyptian, Mesopotamian, Indian, Chinese, and ancient Greek history, and can hardly be disputed on purely *historical* grounds.³¹

29. Whitelaw, *op. cit.* (1), in Lammerts, *op. cit.*, p. 91.

30. Massoretic text, 290 years; Samaritan Pentateuch, 940 years; Greek Septuaginta, 1170 years. Although very great care was taken in the writing out of new copies of the Massoretic text, before the invention of printing, the oldest extant manuscripts are only about ten centuries old. The Greek Septuagint, however, dates from the third century B.C., and offers us considerably older manuscripts, and the Samaritan Pentateuch is supposed to be the oldest extant book in the world. Cf. Würtwein: *The Text of the Old Testament* (Oxford, England: Blackwell, 1957), pp. 9, 31-32, 35. We take the Greek Septuaginta as representative of the greatest margin, and add merely a further margin of seventy years for the two generations which may have been passed over in the early genealogies, e.g., Kainan and Sela(g)? [Luke 3:35-36 cf. Gen. 11: 12-15]. I do not find the theory that many other genealogies may have been passed over too, to be scripturally acceptable, as the Genesis genealogies even mention the age of life at which the respective fathers became fathers of their sons and also mention how many years they continued to live after becoming fathers.

31. Cf. Lee, *A Christian Introduction to the History of Philosophy* (Nutley, N. J.: The Craig Press, 1969), pp. 19, 51-66; Enoch, *op. cit.*, p. 131-33.

Moreover, if the human race has indeed been doubling at an average rate of once every hundred fifty or hundred sixty years, as both the Hebrew text of the Bible and modern demographers and chronologists indifferent to the Christian religion maintain, the eight persons who emerged from the ark, if it was as late as 2,400 B.C., would now have increased to *precisely* the approximately three and one-half billion people who now inhabit our earth in A.D. 1973.³¹ And making allowances for widespread medically uncontrollable plagues and savage wars from time to time in former ages—such as the Black Death which killed off half the world's population around A.D. 1350 and the Judeo-Roman War which liquidated more than ninety percent of the Jews in A.D. 70—it is just possible that the great flood may have been *as long ago* as 3200 B.C.!

The establishment of the time lapse between the origin of man and the flood, however, is more difficult.

This is not because of any gaps in the genealogical tables, which are unusually well preserved, and which yield a maximum period of about twenty-two centuries,³² including the almost ten centuries during which Adam himself was alive.³³

The problem which complicates accurate time elapse computation here, however, is the obviously sweeping meteorological, structural, topographical, and ecological changes introduced throughout the world by the imposition of the curse on creation after the fall of man, and even more particularly by the culmination thereof in the diluvium or great flood,³⁴ which, if it also involved the displacement of the earth's axis or even significant astronomical changes, as is sometimes claimed,³⁵ may also have shortened the solar year as far as the earth is concerned, as it indeed did apparently shorten the human lifespan as far as postdiluvian man was concerned.³⁶

Making the rebuttable yet creditable presumption that the solar

32. Massoretic text, 1656 years; Samaritan Pentateuch, 1307 years; Greek Septuaginta, 2242 years.

33. Gen. 5:5.

34. Gen. 2:5-6, 17; 3:19; 5:5; 6:7, 13; 7:18-24; 8:22; 9:11,13.

35. Cf. Lee, *The Covenantal Sabbath*, p. 95, n. 58, and p. 98, n. 123.

36. Cf. Gen. 5:5-32 cf. 6:3 cf. 11:10-25; 25:7; etc.

years before the flood were of the same length as those after the flood, however, we can perhaps assume that man originated some seventy-four centuries ago, or *in about 5400 B.C.*

It is true, of course, that—apart from the Piltdown and Java Man hoaxes and the clearly non-human African Australopithecines and Chinese Gigantopithecines—that evolutionists³⁷ and even some misguided Christian concessionists³⁸ have sought to date genuine fossil hominids such as the Neanderthaler and Cro-Magnon Man at periods ranging from twenty thousand through two hundred thousand years ago. But, as said above, little truly scientific importance is to be attached to the value of the sedimentary, palaeontological, or radioactive dating methods, as all must presuppose a uniform rate of past rundown in rocks and fossils in order to give accurate results.

However, not even today are these processes taking place uniformly everywhere on earth. A pair of gloves left in a certain Yorkshire well, for example, petrified in but a few days.³⁹ And a chalk wall about eighteen yards thick inside a glacier in Germany, previously believed by evolutionistic scientists to have taken one hundred thirty thousand years to have precipitated, was later experimentally verified as having been able to have been formed in only two hundred eighty-three years!⁴⁰

Furthermore, palaeontology is notoriously dependent on an evolutionistic pseudo-geology, and even the science of geology is still only in its infancy as far as the actual amount of research yet undertaken is concerned (as only about three percent of the earth's rocks have been surveyed geologically, however superficially, even up to the present time). In addition, geological dating methods also lean far too heavily on the presence of fossil remains in the various rocks in order to be able to date the latter, and these fossils in their turn are

37. Meyer, *op. cit.*, p. 11.

38. E.g., Kalsbeek, *Scheppling en Wording* (Baarn, Netherlands: Bosch & Keuning, 1968), p. 80 f.; cf. too Popma, *Harde Feiten* (Franeker, Netherlands: Wever, 1972), p. 23, where Popma apodictically asserts that approximately half a million years elapsed between Adam and Noah. *O mores, o tempora!*

39. Enoch, *op. cit.*, p. 32.

40. Potgieter, *op. cit.*, p. 162.

dated according to a preconceived evolutionistic interpretation of comparative biology and anatomy. And so we have a vicious circle: the traditional dating methods of an evolutionistic geology, an evolutionistic palaeontology, and an evolutionistic biology, all depend upon one another!

Moreover, as far as the more modern radioactive C-14 dating system is concerned—apart from its questionable accuracy, as attested to by the fact that a *living* mollusk once tested thereby was *found* to have been *dead* for three thousand years!⁴¹—it must be remembered that the great flood has so altered both geological strata and their mineral composition on the one hand and the amount of cosmic-ray-shielding and therefore radiocarbonization-resisting water vapor in the earth's atmosphere on the other hand—as too has increased air pollution as a result of repeated volcanic activity and the comparatively recent industrial revolution—that it is today almost impossible to acquire an accurate picture of conditions on the surface of the earth prior to the great flood, and still more prior to the fall of man, apart from deriving it from the infallible record of God's most holy Word.

In any case, mere appearances can be very misleading. An evolutionist meeting Adam and Eve right after their adult creation would incorrectly assume that they had been alive for *at least* twenty-five to thirty-five years previously, if not much longer. The Bible, however, teaches us the *instantaneous* creation of an adult first man and an adult first woman, and, possibly, also of an "adult" pre-human earth which therefore looks much older than it actually is, and which is wrongly regarded by Scripture-rejecting uniformitarian evolutionists as being much older than it actually is.

* * * * *

The *second* problem we are faced with is: *How* did man originate?

Here again, we should certainly take note of what many evolutionistic scientists are *claiming* regarding man's origin, but our Christian view of the process of man's origin must in the last analysis be determined by *the Bible* and by the Bible *alone*.

41. *Creation Research Society Journal*, June, 1970.

According to the Bible, then, God made man as the last of all His creatures.

On the first day of formation week, God made light, and on the second day He made the firmament or the atmosphere. We do not definitely know when He made the angels, but we do know that they are ministering spirits (Heb. 1:13-14) and that they were probably already created and present as joyful witnesses during the execution of the work of the second day of formation week (Job 38:4-7). Although all angels are genealogically unrelated to one another, so that each angel is a special creation of God (Matt. 22:30), each nevertheless falls into a definite angelic sub-category (Eph. 3:10; Col. 1:16), so that in this sense it may be said that God created each angel "according to his kind."

On the third day, God brought forth grass, herbs, and fruit trees, again each yielding seed after his kind (Gen. 1:12) and yielding fruit after his kind (Gen. 1:11). This suggests a polyphilogenesis or "many-kinded" origin of each of the basic types of plants too.

On the fourth day, God made⁴² the sun and the moon and the stars to shine on the earth, and, although lifeless, each is a special creation differing from the others in glory, yet each again falling into its own sub-category of star, planet, satellite, galaxy, etc., thus again "each according to his kind" of astronomical phenomena (I Cor. 15:41).

On the fifth day, God created "great whales (or: sea monsters)⁴³ and every living creature that moveth, which the waters brought forth abundantly *after their kind*, and every winged fowl (or: creature with wings)⁴⁴ *after his kind*" (Gen. 1:21). And on the sixth day God made the beast of the earth *after his kind*, and cattle *after their kind*, and every thing that creepeth upon the earth *after his kind*: and God saw that it was good. And (then) God said, 'Let Us make man' " (Gen. 1:24-26a).

42. Gen. 1:16. Made = *āṣāh* = manufactured, or made (them) to shine upon the earth.

43. Gen. 1:21, *tanninīm*.

44. Gen. 1:21, *ōph*; cf. Potgieter, *op. cit.*, p. 159.

Now it is clear thus far that God made all the pre-human creatures according to their kinds or basic genuses, and apparently created all the pre-human *living* creatures *directly and immediately*, without transforming them from other previously existing living creatures, but indeed producing them all by fiat creation through His almighty power.

Thus it would appear that the various orders of angels are genealogically unrelated to one another (Heb. 1:13-14); that the various basic kinds of plants—also genealogically unrelated to one another—were summarily brought forth out of the earth by the creative Word of God (Gen. 1:11); and that the various water and air creatures were created (out of nothing)⁴⁵ each according to its kind, as too were the beasts of the earth and the cattle and all the creeping creatures.

Even though different variations would later develop *within* each genus (such as interbreedable St. Bernards and Alsations and chihuahuas, all within the basic genus “dog”), even some similar-looking animals (such as the kite and the raven and the hawk,⁴⁶ or the locust and the bald locust and the grasshopper [Lev. 11:22], or the weasel and the mouse [Lev. 11:29]) are probably all in fact separate genuses of living beings, according to God’s Word.

We would expect, then, that *man too*, as God’s final and supreme creation, would also be genealogically unrelated to all other pre-human creatures, and that all the interbreedable races of man now extant are but variations within the one genus *Homo sapiens*.

This is indeed the teaching of Holy Scripture (Gen. 2:7; Acts 17:26). For man alone is the image of God, the offspring of God, the son of God.⁴⁷ Behold his noble and unapelike brain, hand, gait, posture, face, soul, body, and individuality! He alone of all creatures speaks, thinks, acts, works, writes, plays, designs, believes—and sins! Man is the only creature created after a specific counsel of the three Persons of the Triune God taken in time⁴⁷ in addition to being taken

45. Gen. 1:21, *bārā’*, cf. Gen. 1:1.

46. Lev. 11:14-19 cf. too Deut. 14:3-18.

47. Gen. 1:26; Acts 17:29; Luke 2:38.

in eternity.⁴⁸ These three divine Persons witnessed Their creative deed, and Their unimpeachable testimony as recorded in Scripture is the best possible evidence regarding the manner of man's creation.

Man is unique. He is the only creature given dominion over the earth and over all other creatures (Gen. 1:26-28), and the only creature, apparently, in which the male was first created alone without an accompanying female, and the only creature which descends from only one primordial ancestral pair.⁴⁹ For all men now alive (and all truly "human"—that is, "Adamic" fossils)⁵⁰ have descended from the first marriage partners Adam and Eve (Rom. 5:12 f.; Acts 17:25-26).

"So God *created* man in His own image, in the image of God *created* He him; male and female *created* He them" (Gen. 1:27). Three times in this one short verse are we told that God "created" man, and elsewhere we are told that man was "formed out of the clay" (Job 33:6 cf. vs. 4) or "*cut off*" from the clay⁵¹—"cut off" being a basic meaning of the Hebrew word for "create" (*bara*).

Indeed, the original human pair Adam and Eve were *both plastically formed*⁵² in a direct and similar way and "*cut off*" from pre-existing material. Hence the evolution of man from a sub-human living creature is excluded, for Adam was formed just as directly from the moist dust of the ground as Eve was from his rib (Gen. 2:6-7, 22).

48. Acts 15:18; John 17:5; Heb. 9:14; Prov. 8:14-23, 27-30.

49. Gen. 2:5-25; 6:18-7:3 cf. 1:20-24.

50. Australopithecines and Gigantopithecines are not Adamic; Cro-Magnon and Neanderthal probably are; but all are possibly pre-Adamic. If the latter, as extinct races of creatures, the soteriological problems regarding them are purely academic. The problems then are hamartiological—did death occur before Adam, possibly as a result of a prior curse on part or all of creation as a result of the fall of the angels? This may, but not necessarily does, imply the "gap theory." On the latter, see generally Pember: *Earth's Earliest Ages* (London: Hodder & Stoughton, 1889). See too my 3rd essay, n. 49.

51. Job 33:6 margin, *kārats*; cf. Gesenius, *Hebrew & Chaldee Lexicon to the Old Testament Scriptures* (Grand Rapids, Mich.: Eerdmans, 1950), p. 130.

52. I Tim. 2:13, *plassō*; cf. Rom. 9:20-21; and cf. Gen. 2:7, in the Greek Septuaginta.

Yet each member of that original pair was separately created, each in his or her own unique way. First, man, from the inorganic yet well-watered dust of the ground; and then, woman, from man's organic rib.

Man, or Adam, was created when the Lord God caused a mist to go up from the earth and to water the whole face of the ground—and then God plastically formed him (out of the) dust of the ground (Gen. 2:7a); of the earth, earthy (I Cor. 15:47); for dust he is (Gen. 3:19). And God remembereth that we are dust (Ps. 103:14), consisting of at least sixteen fine dust elements of the earth.⁵³

Yet man is not *just* dust. For just as God will re-create our bodies from our (one day) decomposed corpses from the dust of the ground at the second coming of Christ (I Cor. 15:52 cf. Rom. 8:11), so too did He vivify Adam's human dust in creation. And when God breathed into man's nostrils the breath of life, man became (like the animals) *a living soul*.⁵⁴ This certainly points away from human evolution and rather indicates man's unique creation. For prior to this divine inbreathing, whereby man became a living soul, man was obviously not a living sub-human animal but *non-living* dust of the ground.⁵⁵

Now man is also unique in that he alone was created as the very image of God, and predestined to dominate to the glory of the Lord all other creatures which were placed under his feet and at his service (Ps. 8:3-8). And when man, Adam, started to exercise this dominion, he doubtless noticed that all the cattle and beasts of the field and fowl of the air were in pairs,⁵⁶ a male and a female, but that he himself was alone. Among all the animals created prior to himself, Adam could not find a single help meet for him, a single helpmate of the opposite sex suitable for him (Gen. 2:20)—clear

53. Shelley, *How God Created Man* (Taunton, England: Goodman, n.d.), p. 16.

54. Gen. 2:7b cf. Job 33:4. Cf. too my 2nd essay, notes 22 & 23.

55. Cf. Smith, *Systematic Theology Syllabus* (Jackson, Miss.: 1967), II, p. 157.

56. Cf. Gen. 2:20, 24-25; 6:18-7:3, 9, 15-16.

evidence indeed against evolutionism's downplaying of the *essential* difference between the origin of man and of the animals!

So "the LORD God caused a deep sleep to fall upon Adam, and he slept: and He took one of his ribs, and closed up the flesh instead (or: in the place) thereof; and the rib, which the LORD God had taken from man, made (or: 'buildd') He (into) a woman, and brought her unto man. And Adam said, 'This is now bone of my bones, and flesh of my flesh: she shall be called "Woman" (*'ishāh*), because she was taken out of "Man" (*'īsh*)'" (Gen. 2:21-23 & margin).

Although this is a picture of the Church as the bride of Christ purchased and taken from His riven side, it is also medically and existentially and ethically significant that God chose precisely Adam's *rib* from which to construct Eve.

Medically, because the new rib can grow again fast after removal (of the old), and because removal of a rib inconveniences the patient's post-operational functions less than does the removal of just about any other bone of the body.⁵⁷

Existentially, because there is the aching pain of unfulfilled love in the side of every man until he finds relief in the returned love of a woman,⁵⁸ and until he in blissful marriage cleaves to his wife and becomes one flesh with her—thus again recovering his lost rib (Gen. 2:24).

And ethically, as Matthew Henry pointed out,⁵⁹ in that God made woman not from part of man's *head* to rule over him, nor from part of man's *foot* to be trampled upon by him, but out of part of man's *side*, from near to his *heart*, to be loved by him.

It is very clear, then, that evolution is here excluded—implicitly in the creation of *man*, and explicitly in the creation of *woman*. For all men now alive, descend from Adam and Eve, even as the Bible teaches (Rom. 5:12 f.; Acts 17:25-26).

If Adam had slowly evolved from an ape-like creature and had had

57. Shelley, *op. cit.*, pp. 6-12.

58. Cf. Gen. 2:20, 23, *happa'am* = "finally."

59. Matthew Henry, *Commentary (in loco)*.

to wait for Eve too to slowly “evolve,” he could hardly have had the opportunity to have “reproduced” the *human* race. Alternatively, if Adam and Eve both evolved simultaneously—a most “miraculous” coincidence, even in terms of the evolutionistic outlook!—they must have already reproduced while still slowly evolving, so that their children would still not have been fully human.

Either way, even the theory of theistic evolution stands before insuperable biological difficulties. Besides, as seen above, it is quite contrary to the Biblical account of man’s origin.

* * * * *

It remains for us to discuss *where* man originated.

At the beginning of this century, it was fashionable to name just about any part of the world as the cradle of man—except the *one* part of the world named by Genesis! Thus Romanes, Klaproth, de Gobineau, and George Browne nominated America. Spiller and Warren indicated Greenland, because the polar regions would have been the earliest inhabitable area after the supposedly once molten earth’s cooling down. Wagner, Geiger, Cuno, Spiegel, Poesche, Benfrey, and Whitney all insisted on Europe—as too do modern Russian anthropologists. Darwin, Huxley, and Peschel—and later also Broom, Dart, and Leakey—all thought of Africa. And Link, Haeckel, Hellwald, Schmidt, and the famous communist Friedrich Engels all rooted for “Lemuria”—supposedly a now sunken continent somewhere between Africa and Australia, the very existence of which is currently evidenced only by the still extant Madagascan lemur, once claimed to have been a pre-primate ancestor of man himself.⁶⁰

The previous infatuation with Peking and Java, the Far Eastern sites of early discoveries of higher primate fossils, as cradles of the human race, is no longer at all widely current among evolutionists, even though New Guinea Man, with his pronounced prognathus and supra-orbital ridges, is still very much alive in the jungles to the north of Australia.

60. Cf. Bavinck, *Gereformeerde Dogmatiek* (Kampen, Netherlands: J. H. Kok, 1928), II, p. 489-90; Lee, *Communism versus Creation* (Nutley, N. J.: The Craig Press, 1968), p. 218, n. 58-59.

America is also largely in disfavor, now that the tooth used to “reconstruct” so-called Nebraska Man has subsequently been found to be that of an extinct pig.⁶¹

Germany in Europe is still popular among the Russians, possibly on account of their war-time experiences of German brutality, and certainly on account of their childlike faith in Neanderthal Man as their own ancestor—even though at the International Congress of Zoology in 1958, Dr. A. J. E. Cave said that his own examination of the famous Neanderthal skeleton had convinced him that it was only that of a very human old man suffering from arthritis.⁶²

This leaves us with Africa and the Near East. Most Western evolutionists now point to South Africa as the place where men emerged from the brutes. As a South African, I don't exactly feel very flattered by such allegations. And I feel this way, not only because I am now a creationist and no longer an evolutionist, but also because even nearly all modern evolutionists themselves are adamant that the line of South Africa's fossil Australopithecines leads only to the modern apes, and not to man at all.⁶³

Without necessarily endorsing the creationist Dr. Custance's thesis that nearly all fossil human remains are post-Noachic and are those of the children of Ham displaced by the dominant children of Japheth,⁶⁴ I *would* agree with him and with others such as Dr. Taylor that “whichever region we consider, Africa, Europe, Australia, or America, we find that the major migrations have always been from Asia.”⁶⁵ For as Henry Field remarked regarding “the original point from which the earliest men migrated”: “I suggest that an area more or less equidistant from the outer edge of Europe, Asia and Africa

61. Chick, *Big Daddy* (in cooperation with Bolton Davidheiser, Ph.D., Johns Hopkins University) [Chino, Calif.: Box 662, n.d.], p. 12.

62. *Ibid.*, p. 13.

63. Thus Lever, Von Koëniqswald, and Leakey. Cf. Custance, “Fossil Man in the Light of the Record of Genesis,” in Lammerts (ed.), *op. cit.*, pp. 197, 203. Cf. Du Toit, *op. cit.*, p. 315 f.

64. Custance, *op. cit.*, p. 204 f.

65. Taylor, *Environment, Race and Migration* (Toronto, Canada: University of Toronto Press, 1945), p. 9. Cf. Custance, *op. cit.*, p. 210.

may indeed be the center in which development took place.”⁶⁶ Field, apparently, was thinking of Iran or Persia,⁶⁷ and it is interesting to note that the root from which the word “paradise” is derived is of Persian origin.⁶⁸

But this places the cradle of the human race right in the navel of the old world—in the Near East, at that point where all the old world continents of Africa, Asia, and Europe touch one another.

This is where the Second Adam Jesus Christ flourished (Matt. 1–28), and this is also where the first Adam and the husband of Eve flourished too. For God’s Word records in Mosaic Hebrew, the language of God’s exiled people in Egypt and in the Sinai peninsula, that “the LORD God planted a garden *eastward* in Eden; and *there* He put the man [Adam] whom He had formed. . . . And a river went out of Eden to water the garden, and from thence it was parted, and became into four heads: the name of the first is Pison. . . . And the name of the second river is Gihon [possibly the Araxes in Armenia]. . . . And the name of the third river is Hiddekel [probably the Tigris]. . . . And the fourth river *is* Euphrates” (Gen. 2:8-14).

This, I think, locates Eden in the general area where Turkey, Armenia, Persia, and Mesopotamia meet one another, and, although the topography has no doubt since changed almost beyond recognition as a result of the huge havoc wrought by the great flood, it is, I think, significant that Noah’s ark came to rest “upon the mountains of Ararat,”⁶⁹ which are, of course, located precisely in that general area, not too far from the plain in the land of Shinar where post-diluvian man soon built the tower of Babel.⁷⁰

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Let us summarize our findings and draw our conclusions.

Your lecturer, once an erring evolutionist, is now by the grace of

66. Field, “The Cradle of Homo Sapiens,” in the *American Journal of Archeology*, Oct.-Dec. 1932, p. 427.

67. Field, “The Iranian Plateau Race,” in the magazine *Asia*, April 1940, p. 217.

68. Cf. n. 20 above.

69. Gen. 8:4 cf. 11:2 & margin: “from the east.”

70. Gen. 11:2 & margin (“from the east,” “*eastward*”), & vs. 9 cf. 10:8-10.

our Lord Jesus Christ a convinced creationist and an implicit believer in the infallible Word of God, from which source alone the question as to man's origin can be answered.

As to *when* man originated, we determined that it was on the sixth day of God's formation week, after the cessation of His work of primordial creation, and approximately seventy-four centuries prior to our present day, or in about 5400 B.C., rebuttably assuming that the year has always been of the same length since the advent of man as it is today.

As to *how* man originated, it is clear: that the first man was directly and divinely created and formed as the very image of God from the water vapor and from the fine dust of the ground; that the first woman was divinely and directly created and formed from a rib taken from the first man; and that all human beings now alive have descended from this one original pair.

And as to *where* man originated, it is clear that it was somewhere east of Palestine, in the general area surrounded by eastern Turkey, southern Armenia, western Persia, and northern Mesopotamia.

As the Westminster Confession of Faith assures us: "It pleased God the Father, Son, and Holy Ghost, for the manifestation of the glory of His eternal power, wisdom, and goodness, in the beginning, to create, or make of nothing, the world, and all things therein, whether visible or invisible, in the space of six days, and all very good."⁷¹ And as the Westminster Larger Catechism insists: "After God had made all other creatures, He created man male and female; formed the body of the man of the dust of the ground, and the woman of the rib of the man."⁷²

Let us then not pay too much attention to the deformed jaw of Heidelberg Man and his enthusiasts, but let us rather heed most confidently the Reformed words of the Heidelberg Catechism and her

71. *Westminster Confession* IV:1, in *The Subordinate Standards and Other Authoritative Documents of the Free Church of Scotland* (Edinburgh: Office of the Free Church of Scotland, 1933), p. 27.

72. *Westminster Larger Catechism* Q. 17, in *ibid.*, p. 108.

healthy younger sisters, the Westminster Confession and the Larger Catechism!

* * * * *

What should all this mean to a Christian in practice?

