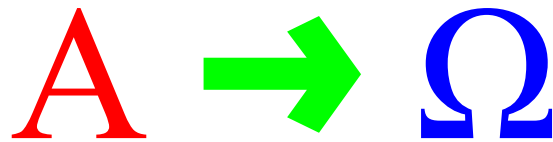


MAN'S ORIGIN AND DESTINY



by

Rev. Dr. Francis Nigel Lee

Professor-Emeritus in Systematic Theology
and Caldwell-Morrow Lecturer in Church History
at the Queensland Presbyterian Theological College
Brisbane, Australia, 2001.

Foreword

This writing is an update of my 1974 book *The Origin and Destiny of Man*. These were lectures originally written for delivery at the (N.C.) Warren Wilson College, for the Christian Studies Center of Memphis (Tenn.). The latter's Chairman, Robert M. Metcalf Jr., later arranged for Presbyterian and Reformed Publishing Co. in Nutley (N.J.) to publish the lectures in book form (copyrighted for the Christian Studies Center). Later, the Christian Studies Center handed over its manuscripts and rights to American Vision in Atlanta (Ga.).

Mr. Robert Betts in the U.K. wrote to the author in Australia on March 16th 2001, after locating a copy of the book in a Christian library in Surrey. Robert requested permission to make a paper and an electronic copy for his own study purposes -- and so I asked him first to secure the permission of American Vision.

Gary DeMar, Executive Director of American Vision, graciously informed Mr. Betts on March 20th 2001: "You are free to make a copy of the book. By now, the copyright has returned to the author."

As the author, I then told Mr. Betts to go ahead, and he kindly sent me an electronic copy so that I could then update and republish the book myself. In doing so, apart from simplifying the style throughout, the only refinements of any importance are: expansions to the doctrine of creation; trinitarianization of the section on anthropology; fine-tuning of the section on hamartiology, and elaboration of the section on eschatology.

In his Foreword to the first (1974) edition, CSC Chairman Robert M. Metcalf wrote: "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.... Nigel Lee can give us the definitive study of man.... Profound in the truth but a sheer delight for the reader -- such is this treatment."

The book was favourably reviewed. On March 5th 1975, the Rev. Michael Schneider wrote in the *Presbyterian Journal*: "Age-old questions are handled in a fresh and arresting way by Dr. Nigel Lee, Scholar-in-Residence for the new Christian Studies Center of Memphis, Tenn.... Lee describes his own pilgrimage from evolutionist to creationist.... Taking the traditional Reformed view of man..., the author emphasizes his Scriptural unity and explores the meaning of the 'image of God' in man. We are also shown the radically evil nature of man -- how it began with a space-time fall, how rebellion spread to all Adam's posterity, and its resulting deadly consequences. Man's hope is in the Messiah promised in the *protevangelium* of Genesis 3:15. Throughout, Lee sees man as a prophet, priest and king, reflecting God's likeness. He calls for a world and life view based on the dominion charter of Genesis 1:28 and further developed throughout Scripture.... Any pastor or teacher preparing material on Genesis or on the doctrine of man will find Bible study and theology richly illustrated from Dr. Lee's wide background reading. A very helpful book."

Reviewing the book in *The Standard Bearer*, Prof. H. Hanko of the Protestant Reformed Churches in the U.S.A. wrote: "This is an interesting book. Especially the first three chapters...have a great deal of excellent and interesting material in them. The author tells of

how he was converted from evolutionism to creationism, and explains the creation of man in terms of the historic creationistic position.... He has a lot of interesting material from the viewpoint of a Christian psychology in his second chapter, and he describes in some detail the fall into sin in the third.... In the last two chapters...he speaks in glowing terms of man's future and is optimistic about the position which the people of God shall occupy in the future age. His is not the liberal postmillennialism of the social gospel; it is rather the more fundamentalistic postmillennialism.... To learn what this type of post-millennialism is like, makes this book worthwhile."

In the July-September 1975 *Blue Banner*, the official denomination organ of the Reformed Presbyterian Covenanter Church of North America, Donald Gillies wrote: "This is a fascinating book. The author is a master in so many fields, that his work will prove profitable to anyone interested in any field of learning.... Much is to be learned from his tackling of the problems.... He bases his conclusions on Scripture, but at the same time shows how much he is abreast of present-day psychology, and how much he knows of the chemical constitution of the human body.... The author sums up under the heading 'The Destiny of Man' something of what is involved for man in the return of Jesus Christ and the fulfilment of the Redemptive Purposes of God."