It means that we should unashamedly acknowledge the *divine* source of man's origin and discount evolutionistic concepts concerning man's origin as not only scientifically inadequate but as essentially dishonoring to the perspicuity of the Word of our heavenly Father.

It means that we should believe the teachings of God's Word regarding the *time* of man's origin, no matter how many erudite scientists may currently be teaching views to the contrary. This will enable us to see the limited value of all non-revelatory human knowledge, and strengthen our faith in *that* knowledge which ultimately matters—our knowledge that all creatures (including man) are created and sustained by the Triune God, according to His most holy Word.

It means that we should accept the Biblical account as to the miraculous *manner* in which man originated, and thus constantly live in the consciousness that our God is not limited by those natural laws which He Himself created and sustains and which we have so far managed to formulate, however imperfectly. This will make us see our lives as an exciting adventure rather than as the product of a drab evolutionistic determinism.

And it also means that we should take a greater interest in the *place* where it all started, and thus increase our knowledge of the Near East and its culture. This will make us see our own lives, as Westerners, in broader historical perspective, and make us more conscious of our genealogical unity with the rest of men everywhere and of their spiritual and material treasures or needs, as the case may be.

In one word, it will *involve* us in mankind. For as the Apostle Paul said to the foreign Greeks twenty centuries ago:

“God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands;

neither is worshipped with men's hands, as though He needed any thing, seeing He giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us: for in Him we live, and move, and have our being; as certain also of your own poets have said. For we are also His offspring" (Acts 17:24-28).

Man, then, is not a graduate ape, but the very offspring of God!

II

The Essence of Man

What is man?

The greatest enigma ever to confront brilliant scientists and thinkers is perhaps man himself. For many and diverse are the answers which have been proffered to the tantalizing question: What is man?

Backward tribes such as the primitive American Indians, and particularly the Australian Aborigines, have, like the modern evolutionists, sought the essence of man in an assumed relationship to the animals—which gave rise to the totem system.¹ The ancient Chinese had an essentially ethical and this-worldly view of man,² and pantheistic Hinduism has generally regarded man as essentially one with nature.³ And the ancient Egyptians regarded man as perfectible in this life, and the gods as essentially graduate human beings.⁴

The ancient philosophers on the Greek mainland stressed the all-importance of the spirit of man.⁵ The great idealist Plato, for example, regarded the body of man as essentially a prison from which his immortal soul is freed at death, when it returns to the ideal world

1. Burland, *North American Indian Mythology* (London: Paul Hamlyn, 1965), p. 31.

2. Fung Yu-lan, *A Short History of Chinese Philosophy* (New York: Free Press, 1967), pp. 4-7 f.

3. Cf. Radhakrishnan & Moore, *A Source Book in Indian Philosophy* (Princeton, N. J.: Princeton University Press, 1967).

4. La Rondelle: *Perfection and Perfectionism* (Kampen, Netherlands: J. H. Kok, 1971), pp. 6-9.

5. Rose, *Religion in Greece and Rome* (New York: Harper & Row, 1959), chapters VI & VII.

from which it originally came.⁶ The Ionian materialists, on the other hand, regarded man as exclusively corporeal (or almost so), and denied the very existence of his soul. And centuries later, European mechanists like Lamettrie regarded man as basically a machine.⁷ Even the humanist Ludwig Feuerbach materialistically declared: "*Mann ist was mann iszt*" ("Man is what he eats").⁸

Even in Christian circles there has been disagreement as to man's nature. Early Eastern trichotomists like Clement of Alexandria, Origen, Gregory of Nyssa, and later Westerners such as Delitzsch and Oehler, taught that man essentially consists of three parts—a body (which he has in common with all other material creatures), a soul (which he has in common with the other living creatures), and an immortal spirit (which is peculiarly human). Dichotomists, however, like Athanasius, Augustine, and nearly all the Reformed theologians, have taught that man's nature exhibits basically two aspects, namely a peculiarly human material body, and an indestructible human soul, perfectly adapted thereto.⁹ And those whom I shall call the Dutch "monotomists," like the philosophers Dooyeweerd, Janse, and Vollenhoven,¹⁰ and the theologian Berkouwer,¹¹ have recently insisted that man should be considered as essentially unitary rather than as a conglomeration of two or more "parts."

Particularly the modern existentialistic philosophers, however, have given momentum to the new inquiry regarding: What is man?

6. Plato, *Phaedo* 72v., in *Five Dialogues* (London: Dent, 1943).

7. Lamettrie, *Man a Machine* (translation: Marquis d'Argens).

8. Feuerbach, as quoted by Prof. Dr. A. B. du Preez in his April 1971 public address in Durban, South Africa, *Die Toenemende Bedreiging van die Kommunisme in Suid-Afrika*.

9. Cf. Berkhof, *Systematic Theology* (London: Banner of Truth Trust, 1959), pp. 191-201.

10. Janse, *Van Idolen en Schepselen* (Kampen, Netherlands: J. H. Kok, 1938); cf. Dooyeweerd, *A New Critique of Theoretical Thought* (Philadelphia: Presbyterian and Reformed Publishing Co., 1953), I-IV; Vollenhoven, *Het Calvinisme en de Reformatie van de Wijsbegeerte* (Amsterdam, Netherlands: Paris, 1933).

11. Berkouwer, *De Mens het Beeld Gods* (Kampen, Netherlands: J. H. Kok, 1957), esp. ch. VI.

Largely as a reaction against the increasing mechanization of society ever since the industrial revolution, while wrestling with the problem of modern man's anxiety, they have sought to create and uphold an area of sovereign freedom for man where he can still be essentially human.¹² Some, such as Kierkegaard, Barth, and Loen, have attempted to do this from a Christian perspective.¹³ But most, such as Nietzsche, Heidegger, and Sartre,¹⁴ have specifically repudiated Christianity as a threat to human freedom and therefore to man's authentic humanity as such.

What is man? The problem had become even more crucial on account of the international communist movement, which offers itself to us as the panacea for all the world's ailments and which insists that man is essentially a socio-economic labor unit.¹⁵ The West, struggling to offer an alternative, while firmly ignoring the Christian solution at international forums like the United Nations, emphasizes de-Christianized by-products of Christianity such as the "rights and dignity of man."¹⁶ And aggressive Eastern philosophies such as neo-Buddhism, with its concept of Maya or (dis)illusion(ment), are today at work in Christianity's European heartland offering what they consider to be new hope to the disoriented masses.¹⁷

What is man? Partly on account of overspecialization, Western technology cannot easily address itself to the problem. Useful

12. Cf. Faber, *Grondbeginselen der Wijsbegeerte* (Kampen, Netherlands: Kok, 1952), pp. 122-24; Spier, *Calvinisme en Existentiephilosophie* (Kampen, Netherlands: Kok, 1951); Spier, *Van Thales tot Sartre* (Kampen, Netherlands: Kok, 1959).

13. Cf. Zuidema, "Kierkegaard"; Polman, "Barth"; both in Zuidema (ed.), *Denkers van Deze Tijd* (Franeker, Netherlands: Wever, 3rd printing, n.d.), I; cf. Spier, *Calvinisme en Existentiephilosophie*, pp. 80-158.

14. Cf. Van Riessen, "Nietzsche"; Zuidema, "Sartre"; both in Zuidema (ed.), *Denkers van Deze Tijd* (2nd printing, n.d.), II.

15. Cf. Alexandra Kollontai (Lenin's personal friend), as quoted in Schlesinger, *The Family in the U.S.S.R.* (London: Routledge & Kegan Paul, 1949), p. 54.

16. Taylor, *Reformation or Revolution* (Nutley, N. J.: The Craig Press, 1970), p. 516 f.

17. Lit-sen Chang, *Zen-Existentialism* (Philadelphia: Presbyterian and Reformed Publishing Co., 1969).

analyses have been given by brilliant psychologists, sociologists, biologists, and historians, but each of these specialists addresses himself to only one aspect of man. Even philosophers and theologians, while providing a wider approach, are by no means comprehensive enough.¹⁸ No one science can provide the answer, and no one scientist or combination of scientists is knowledgeable enough to survey and integrate all the aspects of man.

The question can be answered only at the pre-scientific common-sense religious level. As Christians, when asked: "What is man?," we must answer with the Bible: "Man is the image of God."

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First, it is obvious to everyone except the most bigoted idealist that there is indeed a material aspect of man, and, moreover, that this material aspect is very important.

The human body is a remarkable structure. Both chemically and mechanically, it is wonderfully made.

Chemically, carbon constitutes more than one-quarter and water more than one-half of the human body. As God's Word declares, man is made from the moist earth, for a mist went up (into the air) from the earth, and watered the whole face of the ground, and the Lord God formed man dust of the ground (Gen. 2:6-7).

Accordingly, man consists of water, air, earth, and rare earths, and analysis shows that a man weighing twelve stone or one hundred sixty-eight pounds consists of ninety-six pounds of oxygen, fifty-two pounds of carbon, fifteen pounds of hydrogen, four pounds of calcium, three and one-half pounds of nitrogen, one and three-quarter pounds of phosphorus, three and one-half ounces of sulphur, three and one-half ounces of fluorine, two and three-quarter ounces of potassium, two and one-half ounces of sodium, one and three-quarter ounces of magnesium, one and one-half ounces of iron, and bare traces of copper, lead, arsenic, aluminum, manganese, silicon,

18. Du Plessis, *Simposium van die Wetenskappe en die Vraag „What is die Mens?,”* in *Bulletin van die Suid-Afrikaanse Vereniging vir die Bevordering van Christelike Wetenskap* (Potchefstroom, South Africa: Potchefstroom Herald, Aug. 1966), No. 6, p. 119 f.

chlorine, and bromine—altogether, some twenty physical elements.

As God's Word declares: "The LORD God formed man of the dust of the ground" (Gen. 2:7a); "dust thou art, and unto dust shalt thou return" (Gen. 3:19); "for He knoweth our frame; He remembereth that we are dust" (Ps. 103:14)—some six gases from the air and fourteen or so solid physical elements from the ground in all.

Yet the above chemicals are all wonderfully compounded together into more complicated structures. The hydrogen and the oxygen, for example, are combined to form water; the nitrogen and the hydrogen are combined as ammonia; the sodium and the chlorine as (table) salt; the calcium, carbon, and oxygen are combined as lime; and the carbon, hydrogen, and oxygen are combined as carbohydrates.

In practice, this means enough water to fill a ten-gallon barrel, sufficient lime to whitewash a henhouse, enough sulphur for a packet of sulphur tablets, enough magnesium for two to three flashlight photographs, enough salt to cook a meal, enough phosphorus to tip the matches in three dozen boxes, enough fat to make seven bars of soap, enough ammonia to spring clean a house, enough iron to make one nail, and sufficient sugar to sweeten the tea at a ladies' meeting. Perhaps the latter explains why, chemically, a woman's body is worth a cent or two more than is a man's; but, irrespective of sex, your entire body is chemically worth only just about one dollar. And if you weigh less than one hundred sixty-eight pounds, chemically you probably aren't even worth as much as that!¹⁹

Mechanically, however, we are also "fearfully and wonderfully made," as the psalmist David pointed out (Ps. 139:1, 14a). For the body performs its functions with the precision of a modern factory. Take, for example, the function of eating. The hand lowers itself onto food like a small-scale crane, seizes it with the fingers like a grab, and, with the window of the eye attentively supervising, dumps it onto the tongue like a small conveyor belt, which, after passing the food through the teeth as fuel-crushers, deposits it in the furnace of the stomach. This furnace is kept ablaze by the heart pumping like

¹⁹. "What Are You Really Worth?," in Ray (ed.), *The World of Wonder* (London: Amalgamated Press, n.d.), pp. 214-15).

a power station and which operates the bellows of the lungs to suck in oxygen for the combustion process through the ventilator of the nose. Then, when the furnace has done its work of combustion, the processed food is sent to the laboratory of the liver and to the refinery of the kidneys, which extract all possible by-products, and then eject the unusable waste materials down the ash shoot of the intestines.²⁰

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Second, however, it is clear that the chemical and mechanical aspects of the human body are subservient to the spirit or living principle in man, both biotically and psychically.

Biotically, the chemicals are combined to form a living organism. The twenty-odd elements found in the body are all subject to the ordering control of the biotic function, which not only combines these elements into different organic products such as blood, bone, muscle, brain, lungs, marrow, etc., but which also controls certain subconscious functions such as circulation, digestion, respiration, sleep, etc.²¹

Just what life is, nobody really knows. Attempts to define it in terms of deoxyribonucleic acid (DNA) are indeed at least partially useful. But life as such remains a deep and exceedingly complex mystery fully known only to God.

Psychically, human life, like animal life, differs from plant life in that it is subject to conscious control. For example, the central nervous system controls the mechanical processes involved in sensing and conveying food to the mouth, which is not the case with plant life. This is what the Bible means when it describes both animals and men as “moving creatures” or “living creatures” or “living souls”²² in whose nostrils is “the breath of life.”²³

20. “The Human Body Shown as a Factory,” in Ray (ed.), *op. cit.*, p. 747.

21. Cf. Spier, *Oriëntering in die Christelike Wysbegeerte* (Bloemfontein, South Africa: Sacum, 1972), p. 117.

22. Both these expressions translate the *same* Hebrew phrase *nêphêsh châyîyâh* in Gen. 1:20, 24; 2:19.

23. Observe again that this term is used of both man (Gen. 2:7) and the animals (Gen. 7:21-22), even though it is only of *man* that the Bible declares that *God* breathed into his nostrils (Gen. 2:7).

Consciousness is also a deep mystery. Attempts to demarcate plants and animals in terms of other criteria, such as locomotion, are inadequate, for tumbleweeds locomote and animals like sea-squirts and corals do not; whereas the microscopic realm of viruses, bacteria, and germs is even more complicated. Only animals have consciousness. But precisely what that is, and how it differs from conditioned reflexes and measurable vibrations, remains shrouded in secrecy at the deepest level.

* * * * *

Third, man alone is *more* than psychical; and even the chemical, mechanical, biotic, and psychical processes of his body are unique and supra-psychically guided. For man has not merely a *living* body, but a specifically *human* body. Man is the only creature into whom God *directly breathed* the breath of life; for man is the only creature who is the very image of God. Hence it is that we read: "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. . . . So God created man in His own image, in the image of God created He him" (Gen. 2:7 & 1:27a).

The implications of this are that both the body and the spirit (or soul) of man are qualitatively different from those of all the other living creatures. Not only does man move and breathe and feel, etc., in a characteristically and uniquely *human* fashion, but he also can do things which no other earthly creature can do, such as think, remember, indicate, be sociable, appreciate beauty, possess, love, and believe. And unlike even the angels, he can also reproduce and be saved.

All of this is indicated in the dominion charter or cultural mandate which God gave to man. "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.' . . . and God said unto them, . . . 'Replenish the earth and subdue it!'" (Gen. 1:26, 28). We will go into this a little more somewhat later, but at the moment we would merely claim that those

cosmic aspects which are specifically human—thought, history, language, society, economy, aesthetics, juridical law, ethics, faith, and all-embracing religion—are ultimately all to be traced back to their origin in this Biblical dominion charter.

* * * * *

The question which next arises is this: What is the relationship between man's body and this human "living soul" which alone functions so uniquely?

Already, in our introduction, we have disapproved of the trichotomic structure of man. After all, man is not just matter plus awareness plus an immortal spirit. And this is apparent for the following reasons.

First, man's body is not just lifeless matter; nor is it merely a living animal vehicle for the human soul; nor even is it a specifically human dead corpse which can be animated by a human spirit. No, the human body *is* man, and man *is* his body. As we read in Genesis: "And the LORD God formed *man* (not: the *body* of man) the dust of the ground" (Gen. 2:7a).

Second, Scripture does not make the distinction between an animal soul and a human spirit (cf. Isa. 26:9; Luke 1:46-47) which the trichotomist does. Indeed, in the Bible we even read that animals have "spirits" (Eccles. 3:21; Rev. 16:3, 13) and that men have indestructible "souls" (Rev. 6:9; 20:4; Matt. 10:28). But of course, as said above, the soul-spirit of man is qualitatively different to the soul-spirit of an animal. It is true, however, that man's "soul" usually means his specific personality,²⁴ and that man's "spirit" usually means the spiritual aspect of man which controls his body.²⁵

Third, Scripture nowhere teaches that men *have* "immortal spirits," as do neo-Platonic trichotomists. It is true that the personalities of all men are indestructible and cannot be annihilated, but the word "immortal(ity)" is used only three times in Scripture—twice in respect of God, and once in respect of the Christian believer. In Paul's First Epistle to Timothy, we read of "the King, eternal, *immortal*, invisible,

24. Ps. 10:1-2; 104:1; 146:1; Isa. 42:1.

25. Cf. Berkhof, *op. cit.*, p. 194.

the only wise God" (I Tim. 1:17), "Who *only* hath *immortality*" (I Tim. 6:16), that is, Who alone is *without beginning* and Who *continues to exist endlessly in a state of bliss*. And in Paul's First Epistle to the Corinthians, we read of *the believer's BODY* that "this mortal shall have *put on immortality*" (I Cor. 15:54) at *Christ's second coming*; from which it is clear that this refers not to the "spirit" but only to the *body*, and to the body of the *believer alone*. Of course, the "spirit" of the Christian believer is indestructible too, and goes to be with Christ forever at the believer's death. And the unbeliever also has an *indestructible* "spirit," and his body too will be raised indestructibly at Christ's coming. But strictly speaking, the believer only *acquires* "immortality" (an immortal body) at Christ's coming. The idea that the body of man is relatively worthless, but that the soul as such is all-important, is Platonic, not scriptural.

It is for this reason that Vollenhoven and Dooyeweerd and especially Janse have propounded the idea of the "radical unity" of man. Their critique of the scholastic appeal which inconsequential dichotomists sometimes make to the creation of man, is probably correct, for Genesis (Gen. 2:7) does not teach that God formed man's *body* out of the dust and conjoined it to a second substance, an *immortal* soul or spirit, but rather that God formed *man* (the *whole* man!) of the dust of the ground, *and* formed him precisely by breathing into his nostrils the breath of life *so that* man (the dust of the ground) *became* (not: was implanted with) a living soul. Yet even the Dooyeweerdians are obliged to distinguish between what they correctly call "our outward man" (the body) and "the inward man" (the heart [II Cor. 4:16]), which latter even they hold after death goes either to the Lord or into misery in the realm of the dead, depending on whether the deceased was a Christian or not.²⁶

As De Bondt remarks,²⁷ the following words of Jesus Himself definitely teach the postmortal continued existence of the "I" or the human personality kernel, which even death cannot destroy: "Fear not them which kill the *body*, but are *not* able to kill the *soul*: but

26. Janse, *op. cit.*, p. 71 f.

27. De Bondt, *op. cit.*, p. 248.

rather fear Him Which is able to destroy *both* soul and body in hell" (Matt. 10:28). Yet we should also note that this very text teaches that God can (and does?!) do something that man cannot do, namely: *destroy* (but not annihilate!) the *soul* as well as the body *in hell*.

We must conclude, then, that the human body and the human soul-spirit are intimately related to one another; that both are indestructible (inasmuch as the body too, after its resurrection, will exist indestructibly for ever and ever); and that it is only in death that the two are (temporarily!) separated—until Christ's second coming.²⁸ In earthly life, and in everlasting life on this renewed earth-to-come, there is an *essential unity* between body and soul, so that the word "body" often indicates the whole living personality in Scripture, and the word "soul" is often used to refer to the whole man.²⁹ For as Bavinck maintains: "Man was formed out of the dust of the ground by the inbreathing of the breath of life and *thus* man became a living soul."³⁰

* * * * *

This then brings us to a consideration of the image of God. For if man *is* his body, and if man *is* a living soul, we would expect the image of God to cover the whole man, body *and* soul.

The Bible teaches that man *is* the image of God, so that the whole man is the whole image, and the whole image is the whole man. Man does not just *bear* that image, as a porter bears a burden, for the image is not something *tacked onto* man as an afterthought,³¹ as it were, as if man ever did or ever could exist for a single second *without* the image. Nor is the image part of God, or only a reflection of *some* of the attributes of God, so that man only resembles God in *some* respects. No, rather does man resemble God in *all* respects: *Everything* God has, man has too; but everything God has in a creative and independent way, man has only in a dependent and *creaturely* way.

28. Cf. II Cor. 5:1-10; Phil. 1:20-24; Job 19:25-29; I Cor. 15.

29. Gen. 2:7; 46:26; Prov. 11:30.

30. Bavinck, *op. cit.*, p. 517 (italics mine—N.L.).

31. Thus scholasticism.

Nowhere does the Bible say that man's *soul* was created in the image of God, but *not* his body. No, man's *entire* being, "body" and "soul," is God's image. And his *entire* being must (in a creaturely manner) reflect the glory of the *entire* God.

As Bavinck remarks: "Even the body of man belongs to the image of God. That philosophy which does not know or which rejects revelation, always again and again lapses into empiricism or into rationalism, into materialism or into spiritualism. But Scripture reconciles both. Man has a spirit, but that spirit is psychically organized, and must by its very nature dwell in a body. It is of the essence of man to be corporeal and sensitive (*zinnelijk*). Therefore, if not temporally, then at least logically, first his *body* is formed out of the dust of the ground, and thereafter the breath of life is breathed into him. He is named 'Adam,' after the earth (*'ādāmāh*) out of which he was formed. He is and is called 'dust.' The body is no prison, but a wonderful work of art of Almighty God which *just as much* constitutes the essence of man as does the soul; it is our earthly home, our *skeuos*, that is, our subservient organ, our tool, and the members of the body are the *hopta* (the weapons), with which we fight in the service of righteousness or unrighteousness."³²

There are those who would distinguish between God's "image" and God's "likeness," but although the first is more concrete and the latter softer, the two terms are essentially interchangeable. So too are there those who attach particular importance to the words "in" and "after" in the expression: "Let us make man *in* Our image, *after* Our likeness," in the creation account (Gen. 1:26). But both the prepositions and the nouns are interchangeably reversed four chapters later, namely: "*in* his own *likeness*, *after* his *image*" (Gen. 5:3), so that these arguments collapse. Man *is* God's image or likeness, and God's whole image or whole likeness is the whole man. Man *is like* God—he is God's creaturely likeness.

Implying as this obviously does that man must be Godlike and therefore glorify God in *all* that he does, and not just in church work, it is not surprising that Barth—a protagonist of specifically "*Church*

32. Bavinck, *op. cit.*, p. 521.

Dogmatics” and a sworn enemy of non-church activities such as Christian political action and Christian scholarship, etc.—denies that man *is* the image of God, and seeks to restrict the image to a specifically Christological-ecclesiastical or Christian-church relationship between God and man, much as the early spiritualists did. This Barth does by emphasizing the word “in” in the expression: “Let Us make man *in* Our image,” as if it meant: “Let Us make man to enter *in*(to) a relationship with Us in Jesus of Nazareth, the *Logos ensarkos* or incarnate Word, the Son of *man*.” But Barth forgets that the Hebrew word here translated “in” actually has the meaning of “as” in such like phrases, so that the expression really has the force of: “Let Us make man *as* Our image.” Hence, man is the image, and the whole image is the whole man.³³ For as the Apostle Paul writes in his First Epistle to the Corinthians: “Man . . . is the image and glory of God” (I Cor. 11:7b).

But then Paul also immediately continues, “but the woman is the glory of the man” (I Cor. 11:7c). This does not imply that *only* the human male is the image of God, but that the human female is not. For God specifically states in the creation account: “Let Us make man in Our image, after Our likeness: and let *them* have dominion. . . . So God created man in His Own image, in the image of God created He him; *male and female* created He them” (Gen. 1:26-27). But it does indicate that man is *directly* the image and glory of God, and woman indirectly, *via* the man.

As the man reflects the glory of God, so is the woman to reflect the glory of the man (I Cor. 11:7c). For the man was not created for the woman, but the woman for the man (I Cor. 11:8). This, of course, indicates the leadership role which God has given to the male sex even in respect of the female sex and especially within the marriage relationship.³⁴ “Thy desire shall be to thy husband, and he shall rule over thee” (Gen. 3:16), God said to the woman, right after the fall. Yet woman too is to help man to rule the cosmos.

33. De Bondt, *op. cit.*, p. 249.

34. I Cor. 11:3 cf. 14:34-35 & I Tim. 2:11-15; I Pet. 3:1-7; cf. Gen. 2:18 & 3:16.

“Nevertheless neither is the man *without* the woman, neither the woman without the man, in the Lord. For as the woman is of the man, even so is the man also *by* the woman; but all things (are) of God” (I Cor. 11:11-12).

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Mention of this rule which a husband is now to exercise over his wife brings us to a consideration of the way in which man (both male and female) is to rule the universe as God’s vice-regent.

This is usually expressed by saying that man, the image of God, is to reflect God’s righteousness or kingship, His holiness or priesthood, and His knowledge or prophethood.

God is the King of the universe (Ps. 103:19). He created all things by His almighty power (Jer. 10:12), and rules them moment by moment by His wise providence (Job 34:13-15). By His law-word,³⁵ He upholds each of His creatures according to its kind (Gen. 1:11, 21, 24, 25) in its own relative sphere-sovereignty and according to its own peculiar structure (Rev. 4:7-10; 5:8-14). And God, the absolute Sovereign, so rules and overrules all His creatures that they obey His law-word in complete harmony with one another as time unfolds.³⁶ For God rules right-eously—that is, in accordance with the *right* principles of law and order (cf. I Cor. 14:38).

Man is to reflect God’s Kingship and His righteousness. He is to rule or to 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 (Gen. 1:26; cf. Job 35:11). He is to replenish the earth and to subdue it (Gen. 1:28)—to place his royal foot on it in the Name of God Whose viceroy or vice president he is. As a king under God, man is to rule the entire universe and everything in it, to control all the animals and plants on earth, to rule his family as the head of the household to the glory of God, and to unfold the various societal structures such as the church, the factory, the political party, the school, etc., to the glory of God. All must be subject to the rule of King Jesus! And all must

35. Ps. 104:9; 119:89-91; 148:6; Job 28:26.

36. Ps. 103:19-22; cf. Rev. 4:8-11; 5:8-14; & 10:6.

also be subject to the rule of the relevant human ruler under King Jesus for that particular structure. And all must be done right-eously, decently, and in order (I Cor. 14:40); that is, in accordance with the divine requirements of law and order (cf. Rom. 13:1-7).

God is also the great Priest of the universe.³⁷ He is complete in Himself, and was under no necessity to create the universe in the first place, and still less to unfold or even to sustain it after its creation (Acts 17:25 & Ps. 50:9-12). Yet in condescending love He stooped to create it, and, while the universe must needs serve Him, He also freely serves it, by maintaining it continually to *enable* it to serve Him! "He watereth the hills from His chambers: the earth is satisfied with the fruits of Thy works. He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth. . . . There go the ships: there is that leviathan, whom Thou has made to play therein. These wait all upon Thee: that Thou mayest give them their meat in due season. That (which) Thou givest them, they gather: Thou openest Thine hand, they are filled with food. . . . Thou sendest forth Thy Spirit, they are created: and Thou renewest the face of the earth" (Ps. 104: 13-14, 26-28, 30). And God does all this in absolute holiness. For God is light, and in Him is no darkness at all (I John 1:5b).

Man is to reflect God's priesthood and His holiness. He is to serve God with all his heart and with all his soul (Matt. 22:37); both directly and indirectly. Directly, by keeping the first table of the decalogue, the first four of the ten commandments, which deal with his direct duty to God. And indirectly, by keeping the second table of the decalogue, the last six of the ten commandments, which deal with his indirect duty to God *via* his direct duty to his fellow man.³⁸ Hence man is to serve God by laboring in his career and thus helping to dominate the earth six days every week, and by resting on each sabbath and serving God in cultically religious exercises. And man is to serve his fellow man by subjecting himself to human authority

37. Heb. 1:3, 8; 4:14 f.; 6:20.

38. Cf. Lee, *The Westminster Confession and Modern Society* (Edinburgh: Scottish Reformed Fellowship, 1972), p. 9 f.

(such as marital, educational, political, parental, social, ecclesiastical, and employmental authority) as part of his reasonable religion and service to God Himself (cf. Rom. 12:1 f.).

But man is also to exercise priestly *care* towards the world and its sub-human creatures. He is to dress the garden and to keep it clean and unpolluted; he is to care for the animals and look after them; and, in perfect priestly holiness, he is to keep the evil one out of his domain (Gen. 2:15, 20; 1:29-30).

In everything that man does, then, he is to serve God with all his heart and all his understanding and all his soul and all his strength and all his mind (Luke 10:27; Mark 12:33).

But God is also the great Prophet of the universe. The worlds were framed by the *Word* of God (Heb. 11:3). He *spoke*, and the universe came into being (John 1:1-5). He telleth the very number of the stars (Ps. 147:4). At His rebuke, the mountains fled, and at the voice of His thunder, they hasted away (Ps. 104:7). And God still speaks in His providential maintenance of the world. Yes, "the voice of the LORD is upon the waters: the God of glory thundereth: the LORD is upon many waters. The voice of the LORD is powerful; the voice of the LORD is full of majesty. The voice of the LORD breaketh the cedars. . . . The voice of the LORD divideth the flames of fire. The voice of the LORD shaketh the wilderness; . . . the voice of the LORD maketh the hinds to calve" (Ps. 29:3-9). "O earth, earth, earth, hear the Word of the LORD!" (Jer. 22:29). And the universe hears and re-echoes the Word of the great Prophet, as the very heavens declare the glory of God, and as day unto day uttereth speech, so that there is no speech nor language where their voice is *not* heard (Ps. 19:1-3). Yes, night unto night sheweth *knowledge* (Ps. 19:2b)—reflects in a creaturely way the absolute knowledge which the great Prophet has of His thoroughly known and foreknown universe (Acts 15:18).

Man too is to reflect God's prophethood and His knowledge. He must digest God's thoughts and words and deeds in nature and especially in Scripture, which the Lord has revealed, until his whole

mind is filled with God's general and special revelation.³⁹ For, as the Reformed Belgic Confession tells us about God: "We know Him by two means: first, by the creation, preservation, and government of the universe; which is before our eyes as a most beautiful book, wherein all creatures, great and small, are as so many characters leading us to contemplate *the invisible things of God*, namely *His eternal power and Godhead*, as the Apostle Paul saith, Rom. i., 20. . . . Secondly, He makes Himself more *clearly* and *fully known* to us by His holy and divine *Word*,"⁴⁰ the infallible Bible, which "Scripture cannot be broken" (John 10:35).

The exercise of man's early knowledge can be seen in the account of man intuitively giving correct names to all the animals and to his own wife when he saw them, and thus himself *prophetically declaring* the will of God in his own perfect creaturely knowledge (Gen. 2:20, 23).

Hence we must conclude that God created man as His Own image with perfect righteousness, holiness, and knowledge, to serve Him as a king, priest, and prophet by subduing the entire universe to His glory as the way in which man's greatness as God's image was to be manifested.

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This comprehensive injunction has as many aspects as there are sciences, and not one should be over-emphasized or under-emphasized at the expense of the others.

Primordial man, the earthly lord of nature, created as the image of the Lord God of nature, was to analyze natural phenomena. Man was to dominate and therefore also to count and to measure the fowl and the fish and every living thing—a *mathematical* task; he was to proceed from Eden and to replenish or fill the earth—a *spatial or geometrical* as well as a *kinematical* (or *movemental*) task; he was to subdue and to have dominion over the earth (a *physical* task),

39. Cf. Feenstra, *Leer en Lewe* (Bloemfontein, South Africa: Sacum, 1961), p. 158.

40. Belgic Confession, art. II, in *The Doctrinal Standards and Liturgy of the Reformed Dutch Church*, *op. cit.*, p. 58.

over the plants (a *botanical* task), and over the animals—a *zoological* task (Gen. 1:28-29). And man was also to react to his own natural feelings, such as his desire for a mate when he saw the animals pairing off together—a *psychological* task (Gen. 2:18-25).

But primordial man, the image of the Lord God of culture, was also to cultivate creation and himself as a part thereof. And this he would do in his pursuit of the humanitarian sciences, amongst other things. For man would pursue *logic* as, for example, he reflected on the differences between the various kinds of trees (Gen. 2:18-25); he would make *history* as he multiplied and filled the earth (Gen. 1:28-29); he would develop *linguistics* as he gave names to the animals, and he would expand his *social* life in his companionship with his wife (Gen. 2:18-25).

Furthermore, man would practice *economics* in his exploitation of gold and bdellium and the onyx stone (Gen. 2:12); he would develop the art of *aesthetics* as he dressed the garden of Eden and the discipline of *law* as he kept it safely from the illegal transgression of the devil (Gen. 2:15). And we also see Adam's *ethical* task in his love of his wife (Gen. 2:18-25); and his comprehensive *religious* task while doing all this, while subduing the entire universe always and only to the glory of God (cf. I Cor. 10:31).

Yet with all these wonderful abilities of man, we should also realize that man's essence does not consist merely of his comprehensive dominion over the universe. This is a Socinian or unitarian heresy,⁴¹ and especially modern Christian philosophers need to guard against it.⁴² Rather is man's dominion a *necessary result* of his being God's image. For, as Hepp points out,⁴³ the real image of God is expressed in man being God's child, His son, His *offspring*, even as Paul told

41. *Catechismus Racoviensis* 42: *Sciendum est, imaginem Dei—potestatem hominis et dominium in omnes res a Deo conditur supra terram designare.* The Socinians viewed the image of God as purely outward and dominatory, thus denying man's inward childhood of God.

42. Cf. Van Riessen, *Wijsbegeerte* (Kampen, Netherlands: Kok, 1970).

43. Hepp, *Dreigende Deformatie* (Kampen, Netherlands: Kok, 1936 f.), I-IV.

the Athenians.⁴⁴ And even though sin has now effaced this image (I John 3:8-12), remnants of it nevertheless still remain (Gen. 9: 4-6), as even Roman philosophers like Ovid, Cicero, and Seneca and Greek thinkers like Plato and Pythagoras have realized⁴⁵—as Paul himself pointed out!(Acts 17:28).

* * * * *

Let us summarize.

In every century and especially in our own disoriented modern society, the difficult question “What is man?” has been posed and variously answered.

We saw that man is *fearfully and wonderfully made*, and that his body is an amazing chemical and mechanical structure, albeit subject to the control of man’s biotic and psychic functions.

Then we saw that the *spirit of man* is qualitatively different from that of all other creatures, and that it is perfectly adapted to control his body, which was made to fit it like a glove fits the hand that wears it.

Further, it was seen that body and soul are both *indestructible*, and that the image of God covers both equally and fully.

Next, we saw that *the whole man is the whole image of God*, so that there is no aspect of man’s life which is not to reflect God’s glory.

Specifically, this was seen to require man to be a *prophet, priest, and king* to the glory of God in respect of everything he does. For there are as many aspects of this image of God as there are sciences.

And finally, we saw that man’s dominion over all things is a *result* of his being the image of God, the very *offspring* of God.

As we read in the Westminster Confession: “After God had made all other creatures, He created man, male and female, with reasonable and immortal souls, endued with knowledge, righteousness, and true holiness, after His Own image, having the law of God written in their hearts, and power to fulfil it.”⁴⁶ “The first covenant made with man was a covenant of works, wherein life was promised to Adam,

44. Acts 17:29 cf. Luke 2:38 & Eph. 3:15 & Mal. 2:10.

45. Cf. Bavinck, *op. cit.*, p. 491.

46. Westminster Confession IV:2, in *The Subordinate Standards*, p. 27.

and in him to his posterity, upon condition of perfect and personal obedience,"⁴⁷ "the covenant being made with Adam as a publick person, not for himself only, but for his posterity,"⁴⁸ as the Larger Catechism states.

* * * * *

What should all the above then mean to us?

First, we should have a high regard for the *human body*. It is indeed the temple of the Holy Spirit (I Cor. 6:19), and we must not only look after it just as much as we look after our "soul," but we are called upon to glorify the Lord specifically in our bodies too (I Cor. 6:20).

Second, we should understand that bodily functions, such as eating and drinking and laboring and sexual intercourse within marriage to the glory of God, are all just as honoring to God and just as much a *sacred calling*⁴⁹ as is prayer and Bible reading. "Whether therefore ye eat, or drink, or whatsoever ye do, do *all* to the glory of God!" (I Cor. 10:31).

Third, we should learn that we are to *prophesy, serve, and know* God in all that we do and in every field of endeavor as prophets and priests and kings. We are to get involved, according to our gifts and inclinations in all branches of science, and not just try to serve God only when we are in church or engaged in specifically theological reflection.

And fourth, with all our zeal to serve God in *all* that we do, we are not to forget that it is still more important to be conscious of our *childhood of God* in which alone we ultimately reflect His image.

Not the humanistic Mark Twain's *What Is Man?*⁵⁰ is to be our guide, but the evangelistic Bible's: "What is man?"!

As David so beautifully put the issue in the eighth psalm: "When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; what is man, that Thou art mindful

47. Westminster Confession VII:2, in *ibid.*, p. 35.

48. Westminster Larger Catechism, Q. 22, in *ibid.*, p. 110.

49. Gen. 1:28 cf. I Cor. 7:20-27, 3-7.

50. Cf. Mark Twain, *What Is Man?* (London: Watts & Co., 1937).

of him? and the son of man, that Thou visitest him? For Thou hast made him a little lower than the angels (or: a divine being), and hast crowned him with glory and honour. Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under His feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. O LORD our Lord, how excellent is Thy Name in all the earth!" (Ps. 8:3-9 & marg.).

What is man? Man is the very image of God!

III

The Plight of Man

“Everything is under the influence of an *inhuman* power.”¹

Thus wrote not an adept in Satanic witchcraft, nor a prophetic writer of modern science fiction, nor even a mediaeval Christian theologian. Thus wrote a man who vehemently denied the very existence of evil, the devil, and even of God. Thus wrote the most influential communist of all time—Karl Marx.

“This world itself *is* perverted,” he continued.² To which his famous co-worker and co-founder of the Communist International, Friedrich Engels, added: “*Greed and lust for power* are the levers of historical development.”³ In one word, man has now become *alienated* from his true self.⁴ And this alienation, claimed Marx, “produces as its counterpart a bestial savagery,” whereby “‘devolved’ man returns to the cave dwelling again”—which is now, however, “poisoned by the pestilential breath of civilization.”⁵

Many classical philosophers generally agree with Marx’s basic analysis, though for different reasons. Immanuel Kant, the apostle of reason,⁶ insisted that man was “radically wicked.”⁷ Thomas Hobbes

1. Marx, *Economic and Philosophical Manuscripts of 1844*, as quoted in Tucker, *Karl Marx—Zijn Filosofie en de Mythe* (Utrecht, Netherlands: Aula, 1966), p. 151.

2. Marx, *Marx-Engels Gesamtausgabe*, I/1, p. 607, in Kelsen, *The Communist Theory of Law* (London: Stevens & Sons, 1955), p. 23.

3. Engels, *Anti-Dühring* (London: Lawrence & Wishart, 1934), p. 156.

4. Cf. Tucker, *op. cit.*, ch. IX.

5. Marx, *Economic and Philosophical Manuscripts*, in Bottomore, *Karl Marx—Early Writings* (London: Watts & Co., 1963), p. 169.

6. Cf. Kant, *Critique of Pure Reason*.

7. Kant, *Religion* (ed. Rozenkranz), p. 35 f.

described man as a wolf who ravages his fellow man: *homo homini lupus*—dog eat dog.⁸ The absolute idealist Johann Fichte insisted that those who (like Luther⁹ and Calvin!¹⁰) insist that man's will is enslaved, are completely correct."¹¹ The famous dialectician Georg Hegel declared that "the natural heart, in which man is imprisoned, is the enemy to be fought against."¹² The famous idealist, Friedrich von Schelling, informs us that "all who are born, are born with the dark principle of evil adhering to them."¹³ Whereas the renowned pessimist Artur Schopenhauer tells us that egoism is the chief and fundamental drive in men, as in animals, and is bound up with and is in fact identical to their innermost kernel and essence.¹⁴

Expanding on this, Schopenhauer further claims that insatiable covetousness, the infamous miser, deeply concealed falsity, spiteful evil, the history of criminology, and the description of anarchistic conditions, all prove this.¹⁵ Whereas the world with all its hospitals, surgical pain, prisons, torture chambers, slave cells, battlefields, law courts, and dwelling hovels, are all suitable descriptions of hell and are themselves a hell in which people are devils towards one another.¹⁶

Nor has the verdict of the modern radical existentialists Nietzsche, Heidegger, and Sartre been essentially different.

Friedrich Wilhelm Nietzsche's ideal of the superman, the beautiful bird of prey who joyfully suppresses the weak as his slaves, for example, is well known.¹⁷ And at the base of this proto-Nazi philosophy lies his following anti-Christian confession regarding his own human nature: "I do not *desire* to be a 'believer.' I think that

8. Hobbes, as quoted by Bavinck, *op. cit.*, III, p. 104.

9. Cf. Luther, *The Bondage of the Will* (London: Jas. Clark, 1957).

10. Cf. Calvin, *Institutes of the Christian Religion* (London: Jas. Clark, 1957).

11. Fichte, *System der Sittenlehre*, 1798, p. 265.

12. Hegel, *Werke*, XII, p. 270.

13. Schelling, *Werke*, I, 7, p. 388.

14. Schopenhauer, *Die beiden Grundproblemen der Ethik*, 1881, p. 186; cf. *Die Welt*, I, p. 391 f.

15. Schopenhauer, *Parerga und Paral.*, II, 5, p. 229 f.

16. Schopenhauer, *Die Welt als Wille und Vorstellung*, I, 6, p. 366 f., & II, p. 657 f.

17. Cf. Van Riessen, "Nietzsche," in Zuidema (ed.), *op. cit.*, I, p. 96.

I am too evil to believe in myself, (and) I never address the masses."¹⁸ "I have a terrible fear that somebody will one day canonize me as a saint. . . . I do not wish to be a saint, but rather a clown. . . . Previously there was nothing more mendacious than the saints . . . , for previously lies were called truth."¹⁹

Martin Heidegger (who had considerable leanings towards the socio-political views of Nazi Germany himself)²⁰ with his ideal of man as being *krank zum Tode* or sick unto death, beautifully illustrates especially the plight of modern Western European man today. Not God, but death is the real essence of all being. For death is the transcendent world of existing man, the permanent threat to man's existence, yet without which man cannot authentically exist.²¹ Heidegger silently condemns God to non-existence.²² For man exists from, through, and to himself. God is irrelevant, so that the very question as to His being is irrelevant too.²³

Even more radical is the thought of Heidegger's younger protégé, Jean-Paul Sartre.²⁴ To Sartre, whose writings are pervaded with an irreligious scepticism and anarchism and sexualistic auto-eroticism, a man's neighbors are his own hell, and God is a threat to a man's own authentic existence. Therefore God *cannot* exist, and faith in God *may not* exist, and the one tragedy of the Enlightenment was that it did not radically abolish even a deistic faith in God. Sartre, however, dedicates his life and talents to seek to remedy this situation and finish off what the Enlightenment started.²⁵

18. *Ibid.*, pp. 92, 93.

19. Cf. Wolf, *Friedrich Nietzsche en het Christendom* (Kampen, Netherlands: Kok, 1928).

20. Runes, *Pictorial History of Philosophy* (New York: Philosophical Library, 1959), p. 340.

21. Cf. Zuidema, "Heidegger," in Zuidema (ed.), *op. cit.*, II, p. 59.

22. Cf. Stofberg, *Teologie en Ontologie—'n Ondersoek na die Betekenis van die Wysbegeerte van Heidegger vir die Teologie, met Verwysing na die Denke van H. Ott en A. E. Loen* (Groningen, Netherlands: V.R.B. Kleine der A3-4, 1965), p. 157 f.

23. Cf. De Waelhens, *La Philosophie de Martin Heidegger* (Louvin, Belgium), p. 355).

24. Cf. Lee, *A Christian Introduction to the History of Philosophy*, p. 180 f.

25. Cf. Zuidema, "Sartre," in Zuidema (ed.), *op. cit.*, I, pp. 283, 307, 311, 313, 323.

The First World War was sufficient to convert many starry-eyed modern theologians from religious liberalism to a more realistic if overly pessimistic doctrine of sin. As the once optimistic D. R. Davies confessed by 1939: "I believe that man is radically evil, that sin is of the very texture of human nature. I believe that owing to that original, inherent sin, man is incapable of creating a just society (to say nothing of a perfect society); that he is cursed by a fatal condition which ordains that the power by which he advances in civilization nullifies and destroys his progress. I believe that, if left to his own resources, man is doomed to destruction, and history is fated to disintegration."²⁶

Similarly, the once liberal and famous American theologian Reinhold Niebuhr moved from the superficial optimism of his *Moral Man and Immoral Society* through his later *Beyond Tragedy* to his neo-orthodox and existentialistic emphasis on the reality of original sin in his Gifford Lectures of the nineteen-forties on *The Nature and Destiny of Man*. Every thought or deed which proceeds from the restless and limited ego, he tells us, is infected with the stain of sin.²⁷

And as the world of 1973 apprehensively watches communist expansion in Africa and South America and alarmedly surveys Red China's even-increasing nuclear stockpile and aid to revolutionary movements everywhere, who would disagree with Niebuhr that the stain of sin is indeed man's chief problem?

Sin! This word alone, in a nutshell, adequately describes "the plight of man."

* * * * *

In this lecture, we propose to deal successively with the *spread* of man's plight, the *nature* of his plight, and the *consequences* of his plight.

First, how did man's plight originate, and how has it spread?

Clearly, sin did not originate with God, for "God is light, and in Him is no darkness at all" (I John 1:5). "Far be it from God,

26. D. R. Davies, *On to Orthodoxy* (London: Hodder & Stoughton, 1939), p. 207.

27. Wurth, "Niebuhr," in Zuidema (ed.), *op. cit.*, I, p. 265.

that He should do wickedness, and from the Almighty, that He should commit iniquity" (Job 34:10). "His work is perfect: . . . A God of truth and without iniquity, just and right is He" (Deut. 32:4). "He is my Rock, and there is no unrighteousness in Him" (Ps. 92:16).

According to Scripture, sin originated in the world of the angels, at some point in time *after* the termination of the sixth day of formation week, when God made everything "very good" (Gen. 1:31), yet *before* the fall of man. Lucifer, created with a free will, committed the grievous sin of pride (I Tim. 3:6), rebelled against God (Rev. 12:7-9) with perhaps one-third of all the angels (Rev. 12:4), and was cast out of heaven with all his followers onto the earth.²⁸

God created all the angels good (Jude 6; II Pet. 2:4), but yet with the possibility of becoming evil. This means, quite frankly, that although the Lord did not cause evil, it did not occur as a surprise to Him, and that He had in fact already ordained it to His greater glory according to the humanly inscrutable wisdom of His eternal counsel.²⁹ Here we can only rest in that twilight area of human knowledge at the very edge of the revelation which God has given to us and to our children, and leave the further and secret things to the Lord our God (Deut. 29:29).

Man too was created very good, but, perhaps from a feeling of overpowering jealousy³⁰ towards man as God's highest creation, Satan determined to seduce Adam, whom God had just created out of the very earth onto which Satan was cast out of heaven. And this Satan did by incarnating himself as a serpent and by deceiving Eve and tempting Adam to try to become self-sufficient like God, by rejecting God's law and setting up his own standards in the place thereof.³¹ Addressing himself first to the woman, he beguiled her (II Cor. 11:3) and deceived her into transgression against God

28. Rev. 12:9 cf. Job 1:7; 2:2.

29. Rom. 11:33-36 cf. Prov. 16:4, 9 & Isa. 45:6-9; 54:16.

30. Cf. Milton, *Paradise Lost*, Book II, in *The English Poems of John Milton* (Oxford, England: Oxford University Press, 1942).

31. Cf. Wurth, *Het Christelijke Leven* (Kampen, Netherlands: Kok, 1957), I, p. 65 f.

(I Tim. 2:14). And she in her turn misled her husband (Gen. 3:6, 12).

Nor did man's plight end with the fall of Adam and Eve as the crown of God's creation. Our first parents, as the federal heads of the entire human race, transgressed the law of God (Hos. 6:7, marg.). And when they fell, the human race fell too (Rom. 5:12-20). For in Adam, all died (I Cor. 15:22). Like father, like son; for all his descendants have been born with the same sinful nature which Adam himself acquired at the time of the fall.

"Who can bring a clean thing out of an unclean? Not one," exclaimed Job (Job 14:4). "What is man, that he should be clean? And he which is born of a woman, that he should be righteous?," inquired Eliphaz. "Behold, He putteth no trust in His saints; yea, the heavens are not clean in His sight. How much more abominable and filthy is man, which drinketh iniquity like water?" (Job 15:14-16). "How then can man be justified with God? Or how can he be clean that is born of a woman?," asks Bildad (Job 25:4-6). "Behold even the moon, and it shineth not; yea, the stars are not pure in His sight. How much less man, that is a worm? And the son of man, which is a worm?" (Job 25:4-6). Or as David later lamented after committing murder and adultery: "I acknowledge my transgression: and my sin is ever before me. . . . Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Ps. 51:3, 5).