Finally, in the Spring 1977 edition of *Fides en Historia*, official publication of the Conference on Faith and History, George de Vries Jr. of Northwestern College wrote: "With advanced degrees in both philosophy and religion (and somehow qualifying as a trial lawyer of the Supreme Court of South Africa), the author certainly possesses qualifications to deal with substantive questions concerning 'man.' There is no equivocation here on traditional biblical truths. We are to accept unabashedly the **divine** source of man's origin, relegating evolutionary theories on human origins to the ashheaps of faithlessness. Further, we are to accept the teachings of God's Word regarding the **time** of man's origin...; and we are to accept the miraculous **manner** in which man originated....

"'Man,' Lee asserts, 'is not a graduated ape but the very offspring of God'.... Lee points to something crucial; and that is **the meaning** of salvation and a new life in Jesus Christ. For salvation is not an end in itself, but a means to an end -- the coming of the kingdom! The Christian **has** a calling -- to labor for Christ in His Kingdom here and now.... That labor is not only what we commonly called 'spiritual' -- but is of the earth, 'earthy,' as well.... Thoughtful Christians can read Lee's book with profit. They need to be reminded of the scope of the Christian life and task, and Lee's book does just that."

So now, almost thirty years after this sold-out and out-of-print book was first written -- we send it forth again into all the World, in updated format. May it please our great God to bless the update even more fruitfully than He blessed the first edition!

Rev. Professor-Emeritus Dr. Francis Nigel Lee,
3 Kenya St., Wavell Heights, Q.4012,
Brisbane, Australia. July, 2001.

ABOUT THE AUTHOR

Francis Nigel Lee was born in 1934 in the Westmorland County of Cumbria (in Great Britain). He is the great-grandson of a fiery preacher whose family disintegrated when he backslid. Though Lee's father was an Atheist, he married a Roman Catholic who raised her son in that faith.

At the onset of the Second World War, Lee's father was appointed by the Royal Navy as Chief Radar Officer (South Atlantic). So the family then moved to South Africa. There, Lee became a Calvinist; had the great joy of leading both of his parents to Christ; and then became a Minister of God's Word and Sacraments in the Dutch Reformed Church of Natal.

Emigrating to the U.S.A., Dr. Lee attended the very first General Assembly of the Presbyterian Church in America; transferred his ministerial credentials to that denomination; and pastored Congregations in Mississippi and Florida. He was also: Professor of Philosophy at Shelton College in New Jersey; Visiting Lecturer at Reformed Theological Seminary in Jackson, Ms.; Staley Distinguished Visiting Lecturer at Covenant Theological Seminary in St. Louis; Research Scholar-in-Residence at the Christian Studies Center in Memphis; and Academic Dean of Graham Bible College in Bristol, Tennessee. He was at that time the only person in the World serving on the Executives of both the British Lord's Day Observance Society and the Lord's Day Alliance of the United States.

Preacher, Theologian, Lawyer, Educationist, Historian, Philosopher and Author, Lee has produced more than 330 publications (including many books) -- and also a multitude of long unpublished manuscripts. Apart from an honorary LL.D., he has 21 earned degrees -- including eleven earned doctorates for dissertations* in Education, Law, Literature, Philosophy and Theology.

Lee rises early; reads God's Word in ten languages; then walks a couple of miles before breakfast. He has been round the World seven times; has visited 110 countries (several repeatedly); and also every Continent (except Antarctica). He is in demand as a Promoter of Doctoral Students in Australia, England, Germany, South Africa and the United States. He has also lectured and/or preached in all of those countries, as well as in Brazil, Scotland, Korea, Japan, Namibia, New Zealand, and Zambia.

A diehard predestinarian, Lee now lives in the Commonwealth of Australia -- where he was for twenty years the Professor of Systematic Theology and Caldwell-Morrow Lecturer in Church History at the Queensland Presbyterian Theological College. He retired in 2000.

- * Th.D.: *The Covenantal Sabbath*
- Ph.D.: *Communist Eschatology*
- D.Min.: *Daily Family Worship*
- D.Ed.: *Catechism Before Communion!*
- S.T.D.: *Rebaptism Impossible!*
- D.R.E.: *Baby Belief Before Baptism!*
- D.Jur.: *Women Ministers & Australian Litigation*
- D.Litt.: *Holinshed on the Ancient British Isles*
- D.C.L.: *The Roots and Fruits of the Common Law*
- D.Hum.: *Tiny Human Life -- Abortion and IVF*
- D.Phil.: *Miracles -- What and When and Why?*

Table of Contents

Foreword	2
ABOUT THE AUTHOR	4
Table of Contents	5
I -- The Origin of Man	6
II -- The Nature of Man	29
III --The Plight of Man	48
IV -- The Hope of Man	67
V – The Destiny of Man	86
SELECT BIBLIOGRAPHY	116

I -- 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. Indeed, I can hardly at all treat it 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. Very impressionable, he can still recollect gazing in wonder at the frontispiece of the book. That was an imposing "family tree" of humanity's averred ascent from the amoeba *via* prehistoric fishes, amphibians, reptiles, lemurs, and ape-like creatures to *homo sapiens* alias 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. He yearned for more specific information. His father, himself a convinced evolutionist of many years' standing, readily encouraged him in this. Consequently, 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 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 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 Mercifully, this was, however, subsequently acknowledged to be such also 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. Nor did your lecturer then know about Dubois's later doubt as to the Javan's human or even sub-human integrity.⁹

Raymond Dart's *Australopithecus africanus* or Taung's Ape Man & Robert Broom's Sterkfontein Ape Men *Paranthropus* and *Plesianthropus* were, of course, already 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. There, Dart triumphantly declared it to be from the missing link -- but Drennan more soberly appraised it 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 then 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 then knew of the over-refined Cro-Magnon Man¹¹ and the brainy Neanderthaler.¹² But I 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); then misidentified; and re-identified; and then finally distinguished from the more obviously man-like *Homo habilis* discovered only 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 then 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 those so-called "originals" when 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? For what was **actually** discovered, were: two teeth, one skull top; and, for good measure, also one thighbone.¹⁶ Indeed, it is certainly to be hoped that the latter belonged 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 Man¹⁸ -- and that it is therefore of very much less 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 creational 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 truly understand "the Christian view of the origin of man."

* * * * *

The first problem which then faces us, is: **When** did man originate? For 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.

The first question, then, is -- how much time had elapsed since the creation of the Universe **before** man originated? Here we must answer with the Bible that it was the total period between the beginning of the exnihilation of the Universe itself -- and the point in time of man's creation, after the commencement of the sixth day of the subsequent formation week.²¹

This total 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." For it seems throughout Gen.1:1-26, that the works made on each of those days only commenced at the words "And God said" in Gen. 1:3 & 1:6 & 1:9 & 1:14 & 1:20 & 1:24 -- right after the words "And the evening and the morning were the 1st day" to "And the evening and the morning were the 5th day" in Gen. 1:5 & 1:8 & 1:13 & 1:19 & 1:23.

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 created Earth remained in its pristine condition without form and void, when **darkness** was upon the **surface of the deep**. Gen. 1:1-2a. How **long** this condition continued before God made light, we are not told. It may have lasted less than a second -- or it may have endured for considerably longer. God has kept this a secret, and not revealed it to us. For "the secret things belong to 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 surface of the waters. That also prepared the formless and void Earth to start unfolding step by step -- in order to take on its present shape during and by the close of the subsequent formation week.²²

Precisely the words "without form and void" (alias shapeless and empty) in Gen. 1:2, should cause us to pause. At and by the end of the subsequent formation week, the Earth would no longer be formless -- but formed. It would then no longer be empty -- but full of contents. But seeing that it was formless back at Gen. 1:2, we must conclude that the Universe had a very different format back in Gen. 1:1 and in 1:2 -- than it would have at the end of the sixth day of its formation. Ex. 20:11.

At Gen. 1:2, did our shapeless Earth already have a global form? And even if it then did - did the Earth then rotate (and, if so, at what speed)? And even if it then did rotate - did it then also revolve around a sun only to be made on the subsequent fourth day? Unless all those questions can be answered from the Bible unequivocally, it seems specious to speculate as to how such pre-solar time was then demarcated both here on Earth and also elsewhere in the Universe.