This doctrine of original sin and the federal imputation of Adam's guilt to the whole human race is strongly hated by the world. Yet there is hardly a doctrine of Scripture more apparently in agreement with the verifiable facts of life. On all hands, we see selfishness and temper in all men from their very birth onwards. Observe the ease with which a small child thanklessly grabs a piece of candy from its parent's hand and screams in tantrums when it cannot get its own way. Observe the most important word in an infant's (or even in an "adult's"!) vocabulary: I, I, I! And observe the wisdom of the prophet Hosea, who told his people that they had all, *in Adam and like Adam*, transgressed the covenant.³²

32. Hos. 6:7, margin, *be'Ādām*. For the significance of the alternative reading *ke'Ādām*, see Lee, *The Covenantal Sabbath*, p. 18, para. 5.

The *spread* of man's sin can be viewed both as an individual matter and as a universal matter.

Individually, sin spread to every aspect of man. Commencing in the human soul (Prov. 4:23 & Matt. 15:18-19), it soon manifested itself in the human body and every part and aspect thereof. As the Apostle James remarks: "Let no man say when he is tempted, 'I am tempted of God!': for God cannot be tempted with evil, neither tempteth He any man: but every man is tempted, when he is drawn away of his own *lust*, and enticed. Then, when lust hath conceived, it bringeth forth *sin*: and sin, when it is finished, bringeth forth *death*" (James 1:13-15). As we read in the Proverbs, "keep thy *heart* with every diligence; for out of it are the issues of *life*" (Prov. 4:23). For as Jesus Himself tells us: "Those things which proceed out of the *mouth*, come forth from the *heart*; and they *defile* the man. For out of the heart proceed evil *thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies*: these are the things which defile a man" (Matt. 15:18-20a).

But sin is also a universal matter. It spreads to every man, and its marks are even found throughout man's universe. As Paul writes in his Epistle to the Romans: "*All* have sinned, and come short of the glory of God" (Rom. 3:23). "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 . . . death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression. . . . Through the offence of one, many be dead . . . for the judgment was by one to condemnation. . . . By one man's offence death reigned by one. . . . By the offence of one, judgment came upon all men to condemnation. . . . By one man's disobedience, many were made sinners" (Rom. 5:12-19).

And man's sin is imprinted on the thorns and thistles (Gen. 3:18) of the earth and even on the whole creation itself: "For the creature (or: creation) was made subject to vanity (or: destruction), not willingly, but by reason of Him Who hath subjected the same"; creation lies in "the bondage of corruption. . . . For we know that *the*

whole creation groaneth and travaileth in pain together until now" (Rom. 8:20-22).

When man, the crown of creation (Ps. 8:5 cf. vss. 4-8), fell—he dragged the whole creation with him!

"O mores! O tempora!"—"Oh, the morals! Oh, the times!" as Cicero remarked.³³ For sin has *spread everywhere*. Throughout man's being and throughout man's society and even throughout his very universe. *All* is stained by sin. *All* is *depraved*. *Totally* depraved. *Total depravity!*

* * * * *

Second, we must inquire as to the *nature* of this plight of man. What is the essence and operation of humanity's sin?

As regards the nature of the *first human sin*, it must be noted that although the temptation came from the devil without, the sin itself took place in the human heart within. Pride certainly was involved in this sin,³⁴ but Paul himself calls this first sin "disobedience" (Rom. 5:19). Undoubtedly, this sin first commenced with Eve *doubting* God's Word, then *disbelieving* it, which in its turn was followed by *pride* and *desire*.³⁵

However, as I have already pointed out elsewhere,³⁶ the first sin actually committed consisted of a transgression (cf. Hos. 6:7 margin & I John 3:4) of every one of the Ten Commandments as covenantally incorporated into the forbidden fruit of the tree of the knowledge of good and evil. For by partaking thereof, man defied God, fell into idolatry, dishonored God's Word and Name, broke the sabbath rest of Eden, defied his heavenly Father, slew himself and all his descendants, committed adultery against the heavenly Bridegroom, stole God's private property, unrighteously tried to make God a liar, and desired and coveted that which was not of his own goods.

The nature of sin as such, of sin today, is altogether similar, if more distributed in extent and if more specialized in intent. For sin

33. Cicero, *Oratio in Catalinem*.

34. Augustine, *Encheiridion* 45; *De Civitate Dei* 13; cf. Bellarminus, *De Amissione Gratiae et de Statu Peccati*, III, 4.

35. Thus Luther on *Genesis*; Calvin, *Institutes* II:1:4, p. 212 f.

36. Lee, *The Covenantal Sabbath*, p. 19 f.

is the transgression of the law of God, the Ten Commandments.³⁷ It is the attempt to become independent of God by trying to become a law unto oneself (cf. Judges 21:25). It is a misdirection of God-given energy in an anti-normative manner.³⁸

More particularly, it is a going astray from God's way, a *chattā'th*; or a missing of the mark of God's target for man, an *hamartia* (cf. Rom. 1:21; 3:23). It is an 'āvêl, or a turning away; or an 'āwôn, a distortion or a twisting crookedly of that which is straight. It is *adikia*, or unrighteousness; and *anomia*, or lawlessness and anarchy. It is 'êwên and *hêbêl*, or nothingness, vanity and absurdity; *rêshā'*, or evil and destruction; *pêsha'*, or rebellion; 'āvar or *parabasis* or *paraptōma*, transgression; *opheilēma*, or debt; *shĕgāgāh*, or accident; 'āshām, or guilt; *mā'āl*, or treason; *shāw'*, or falsehood; *nĕbālāh*, or foolishness; *ra'*, or evil; *apeitheia*, or disobedience; *apostasia*, or falling away; and *parakoē*, or inattentiveness to listen. In one word, it covers *everything* which is not motivated by faith in Jesus Christ (Rom. 14:23).

The sin of man is a deep mystery, and many of the attempts of famous philosophers to define it cannot be regarded as very successful.

Sin is not something inherent in matter as such, as the Gnostics taught; nor is it co-eternal with good. For the Bible clearly teaches that sin did not exist anywhere prior to the end of the sixth day of God's formation week. And Schleiermacher's theory that sin resides in man's sensuous nature is just a modern form of semi-Gnosticism.

Nor is sin the mere absence of good, as Leibniz taught,³⁹ as if this present world, together with its sin, were the best possible world that God could ever have made. For although this present world of ours was created sinless and very good, this present world is no longer devoid of sin. This present sinful world is therefore certainly not the best possible world, and even this world as originally created in sinless perfection was not necessarily the best possible world that God

37. I John 3:4; Rom. 7:7, 12, 14, 22-23; Rom. 13:8-10.

38. Cf. De Bondt, "De Zonde," in Berkouwer & Toornvliet, *op. cit.*, p. 269.

39. Cf. Leibniz, *Theodicy*.

could have created. For God, in creating this actual world of ours, did not disparagingly reject all other possible worlds as essentially evil—as Barth wrongly claims.⁴⁰ For all other possible potential worlds which God could have created would, had He created them, have been just as good and sinless as was this actual world of ours prior to the advent of sin.

Nor is sin a mere illusion, caused by man's present ignorance and inability to see everything *sub specie aeternitatis* or through the window of eternity. Sin may be epistemologically absurd—or enigmatic—as far as man's knowledge is concerned. However difficult to understand, however, it is nevertheless not ontically impossible or metaphysically non-existent.

Nor is sin a "necessarily evil" stage through which man must pass in his moral evolution from evil and slime to deity sublime. The dialectical idealist Friedrich von Schelling argued: "Without contradiction, there would accordingly be no movement, no life, no progress, but only an eternal rest, a deathlike slumber of all powers," so that a life without sin would be an existence without content, an idle abstraction.⁴¹ This idea fits very well into the evolutionistic theology of Tennant and Fiske and McDowall, but it makes no room for a historical fall of man, and, by limiting sin to actual conscious and outward transgressions, it lapses into the theory of Pelagianism, which denied that man's evil inclinations and thoughts are themselves already sinful.

Positively, however, what is sin?

Sin is an act of real rebellion. It is not just a physical calamity like a hurricane; nor is it a pathological evil like cancer; nor is it an ontic limitation like finiteness; nor is it an epistemological shortcoming like ignorance. Sin is *rebellion!*

Sin is a moral evil. By this we do not mean that sin is essentially merely directed against the social mores of one's fellow man, but rather that it is an (un)ethical *misuse* and *misdirection* of a God-

40. Cf. in Berkouwer, *Die Triomf der Genade in de Theologie van Karl Barth* (Kampen, Netherlands: Kok, 1954), p. 48 f.

41. Schelling, *Werke* I, 8, pp. 219, 321; cf. Bavinck, *op. cit.*, III, p. 33.

given power rather than a power or entity independent of the corresponding God-given virtue which it undermines.

Sin is indeed also a diminution of virtue, then. It is slavishly dependent upon virtue for its very existence. Theft cannot be committed without misusing the God-given hand nor adultery without misdirecting our God-given sexual parts, nor blasphemy without misusing our God-endowed tongues. So sin is nothing in itself, and cannot for one second exist without parasitically feeding on its corresponding virtue!

Yet sin is not *just* a diminution of virtue. It is also far more. It is an actual manifestation of *defiance* towards God. It may indeed vary in degree, but even the slightest *feeling* of hostility towards the Creator is already sin.

For sin is the transgression of the law of God. It is not just a social indiscretion, not merely a crime against the state, nor even purely a brutal revolt against the accepted standards of all humanity. It is, in fact, nothing less than a high-handed attempted *coup d'etat* against God's government of our lives and therefore indeed of the entire universe. For this reason, sin has an absolute character which far transcends all human disloyalties towards family, state, society, etc.

Sin is, then, an act of rebellion against God, resulting in a real deprivation of virtue.

Although all sins, because directed against the sovereign majesty of a holy and sin-hating God, are all reprehensible and worthy of eternal punishment, one can perhaps classify sins into different categories.

First, there is original sin. This may mean either the first sin of our first parents in the garden of Eden, or its imputation to us as their descendants. In either case, it is the source of all other sins, both of those of our first parents and of us ourselves.

Second, there is actual sin. By this is meant the immediate sins which daily proceed from the hearts of men, as the principle of sin as such develops according to the *law* of sin.⁴² It embraces all per-

42. Rom. 7:23 cf. James 1:14-15; cf. Dooyeweerd, *A New Critique of Theoretical Thought*, I, p. 63.

sonal sins, but also all sins committed by families (such as clan feuds), classes (such as snobbery), society (such as legalized abortion and euthanasia), and nations (such as racial hatred and genocide).

Third, there are specific sins. These may be classified in various ways, such as: cardinal sins (pride, greed, intemperance, immorality, sloth, envy, and wrath—the so-called “seven deadly sins”); sins classified according to their degree of social gravity (sins of thought, word, or deed); carnal sins and spiritual sins; sins against the first or against the second table of the law of God; sins of omission or sins of commission; or sins listed according to the degree of severity.

The latter is what the Westminster Larger Catechism calls “aggravations,” which make some sins more heinous than others. For sins receive their aggravations: “1. From the persons offending; if they be of riper age, greater experience or grace, eminent for profession, gifts, place, office, guides to others, and whose example is likely to be followed by others. 2. From the parties offended: if immediately against God, His attributes, and worship; against Christ, and His grace; the Holy Spirit, His witness, and workings; against superiors, men of eminency, and such as we stand especially related and engaged unto; against any of the saints, particularly weak brethren, the souls of them, or any other, and the common good of all or many. 3. From the nature and quality of the offence: if it be against the express letter of the law, break many commandments, contain in it many sins: if not only conceived in the heart, but break forth in words and actions, scandalize others, and admit of no reparation: if against means, mercies, judgments, light of nature, conviction of conscience, publick or private admonition, censures of the church, civil punishments; and our prayers, purposes, promises, vows, covenants, and engagements to God or men; if done deliberately, wilfully, presumptuously, impudently, boastingly, maliciously, frequently, obstinately, with delight, continuance, or relapsing after repentance. 4. From circumstances of time and place: if on the Lord’s day, or other times of divine worship; or immediately before or after these, or other helps to prevent or remedy such miscarriages:

if in public, or in the presence of others, who are thereby likely to be provoked or defiled.”⁴³

However, as the Larger Catechism quickly adds in the very next Question and Answer: “*Every* sin, even the least, being against the sovereignty, goodness, and holiness of God, and against His righteous law, deserveth His wrath and curse, both in this life, and that which is to come; and cannot be expiated but by the blood of Christ.”⁴⁴

Finally, we may note that original sin is transmitted by federal imputation from Adam to all his descendants, and that actual sin is committed with the very definite if sometimes feeble inclination of the enslaved human will.

Regarding original sin, to say that Adam’s sin is imputed to us is not to say that we ourselves then sinned in Adam, any more than by saying that our sins are imputed to Christ implies that He Himself committed them.⁴⁵ We ourselves do commit actual sins, but we also suffer the results of Adam’s sin and are pardoned by Christ’s bearing our sins—without ourselves committing Adam’s original sin and without Christ Himself committing our sins and without Christ infusing His righteousness into us. “Death reigned from Adam to Moses, even over them that had *not sinned after the similitude of Adam’s transgression*” (Rom. 5:14), even as God made Christ *Who knew no sin*, to be sin for us, so that we might be made the righteousness of God in Him (II Cor. 5:19).

Just as Adam represented all men as their federal head in his trial in Eden, so too did the Second Adam Jesus Christ represent all elect men as their Second Federal Head in His trial on Calvary. Neither is Adam’s guilt nor Christ’s holiness transmitted to His children mediately through their parents, but it is imputed immediately on account of His children’s immediate and covenantal solidarity with the first Adam in his sin and with the Second Adam in His sinlessness.

The guilt of Adam’s sin, however, is imputed to all men. And

43. *Westminster Larger Catechism*, Q. & A. 151.

44. *Ibid.*, Q. & A. 152.

45. Cf. *Belgic Confession*, art. XV.

thus it has come about, as the Apostle John remarks, that “the whole world lieth in wickedness” (I John 5:19).

Wickedness! Behold the sinful essence of the desperate plight of modern man!

* * * * *

Lastly, we must also note the *consequences* of this plight of man—the immediate consequences, the ultimate consequences, and the cosmic consequences.

The immediate consequence of sin was spiritual death. This was announced before the fall by way of warning as to what would happen, should man disobey God: “Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt surely die” (Gen. 2:17).

This pre-announced death fell on man as a judgment on his sin right after the fall. Its first manifestation took the shape of a conscious separation from God and from fellow man.

Instantly man was inwardly separated from God, so that when God walked in the garden to seek man, man sought outward separation too by hiding among the trees (Gen. 3:8). Simultaneously, man was also inwardly alienated from his wife, and vice-versa, and the outward manifestation thereof took on the form of an over-sensitive consciousness of one another’s nakedness and an attempt to avoid the embarrassment thereby occasioned, by clothing themselves with inadequate aprons of fig leaves (Gen. 3:7). And this alienation from one another was soon even more strongly evidenced when the man started to blame the woman for his own eating of the forbidden fruit (Gen. 3:12-13).

In one word, they were *ashamed*—ashamed of themselves, ashamed of one another, and ashamed to be seen by God. And they were ashamed, because they realized that they were *guilty* sinners in the sight of a holy God.

Guilt is the first consequence of sin. And close on its heels would soon follow corruption, suffering, slavery, death, and depravity.

After this grievous punishment of guilt—a punishment which would haunt our first parents and all their descendants all their days

and echo and ring down the corridors of time to torment the consciences of men and women until the very end of the world—followed *corruption* or pollution. Guilt would be forgiven the elect seed of Adam on account of the merits of Christ's death on the cross, but the taint and pollution of sin would remain even with them and even after their conversion until the day of their death. For the inherited taint of original sin gives rise to evil thoughts, desires, and tendencies in our hearts. It separates us from God, our covenantal Ally, and renders us unable to execute the covenant of works and to subdue the earth as God would have us do. It destroys the image of God, consisting of man's childhood of God, so that fallen man is no longer entitled to be called a son of God. And it penetrates through into the very fabric of household, business, society, government, and school (and, alas, even into the church itself!), until all human life groans under the misery of it all.

The result of the corruption of sin, then, causes *suffering*. This is immediately apparent in fallen man's pain as he tries to continue to execute the covenant of works. "Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every thing that moveth upon the earth," rang out the dominion charter before the fall (Gen. 1:28). But after man's first sin, as he continued to be fruitful and to multiply, and as he continued to subdue the earth, it was with pain and difficulty. God said unto the woman: "I will greatly multiply thy sorrow and thy conception; and thy desire shall be to thy husband, and he shall rule over thee" (Gen. 3:16). And as fallen man set about to subdue the earth and the ground and the plants, the stern voice of a justly angry and holy God dinned into his ears: "*Cursed* is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread" (Gen. 3:17-19a).

Sorrow in being fruitful—sorrow in female labor; sorrow in exploiting the ground—sorrow in male labor. Sorrow and suffering—and all on account of man's selfish sin!

Nor did the consequence of sin cease even at this unhappy point. Suffering itself also resulted in *slavery*. Enslavement of the woman to her husband—he would have the rule over her; enslavement of man (previously a child of God!) to the strictures of the cruel tyranny of Satan; and enslavement to sin (and further sin) as such. “Know ye not that to whom ye yield yourselves servants to obey, his *servants* ye are to whom ye obey; whether of sin unto death . . . ?” (Rom. 6:16). “For the wages of sin is death” (Rom. 6:23a).

Death, then, is the next consequence of sin. Immediate spiritual death, whereby sinners are instantly cut off from fellowship with God. This in its turn leads to a slow, agonizing, lingering death, whereby sin increases over the remaining years of the sinner’s earthly “life,” and turns the latter into what the Heidelberg Catechism calls “this valley of tears,”⁴⁶ and what the Baptismal Formula calls “a constant dying”⁴⁷ or “a slow death.”⁴⁸

During this “slow death,” fallen man’s total depravity and total inability become ever-increasingly apparent.

He is totally depraved, both extensively and intensively. Extensively, in that this depravity includes every single descendant (Rom. 3:9-23) of Adam, Christ alone excepted by virtue of His conception by the *Holy Spirit*. Intensively, in that the depravity extends to every part of human nature—the heart, the mind, the body, and even to every aspect of human endeavor (Eph. 4:17-22).

As we read about the days after the fall and before the flood: “God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually,” for “the earth was filled with violence. And God looked upon the

46. *Heidelberg Catechism*, Lord’s Day IX, Q. 26.

47. Sacramental Forms. “The Administration of Baptism—I. to Infants of Believers,” in *The Doctrinal Standards and Liturgy of the Reformed Dutch Church*, p. 128.

48. “A slow death” is the author’s own translation of the Afrikaans “’n gestadige dood” in the *Formulier om die Heilige Doop aan Kinders te Bedien*, in *Die Drie Formuliere van Enigheid en die Liturgie, ’n Afrikaanse Vertaling deur die Bybelvertalers, in opdrag van die Gesamentlike Kommissie venteenwoordigende die Drie Hollandse Kerke in Suid-Afrika* (Cape Town, South Africa: National Press, Ltd., 1936), p. 140.

earth, and behold it was corrupt; for all flesh had corrupted his way upon the earth" (Gen. 6:5, 11-12).

And as we read about the days after Calvary and before the destruction of Jerusalem: "There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre: with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways: and the way of peace have they not known: there is no fear of God before their eyes . . . for all have sinned, and come short of the glory of God . . . that every mouth may be stopped, and all the world may become guilty before God" (Rom. 3:9-23).

And do we not read exactly the same today in our daily newspapers between the Second World War and our own present time?

We must hasten to pass on from the immediate to the ultimate consequences of sin.

"The soul that sinneth, it shall die," declared the prophet Ezekiel (Ezek. 18:4). "Wherefore, as by one man (Adam) sin entered into the world, and death by sin," wrote the Apostle Paul, "so death passed upon all men, for that all have sinned" (Rom. 5:12). This death commenced as spiritual death, as we have seen above. But it also resulted in physical death and eternal death.

Physical death is the logical tendency of sin, depravity, slavery, and suffering. For all these batter the human body and ultimately claim its very life. At physical death, the body, the human dust, returns to the earth as it was (Eccles. 12:7). For as God said to Adam: "Dust thou art, and unto dust shalt thou return" (Gen. 3:19).

Nor does sin's consequence end in the grave. After death, the soul of the unpardoned sinner suffers the torments of hell (Luke 16:23-24), even while his body is being destroyed in the grave and covered with worms like a carcass (Isa. 14:11, 15, 19).

Yet even this, physical death, is only temporary. For at the end of history, after the Day of Judgment, the unsaved sinner's body is

resurrected and re-united with the soul (Rev. 20:11-14 cf. Luke 12:5), and death and hell and all unforgiven sinners are conjointly cast body and soul into the lake of fire. And there they shall be tormented, together with the devil and his wicked angels, with fire and brimstone, for ever and ever. "And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night" (Rev. 14:10-11 cf. 19:10, 15). *This is the second death!* (Rev. 20:8).

As Jesus Himself warned: "If thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: where their worm dieth not, and the fire is not quenched" (Mark 9:43-48). And "fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell" (Matt. 10:28).

It is a fearful thing to fall into the hands of the living God! (Heb. 10:31). For our God is a consuming fire! (Heb. 13:29).

But these fearful judgments not only engulf unredeemed sinners and fallen angels (Jude 6; II Pet. 2:4) in the *hereafter*. Judgments on a *cosmic* scale also lash across the face of the universe *here and now*.

Right after the fall, the ground was cursed, and thorns and thistles sprang up (Gen. 3:18). According to Paul, "the whole creation groaneth and travaileth in pain" (Rom. 8:22), and this would explain the occurrence of huge tidal waves like the great flood and natural phenomena such as deserts and ice continents, and also repeated apocalyptic happenings such as earthquakes, famines, pestilences, wars, and rumors of wars (cf. Matt. 24:6-7). All the really disharmonious occurrences in nature—cyclones, hurricanes, tornadoes,

sunspot storms, droughts, desolation, and enmity in general—are to be traced to God's curse on creation after the fall of man.⁴⁹ Nor are these to be limited only to the then or now inhabited earth, for God's Word declares that the *whole* creation groaneth. As Calvin comments regarding the world's pristine "brilliancy and splendor": "How small a portion of it remains amidst the miserable overthrow and ruins of the fall."⁵⁰ For "the condemnation of mankind is imprinted on the heavens, and on the earth, and on all creatures."⁵¹

Nor is this curse static, but it too develops and ripens with sin towards its eschatological conclusion. As we read in the Epistle to the Hebrews: "For the earth which drinketh in the rain that cometh often upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: but that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned" (Heb. 6:7-8). Or as the Apostle Peter wrote: "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" (II Pet. 3:10-12).

We omit discussion of the possibility of this being at least partially fulfilled in an imminent thermonuclear holocaust triggered off under God's permissive and decretive will by some powerful political pyromaniac in Peking or elsewhere. But even this latter possibility (probability?!) amply illustrates the existential and eschatological earnestness of the dire plight of modern man.

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We summarize.

49. Yet see C. van der Waal, *Wat staat er eigenlijk?* (Goes, Netherlands: Oosterbaan & Le Cointre N.V., 1971), pp. 6 f., 196 f., in connection with flesh-eating animals (and therefore animal death) before the fall, etc.

50. Calvin, *Commentary on Psalm 8*.

51. Calvin, *Commentary on Romans 8:19*.

Man is in a desperate plight. This has been recognized by the communists, by the great classical philosophers, by the modern existentialists, and even by the masses, especially since the First and Second World Wars of the twentieth century.

Man's plight is *sin*. It commenced in the world of angels, took root amongst mankind in the garden of Eden, whence it has spread through to every part of man's being, to all men, and even to stain man's world itself.

The essence of man's plight, of sin, is that of a comprehensive act of the entire human personality whereby man *rebels* against God's rule over his life and whereby he also deprives himself of virtue. And although various forms of sin can be distinguished from one another, all sin is sinful and worthy of everlasting punishment.

The consequences of sin, we have seen, are immediate spiritual death, alienation, guilt, corruption, suffering, slavery, and depravity. The ultimate consequences are physical death, torment of the soul in hell, and everlasting suffering according to both body and soul in the lake of fire. And the cosmic consequence is the curse of God upon the entire creation, resulting in thorns and thistles and hardships such as tidal waves, deserts, ice continents, earthquakes, famines, pestilences, wars, and rumors of wars—until the curse ripens into the final holocaust when heaven and earth will pass away at the advent of the Day of the Lord, the Day of Judgment.