After Gen. 1:1 & 1:2, the subsequent formation week commenced when God as Father **spoke** His ordaining **Word** or Son in the power of Their **Spirit**. John 1:1-5 & 1:14-18 cf. Heb. 9:14. "By the **Word** of the Lord were the Heavens made; and all the host of them by the **Spirit** of His mouth.... For He [the **Father**] spake, and it was done; He commanded, and it stood fast." Ps. 33:6-9.

"Then God **said**, 'Let there be light!' So there **was** light." Gen. 1:3. Herewith the first day commenced, when God brought light into the previous darkness upon the surface of the deep waters covering our Earth in Gen. 1:2. "And God divided the light from the darkness. And God called the light 'Day' [*yōm* from *chāmam* = to get hot] 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, on which God made the firmament or atmosphere between the clouds (or the waters above it) and the seas (or the waters beneath it). And that 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, which were only then made and appointed to be "for signs, and for seasons, **and for days**, and for years." Gen. 1:14-18.

Questions arise. (1) How long were the previous three "non-solar" days? (2) How long were the fourth through the sixth days? (3) And how long was the subsequent seventh day?

It should be noted that the word "day," as used in the Bible, frequently refers to a period of approximately twenty-four hours. Josh. 10:12-14 & Isa. 38:8. It is also sometimes used to refer to a shorter period of approximately twelve hours. John 11:9 & Acts 20:7-11. And it is 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 Christ.²³ And third, the "Day of the Lord" alias the never-ending future "eternal day" which will commence with the future establishment of the New Earth at the end of this present New Testament administration (when it will be always morning and never evening).²⁴

Nor is it only the word "day" which can refer to various periods of time, both short and long. Very significantly, even literalistic Seventh-day Adventists render the frequently-used Genesis expression "evening and morning" not as (twenty-four-hour) "days" but as (360-day or 365-day "**years**" -- where it occurs in Daniel. Indeed, God Himself said to Ezekiel: "I have appointed you each day for a year."²⁵

Yet the crucial question is this: What is the precise length of these six "days" of formation week according to the **Genesis one** account itself? Those who argue for days either longer or shorter than approximately twenty-four hours, advance the following arguments.

First. As already pointed out above, there is no evidence that the freshly-created Earth was then already round; or that it already then rotated; or that it already then revolved around a sun only to be made on the fourth day. But even if all the above is indeed presumed to have been so even during days one to six -- it is a uniformitarianistic assumption to presuppose that such rotations and revolutions *etc.* then occurred in the same way and at approximately the same speed as it did by the end of the sixth day and still does even now.

Second. The Sun and the Moon were appointed to demarcate time only on the fourth day of formation week. Gen. 1:14. Consequently, the first three formation -week days were "pre-solar" and therefore probably "non-solar" days -- that is, not solar days of about twenty-four hours each.²⁶

Third. Even the fourth through the sixth days of formation week, though "solar" days, were not necessarily each of twenty-four hours' duration. For, even if then already rotating, the Earth could then have been turning on its axis slower **or** faster) than it is doing now. Further. Not only were even those "solar" days "pre-human" days. They were also "pre-diluvian days" days before the Noachic Flood. And that flood may have altered the length of the Earth's days, if caused by astronomical and therefore chronological changes. So we cannot assume that the pre-diluvian days were uniform with our own today.²⁶

Fourth. Each of all six days of formation week, then, may very well have ranged in length. They could perhaps each have lasted only for twenty-four seconds or shorter.

Or they could each have lasted twenty-four hours -- or even longer. Or the length of each may have differed from the rest.

Fifth. The seventh day of formation week -- the day without a terminating evening and morning -- lasted for at least four thousand years.²⁷ Indeed, it 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, are themselves **all together** called "the **day** that the Lord God made the Earth and the Heavens" in Genesis 2:4 itself.

Sixth, the first day itself consisted of a "Day" and a "Night" -- a continuous light period followed by a continuous period of darkness. Thus the former first-mentioned "day" in Genesis 1:5a was obviously very considerably shorter than the latter "Day" in Genesis 1:5b, of which it was but a part.

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

Eighth, the **psalm** of Moses, which refers back to the inspired **creation account of Moses**, is surely very relevant in interpreting the latter. Indeed, after majestically telling us: "**Before the mountains were brought forth**, or ever You had formed the Earth and the World -- even from everlasting to everlasting, You are God." It then even more significantly adds: "For **a thousand years** in Your sight are but as yesterday." Ps. 90:4 *cf.* II Pet. 3:8-10.