As the Westminster Confession of Faith so accurately describes the plight of man: "Our first parents being seduced by the subtilty and temptation of Satan, sinned in eating the forbidden fruit. This their sin God was pleased, according to His wise and holy counsel, to permit, having purposed to order it to His own glory. By this sin they fell from their original righteousness, and communion with God, and so became dead in sin, and wholly defiled in all the faculties and parts of soul and body. They being the root of all mankind, the guilt of this sin was imputed, and the same death in sin and corrupted nature conveyed to all their posterity, descending from them by ordinary generation. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and

wholly inclined to all evil, do proceed all actual transgressions. This corruption of nature, during this life, doth remain in those that are regenerated: and although it be through Christ pardoned and mortified, yet both itself, and all the motions thereof, are truly and properly sin. Every sin, both original and actual, being a transgression of the righteous law of God, and contrary thereunto, doth, in its own nature, bring guilt upon the sinner, whereby he is bound over to the wrath of God, and curse of the law, and so made subject to death, with all miseries, spiritual, temporal, and eternal.”⁵²

What can we learn from this in practice?

First, we must understand that the plight of man is caused by *sin*. It is not ignorance or bigotry or poverty which is at the root of the world’s problems, but sin! Only when governments and agencies everywhere face up to this fact and treat man’s plight with the God-given remedy—conversion to the Lord Jesus Christ—will there be any significant *comprehensive* improvement in man’s overall plight.

Second, we should recognize that as sin is universal, Christians too share in it. This is the point of contact of our own true solidarity with the rest of mankind, and we must realize that Christians too can go astray and are therefore to be corrected by the teaching of the infallible Word of God.

Third, we must recognize that there are built-in boundaries in the state of the universe after the fall—boundaries which must be respected. Human life and death are God’s prerogatives to give and to withhold, and all human attempts to legalize abortion of unborn babies and mercy killings of senior citizens, for example, are essentially idolatrous attempts of the legislator to play at being God Himself.

And fourth, we must frankly recognize that we live in an abnormal and sin-stained universe, where antagonisms in nature and in culture, while not dualistically inherent in the world as such, are nevertheless evidence of God’s abiding curse on creation as a consequence of man’s heinous sin against God. As Jesus Himself taught: “A corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit,

52. *Westminster Confession* VI: I-VI.

neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire” (Matt. 7:17b-19).

Yet the fact that God has cursed the world for the sake of man’s sin may never make us passive! Neither may future-oriented Christians, of *all* people, remain in this plight of man, but they are to labor in the sweat of their face right here and now and to continue to execute the dominion charter nonetheless.⁵³

Our body may be corrupt, but it shall be raised in incorruption; it may be sown in dishonor, but it shall be raised in glory; it may be sown in weakness, but it shall be raised in power (I Cor. 15:42-44). True though it is that “flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption” (I Cor. 15:20), nevertheless, through *Christ’s* resurrection from the dead, we too shall be raised incorruptible when God normalizes our sin-stained universe at Christ’s Second Coming.

“For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. 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!’ O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, Which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord” (I Cor. 15:52-58).

The wages of sin is death! (Rom. 6:23a). And through sin, man has also now become—a false king, a false priest, and a false prophet! But the gift of God is eternal life through Jesus Christ our Lord! (Rom. 6:23b). He alone is the Hope of mankind, and this Hope will form the substance of our next lecture.

53. Gen. 3:19; 1:26-28; Ps. 8.

IV

The Hope of Man

Tortured by his dire plight, man yearns for a *Deliverer*.

Nor have the various religions of the world lacked faith in the hope of a coming Hero who will right all the earth's wrongs.

Even the most primitive religions of the world—the animism and shamanism of American Indians, African Negroes, and Australian Aborigines—have had their priests or witchdoctors or medicine men to intercede with the spirits on man's behalf.¹ Even the refined culture of ancient Greece had mantic prophets or augurs (and later the Pythic oracle) to declare the promises of the future.² And even the emperors of ancient Rome—Julius Caesar, Augustus, Claudius, Vespasian, Hadrian, etc.³—have been worshiped as incarnate gods and redeemers of the human race destined to lead mankind into the promised land.

Nor have the so-called "higher religions" been essentially different, even in their classical forms.

The ancient Egyptian religion had great redemptive hopes in Osiris; the Persians in Saoshyant; and the Nordic nations in Baldar.⁴

In Hindu mythology, the Purānas teach that the river goddess

1. Cf. Van der Leeuw & Bleeker, *De Godsdiensten der Wereld* (Amsterdam: Meulenhoff, 1955), I & II.

2. Köhler, *Der Prophetismus der Hebräer und die Mantik der Griechen*, 1860. Cf. Oehler, *Das Verhältnis der alttestamentlichen Prophezie zur heidnischen Mantik*, 1861.

3. Cf. Gibbon, *The Decline and Fall of the Roman Empire* (Edinburgh: Oxford University Press, 1903 ff.), 7 vols.

4. Cf. Bavinck, *op. cit.*, III, p. 216.

prayed to the great god Vishnu to come and be born in her womb, and, especially in the famous Mahābhārata and Bhāgavata epics, the god Vishnu incarnates himself in Krishna to chastise the serpent Kālīya and to rid the universe of all evil-doers.⁵

In Buddhism, Gotama Buddha is clearly the mediator of vital religious knowledge. One of the legends is to the effect that the buddha was born of a virgin white elephant. Another teaches that the buddha ended his life by sacrificially throwing himself to a hungry pregnant tigress, so that she could devour him and thereby have food and produce milk to feed her soon-to-be-born tiger cubs, so that life could go on.⁶ But in any case, the true buddha, Prince Siddhattha, heroically renounced a life of royal luxury and sought to deliver man from his misery by teaching the way of enlightenment.⁷

Even in strictly monotheistic Islam, Mohammad has in practice more and more tended to become a mediator between Allah and mankind, and the pattern for all good men everywhere to follow.⁸

These higher religions have not stagnated in their classical form, but they have recently all been streamlined in an attempt to make them relevant to modern man. And this modernization has, if anything, given even more emphasis to the hope of a coming Hero-Mediator.

Neo-Hinduism, for example, has produced great charismatic leaders like Ram Mohum Roy, Rabindranath Tagore, Sri Ramakrishna, and Vivekananda, who have sought to universalize the appeal of their religion. Zionistic Judaism has tended to see in the modern state of Israel itself the fulfilment of the promise of redemption and the hope of all mankind.⁹ And modern Islam, especially Achmaddiya Islam

5. Morgan, *The Religion of the Hindus* (New York: The Ronald Press, 1853), pp. 58, 60, 351 f., 369 f.

6. Cf., *inter alia*, *Zen-Buddhism*.

7. Coomarasmany & Horner: *The Living Thoughts of Gotama the Buddha* (London: Morrison & Gibb, 1948), pp. 2-11 ff.

8. Cragg, *The Call of the Minaret* (New York: Oxford University Press, 1956), p. 100 f.

9. Cf. on these modern expectations in general: Akbar, *Prophecies of the Holy Qur'an* (London: The Muslim Book Society, 1969); Slomowitz, *The Light of Freemasonry* (Johannesburg, South Africa: Hortors Ltd., 1933),

and the Bahi and Behai varieties thereof, awaits the advent of a great world Savior to be known as the Machdi, and seeks a syncretism with other world religions in this great expectation.⁹

Even in classical history, after mythological figures like Hercules and alongside semi-mythological figures like King Arthur and Robin Hood, we encounter great would-be world redeemers like Alexander the Great and Ghengis Khan. And, nearer to our own time, we meet with Nietzsche's superman and its modern fulfilment in Adolf Hitler; with Benvenuto Mussolini and his heroic march on Rome to "save" Italy;¹⁰ with "Chairman Mao, our Savior"—as the little children in Red China are taught to sing of their Great Dictator;¹¹ and with Joseph Stalin, new czar of all the Russias, of whom the Dutch Communist Theun de Vries has sung:

Leaders come and go; the nation lives for ever—
But in the heart of our new order
Stands indelibly written:
Stalin—brother, comrade, leader!¹²

But enough has perhaps been said to illustrate that "hope springs eternal in the human breast," as the poet remarked, even though man's one hero after the other is soon found to have clay feet. But the idea *as such* of the hope of a coming heroic leader to redeem mankind, is ineradicable. And it is ineradicable precisely because, however perverted it may become in its various concrete (mis)applications, it is ultimately nevertheless based at the deepest level on faith in the very first promised hope of redemption ever revealed to man, right after the fall—the inextinguishable promised hope of the

pp. 72-81; Higger, *The Jewish Utopia* [presented to the Library of the University of Texas by the Kallah of Texas Rabbis] (Baltimore: Lord Baltimore Press, 1932); Williams, *The Ultimate World Order—as Pictured in "The Jewish Utopia"* (Union, N. J.: Christian Educational Association, 1957).

10. Cf. Oswald Smith, *When Antichrist Reigns*; and especially Jansen van Rijssen: *Die Messias uit die Aarde* (Potchefstroom, South Africa: Pro Rege, 1956), p. 168 f.

11. Chandra-Sekhar, *Red China—An Asian View* (New York: Frederick A. Praeger, 1961), p. 49.

12. Marx-Engels-Lenin Institute, *Stalin—A Short Biography* (Amsterdam: Pegasus, 1949), p. 6.

coming Savior of men everywhere: Jesus Christ, the Hope of Israel and the Hope of all mankind.¹³ For He is indeed “the Desire of all nations,” as Haggai prophesied (Hag. 2:7b), the One Who was to come and give peace, after all nations had been shaken (Hag. 2:7a).

Well did Julia Ward Howe portray man’s hopeful longing for this conquering Hero, in her beloved “Battle Hymn of the Republic”:

I have read a fiery gospel writ in burnished rows of steel:
“As ye deal with My contemners, so with you My grace shall deal;
Let the Hero, born of woman, crush the serpent with His heel,
Since God is marching on.”¹⁴

The Hero born of the virgin woman—Jesus Christ, the Light of the world and the Hope of man!

* * * * *

In this lecture we shall deal with: the promise of man’s Hope; the fulfilment of man’s Hope; and the actuality of man’s Hope.

First, the *promise* of this Hope.

The first promise of a coming Hero to right the world’s wrongs was given to our first parents right after the fall, and is commonly called the *protevangelium* or first gospel promise. Inasmuch as the devil had engineered the fall by incarnating himself as a seductive serpent,¹⁵ God announced that He Himself would incarnate the coming Hero as “the seed of the woman”¹⁶ to reverse the fall and to crush the devil. As God then said to Satan: “I will put enmity between thee and the woman, and between thy seed and her seed; it [or: he]¹⁷ shall bruise thy head, and thou shalt bruise his heel” (Gen. 3:15).

This “first gospel promise” reveals: first, that God Himself would send the Hero to crush the serpent; second, that the coming

13. Acts 26:20; 26:6; cf. Luke 21:30-32 & John 1:7, 9, 12.

14. Julia Ward Howe, “The Battle Hymn of the Republic,” as quoted in McIntire, *Author of Liberty* (Collingswood, N. J.: Christian Beacon Press, 1963), pp. 227-28.

15. Gen. 3:1-15 cf. Rev. 12:1-9; II Cor. 11:3, 14.

16. Gen. 3:15 cf. Gal. 3:16; 4:4-6 & Isa. 7:14.

17. Thus the original Hebrew *hōd*’ = “He.” Cf. ARSV.

Hero would be truly human—would be born of a woman as “*her seed*”; third, that the Hero would centrally destroy the serpent—He “shall bruise thy *head*,” He shall crush your skull; and fourth, that the Hero Himself would be injured by the serpent, but not irreparably—“and thou shalt bruise His *heel*” (*not His head*) (Gen. 3:15).

Furthermore, there are also a few additional pieces of information *indirectly* revealed in the text at a very deep level, but which become more apparent in the light of later revelation.

First, the victory over the serpent is decisive and irreversible—“dust shalt thou eat *all* the days of thy life” (Gen. 3:14). Second, that just as the diabolical Satan and adversary of God and man¹⁸ had incarnated himself as a serpent to bring about the fall, so might it be expected that God would incarnate Himself as man and oppose Satan (especially inasmuch as He had indicated that He Himself would put enmity between the serpent and the woman—Gen. 3:15). And third, there is perhaps a suggestion as to the manner of this future divine incarnation as man in the expression “her Seed,” the Seed of the woman; for inasmuch as women only have egg-cells, physiologically, there is here conceivably a prophecy of the birth of the coming Hero of the *virgin* Mary after having been supranaturally conceived of the Holy Ghost as the “Seed” of the heavenly Father (cf. Luke 1:30-35; I John 3:9). Fourth, there is perhaps also the suggestion that the warfare would also be waged between two groups of human beings—“thy seed,” or the children of the devil; and “her seed,” or the children of God born of the human race, both before and after the first advent of the conquering Hero (cf. Gen. 3:15; I John 3:8-10). And fifth, the reference to the Seed of the woman’s crushing the serpent’s head or skull with His foot is perhaps also reflected in Jesus Christ’s being crucified on Golgotha, the place of the skull, and there crushing the devil at the foot of the cross.

Already from this “first gospel promise,” then, we can certainly

18. Cf. *diabolos*, the opposer; and *ṣātan*, to withstand, to be an adversary of.

deduce the perfect humanity and almost deduce the perfect deity of the coming great Hero.

Humanity's faith in this coming Hero was often misplaced, but it never disappeared. Eve wrongly thought that her firstborn son, Cain, was the promised Hero,¹⁹ and afterwards regarded her later son Seth as "the substitute"²⁰—"for God, said she, hath appointed me another seed(!) instead of Abel whom Cain slew" (Gen. 4:25). Lamech, the father of Noah, apparently regarded Noah as the Hero—"and he called his name Noah (*Nōach*), saying, 'This same shall comfort us (*yěnachěmēnoo*) concerning our work and toil of our hands, because of the ground which the Lord hath cursed" (Gen. 5:29)—giving us an alliterative word play on the Hebrew words for "Noah" and "comfort" in connection with the longing for the promised reversal of the divine curse on creation. Noah himself believed that the Hero would appear "in the tents of Shem" (Gen. 9:26-27), one of his three sons and the father of the Semitic peoples. God told the Semite Abraham that the Hero would be of Abraham's seed, and that when He came He would bless all the generations of the earth.²¹ And Abraham's grandson Jacob told his children that the coming Hero would proceed from his son Judah: "Judah, thou art he whom thy brethren shall praise. . . . The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh (*Shilōh*) come" (Gen. 49:8, 10), until the promised Hero should be sent forth (*shālach*—cf. *Shilōh*).

Later it was revealed that the Hero would be born in the house of King David.²² The Psalms of David stress His suffering both as man (Ps. 22; 69) and as His exaltation as David's Lord (Ps. 110), and as the eternally begotten Son of God (Ps. 2). The prophet Isaiah revealed that He would be born of a virgin (Isa. 7:14a), but also that He would be the Mighty God and the Eternal Father Himself

19. Gen. 4:1, Hebrew literally = "I have gotten a man, the LORD."

20. Hebrew, *Shēth* = "in the place of (another)," foreshadowing the promised Hero Who would give Himself "in the place of" Abel and all like him. Cf. Heb. 12:24.

21. Gen. 17:5-7; 22:17-18; cf. Gal. 3:16; 4:4-6.

22. II Sam. 7:9-16; Ps. 89:19-38; Amos 9:11.

(Isa. 9:5), and thus "Emmanuel"—*God with us* human beings (Isa. 7:14b). The prophet Micah revealed that He Whose goings forth are from everlasting would be born as a human being in the little town of Bethlehem in Juda (Mic. 5:1-2), and God revealed through the prophet Hosea that He would call His Son out of Egypt (Hos. 11:1)—from whence Jesus did in fact proceed after the death of wicked King Herod (Matt. 1:15). The prophet Zechariah revealed that He, the coming Hero, would enter Jerusalem riding on an ass (Zech. 9:9); the prophet Jeremiah that He would be betrayed for thirty pieces of silver;²³ the prophet Malachi that He would rise from the dead (Mal. 4:2); and the prophet Daniel that He would ascend into heaven and later return in judgment on the Day of the Lord (Dan. 7:13-14, 26-27).

In every way, then, God kept alive His promise of the advent of the Hope of man's redemption, until, in the fullness of time, He finally came (Gal. 4:4-6).

* * * * *

In the second place, we must inquire as to the *fulfilment* of man's Hope. And here it will be found that man needs a Hero Who is simultaneously perfect God and perfect man and Who, as perfect man, is also a perfect prophet, a perfect priest, and a perfect king.

We have already indicated that the Old Testament prophecies suggest that the coming Hero would be both perfect God and perfect man. It *had* to be this way. Seeing that *man* sinned, it is only right that *man* be punished for sin. But seeing that *God's* majesty was insulted by man's sin, only *God* could forgive sin—and only God could Himself pay the price required to atone for sin. The Offering for sin must therefore be: perfect God and perfect man! Only One both human and divine, Who heroically and voluntarily laid down His life as a ransom for many (Matt. 20:28), meets these requirements. And only our Lord Jesus Christ is such a Hero!

As the Heidelberg Catechism puts it:

"*Question*: Since then according to the righteous judgment of God

23. Matt. 26:16 & 27:9-10 cf. Jer. 18:2 & 32:6-9 cf. Zech. 11:12-13.

we deserve temporal and eternal punishment, is there any way by which we may escape that punishment, and be again received into favour? *Answer:* God will have His justice satisfied: and therefore we must make full satisfaction, either by ourselves, or by another.

Question: Can we ourselves then make this satisfaction? *Answer:* By no means; but we daily increase our debt!

Question: Can there be found anywhere, one who is a mere creature, able to satisfy for us? *Answer:* None; for first, God will not punish any other creature for the sin which man has committed; and secondly, no mere creature can sustain the burden of God's eternal wrath against sin, and deliver others from it.

Question: What sort of a Mediator and Redeemer then must we seek for? *Answer:* For One Who is very man, and perfectly righteous; and yet more powerful than all creatures; that is, One Who is also very God.

Question: Why must He be very man, and also perfectly righteous? *Answer:* Because the justice of God requires that the very same human nature which has sinned should make satisfaction for sin; and because one who is himself a sinner, cannot satisfy for others.

Question: Why must He at the same time be also very God? *Answer:* That He might, by the power of His Godhead, sustain in His human nature, the burden of God's wrath; and might obtain for, and restore to, us, righteousness and life.

Question: Who then is that Mediator, Who at the same time is both very God and true and perfectly righteous man? *Answer:* Our Lord Jesus Christ: 'Who of God is made unto us wisdom and righteousness, and sanctification and redemption.'²⁴

As perfect man, Jesus Christ also proved to be a perfect Prophet, a perfect Priest, and a perfect King.

Jesus is our perfect Prophet. Moses, the greatest prophet who ever lived before the advent of Christ (Deut. 34:10-12), himself prophesied that an even greater Prophet than himself would one day come, and that all men should heed Him. Addressing his people

24. Heidelberg Catechism, Q. 12-18.

Israel before his death, Moses said: "The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; and the LORD said unto me, 'They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put My words into His mouth; and He shall speak unto them all that I shall command Him. And it shall come to pass, that whosoever will not hearken unto My words which He shall speak in My Name, I will require it of him'" (Deut. 18:15-19).

When Jesus came, He, the Word of God, spoke the Word of God as nobody before Him had ever spoken. He announced Himself as the Great Prophet, when He claimed in the synagogue of Nazareth that He was the fulfilment of Isaiah chapters eleven and sixty-one: "The Spirit of the Lord is upon Me, because He hath anointed Me to *preach* the gospel to the poor. . . . to *preach* deliverance to the captives, . . . to *preach* the acceptable year of the Lord' And He began to say unto them, 'this day is this scripture fulfilled in your ears'" (Luke 4:18-19, 24).

With all His prophetic words and works, Jesus was soon widely acclaimed as a great prophet. The woman at the well excitedly exclaimed: "Sir, I perceive that thou art a prophet" (John 4:19). The people of Israel first said that Jesus was Elijah or Jeremiah or one of the prophets (Matt. 16:14), and later widely acclaimed His prophetic excellence: "And there came a fear on all: and they glorified God, saying, '. . . a great prophet is risen up among us'; and '. . . God hath visited His people'" (Luke 7:16). And after Jesus' miracle of the multiplication of the bread, "those men, when they had seen the miracle that Jesus did, said, 'This is of a truth *that prophet* that should come into the world'" (John 6:14), clearly referring to the prophet promised by Moses himself (Deut. 18:15-19)

Jesus was a greater prophet than Solomon, Jonah, John the Baptist, or any of the other prophets (Matt. 11:11; 12:41-42). This was His disciples' opinion of Him. After Jesus' resurrection, the Emmaus disciples insisted that He was "a prophet mighty in deed and word before God and all the people" (Luke 24:19). And Peter insisted

after the day of Pentecost in the precincts of the temple itself that Jesus was indeed *The Prophet* promised by Moses (Acts 3:22).

But Jesus was also the Second Adam, Who not merely correctly prophesied the names of the animals (Mark 1:13), as did the first Adam, but Who also prophetically subdued the earth and even its inhabitants by accurately naming His very disciples according to their inner nature: "Thou art Simon, the son of Jona: thou shalt be called 'Cephas,' which is by interpretation, 'A stone'" (John 1:42). "Jesus saw Nathanael coming to Him, and saith of him, 'Behold, an Israelite indeed, in whom is no guile!' Nathanael saith unto Him, 'Whence knowest Thou me?' Jesus answered and said unto him, 'Before that Philip called thee, when thou was under the fig tree, I saw thee!' Nathanael answered and said unto Him, 'Rabbi, Thou art the Son of God!'" (John 1:47-49a).

As the Apostle Peter confessed to the Great Prophet: "Lord, Thou knowest *all* things!" (John 21:17b). And as Jesus Himself claimed: "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him" (Matt. 11:27).

But Jesus Christ is not merely the Great Prophet. He is equally also the Great Priest.

Melchizedek was perhaps the greatest priest who ever lived before the earthly advent of Christ. For Melchizedek was not merely a priest, but also a king. And Melchizedek, the priest of the most high God, brought forth bread and wine and blessed Abraham²⁵ in whose seed all the generations of the earth were to be blessed (Gen. 22:18). But Jesus, the Seed of Abraham, was not only a Priest-King (Zech. 6:13) after the order of Melchizedek, (Heb. 6:20; cf. Ps. 110:4), but a divine Priest Who is able to save to the uttermost all them that come to God by Him (Heb. 6:20; cf. Ps. 110:4).

Already in the Old Testament, we read in the Psalms that "the Lord sware and will not repent, 'Thou art a priest for ever after the order of Melchizedek'" (Ps. 110:4; cf. Heb. 7:25a, 21), in respect of

25. Gen. 14:18-20; cf. Heb. 7:1-4.

the Lord Jesus Christ. Even the work of the high priest of Israel, who, on the day of atonement, made intercession on behalf of the sins of all his people Israel (Lev. 16), pales into utter insignificance when compared with the priestly ministrations of the Lord Jesus Christ for His people (cf. Heb. 7-10).

When Jesus, the Great Priest after the order of Melchizedek, came to our earth, He served His children as no man before Him had ever done. All His miracles were motivated by the desire to serve His church and to alleviate distress. Even His first miracle, the changing of the water into wine at Cana, eased an awkward situation and eliminated the master of ceremonies' embarrassment at a wedding when the refreshments ran low (John 2:1-11) in addition to foreshadowing Jesus' sacrificial death for his people at a later stage.²⁶

In Christ's feeding miracles, He also served His people in a priestly manner as no one before or after Him ever did. And in performing these miracles, He also revealed Himself as the great Second Adam. The first Adam was to subdue the earth, even by dressing and keeping the garden (Gen. 2:15), by cultivating its plants and by protecting it from Satan's encroachments. The former, Christ did by feeding His disciples from ears of corn (Matt. 12:1 f.), by multiplying the bread and the fishes (Matt. 14:15 f.; 15:32 f.), and by the miracles of the wonderful draughts of fish (Luke 5:1 f.; John 21:3 f.). And the latter He did by praying for His disciples to protect them from Satan's wiles (Luke 22:31 f.) and by protecting them from the wiles of Satan's children (John 17:12; 18:3-9).

Especially in His miracles of healing, did Christ reveal Himself as a Great Priest, moved with compassion for His people. "When the even(ing) was come, they brought unto Him (unto Jesus) many that were possessed with devils: and He cast out the spirits with His word, and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, 'Himself took our infirmities, and bare our sickness'" (Matt. 8:16-17).

Specifically, Jesus healed demon-possessed people at Capernaum and, in Gadara, healed one born blind and deaf, and healed the moon-

26. John 2:4 cf. Matt. 26:17-29 & John 13:1 f.

sick child.²⁷ He also healed many incurably ill lepers,²⁸ many blind men,²⁹ and He even raised the dead.³⁰ Indeed, He was a Great High Priest who had compassion on human infirmities, Himself being truly man (Heb. 2:8-18; 4:15-16).

But it was, of course, particularly in the Garden of Gethsemane and on Calvary that His character as the Great High Priest and Hope of man was most spectacularly evidenced. There, in the Garden, He poured out His soul and sweated great drops of blood in intercession on behalf of His children (Luke 22:39-46). There, on Calvary, He poured out His life's blood as a sin-offering unto death.³¹ And by that one offering, He perfected forever those who come to God by Him! (Heb. 10:14).

Lastly, Christ was not just a Great Prophet and a Great Priest, but also a Great King.

Already in the Old Testament, His Kingship was prophesied. As Jacob said to his sons: "The sceptre shall not depart from Judah, nor a lawgiver from between His feet, until Shiloh (the Messiah) come; and unto Him shall the gathering of the people be" (Gen. 49:10), or, "unto Him shall the peoples be obedient."³² In one of the psalms, it is said of the Son: "Thy throne, O God, is for ever and ever: the sceptre of Thy kingdom is a right Sceptre. . . . Therefore God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows" (Ps. 45:6-7). In Isaiah, we clearly learn: "For unto us a child is born, unto us a son is given: and the government shall be upon His shoulders: and His Name shall be called . . . Counsellor, the Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His Kingdom, to order it, and to establish it with justice" (Isa. 9:5-6). And in

27. Mark 1:21-28; 5:1-20; 7:24-30; 9:14-29; Luke 4:31-37; 8:26-29; 9:37-42; 11:14-28; Matt. 8:28-34; 12:22; 15:21-28; 17:14-21.

28. Matt. 8:1-4; Mark 1:40-45; Luke 5:12-16; 17:11-19.

29. Matt. 9:27-31; 20:29-34; Mark 8:22-26; 10:46-52; Luke 18:35-43; John 9.

30. Matt. 9:15-26; Mark 5:21-43; Luke 7:11-17; 8:40-56; John 11.

31. Matt. 27; Isa. 53 & I Pet. 2:24 & Heb. 10:10 & Eph. 5:2.

32. Thus Afrikaans Revised version.

Zechariah we hear the amazing prophecy: "O daughter of Jerusalem: behold, thy King cometh unto thee: He is just, having salvation; lowly, and riding upon an ass" (Zech. 9:9)—which prophecy, as is well known, was fulfilled when Christ rode into Jerusalem on an ass on Palm Sunday (Matt. 21:1-11).

When Jesus was born, the wise men asked Herod: "Where is He that is born King of the Jews?" (Matt. 2:2). When Jesus began to preach, He cried: "Repent, for the kingdom of heaven is at hand!" (Matt. 4:17). During His earthly ministry, He proclaimed: "Behold, the Kingdom of God is within (or among)³³ you" (Luke 17:21). In His High Priestly prayer to God, Jesus proclaimed that the Father had given the Son power over all flesh (John 17:2). And before Pilate, He admitted that He was indeed the King of the Jews (Matt. 27:11).

Just as the first Adam was to rule over the entire creation, so too did the wild beasts and even the angels come and minister to the Son of man after His baptism (Mark 1:13). At His first miracle in Cana, we read that Jesus "manifested forth His glory" (John 2:11), and at Capernaum, when He exorcized an evil spirit, "they were all amazed, and spoke among themselves, saying 'What a word is this! For with authority and power He commandeth the unclean spirits, and they come out!'" (Luke 4:36).

Perhaps the most spectacular exhibitions of Jesus' Kingship while yet in His humiliation, however, are the demonstrations of His lordship and control over the waves of the sea—His subjugation of the sea as the Second Adam!—and His deep knowledge of and rulership over the fish. When the little fishing boat was being lashed by a fearful storm on the lake of Galilee, the disciples woke Jesus up inside the vessel, yelling: "'Master, Master, we perish!' Then He arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm. And He said unto them, 'Where is your faith?' And they, being afraid, wondered, saying to one another, 'What manner of man is this! For He commandeth even the winds and

33. *entos humōn.*

water, and they obey Him!’ ” (Luke 8:24-25). And when money to pay tribute was needed, Jesus commanded Peter: “Go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money” (Matt. 17:27). A more telling illustration of Jesus’ complete rulership of the world would surely be difficult to conceive!

It should not be imagined, however, that Jesus’ Prophethood, Priesthood, and Kingship can be sealed off from one another into watertight compartments, any more than was the case with Adam’s threefold office of prophet, priest, and king. In our latter example, for instance, Jesus not only manifested His Great Kingship in exhibiting His rule over the fish with the coin in its mouth. By pre-announcing what would happen, He also thus manifested Himself as the Great Prophet. And by causing the fish to yield the coin to enable Peter’s tribute to be paid, He proved Himself to be a Great Priest. Similarly, dying on the cross as the Great Priest, He fulfilled His own great prophecy that this would happen (Matt. 16:21-28). And above the cross was the great inscription, “The *King* of the Jews” (Mark 15:26).

Jesus revealed Himself as the fulfilment of the Hope of the world, then, by combining the threefold office of Prophet, Priest, and King in the unity of His Sonship of man. He was anointed as Prophet, anointed as Priest, and anointed as King all at one and the same time when He was anointed as *The Anointed*, as *The Christ*. And, as the Heidelberg Catechism claims, He is called Christ, that is, “Anointed,” “because He is ordained of God the Father, and anointed with the Holy Ghost, to be our chief Prophet and Teacher, Who has fully revealed to us the secret counsel and will of God concerning our redemption; and to be our only High Priest, Who by the one sacrifice of His body has redeemed us, and makes continual intercession with the Father for us; and also to be our eternal King, Who governs us by His Word and Spirit, and Who defends and preserves us in (the enjoyment of) that salvation which He has purchased for us.”³⁴

34. *Heidelberg Catechism*, Q. 31.

Hallelujah! What a Savior! Is He not most assuredly the fulfilment of the Hope of man?

* * * * *

It remains to inquire as to the *actuality* of this Hope. Granted—it may be argued—that Jesus *is* the historical fulfilment of the Hope of man. How does all this, however, affect mankind *today*?

It affects us today in two ways. By His passive obedience to the law of God in our stead, Christ has paid the penalty for our failure to be effective prophets, priests, and kings. And by His active obedience to God's law in our stead, He has made it possible for us again to become effective prophets, priests, and kings. Also, by His humiliation (His suffering, crucifixion, and descent into hell), He has cancelled out the punishment for us which we all so justly deserve. And by His exaltation (His resurrection, ascension, and heavenly session), He has pioneered the way for us to follow Him into glory, starting right here and now.

Behold, then, the *actuality* of Christ, the Hope of man!

During His humiliation, His prophethood, priesthood, and kingship—although they were often strongly manifested from time to time—were also often restrained if not rebuffed. When Christ was growing up, for example, we read of His prophethood that “He increased in wisdom and stature” (Luke (2:52)). Later, what He saw and heard, that He testified, but no man received his testimony (John 3:32). Moreover, He Who was the utterly truthful Word of God Himself (John 1:1-18), was even accused of lying! (John 8:13 cf. 10:25). The leaders of the Jewish council rejected His testimony that He was the Christ (Matt. 26:63), and instead accepted the testimony of two false witnesses whom they themselves had sought and who lied about Jesus (Matt. 26:60-61). And when they condemned the Great Prophet to death, they “smote Him with the palms of their hands, saying, ‘Prophecy unto us, thou “Christ!” Who was it that smote thee?’ ” (Matt. 26:67-68).

Nor was it different as regards his Priesthood. When He, the Great High Priest, was born, His mother offered the sacrifice of a pair of

turtledoves or two young pigeons to an infinitely lesser priest on His behalf (Luke 2:23-24). When He healed ten men of leprosy, and told them to go and show themselves to the priests, only one of the ten even thanked Him, the Greatest Priest of all! (Luke 17:12-19). On trial, He was sent bound to the false high priest Caiaphas (John 18:24), who rent his clothes in rage rather than help Jesus (Matt. 27:65) the Priest forever according to the order of Melchizedec.

Even His Kingship was spurned. "Hail, King of the Jews!," jeered the soldiers in derision, who rammed a crown of thorns onto his head and whipped Him with a reed they had given Him as a mock scepter (Matt. 27:28-30). "Shall I crucify your King?," Pilate asked the Jews. And the chief priests answered: "Away with Him, away with Him! Crucify Him! We have no king but Caesar!" (John 19:15-16). And when He was crucified underneath the true superscription "This is Jesus, the King of the Jews" (Matt. 27:37), the revilers mocked Him and wagged their heads and said: "If he be 'the King of Israel,' let him now come down from the cross, and we will believe him!" (Matt. 27:42).

All our bungling efforts to be effective prophets, priests, and kings have already been taken care of. For Christ, the knowledgeable Great Prophet, the holy Great Priest, and the righteous Great King, has already suffered the penalty for our unprophetic ignorance our unpriestly impurity, and our unregal unrighteousness!

But Christ is not only the Hope of man because He has suffered for and forgiven phony prophets, phony priests, and phony kings like you and me. Even more is He the Hope of man for re-installing us as true prophets, true priests, and true kings, and for giving us the power even today to serve Him forever.

For Christ is no longer in His humiliation, but in His exaltation (after His resurrection, ascension and heavenly session). And as the exalted Hope of man, He has started to exalt us too.

At His resurrection from the grave, He proved Himself to be the Son of God, the Lord and Christ, the Prince and Savior, Who

crushed death and brought righteousness, power, and immortality to light.³⁵

At His ascension into heaven forty days later, He manifested Himself as the Conqueror of all His enemies, when He led captivity captive and soared aloft to rule the world as the Second Adam or Son of man.³⁶

And at His session at the right hand of God the Father, the Son of man has—as Second *Adam!*—taken up His complete sovereignty as viceroy or vice president under God Himself over heaven and earth, has poured out His Holy Spirit into His church, *and through His church on earth* is right now engaged in subduing the earth and trampling His enemies under foot until the time of His second coming.³⁷

As Jesus is now our First Fruits and *our Representative in all this*, from heaven the Son of man now leads *us* as sons of man here on earth to glorify Him here and now, while on our way to follow Him into heaven.

As the Heidelberg Catechism so beautifully puts it:

“Question: Of what advantage to us is Christ’s *ascension into heaven?* *Answer:* First, that He is our Advocate in the presence of His Father in heaven; secondly, that we have our flesh in heaven, as a sure pledge that He, as the Head, will also take up to Himself us His members; thirdly, that He sends us His Spirit as an earnest, by Whose power we ‘seek the things which are above, where Christ sitteth on the right hand of God, and not (the) things on the earth.’

“Question: Why is it added ‘*and sitteth at the right hand of God?*’ *Answer:* Because Christ is ascended into heaven to the end, that He might there appear as Head of His Church, by Whom the Father governs all things.

“Question: How does this glory of Christ, our Head, benefit us? *Answer:* First, that by His Holy Spirit He pours out heavenly graces

35. Acts 2:36; 5:31; Rom. 1:3-4; 4:25; John 11:25; I Cor. 15:21; II Tim. 1:10; Heb. 2:14.

36. Eph. 4:8; Col. 2:15; I Pet. 3:20-22.

37. I Cor. 28:18; Eph. 1:20-33; Phil. 2:9-11; Heb. 2:8-9; Matt. 28:18; Acts 2.

upon us His members; and then, that by His power He defends and preserves us against all enemies.

*“Question: What comfort is it to you that ‘Christ shall come again to judge the living and the dead?’ Answer: That in all my sorrows and persecutions, with uplifted head I look for the very same Person, Who before placed Himself for my sake under the judgment of God, and has removed all curse from me, to come as judge from heaven: Who shall cast all His and my enemies into everlasting condemnation, but shall take me up with all the elect to Himself, into heavenly joy and glory.”*³⁸

Hallelujah! What a Savior!

It only remains to demonstrate how Christ is a Great Prophet, Priest, and King especially in His exaltation, and, as the Hope of man, is always ready to assist us here and now.

The exalted Christ is still our Great Prophet. After His resurrection, He taught His disciples for forty days, giving them many infallible proofs, and speaking of the things pertaining to the Kingdom of God (Acts 1:3). And after His ascension and heavenly session and the outpouring of His Spirit into His church, He continues to prophesy through His Spirit in His Spirit-filled church, even as regards sin and righteousness and judgment to come, and, indeed, *all things*.³⁹

The exalted Christ is also still our Great Priest. After all, He is “an High Priest *for ever* after the order of Melchisedec” (Heb. 6:20; 7:17, 24). For “we have such an High Priest, Who is set on the right hand of the throne of the Majesty in the heavens; a Minister of the sanctuary, and of the true tabernacle” (Heb. 8:1). And “this Man, because He continueth for ever, hath an unchangeable Priesthood. Wherefore He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them” (Heb. 7:24b-25). So therefore, “seeing then that we have a Great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we

38. *Heidelberg Catechism*, Q. 49-52.

39. John 14:26; 15:26; 16:13.

have not an High Priest Which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:14-16).

And the exalted Christ is no less still our Great King. Exalted by His resurrection and ascension, God has made Him both Lord and Christ and a Prince and a Savior, and has given Him a Name which is above every name: that at the Name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.⁴⁰ In His resurrection, God the Father begot His Son from the dead and set Him as King on His holy hill of Zion and gave Him the heathen for His inheritance and the uttermost parts of the earth for His possession.⁴¹ In the ascension, the Son of man came with the clouds of heaven unto the Ancient of days, and was given dominion, and glory, and a kingdom, that all people, nations, and languages should serve Him: His kingdom is an everlasting dominion, which shall not pass away, and His kingdom which shall not be destroyed (Dan. 7:13-14). And in His heavenly session, the Lord God the Father said unto the Lord Jesus Christ: "Sit Thou at My right hand, until I make Thine enemies Thy footstool. . . . Rule Thou in the midst of Thine enemies!" (Ps. 110:1-2).

Nor will this everlasting Prophethood, Priesthood, and Kingship of Jesus ever wilt, not even towards the end of our twentieth century. For our twentieth century is the twentieth century A.D., *anno Domini*, in the year of our Lord; *regente Jesu*, while Jesus is reigning. Yes, *reigning!* And His reign shall yet *increase!* For as Isaiah prophesied: "Unto us a child is born, unto us a son is given: and the government shall be upon His shoulder: and His Name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the *increase* of His government and peace there shall be no end, upon the throne of David, and upon His Kingdom, to

40. Acts 2:36; 5:31; Phil. 2:9-11.

41. Ps. 2:6-8 cf. Acts 5:25-28; 13:30-37.

order it, and to establish it with judgment and with justice from henceforth even for ever" (Isa. 9:6-7).

Jesus Christ, the Hope of man. Man's only Hope. His Hope in the past, his Hope here and now for the present, and his Hope for years to come, in the future! Hallelujah, what a Savior!

* * * * *

We close.

It was noted that nearly all the religions of the world and the histories of nearly all the nations yearn for the advent of a great Hero, the Hope of man, to straighten things out and to lead mankind out of his present predicament into a golden future.

This Hope was initially promised, it was seen, to our first parents right after the fall in the garden of Eden, and was subsequently repeated and elaborated down through the centuries, until mankind expected a Hero both fully man and essentially divine.

Jesus Christ was seen to be this Hero and the fulfilment of this Hope of man. For only Jesus was simultaneously God and man, and, as man—as all His miracles attest—perfect Prophet, perfect Priest, and perfect King, even as man was himself expected to be originally, before the fall, according to His human essence.

Finally, it was seen that all this is of great actuality to us today, inasmuch as Jesus, by His passive obedience, paid the penalty for our failure to be effective prophets, priests, and kings, and, by His active obedience, made it possible for us again to become effective prophets, priests, and kings. In His humiliation, He identified with our failures; and in His exaltation, He makes it possible for us to triumph. As exalted Prophet, Priest, and King in heaven right here and now, He is indeed the very Hope of man, inasmuch as He is always continuing to counsel, serve, and rule all those who go to God through Him.

As the Westminster Confession so eloquently asserts:

"It pleased God, in His eternal purpose, to choose and ordain the Lord Jesus, His only begotten Son, to be the Mediator between God and man; the Prophet, Priest, and King; the Head and Saviour of His

Church; the Heir of all things; and Judge of the world; unto Whom He did from all eternity give a people to be His seed, and to be by Him in time redeemed, called, justified, sanctified, and glorified. . . .

“The Lord Jesus, in His human nature thus united to the divine, was sanctified and anointed with the Holy Spirit above measure; having in Him all the treasures of wisdom and knowledge; in Whom it pleased the Father that all fulness should dwell: to the end, that being holy, harmless, undefiled, and full of grace and truth, He might be thoroughly furnished to execute the office of a Mediator and Surety. Which office He took not unto Himself, but was thereunto called by His Father; Who put all power and judgment into His hand, and gave Him commandment to execute the same. . . .

“The Lord Jesus, by His perfect obedience and sacrifice of Himself, which He through the eternal Spirit once offered up unto God, hath fully satisfied the justice of His Father; and purchased not only reconciliation, but an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto Him.”⁴²

Hallelujah! What a Savior!

What should we learn from all this in practice, then?

First, that inasmuch as all men have the Hope of a Hero coming to straighten out the world, we may and should with confidence present our Lord Jesus Christ to them as the fulfilment of all their hopes and the answer to all their problems.

Second, that the earthly life of the Lord Jesus Christ is the pattern for us to follow in our service to God as prophets, priests, and kings, and in our desire to live a life helpful to our fellow man.

Third, that our exalted Savior is counseling His church as a Great Prophet and serving His children as a Great Priest and ruling the universe as a Great King as the perfect Son of man right now. both personally in heaven, and (through His poured-out Spirit in His church, the body of all true Christians everywhere) here on earth too.

And fourth, that we as Christian believers should be serving Him

42. *Westminster Confession*, VIII:I,I, III, V.

as prophets, priests, and kings here on earth in every way we can, right here and now, by the power of the indwelling Spirit of the risen Savior.

In this way, not only will we ourselves more clearly see that our Lord Jesus Christ is the only Hope of our own lives, but we ourselves will also be enabled more easily to bring mankind to see that our Lord Jesus Christ is indeed its only Hope at all.

As the Apostle John put it so beautifully in the book of Revelation: "The testimony of Jesus is the spirit of prophecy. . . . Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever" (Rev. 19:10; 1:5b-6).

Jesus Christ, the Light of the world and the Hope of man!

V

The Destiny of Man

Quo vadis? In what direction is our world going?

According to evolutionistic astronomers, the speed of the earth is decreasing by at least one second every 600,000 years, which must inevitably ultimately affect our days and especially our tides!¹ More urgently, claimed the famous communist philosopher Friedrich Engels, the earth is cooling down and slowly approaching the center of the solar system, and must ultimately freeze up and fall into the sun.² And even our sun is losing billions of tons of energy every second, and, according to Thompson, reducing its diameter at the rate of thirty-six yards per year.¹

Even more disturbingly, the earth's atmosphere and water resources are steadily being depleted by combustion and combination with minerals. Air and water pollution are steadily on the increase.³ Many thinkers are terrified of worldwide overpopulation which, it is felt, in a few hundred years' time, would permit each inhabitant to have standing room only. And man is depleting his natural fuel resources, such as oil and coal, it is said, at a truly alarming rate.

Many cultural philosophers have been hardly less optimistic. Otto Henne-Am Rhyn concludes that the whole of humanity and its culture will disappear without a trace.⁴ Oswald Spengler forecasts

1. Cf. Bavinck, *op. cit.*, IV, pp. 623-64.

2. Engels, *Dialectics of Nature*, in Marx & Engels, *On Religion* (Moscow: Foreign Languages Publishing House, n.d.), p. 164 f.

3. Schaeffer, *Pollution and the Death of Man: The Christian View of Ecology* (London: Hodder & Stoughton).

4. Cf. Th. Ziegler, *Sittliche Sein und sittliche Werden*, p. 141.

the demise of our civilization in his book *Der Untergang des Abendlandes*—the decline of the West. Bertrand “Ban-the-bomb” Russell has seriously poised the question as to whether man has a future at all.⁵ Aldous Huxley paints a ghastly picture of things to come in his *Brave New World*, as too does H. G. Wells in his *The Time Machine*. And George Orwell predicts slavery even by 1984, while the Soviet writer Andrei Amalric equally seriously asks: *Will the Soviet Union survive till 1984?*

Amongst Christian thinkers, Hendrik van Riessen is dubious about *The Society of the Future*, and even the great Dooyeweerd speaks of *The Twilight of Western Thought*. And pessimistic in the extreme are the serious predictions encountered in Jansen van Rijssen’s *The Messiah from the Earth*, H. A. Ironside’s *Lectures on the Book of Revelation*, and Hal Lindsay’s *The Late Great Planet Earth*.

Not all thinkers, however, are pessimistic about the destiny of man. The leading Soviet theoretician, O. V. Kuusinen, in his *Fundamentals of Marxism-Leninism*, concludes his massive textbook with the assurance that “the advance to the shining heights of communist civilization will always engender in people unusual powers of will and intellect, creative impulses, courage, and life-giving energy.”⁶ And the famous French communist thinker, Roger Garaudy, in his *Karl Marx: The Evolution of His Thought*,⁷ gives us the following enthralling picture of man’s future destiny under communism-to-come:

“Man’s conquest of nature will persist. In the endless laboratories of that triple infinity—the microscopic, the large and the complex—man has the perspective of exertions without end: in the realm of micro-physics and the disintegration of matter; in the realm of the cosmos; in the realm of more and more new chemical syntheses such as those of chlorophyll and of life. To master the elements, to change climates, to achieve better controls in biology than those our own century has achieved over inert matter—these are among the vistas

5. Russell, *Has Man a Future?* (Harmondsworth, England: Penguin, 1961).

6. Kuusinen (ed.), *Fundamentals of Marxism-Leninism* (Moscow: Foreign Languages Publishing House, 1963), p. 717.

7. New York: International Publishers, 1967, pp. 108-9.

that open before us. From these researchers and these discoveries in science, we contemplate unlimited powers: . . . the first advance of man into the infinite which opens the perspectives of cosmic migrations. And if the power to split the atom from now on makes the annihilation of life on earth possible, might not the social uses of atomic energy, the utilization of the internal energy of matter, enable a united humanity to concentrate its powers in such a manner that it might be able to change the orbit of the earth, as has been accomplished with artificial satellites? . . .

“Art, music, painting, poetry . . . participate actively in the creation of a new aspect of humanity. No doubt, this creation will no longer have agony as its inspiration. . . . Marxist materialism, faithful to its Fichtean and Faustian early inspiration, is the creator of a world inhabited by untroubled gods, which creation inaugurates a dialectics opening on infinity.”

Nor have optimistic American thinkers in any way lagged behind in *their* enthusiasm for what the General Electric Company's exhibition in Anaheim's Disneyland calls “a great big beautiful tomorrow.” Peter Drucker, in his *The Age of Discontinuity: Guidelines to our Changing Society*, has given us some fascinating ideas for future city planning.⁸ Gunther Stent, in his *The Coming of the Golden Age: A View of the End of Progress*, has pointed out the future way to what he calls “the road to Polynesia.”⁹ While Robert Nisbet, the celebrated California conservative sociologist, is by no means pessimistic about man's destiny.¹⁰

Even Christians have dared to hope again. In America, Rushdoony and North are charting the way to a better future here on earth.¹¹ In the British Isles, Iain Murray has pointed to the connection be-

8. New York: Harper & Row, 1969.

9. Garden City, N. Y.: The Natural History Press, 1969.

10. See his books *Social Change and History* and *The Social Bond*, and also his articles “The Urban Crisis Revisited” *Intercollegiate Review* (Fall 1970), “The Nemesis of Authority,” *Encounter* (Aug. 1971), and “Has Futurology a Future?,” *Encounter* (Nov. 1971).

11. Cf. Rushdoony's *Chalcedon Reports* and his *The Institutes of Biblical Law* (Nutley, N. J.: The Craig Press, 1973), and North: *Towards the Recovery of Hope* (London: Banner of Truth, Jan. 1971), p. 12 f.

tween revival and the interpretation of prophecy in his book on *The Puritan Hope*¹²—as too has Peter Toon in his work on *Puritans, the Millennium and the Future of Israel*.¹³ In South Africa, Adrio König¹⁴ and your present lecturer¹⁵ have independently sought to develop a plan for future Christian action. In Switzerland, Arnold Reymond took the first steps towards the development of a Christian life and world view, and Francis Schaeffer with his L'Abri Fellowship endeavors to give new hope to disillusioned youth. And even problem-ridden Holland not only produced the great Marcellus Kik, the former editor of *Bible Christianity* and the former associate editor of *Christianity Today*, whose book, *An Eschatology of Victory*,¹⁶ has given new impetus to confidence in the destiny of man in this present world of ours, but even as late as 1971, the Groen van Prinsterer Foundation in the Netherlands published a book, *Bouwen aan de Toekomst*¹⁷ (*Build for the Future!*), which seriously attempts to set out a Christian program for the future urban, agricultural, communications, and ecological development of overcrowded Holland with its pressing population density of almost 1000 persons per square mile.