Ninth, no human being was present at the time -- to witness the length or the shortness of those days. As God later said to Job: "Where were **you** when I laid own the foundations of the Earth? Declare, if you have understanding!" Job 38:4.

Tenth, **neither Job nor we have that understanding!** God's book of Scripture is silent as to how long or how short those days of Earth's formation week were. Therefore we too should be silent. Nor 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

So many great conservative theologians -- such as Aalders and Bavinck and Kuyper -- have gone and pointed out that these six days were God's days, not man's. Consequently, they say, it is very doubtful whether man will ever know before he gets to glory -- precisely how much "humanly measurable" time elapsed here on Earth after the exnihilation of the Universe and prior to man's origin.

Against the aforementioned view as to the undeterminability of the length of the formation days, however, there are at least six very weighty counter-considerations. Let us then see.

First. The six periods are called specifically “days.” They are not called “minutes” or “hours.” Neither are they called “periods” or *‘olāmiym*, which often refer to long stretches of time. Surely, it may be observed, God would have spoken not of six “days” but of six *‘olāmiym* of formation week -- if long periods of time were indeed here involved.

Second. Genesis one is God’s revelation to man. Its purpose is not to inform God how long He took to make our Earth. For He has always known. Its purpose is to inform man not only **that** God made it, but also **how** and **when** He did it -- *viz.*, in six days.

Third. It is rather hard to see how Adam and harder still to see how Moses could have understood those six days to have been qualitatively or quantitatively different to the next six or seven days, week by week. Indeed, it seems that also Adam very soon learned to demarcate his own life even in terms of days. Genesis 1:14 & 3:8 & 4:3 (“at the end of the days”) & 5:3-5 *etc.*

Fourth. The language of Ex. 20:8-11 would seem to indicate that man should keep one out of every six ordinary days as a day of rest -- for the reason that God Himself did so during His Own formation week. True as it is that God could have made the *kosmos* instantaneously and did not need six days in which to do so -- it seems He deliberately did so in precisely six days and rested on the seventh, so as to leave that example to His image man to follow.

Fifth. If one starts to attribute different lengths of days and months and years during formation week than man experienced subsequently -- the whole question of Biblical chronology (such as that between the fall and the flood and that between the flood and Abraham *etc.*), becomes up for grabs. Then, it becomes almost impossible -- consistently to maintain the essentially **historical** character of Genesis which that book certainly suggests.

And sixth, at least for strictly subscriptionistic Presbyterians (of whom I am one), the *Westminster Confession of Faith*, while at 32:1-2 & 33:1-3 not specifying the length of “the great day” alias “the last day” as “a day of judgment,” nevertheless at 4:1 & 21:7 clearly teaches: “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. Gen. 1:1-31; Heb. 11:3; Col. 1:16; Acts 17:24.... He hath particularly appointed one day in seven for a sabbath to be kept holy unto Him which, from the beginning of the World to the resurrection of Christ was the last day of the week; and from the resurrection of Christ was changed into the first day of the week which in Scripture is called the Lord’s Day and is to be continued to the end of the World as the Christian Sabbath. Ex. 20:8-11; Isa. 56:2-7; Gen. 1:2*f*; I Cor. 16:1*f*; Acts 20:7; Rev. 1:10; Matt. 5:17*f*.”

This seems to imply that God created (in the broader sense of that word) both the World and all things in it in the space of six days -- before He rested on the last day of that week, which day was at Christ’s resurrection replaced by the first day of the new week

as the weekly Lord's Day. Therefore, if the first day commenced shortly after the exnihilation of the Universe; and if the Earth was a rotating globe from its very exnihilation onward; and if it then rotated and revolved at the same speed then as it does now -- it seems clear that Adam would have originated within one week of the exnihilation of the Universe itself. Such presumptions -- though perhaps rebuttable -- have, however, not yet been rebutted.

So, after the primordial creation -- while the Heavens and the Earth were subsequently being manufactured, precisely six days elapsed on earth before man originated. And God's seventh day, was the first full day of the weeks of man's existence.

Next, we need to inquire how much time has elapsed since man's origin up to the present day. And that is, we believe, is easier to answer.

According to history, almost twenty centuries have now elapsed between the advent of Christ and our present day. According to the Bible, about another twenty centuries had elapsed between the time of Abraham and that of Christ's advent²⁹ -- and a further minimum of three (and just possibly a 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 5200 years between the Great Flood and the present day, and this would then date the former event at not earlier than about 3200 and not later than about 2400 B.C. Indeed, the latter date seems the more likely. 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

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 2400 B.C., would now have increased to **precisely** the approximately three and one-half billion people who inhabited our earth in A.D. 1973.³¹ [By A.D. 2000, updated guestimates often exceed five billion.] Indeed, 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 barely possible (and rather unlikely) that the Great Flood may have been **as long ago** as 3000 B.C.

The establishment of the prior time lapse between the origin of man and that Great Flood, however, is more difficult. This is not because of any gaps in the genealogical tables, which are unusually well preserved. They yield a probable period of 1656 years, and a maximum-possible period of about twenty-two centuries³² -- 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 possibly after

the fall of Satan and certainly after the fall of man and even more particularly by the culmination thereof in the *Diluvium* or Great Flood.³⁴ That would be so, especially if all or any of those events also involved the displacement of the Earth's axis or even significant astronomical changes -- as is sometimes claimed.³⁵ Such may also have shortened the solar year, as far as the Earth is concerned. At any rate, the human lifespan of postdiluvian man was indeed shortened -- possibly if not probably as a result of this.³⁶

Bearing in mind, then, the remote possibility that the solar years before the Noachic Flood were just possibly perhaps not of quite the same length as were those after the Flood -- we can assume that man originated not earlier than at the very most some seventy-four centuries ago or in about 5400 B.C., and not later than B.C. 3500 -- depending on whether one follows the *Greek Septuagint*, the *Massoretic Hebrew*, or the *Samaritan Pentateuch*. For the reasons already given above, and following the *Massoretic Hebrew*, we ourselves (with Ussher) **place Adam at around 4000 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 -- 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 uniformitarianistic 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 283 years.⁴⁰

Furthermore, palaeontology is notoriously dependent on an evolutionistic pseudo-geology. Indeed, even the science of geology is still only in its infancy as far as the actual amount of research yet undertaken is concerned. Thus, only about three percent of the earth's rocks have been surveyed geologically, however superficially, even up to the middle of the 20th century.

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. Those fossils, in their turn, are 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 or palaeontology, and an evolutionistic biology -- depend upon one another.

Moreover, as far as the more modern radioactive C-14 dating system is concerned -- its accuracy is very questionable. This is attested to e.g. by the fact that a **living** mollusk once tested thereby -- was **found** to have been **dead** for three thousand years.⁴¹

In addition, the method is maximally reliable only for two thousand or so years -- with an error margin of 200 years either way

It must also be remembered that the Noachic Flood has 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. Too, there has been increased air pollution as a result of repeated volcanic activity and the comparatively recent industrial revolution. Hence 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, seems to teach 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. Yet 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**.

According to the Bible, then, God made man as the last of all His creatures. Man was and is the very crown of God's creation.

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, in this sense, it may indeed be said that God created each angel **according to his kind**.

On the third day, God brought forth grass, herbs, and fruit trees. They each yielded seed according to its kind (Gen. 1:12) and each yielded fruit **according to its 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 upon the Earth. Though lifeless, each is a special creation differing from the others in glory. Yet each falls under its own sub-category of star, planet, satellite, galaxy, *etc.* Thus, also

once again, each such light was made **according to its 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 moves, which the waters brought forth abundantly **according to their kind**; and every winged bird (or creature with wings)⁴⁴ **according to its kind**." Gen. 1:21. "And on the **sixth day** God made the beast of the earth **according to its kind**, and cattle **according to its kind**, and every thing that creeps upon the earth **according to its kind** -- and God saw that it was good. Then God said, 'Let Us make man.'" Gen. 1:24-26a.

Now it is clear thus far that God made all the pre-human creatures according to their kinds or basic genuses. It is further clear that God also 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 flat 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); and that the various basic kinds of plants are also genealogically unrelated to one another. The latter were summarily brought forth out of the Earth by the creative Word of God (Gen. 1:11). Also the various water creatures and the various flying creatures were made out of the water (Gen. 1:20). And the various *tanninīm* or *sea-monsters* were created (apparently out of nothing)⁴⁵ -- each according to its kind. Then God brought forth from the Earth all of its wild beasts and cattle and creeping creatures.