Nor has this new Christian concern for man's future destiny here on this present earth prior to the second coming of Christ been limited to any one school of eschatology. It has included premillennialists like Buswell¹⁸ and Schaeffer,¹⁹ who have taken the dominion charter

12. London, 1971—Banner of Truth.

13. London, 1970—Jas. Clarke & Co.

14. König, *Jesus Christus die Eschatos* (Pretoria, South Africa: Dutch Reformed Church Publishing Co., 1970); *Een wat Sterker Is* (Pretoria, South Africa: Dutch Reformed Church Publishing Co., 1971).

15. Cf. Lee, *Christians of the World, Unite!* (Glendale, Calif.: *Christian News-American*, May 1969); *Maanreise en die Kultuurmandaat* (Cape Town, South Africa: *Die Kerkbode*, Oct. 1969); *The Westminster Confession and Modern Society* (Edinburgh: Scottish Reformed Fellowship, 1972); *Communist Eschatology: A Christian Philosophical Analysis of the Post-capitalistic Views of Marx, Engels, & Lenin* (Nutley, N. J.: The Craig Press, 1974); *Come, Lord Jesus* (forthcoming, hopefully by 1975).

16. Nutley, N. J.: Presbyterian and Reformed Publishing Co., 1971.

17. Dordrecht, Netherlands: K. Haak Berkel, 1971.

18. Buswell, *A Systematic Theology of the Christian Religion* (Grand Rapids, Mich.: Zondervan Publishing Co., 1962), I, pp. 344-429.

19. Schaeffer, *The Church at the End of the Twentieth Century* (London:

seriously. It has been pioneered by amillennialists like Kuyper²⁰ and Schilder,²¹ who have insisted on a full-orbed Christian participation in all of life. And it is being developed by postmillennialists like Boettner²² and Rushdoony,²³ who envisage nothing less than Christian control of the whole earth at some time in the not too distant future.

Has man a destiny on this present earth, prior to the second coming of our Lord and Savior Jesus Christ? Together with all the above thinkers, your lecturer too dares to answer: *Yes!*

* * * * *

In our first lecture, on the origin of man, we saw: that man came into being on the sixth day of God's creation week; that he was directly created somewhere east of Palestine from the water vapor and the fine earth (and woman from his rib); and that all men now alive are descendants of that original pair, the historical persons Adam and Eve.

In our second lecture, on the essence of man, we saw: that he is the image of God, both in body and in soul; that he is fearfully and wonderfully made of some twenty-odd chemical elements; that he is qualitatively different from all other beings, his physical and biotic and psychic aspects being subject to the leadership of his normative aspects (his logical, historical, linguistic, social, economic, aesthetic, juridical, ethical, and pistical aspects); and that, as the child and

The Norfolk Press, 1970); *Escape from Reason* (London: Inter-varsity Fellowship); *Death in the City* (London: Inter-varsity Fellowship); *The God Who Is There* (London: Hodder & Stoughton); *The Church Before the Watching World* (Downers Grove, Ill.: Inter-varsity Press, 1971).

20. Cf. esp. Kuyper, *Pro Rege* (Kampen, Netherlands: Kok, 1909), I-III; *Stone Lectures* (Grand Rapids, Mich.: Eerdmans, 1968).

21. Cf. esp. Schilder, *Christus en Cultuur* (Franeker, Netherlands: Wever, 1948); *Wat Is de Hemel?* (Kampen, Netherlands: Kok, 1935).

22. Cf. Boettner, *The Millennium* (Philadelphia: Presbyterian and Reformed Publishing Co., 1964); *Studies in Theology* (Grand Rapids, Mich.: Eerdmans, 1957), pp. 225, 253.

23. Cf. esp. Rushdoony, *Thy Kingdom Come!* (Nutley, N. J.: The Craig Press, 1970), and his massive *The Institutes of Biblical Law* (see n. 11 above).

offspring of God, he is to reflect God's glory by being a prophet, priest, and king over the entire world to the glory of his heavenly Father.

In our third lecture, on the plight of man, we saw: that sin, which began in the angelic world, has spread to man—to the whole man, to every man, and throughout man's universe; that sin is a comprehensive act of the entire man in rebellion against the supreme majesty of God, and a corresponding diminution of man's virtue; that all sins, however diverse, are worthy of everlasting punishment; that the immediate consequences of sin are alienation from God and man, guilt, corruption, suffering, depravity, and slavery; that the ultimate consequences are physical death, soul torment in hell, and everlasting suffering of the entire man in the lake of fire hereafter; and that the cosmic consequences of sin include tidal waves, deserts, ice continents, earthquakes, famines, pestilences, wars, and rumors of wars.

And in our fourth lecture, on the hope of man, we saw: that all history and all religions (however pervertedly) point to the advent of a great Hero to come and redeem the world; that the promise of this hope was revealed to our first parents and kept alive ever since; that the Lord Jesus Christ is the fulfilment of this hope, being perfect God and perfect man (that is, perfect Prophet, perfect Priest, and perfect King); and that this is of great relevance to us today inasmuch as Christ not only passively suffered the penalty for our failure to be effective prophets, priests, and kings, but that He also actively obeyed on our behalf to enable us to become effective prophets, priests, and kings once again, and that, as the exalted Son of man, our Hero is right now the only Hope of man, and that He is ever ready to counsel, serve, and rule all who come to God through Him.

All of this leads very naturally to our last lecture on the destiny of man, which we propose to deal with as follows: first, man's destiny under the dominion charter; second, man's destiny under the great commission; and third, man's present destiny under God right here and now until Jesus comes.

* * * * *

First, then, what is man's destiny under the dominion charter?

Was the charter originally of central or of peripheral importance? And what is its importance today?

So centrally important was the dominion charter, that it constitutes the *very first* revelation ever given by God to man, and the *very first* piece of information about man ever recorded by Moses as the writer of the *very first* book of the Bible for the benefit of all future generations.

“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.’ So God created man in His Own image, in the image of God created He him; male and female created He them. And God blessed them, and God said unto them, ‘Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth’ ” (Gen. 1:26-28).

The dominion charter, and man’s dominion over all created things, then, is intimately connected with the very essence of man as the image of the all-dominating God. Man, even fallen man, is hardly thinkable in any other terms.²⁴

It is, of course, perfectly true, on account of the fall, that man is now no longer *able* (as he *was* before the fall) to execute the dominion charter exclusively to God’s glory. But it is not true that God ever withdrew the charter *because* of man’s fall. To the contrary, He did not.²⁵ Nor did God the Son expect the impossible of fallen man, for, in the *protevangelium* or first gospel promise made

24. Van der Waal, *Het Cultuurmandaat in Discussie* (Pretoria, South Africa: Servire, 1971), p. 24; De Bondt, *De Algemene Genade*, in Berkouwer & Toornvliet, *op. cit.*, p. 279; Kohnstamm, as quoted in Puchinger, *op. cit.*, p. 104; Lee, *Calvin on the Sciences* (Foxton, near Cambridge, England: Sovereign Grace Union, 1969), p. 12 f.; Lee, *Culture* (Cape May, N. J.: Shelton College Press, 1967).

25. Gen. 1:26-28; 3:15-20; 5:29; 9:1-7; 11:4; Ps. 8; Eccles. 3:1-17; 5:18-19; 9:9-10; I Cor. 10:31; 15:22-28; Heb. 2:5-13; 4:9-16; 6:7-11; Rev. 14:13; 20:12; 21:24-22:5.

right after the fall, He, the pre-incarnate Word of God, not only immediately arrested the uncontrolled spread of sin by His common grace, thus guaranteeing the continuous unfoldability of the pre-fall potentialities in creation,²⁶ but also gave special grace to His elect to do all things specifically to His glory even after the fall.²⁷

Small wonder, then, that the dominion charter was substantially repeated after the fall, and even after the flood, in terms of the universal Noachic covenant of common grace²⁸ (which even specially graced believers are to observe in their own God-conscious way),²⁹ namely: "And God blessed Noah and his sons, and said unto them, 'Be fruitful, and multiply, and replenish the earth. And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered. Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. But flesh with the life thereof, which is the blood thereof, shall ye not eat. And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed, for in the image of God made He man. And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.' And God spake unto Noah, and to his sons with him, saying, 'And I, behold, I establish *My covenant* with you, *and with your seed after you*; and with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth. And I will establish *My covenant* with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.' And God

26. De Bondt, *De Algemene Genade*, p. 282 f.

27. Cf. Gen. 3:15 with I Cor. 1:1-2 & 10:31.

28. Kuyper, *Gemeene Gratie* (Kampen, Netherlands: Kok, 4th printing), I-III.

29. Cf. Dooyeweerd, *op. cit.*, III, p. 524 f.

said, 'This is the token of the *covenant* which I make between Me and you and every living creature that is with you, for *perpetual generations*: I do set my (rain)bow in the cloud, and it shall be for a token of a *covenant* between Me and the earth' (Gen. 9:1-13).

It is true that man is now a fallen being. It is not true, however, that God ever abolished the dominion charter any more than that He abolished marriage or the sabbath, which were also instituted in Eden before the fall.³⁰ It is true that fallen man as the image of God now needs recreating.³¹ It is not true that fallen man is no longer the image of God, in the broader sense of the word—for the Bible clearly states that he still is (Gen. 9:5-6; James 3:9). For man is God's image,³² and fallen man is still *man*—is still God's *image*,³² however "broken" he may be.

Even in David's day, the continued urgency of the dominion charter is still emphasized. For in Psalm eight we read: "What is man, that Thou art mindful of him? and the son of man, that Thou visitest him? For Thou hast made him a little lower than the angels (or: a divine being), and hast crowned him with glory and honour. Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet: All sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas" (Ps. 8:4-8).

So even when Jesus Christ (as man, and as the Son of man and as Second Adam) came to earth, in fulfilment of the *protevangelium* or the first gospel promise, He was required to keep the dominion charter—and to suffer for man's breach thereof.

This is why the writer of the Epistle to the Hebrews, *after repeating the above eighth Psalm*, informs us that "we see Jesus, Who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that He by the grace of God should taste death for every man. For it became Him, for Whom are all

30. Gen. 1:28, 31; 2:1-3 cf. 2:15-25 f. & n. 24 above.

31. Eph. 4:24; Col. 3:10 & cf. Eccles. 7:29.

32. Cf. Essay II, above.

things, and by Whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings" (Heb. 2:9-10). When Jesus suffered and died, He paid the penalty for man's transgression of the covenant of the dominion charter. And when Jesus was exalted and crowned with glory and honor, for perfectly keeping the covenant of the dominion charter, He paved the way for us to follow Him into the glory of His heavenly rest by us (through His grace) continuing to keep the dominion charter too.

For we are to follow Jesus by laboring and keeping the dominion charter throughout this earthly life of ours into His heavenly rest. "Let us *labour* therefore to enter into that rest. . . . Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession."³³ "For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it *is dressed*, receiveth blessing from God" (Heb. 6:7). "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in *every good work* to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ; to Whom be glory for ever and ever" (Heb. 13:20-21). And therefore: "Blessed are the dead which die in the Lord from henceforth: 'Yea,' saith the Spirit, 'that they may rest from *their labours*; and their *works* do follow them'" (Rev. 14:13).

Seeing then that it is still man's destiny to keep the dominion charter today—and we will develop this further a little later on—what does it all imply?

It implies, in the first place, that man is to have *dominion* over the world and to *subdue* the earth (cf. note 30 above). This means, quite literally, that we are to assert our authority over creation by reducing it to submission under our feet³⁴ in lordly

33. Heb. 4:11, 14 cf. Luke 24:26.

34. *Rādāh*, to tread, to subdue, to rule over, to possess oneself of, to take possession of (Gesenius, *op. cit.*, p. 758).

triumph³⁵—even as Jesus did when He dominated the earth, kept the covenantal mandate (Heb. 2:9-10), and crushed the serpent under His heel according to the *protevangeliem* or first gospel promise. This is why Paul encourages Christians to do likewise: “And the God of peace shall bruise Satan under *your* feet shortly.”³⁶

It implies, second, that we are to have dominion over the fish of the sea.³⁰ This not only means that we must catch fish to the glory of God, but also that we must trawl the oceans for them, can them, and market them; that we must rule the seas with our intercontinental liners; that we must explore the deeps with our submarines; that we must desalinate sea water to irrigate the earth’s deserts; and that we must farm the ocean beds and cultivate oysters and edible seaweeds and breed fish and plankton—all and only to the glory of God!

Third, it implies that we are to have dominion over the cattle and over all the earth, and over every creeping thing that creepeth upon the earth (cf. note 30 above). This not only means that we must constantly develop new and better breeds of cattle (Jerseys and Guernseys for richer milk, and Herefords and Brahmans for better beef), but also: that we must exploit creeping things like the silkworm and the rock lobster to manufacture clothing and delicacies; that we must exercise dominion over every living thing on earth by keeping sheep and growing wool, by breeding horses (and developing better automobiles!) as means of transport, and by sowing grain and baking bread. And it also means that we must dominate and subdue all the earth by irrigating deserts and making them productive, by eradicating wild forest areas and turning them into fallow land, and by mining gold for money, iron for machines, coal and oil for conventional fuel, and uranium-235 for atomic energy power stations.

Fourth, it implies that all this is to be done systematically and scientifically, even as Adam started to catalog all the animals and to reflect on their intrinsic meaning (Gen. 2:19). This must also in-

35. *Katakuriēuō*, Gen. 1:28 LXX, = “to lord it over.” Cf. Kamphuis, *Onderweg Aangesproken* (Groningen, Netherlands: De Vuurbaak, 1968), pp. 229-30.

36. Rom. 16:20 cf. Gen. 3:15 & Rev. 12:7-11, 17.

clude cataloging tiny animals like plague-carrying fleas and huge monsters like the prehistoric dinosaurs (which palaeontologists tell us they have hardly even started to do yet).³⁷ Certainly, this would also include cataloging all the bewildering varieties of plants and bacteria—for man is to dress the garden too³⁷—and many fungi and viruses have not yet even been named!³⁷

Fifth, it implies harmoniously developing God's creation, for God placed man in the garden to dress it or to cultivate it in a harmonious and beautiful way (Gen. 2:15). This would include landscaping, crop rotation, and general ecological planning in the rural areas, and, with the advent of towns, city planning and traffic regulation in the urban areas.

Sixth, it implies keeping or guarding the garden or man's environment. Particularly after the advent of sin, man is now also called upon to destroy germs, supervise the construction of effective sewers (as Calvin did in Geneva!), check Satanic enemies, combat pollution, and neutralize harmful animals. For as God said after repeating the dominion charter to Noah: "Your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, *by man* shall his blood be shed, for in the image of God made He man" (Gen. 9:1-13). So the death penalty must remain—death to life-destroying microbes; death to snakes and scorpions and black widow spiders; and death to human murderers too! Now, after the fall, man must also have dominion over sin and all its consequences. As God said to Cain: "Sin lieth at the door . . . , and thou shalt rule over him"; and as Paul said to the Roman Christians: "Let not sin therefore reign in your mortal body. . . . For sin shall not have dominion over *you*" (Gen. 4:7 cf. Rom. 6:12, 14).

Seventh, it implies that we are also to have dominion over all the fowl of the air (cf. note 30 above). This not only means subduing poultry and producing hen eggs and taming pigeons to carry messages, but it also includes subduing the air itself by constructing jetliners

37. De Bondt, *Schepping en Voorzienigheid*, p. 258.

for transport and, in our opinion, interplanetary rockets for space travel, celestial mineral exploitation, and perhaps even colonization of the other heavenly bodies too. For did not David exclaim: "When I consider Thy *heavens*, the work of Thy fingers, the *moon* and the *stars*, which Thou has ordained; what is man, that Thou art mindful of him? . . . Thou hast put *all things* under his feet"? (Ps. 8:3-6).

And as Calvin remarked more than four hundred years before space travel became a fact: "From the dominion over *all things* which God has conferred upon men, it is evident how great is the love which He has borne towards them," and how "He has destined *all the riches, both of heaven and earth*, for their use."³⁸ "The Prophet, it is true, especially mentions 'fowls of heaven,' 'fishes of the sea,' and 'beasts of the field,' because this kind of dominion is visible, and is more apparent to the eye; but at the same time the general statement reaches much farther—to *the heavens and the earth, and everything that they contain*."³⁹

Lastly, it is clear that Adam and Eve could never have done all of this alone. And this is why God blessed them and said unto them, "Be fruitful, and multiply, and replenish the earth, and subdue it" (Gen. 1:28). The image of God is too rich to be confined to our first parents alone; and can be adequately displayed only in the entire history of mankind even as it was *predestined* so to expand.⁴⁰ Adam and Eve *needed* a humanity to help them do all these gigantic tasks. And we still do today! Nor need we ever be fearful of overpopulating the earth with *Christian* descendants, for only when the earth has become completely filled with people, and only when God has called His last elect child unto repentance (Rev. 6:11), and only when the "gospel of the kingdom shall be preached in all the world for a witness unto all nations; . . . (only) then shall the end come" (Matt. 24:14).

As the Dutch Reformed Church of South Africa's marriage

38. Calvin, *Commentary on Psalm 8*, referring back to Gen. 1:26.

39. Calvin, *Commentary on I Cor. 15:27*, referring back to Ps. 8.

40. Cf. A. Kuyper, Jr., *Het Beeld Gods* (Amsterdam: N. V. Dagblad & Drukkerij De Standaard, 1929), p. 119.

formula expresses it: "You are to know, that God our Father, after He had created heaven and earth, and all that in them is, made man in His own image and likeness; and God blessed them, and said unto them, *'Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the beasts of the field, over the fish of the sea, and over the fowls of the air.'*" And after He had created man, He said, *'It is not good that man should be alone, I will make him an help meet for him.'*" And in the thereupon following nuptial prayer, the minister then prays for the couple: "Bestow on them Thy blessing, as Thou didst bless the believing Patriarchs, Thy friends and faithful servants, *Abraham, Isaac and Jacob*, that they may, *as joint-heirs of the covenant which Thou didst establish with those Patriarchs, bring up the children* it may please Thee to give them, *in all godliness, to the glory of Thy Name, to the edification of Thy Church, and to the extension of Thy Holy Gospel.*"⁴¹ As the Westminster Confession puts it: "Marriage was ordained for the mutual help of husband and wife; *for the increase of mankind with a legitimate issue, and of the church with an holy seed*; and for preventing of uncleanness."⁴² And as the Lord Jesus Christ Himself put it *for the New Testament dispensation*: "Have ye not read, that He Which made them *at the beginning, made them male and female?*"⁴³

We and our children, then, are to serve God by making the creation serve us. This is our destiny!

As I have written elsewhere in my booklet on *Culture*:

"Even all mankind would take many thousands of years to complete all these tasks. Thousands of years! For just as *God* the Lord of culture had created the raw materials of the universe during that humanly immeasurable period of time prior to the first day, and thereafter proceeded to fashion the earth from those raw materials

41. Form of Marriage: "The Confirmation of Marriage Before the Church," in *The Doctrinal Standards and Liturgy of the Reformed Dutch Church* (op. cit., pp. 160, 165).

42. *Westminster Confession* XXIV: II.

43. Matt. 19:4.

during the succeeding world week—so too does *man* (now) take the God-given raw materials of culture to hand, and he then proceeds to fashion or make the world's cultural treasures from that raw material. Proceeds to fashion—a process of many thousands of years! For man will never cease from his tremendous cultural activities until the end of history, until the vast time-lapse of the world-week and its still-continuing seventh-day sabbath have yielded to the final advent of God's eighth day, the day of the Lord.

“And so ‘God created man in His own image, . . . and God blessed them, and God said unto them: “Be fruitful, and multiply, and replenish the earth, and subdue it. . . .” And on the seventh day, God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day and sanctified it: Because that in it He had rested from all His work which God created, to make it.’

“God had just created the world and all its inhabitants, created the raw materials for the further development of culture. And with the creation of man just prior to the seventh day sabbath, God ended His work of perfect creation. Henceforth, God would still continue to preserve and to develop the existing raw material, He would make or manufacture or fashion it further, and He would repair or ‘re-create’ it by a series of miracles after the fall; but nothing new, nothing additional, would God ever again create. With the creation of man on the sixth day as the crown and lord of creation, God had finished creating. Now God rests from creation. Rests in man, *the* masterpiece of His creation. In man, God sabbath from creation—in order ‘to make it,’ to fashion it. And God appoints man His masterpiece (as His viceroy or vice president) to make it *for* Him. He delegates His exclusive right to make things to man as His deputy, as His image. God shows to man the created earth, and it is as if He says: ‘Subdue it! I have created the world to make it. To make it through you. I have made you, and now you must make the earth. I shall rest on this sabbath of creation week until the end of history. And I shall watch how you develop and subdue the earth and make it for Me; watch how you proceed with the development of culture—and hold

you accountable on My eighth day, on the Day of the Lord at the end of history.' ”⁴⁴

As the Belgic Confession puts it, then: “We believe, that the Father, by the Word, that is, by His Son, hath created of nothing, the heaven, the earth, and all creatures, as it seemed good unto Him, *giving unto every creature its being, shape, form, and several offices to serve its Creator.* That He doth also *still* uphold and govern them by His eternal providence, and infinite power, *for the service of mankind, to the end that man may serve his God.*”⁴⁵

All things are put at the service of mankind, so that man, by making all things serve himself, can in his turn serve God as his reasonable religion!

The great modern Dutch conservative theologian Klaas Schilder has pointed out that the famous twelfth question of the Heidelberg Catechism insists that, in spite of the fall, Christians are through Christ’s merit “*again* received into favor.” This implies our restoration—at least in principle—to the condition of Adam *before* the fall, and the restoration of Adam’s condition before the fall in the life of the Christian believer *here and now*. And this first condition, according to the Westminster Confession, was the creation covenant or the covenant of works: “The first covenant made with man was a covenant of works, wherein life was promised to Adam, and in him to his posterity, upon condition of perfect and personal obedience.”⁴⁶

So man’s original destiny still calls him. Even today!

* * * * *

This leads us straight into man’s destiny under the great commission. For the dominion charter (“Replenish the earth!”) automatically leads to the great commission (“Go ye into all the world!”), and is, in fact, an integral part thereof.

“And Jesus came and spake unto them, saying, ‘All power is given

44. Lee, *Culture*, p. 4. Cf. notes 32-36 above, and text of this essay thereat.

45. *Belgic Confession*, art. XII.

46. *Westminster Confession* VII: II.

unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen'” (Matt. 28:18-20).

It will not be necessary to deal in detail with the parallel passages of the great commission in the books of Mark (16:15-16), Luke (24:46-49), and Acts (1:5-8), for no Christian questions the fact that we are still very much under the great commission today. Let us, then, take a close look at exactly what Christ commands us in the universally accepted central version of the great commission according to Matthew, and see how it pertains to the destiny of man today.

First, the risen Christ assures His followers: “All power is *given* unto Me” (Matt. 28:18-20). Because this power is *given* to Jesus,⁴⁷ it cannot refer to His eternal and *inherent* power as the Son of *God*. Clearly does it refer to the new power which God the Father had just given Him at His resurrection in His capacity as the Son of *man* and Second Adam as His reward for perfectly keeping the Adamic covenant of works. Luke makes it clear that this pertains to *Christ* (the anointed Prophet, Priest, and King—Luke 24:46-49), and the book of Acts (1:5-8) insists that this refers to (the *man* Christ) *Jesus*.⁴⁸

Second, Jesus claimed: “*All power* is given Me in heaven *and in earth*” (Matt. 28:18-20). No Christian has ever questioned the risen Christ’s all-powerfulness in heaven. It is well, however, to note that Jesus also claims to be all-powerful *on earth too*, after His resurrection. Quite frankly, this not only means that “the earth is the Lord’s and the fullness thereof”⁴⁹ by virtue of His creation of it; but more especially, since the resurrection of Jesus Christ from the dead, it means that the earth also belongs to the Lord Jesus Christ as the Son of *man*, and that all the fullness of the earth now belongs to

47. Greek: *edothē* (Strong Aorist Passive).

48. Acts 1:1 cf. I Tim. 2:5.

49. Ps. 24:1 & I Cor. 3:22-23; cf. 10:25-28 cf. ch. 15.

Christian men and women too—"for all things are yours; and ye are Christ's; and Christ is God's" (I Cor. 3:22-23).

Third, the consequence of the earth and the fullness thereof being the Lord Jesus Christ's is that His followers can now go out into all the world and claim it for Him from the unbelievers currently usurping it: "Go ye therefore, and teach *all nations*" (Matt. 28:18-20). Or, as Mark (16:15-16) puts it, "Go ye *into all the world*, and preach the gospel to *every creature*."

Fourth, not only is every creature to have the gospel preached to it (Mark 16:15-16), but Christ's followers are to be satisfied with nothing less than seriously attempting *to convert all peoples* to Christ. "Go ye therefore, and teach all nations, *mathēteusate panta ta ethna*—go and *turn all nations into My disciples*."⁵⁰ This is no mere small-scale hobby for a handful of over-zealous missionary enthusiasts. This—as pointed out by the great American theologians Holt, Dabney, Thornwell, the Hodges, Shedd, and Warfield—is a divine mandate to every Christian to attempt nothing less than the conversion of the world to the acknowledgement of the sovereign Lordship of Jesus Christ the Savior of the world.⁵¹ For as Calvin remarks: "The nature of the apostolic function is clear from the command, 'Go ye into all the world, and preach the Gospel to every creature' (Mark xvi.15). *No fixed limits* are given them, but *the whole world is assigned to be reduced under the obedience of Christ*, that by spreading the Gospel as widely as they could, they might *everywhere* erect His kingdom."⁵²

Fifth, the nations, while they are being converted, are to be baptized. "Go ye therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost"

50. The uncial manuscript D even has *nun* (now) added! Cf. too Kamphuis, *op. cit.*, p. 237.

51. Cf. Shephard: *Sent by the Sovereign* (Nutley, N. J.: Presbyterian and Reformed Publishing Co., 1968), p. 17; Thornwell, *Collected Writings* (1871), II, p. 48; A. A. Hodge, *Outlines of Theology* (London: Nelson, 1879), ch. 39; Chas. Hodge, *Systematic Theology* (London: Nelson, 1874), III, pp. 800-36; Warfield, *Biblical and Theological Studies* (Philadelphia: Presbyterian and Reformed Publishing Co., 1952).

52. Calvin, *Institutes* IV:III:4.

(Matt. 28:18-20). And, as the Heidelberg Catechism⁵³ and the Reformed baptismal formula⁵⁴ both remind us, baptism signifies our being anointed as full-time prophets, priests, and kings in the all-encompassing service of the Triune God:

“For when we are baptized in the Name of the FATHER, God the Father witnesseth and sealeth unto us, that He doth make *an eternal covenant* of grace with us, and adopts us for His children and heirs, and therefore will provide us with every good thing, and avert all evil from us or turn it to our profit. And when we are baptized in the Name of the SON, the Son sealeth unto us, that He doth wash us in His blood, from all our sins, incorporating us into the fellowship of His death and *resurrection*, so that we are *freed* from all our sins and accounted righteous before God. In like manner, when we are baptized in the Name of the HOLY GHOST, the Holy Ghost assures us, by this Holy Sacrament, that He will dwell in us, and sanctify us to be members of Christ, *applying unto us that which we have in Christ*, namely the washing away of our sins *and the daily renewing of our life*, till we shall finally be presented without spot or wrinkle among the assembly of the elect in life eternal.”⁵⁴

Sixth, after baptism, commands the Lord Jesus, we are to *educate* the converts, “teaching them to observe *all things whatsoever* I have commanded you” (Matt. 28:18-20). *All things*—including the things which He, the pre-incarnate *Word* of God, *commanded* the human race when He *said* to our first parents: “Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth!” (Gen. 1:28). It is obviously poor exegesis to restrict “*all things whatsoever*” to the so-called “saving facts of Christianity” alone. Such is a soteriologicistic reductionism⁵⁵ or subtle form of modernism which (while correctly stressing the necessity of the sinner’s being saved by grace through faith in the

53. *Heidelberg Catechism*, Q. 32.

54. Sacramental Forms: “The Administration of Baptism to Infants of Believers,” in *The Doctrinal Standards and Liturgy of the Reformed Dutch Church*, pp. 126-7.

55. Cf. Kamphuis, *op. cit.*, p. 235 f.

precious blood of Christ) nevertheless still implicitly denies many important aspects of the *whole* counsel of God, and is therefore unworthy of the truly Reformed theologian! When Christ says “*all things whatsoever*,” He means “*ALL things WHATSOEVER*,” including the dominion charter. For here we are concerned with the *all-embracing* “authority of the Exalted (Christ)” — thus Grosheide;⁵⁶ the all-encompassing “authority of Christ” (thus Ridderbos).⁵⁷

As Kamphuis remarks, “this ‘authority of Christ’ must be extended to all nations. This *presupposes* the preaching of the facts of salvation, but is not absorbed into them: on account of and through preaching, it is a bringing of the *world* in all its totality and complexity (the nations!) under the leadership of Christ Jesus, in which, as we have seen, the absolute norm ‘*at the beginning*’⁵⁸ again demands validity.”⁵⁹

And seventh, knowing that this colossal task of Christianizing the nations as nations, and getting them all to execute the dominion charter (and every other commandment of God), will take a very long time, our Savior adds a word of encouragement: “Lo, I am with you always, even unto the end of the world” (Matt. 28:18-20). For Jesus as the great Prophet and Priest and King is with and lives in His church as His earthly body through His Holy Spirit, and more and more enables His children to execute the great commission and its dominion charter by Christianizing all the nations down through the centuries, until the very end of the world. And in this way God in Christ Himself also sustains and preserves His universe by His *special* providence towards His children. And by His children’s special concurrence in expanding Christ’s Kingdom, Christ Himself governs His church and His world and leads them both towards their harmonious eschatological goal.⁵⁸

Go ye into all the world, and—subdue the earth!

56. Grosheide, *Commentaar Mattheüs* (Amsterdam: 1922), p. 456.

57. H. N. Ridderbos, *Korte Verklaring Mattheüs* (Kampen, Netherlands: 1954), II, p. 262.

58. Kamphuis, *op. cit.*, p. 238.

59. De Bondt, *Schepping en Voorzienigheid*, p. 261 f.

As the Heidelberg Catechism remarks: "*Question.* But why are you called a Christian? *Answer.* Because I am a member of Christ by faith and thus am partaker of His anointing, in order that I may confess His Name and present myself a living thankoffering to Him: and that I with a free and good conscience, may fight against sin and Satan in this life, and hereafter reign with Him eternally over all creatures."⁶⁰

And as the Westminster Confession states: "*God gave to Adam a law, as a covenant of works, by which He bound him, and all his posterity, to personal, entire, exact, and perpetual obedience; promised life upon the fulfilling, and threatened death upon the breach of it; and endued him with power and ability to keep it. This law, after his fall, continued to be a perfect rule of righteousness; and, as such, was delivered by God upon mount Sinai in ten commandments, and written in two tables; the first four commandments containing our duty towards God, and the other six our duty to man. . . . The moral law doth for ever bind all, as well justified persons as others, to the obedience thereof; and that not only in regard of the matter contained in it, but also in respect of the authority of God, the Creator, Who gave it. Neither doth Christ in the gospel any way dissolve, but much strengthen this obligation. Although true believers be not under the law as a covenant of works, to be thereby justified or condemned, yet it is of great use to them, as well as to others; in that, as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly. . . . The promises of it, in like manner, shew them God's approbation of obedience, and what blessings they may expect upon the performance thereof. . . . Neither are the forementioned uses of the law contrary to the grace of the gospel, but do sweetly comply with it; the Spirit of Christ subduing and enabling the will of man to do that freely and cheerfully which the will of God revealed in the law requireth to be done."⁶¹*

Man's destiny under the great commission, then, also involves

60. *Heidelberg Catechism*, Q. 32.

61. *Westminster Confession* XIX: I,II,V,VI,VII.

his destiny under the dominion charter—even unto the end of the world! (Matt. 28:18-20).

* * * * *

Finally, this brings us to a consideration of man's present destiny under God right here and now, until Jesus comes.

As regards our destiny here and now, we must remember that although Jesus Christ Himself executed the dominion charter, as the risen Christ He also requires us to keep it too, and to try to execute it still further even to the maximum extent to which the unfallen Adam could have unfolded it.

To execute it further. For the dominion charter, although sinlessly obeyed by Christ, was *not fully unfolded* by Him during His earthly life, but must still be fully unfolded by that same but now risen Christ working from heaven by His poured-out Spirit now operating in His children on earth, who are to continue to unfold it still further until the end of history when Jesus comes again.

As the Epistle to the Hebrews states of JESUS: " 'Thou [the Father] madest Him a little lower than the angels; Thou crownedst Him with glory and honour, and didst set Him over the works of Thy hands: Thou has put all things in subjection under His feet.' For in that He put all in subjection under Him, He left nothing that is not put under Him. *But now we see not yet all things put under Him.* But we see Jesus, Who was made a little lower than the angels for the suffering of death, crowned with glory and honour" (Heb. 2:6-9), namely when as the Son of *man* He entered into His glorious rest as the King of heaven and earth.

And now follows the injunction to Christ's earthly children to complete the subjection of the cosmos (by His grace!) under man's feet: "*Let us labour therefore to enter into that rest*" (Heb. 4:11).

In John's Revelation too, we read: "Blessed are the dead which die in the Lord from henceforth: 'Yea,' saith the Spirit, 'that they may *rest from their labours; and their works do follow them*'" (Rev. 14:13). This text assures us that all our earthly labors here and now have significance for the next life too, inasmuch as they follow us into glory after our death, and even more so after the second coming

of Christ and the renewal and re-inhabitation of this present earth of ours, as I have also elsewhere demonstrated in detail (in my booklet on *Culture*). But inasmuch as our present lecture is confined to our future destiny here on this present earth *before* the second coming of Christ, we may also learn from this very text that our *comprehensive labors* and good works here and now are to keep us occupied in God's *many-sided service* until the time of our death.

Paul also teaches us the very same truth in his First Epistle to the Corinthians: "As in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at His coming. Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power. For *He must reign, till He hath put all enemies under His feet*. The last enemy that shall be destroyed, is death. For He hath put all things under His feet. But when He saith, 'all things are put under Him,' it is manifest that He is excepted, Which did put all things under Him. And *when all things shall be subdued under Him*, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all" (I Cor. 15:22-28).

When cometh the end? God's Word says: *When Christ shall have delivered up the Kingdom of God, even the Father; when He shall have put down all rule and all authority and power. For He [Jesus] must reign till He hath put all enemies under His feet* [which He is more and more doing at this very moment, ever since His ascension—N.L.]. . . . And *when all things shall be subdued unto Him, then shall . . . God . . . be all in all.*"⁶²

So although God *hath* put all things under Jesus' feet (I Cor. 15:27) in principle ever since Jesus crushed Satan the prince of this world⁶³ under His feet on the cross, and although Jesus is reigning right now (I Cor. 15:25), as the risen Christ in heaven He is *still increasing* His present reign while yet *continuing* to subdue His

62. I Cor. 15:24-25, 28. Greek: *achri hou thē* (until He has put); *hotan de hupotagē* (= Subjunctive Aorist with Future signification).

63. II Cor. 4:4; Eph. 2:2; 6:12.

enemies (through His Spirit-filled earthly church's testimony!) *until* the last enemy has been conquered, and *then* cometh the end—the end of history.

Meantime, we as Christ's church are to subdue the earth in the power of His indwelling Spirit and to convert the earth's nations in *this time between* Christ's ascension into heaven and His return to earth at the end of history. And "therefore, my beloved brethren, be ye steadfast, unmoveable, *always abounding in the work of the Lord*, forasmuch as ye know that *your labour is not in vain* in the Lord" (I Cor. 15:58).

As Paul remarks in his Epistle to the Ephesians, God caused Christ as the Second Adam to die and to rise again and to ascend into heaven "that in the dispensation of the fulness of times He might gather together in one *all things* in Christ, both which are in heaven, and *which are on earth*," so that we "may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and *what is the exceeding greatness of His power to us-ward who believe*, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand, in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only *in this world*, but also in that which is to come: *and hath put all things under His feet*, and gave Him to be *the Head over all things to the church, which is His body, the fulness of Him that filleth all in all!*" (Eph. 1:10, 18-23). For God "*hath quickened us together with Christ . . . and hath raised us up together, and made us sit together in heavenly places* in Christ Jesus: *that in the ages to come He might shew the exceeding riches of His grace in His kindness toward us* through Christ Jesus. . . . *For we are His workmanship, created in Christ Jesus unto good works*, which God hath before ordained *that we should walk in them*" (Eph. 2:5-10).

Now these "good works" which God would have us walk in, declares the Heidelberg Catechism (Question 91), are "only those which are done from true faith, according to the law of God, and to His glory." But the law of God or the ten commandments and the

great commission all go hand in hand with one another. For if we study the Westminster Catechism's exposition of the implications of the moral law given to Adam and all his descendants in perpetuity, we will see that our very obedience to this moral law *requires* just such a subduing of the entire earth under man's dominion.

For example, Question 17 of the Catechism tells us that the man and the woman had "the law of God written in their hearts, and power to fulfill it, with dominion over the creatures," and Question 20 adds that God placed man "in paradise, appointing him to dress it, giving him liberty to eat of the fruit of the earth, putting the creatures under his dominion, and ordaining marriage for his help . . . , instituting the Sabbath, entering into a covenant of life with him, upon condition of personal, perfect and perpetual obedience." In "ordaining marriage for his help," God gave Adam and his entire posterity the substance of the seventh commandment (cf. Question 137 f.); in giving man "liberty to eat of the fruit of the earth" and in "putting the creatures under his dominion," God enjoined the positive observance of what is now the sixth commandment (Questions 99 and 134 f.); and in placing man "in paradise, (and) appointing him to dress it," as well as in "instituting the Sabbath," God required man to keep the fourth commandment (Questions 117 f.). And so it is clear that really keeping the moral law or ten commandments *requires* man to subject the entire earth and to dominate it to God's glory.⁶⁴

As Jesus, the Giver of the great commission, stated: "If ye love Me, keep My commandments!" (John 14:15). And as His inspired Apostle John emphasized: "Sin is the transgression of the law!" (I John 3:4; 2:3-7). And as His equally inspired disciple the Apostle Paul asks us: "What shall we say then? Shall we continue in sin, that grace may abound? God forbid!" (Rom. 6:1-2a).

Our obligation under the dominion charter and under the great commission here and now, then, is to obey God's law in its cosmic scope and to subdue the earth and to reduce its nations unto obedience to Christ, until Jesus comes again at the end of history.

64. Cf. Lee, *The Westminster Confession and Modern Society*, p. 10.

For the second coming of our blessed Lord Jesus is to be our constant desire whenever we pray: "Thy Kingdom, come!" (Matt. 6: 10a)—as Christ enjoined us to do *daily!* (Matt. 6:11). And as to what this involves with regard to Christ's present reign between His first and second advents and our destiny during this intermediate time, I cannot do better than to quote from Calvin's Catechism:

Wrote Calvin: "The reign of God is guiding and governing His own by His Holy Spirit, in order to manifest in all their works the riches of His goodness and mercy, and, on the contrary, *ruining and confounding the reprobate who are unwilling to be subject to His domination* and to prostrate their cursed arrogance, in order that it may clearly appear that there is no power that can resist His might. We pray, therefore, that God's reign may come, that is to say, *that the Lord may from day to day multiply the number of His faithful believers who celebrate His glory in all works*, and that He may *continually spread* on them *more largely* the affluence of His graces, whereby He may live and *reign in them more and more*, until, having perfectly conjoined them to Himself, He may fill them wholly. Similarly we ask that from *day to day* He may through *new growths spread* His light and enlighten His truth, *so that Satan and the lies and the darkness of his reign may be dissipated and abolished*. When we pray thus: 'May the Kingdom of God come,' we desire also that it may finally be perfect and accomplished, that is to say, in the revelation of His judgment, in which day He alone will be extolled and will be all things in all people after having gathered and received His own in glory and having demolished and completely overthrown the reign of Satan."⁶⁵

Or, as the Westminster Shorter Catechism more succinctly puts it: "In the second petition (which is, *Thy Kingdom come*) we pray, that *Satan's kingdom may be destroyed*; and that the *Kingdom of grace may be advanced*, ourselves and *others brought into it*, and kept in it; and that the Kingdom of glory may be hastened."⁶⁶

65. Calvin, *1537 Instruction in Faith* (London: Lutterworth Press, 1949), art. 24, second petition, pp. 61-62.

66. *Westminster Shorter Catechism*, Q. 102.

There is no reason, then, for pessimism regarding the future of God's Kingdom here on earth between now and the second coming of our Lord! Our times are in His hand! (cf. Ps. 31:15). Whatever our hand findeth to do, let us do it with all our might (cf. Eccles. 9:10). For "blessed is that servant, whom his Lord when He cometh, shall find so doing!" (Matt. 24:46). Yes, whether we eat or whether we drink, or whatever we do, let us do it all to the glory of God! (I Cor. 10:31). For that is our destiny—our predestined calling of God.

It was this predestined calling of God that drove the great Christian natural scientist Robert Boyle to investigate the properties of God's air, the mechanics of God's matter, the transmutability of God's metals—and to promote the translation of God's Bible into Gaelic and the undertaking of God's missionary work in India.⁶⁷

It was this predestined calling of God which inspired the great Christian geographer Peter Plancius to draw up shipping routes for the exploration of God's world—and to suffer persecution as a Christian theologian as well.⁶⁸

It was this predestined calling of God which inspired Johann Sebastian Bach to develop an interest in God's music and to write his own immortal scores *solī Deo gloria*—to God alone the glory.⁶⁹

It was this predestined calling of God which inspired the great Christian nobleman Groen van Prinsterer to get involved in God's politics and to oppose the Satanic principles of the French Revolution with the Christian principles of the Protestant Reformation.⁷⁰

It was this predestined calling of God which converted Abraham Kuyper from modernism to Calvinism and drove him for God's sake into Christian education, Christian political action, and even into Christian labor relations—but all and only *Pro Rege*, for the King, for the sake of the Lord Jesus Christ!⁷¹

67. Cf. Lee, *A Christian Introduction to the History of Philosophy*, p. 196.

68. Kamphuis, *op. cit.*, p. 242.

69. Cf. Lee, *Culture*, p. 14.

70. Du Toit (tr.), *Teen die Revolusie, die Evangelie!* (Bloemfontein, South Africa: Sacum, n.d.).

71. Kuyper, *Pro Rege*, I-III.

It was this predestined calling of God which led Dooyeweerd's brother-in-law Dirk Hendrik Theodoor Vollenhoven to dedicate himself full-time to the task of Calvinizing and Reforming philosophy⁷² and also to maintain a lively interest in street evangelism, even down to this very day.⁷³

And it was this predestined calling of God which impelled a dedicated group of American Christian laymen to step out in faith and start this Christian Studies Center to help turn the tide and help take over the world of twentieth-century man for the glory of God—and to remain vitally involved in evangelizing the lost through the ecclesiastical work of their various churches too!

As the great American philosopher-theologian Cornelius Van Til has observed: "The self-attesting Christ will yet gain the victory. But He will gain it when theologians, philosophers and scientists, and all that have cultural responsibility, re-assume afresh the mandate given to Adam to subdue the earth to the praise of its Maker and Redeemer."⁷⁴

So we all have a date with destiny! The destiny of man! May we then all make sure that we see it as *our* destiny to live to God's glory in every field of endeavor here and now, and until Jesus comes!

* * * * *

We must close.

It was seen that some modern scientists and some modern Christians are pessimistic about the destiny of man, whereas other modern scientists and other modern Christian thinkers are optimistic. Irrespective of the viewpoint, however, there is widespread interest today in the question of man's destiny here on earth.

Next, we looked at the destiny of man under the dominion charter. It was seen that this charter, given to man in Eden, is not only cen-

72. D. H. Th. Vollenhoven, *Het Calvinisme en die Reformatie van de Wijsbegeerte* (Amsterdam: Paris, 1933).

73. Lee, *A Christian Introduction to the History of Philosophy*, p. 202.

74. Van Til, *Christianity in Conflict: Syllabus for Course in History of Apologetics* (Philadelphia: Westminster Theological Seminary, 1962), Vol. I, part III, p. 169.

trally important and all-embracing, but is also very much in force today after the fall, and is to be obeyed by Christian men and women here and now as part of their reasonable religion (cf. Rom. 11:36–12:1).

Then we looked at the destiny of man under the great commission. Here we saw that this commission is not only comprehensive in scope (demanding nothing less than the Christianization of all the nations here on earth), but also in fact itself demands our present execution of the dominion charter too, and, indeed, our execution of whatsoever (the incarnate *and* the pre-incarnate *and* the post-incarnate) Christ ever commanded, inasmuch as Christian baptism signifies our own anointing to serve Christ as prophets, priests, and kings in every field of endeavor.

And finally, it was seen that our present destiny as Christian men and women right here and now and until Jesus comes, is to yield ourselves to His Spirit so that He can continue to execute and complete both the dominion charter and the great commission through us as His earthly body and, by our deeds and testimony, increase His subjugation of and reign over the whole world. We, for our part, are to place ourselves at His disposal and to pray daily for the coming of His Kingdom more and more here “on earth, as it is in heaven” (Matt. 6:10b), until all His enemies are subdued and at the Name of Jesus every knee shall bow (Phil. 2:10) in all fields of human endeavor (cf. I Cor. 10:31).

As the Westminster Larger Catechism has put it:

“In the second petition (which is, *Thy Kingdom come*), acknowledging ourselves and all mankind to be by nature under the dominion of sin and Satan, we pray, *that the kingdom of sin and Satan may be destroyed, the gospel propagated throughout the world, the Jews called, the fulness of the Gentiles brought in; the church furnished with all gospel-officers and ordinances, purged from corruption, countenanced and maintained by the civil magistrate: that the ordinances of Christ may be purely dispensed, and made effectual to the converting of those who are yet in their sins, and the confirming, comforting, and building up of those that are already converted:*

that Christ would rule in our hearts here, and hasten the time of His second coming, and our reigning with Him for ever: and that He would be pleased so to exercise the kingdom of His power in all the world, as may best conduce to these ends. . . .

“In the sixth petition (which is, *And lead us not into temptation, but deliver us from evil*), . . . we pray, that *God would so over-rule the world, and all in it, subdue the flesh, and restrain Satan, order all things, bestow and bless all means of grace, and quicken us to watchfulness in the use of them, that we and all His people may by His providence be kept from being tempted to sin; or, if tempted, that by His Spirit we may be powerfully supported and enabled to stand in the hour of temptation; or when fallen, raised again and recovered out of it, and have a sanctified use and improvement thereof; that our sanctification and salvation may be perfected, Satan trodden under our feet, and we fully freed from sin, temptation, and all evil, for ever.*”⁷⁵

What should we then learn from all this in practice?

First, that we are disobedient Christians if we have not been trying to subdue the whole earth and the whole sea and the whole sky (in our businesses, in our home lives, and in our national society) *exclusively* to the glory of the Triune God.

Second, that we are disobedient Christians if we have not been involved in attempting to Christianize all nations everywhere (including the Russians and the Red Chinese and North Vietnamese just as much as the American Indians and Mexican Americans and American Jews), and to influence them to observe all things whatsoever Christ has ever commanded.

And third, that we are disobedient Christians if we have just been sitting on the fence waiting for the second coming of Christ, for God has clearly revealed that He would have us subdue the earth and convert the nations rather than sit still and speculate about the times and the seasons of the second coming which the Father hath put in

75. *Westminster Larger Catechism*, Q. 191, 195.

His power (Acts 1:6-7) and which is unknown even to the angels of God themselves (Matt. 24:36).

Let us confess, then, that we have been disobedient Christians. But let us right now also resolve to obey God in the future, for Christ's sake! And we *have* the power to do this! The power of the indwelling omnipotent *Spirit of God!* For at Pentecost, the church received the *power*, when the Holy Ghost came down: power to be Christ's witnesses in all that we think and do, both here at home and even unto the uttermost part of the earth (Acts 1:8).

This, then, is our *destiny!* Let us accept it, and live it out!

* * * * *

The above, then, is the Christian doctrine of man, and of the destiny of man. And we are *confident* of its ultimate success in this world of ours, even *before* the second coming of our blessed Lord. For, as Calvin emphasized, "our doctrine must stand sublime above all the glory of the world, and invincible by all its power, because it is not ours, but that of the living God and His Anointed, Whom the Father has appointed King, that He may rule from sea to sea, and from the rivers even to the ends of the earth; and so rule as to smite the whole earth and its strength of iron and brass, its splendor of gold and silver, with the mere rod of His mouth, and break them in pieces like a potter's vessel; according to the magnificent predictions of the prophets respecting His Kingdom."⁷⁶

He Which testifieth these things saith, "Surely, I come quickly!" (Rev. 22:20a).

Amen! Even so, come, Lord Jesus! (Rev. 22:20b).

76. Calvin, "Prefatory Address to the King of France," Paragraph 10, in *Institutes*, I, p. 6. Here Calvin himself quotes "Dan. ii.34; Isaiah xi.4; Psalm ii.9" at the end of this paragraph; and in the paragraph itself he also paraphrases Ps. 72.

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