Different variations would later develop **within** each genus (such as interbreedable St. Bernards and Alsatians and chihuahuas all within the basic genus "dog"). Yet even some similar-looking animals such as the kite and the raven and the hawk⁴⁶ 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 prehuman creatures. Indeed, we would further expect 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; yes, even the son of God.⁴⁷ Behold his noble and unapelike brain, hand, gait, posture, face, soul, body, and individuality! He alone of all earthly 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.⁴⁸ That counsel was taken in time -- in addition to being taken also in eternity. 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. He is also apparently the only creature in respect of which the male was created first and alone without an accompanying female. Too, he seems to be the only creature which descends from only one primordial ancestral pair.⁴⁹ For all men now alive -- all who are truly "human" or "Adamic"⁵⁰ -- have descended from the first marriage partners Adam and Eve. Rom. 5:12f & Acts 17:25-26.

"So God **created** man in His Own image. In the image of God, He **created** him. He **created** them male and female." Gen. 1:27. Three times in this one short verse, we are told that God "created" man. Elsewhere we are told that man was "formed out of the clay" (Job 33:6 cf. vs. 4), or "**cut off**" from the clay.⁵¹ In fact, "cut off" is a basic meaning of the Hebrew word for "create" (*bārā'*).

Indeed, the original human pair Adam and Eve were **both plastically formed**⁵² -- in a direct and somewhat similar way. For both of them were "**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 clay of the ground, as Eve was formed from his own rib. Gen. 2:6-7,22.

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 or perhaps rather clay of the ground. 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; to water the whole surface of the ground. Then God plastically formed him (out of the) clay or dust of the ground (Gen. 2:7a) -- out of the Earth -- earthy (I Cor. 15:47). For dust he is. Gen. 3:19. Yes, God remembers that we are dust (Ps. 103:14) -- and consist of at least sixteen elements of the Earth.⁵³

Yet man is **not just** dust. For even as the Lord God will re-create our bodies from our (one day) decomposed corpses, from the dust of the ground at the Final Coming of Christ (I Cor. 15: 52 cf. Rom. 8:11) -- so too did He vivify Adam's human dust at his 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 quite 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. Indeed, when man (Adam) started to exercise this dominion -- he doubtlessly noticed that all the cattle and wild animals of the field and winged creatures of the air were there in pairs,⁵⁶ a male and a female.

But man himself was then alone. Among all the animals created prior to himself -- Adam could not find a single helpmate meet for him. For there was as then not yet a single helpmate of the opposite sex suitable for him. Gen. 2:20. This is clear 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 in the place thereof. And the rib, which the Lord God had taken from man, He built into a woman -- and brought her unto man.

“Then Adam said, ‘This is now bone of my bones, and flesh of my flesh. She shall be called "Woman" (*'ishshāh*), because she was taken out of "Man" (*'īsh*).’” Gen. 2:21-23.

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

Medically, the new rib can grow again fast after removal (of the old). Indeed, the 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, there is the aching pain of unfulfilled love in the side of every man. That endures -- 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. For thus does he again recover his lost rib. Gen. 2:24.

Ethically, Rev. Dr. Matthew Henry has put it very beautifully. For he pointed out⁵⁹ 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. 5:12f & Acts 17:25-26.

Now if Adam had slowly evolved from an ape-like creature but needed to wait for also Eve slowly to "evolve" -- he could hardly have had the opportunity to have "reproduced" the **human** race. Indeed, if Adam and Eve both evolved simultaneously -- a most "miraculous" coincidence, in terms of the evolutionistic outlook -- they must already have reproduced while still slowly evolving. But then, 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 the twentieth century, it was fashionable for evolutionists 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, Ben-frey, and Whitney all insisted on Europe -- as too do modern Russian anthropologists.

However: Darwin, Huxley, and Peschel -- and later also Broom, Dart, and Leakey -- all thought of Africa. And Link, Haeckel, Hell-wald, Schmidt, and the famous communist Friedrich Engels -- all rooted for "Lemuria." That was supposedly a now-sunken Continent some-where 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.

Also America is now largely in disfavour. This is especially so, ever since the tooth which was used to "reconstruct" so-called "Nebraska Man" -- was subsequently found to be that of an extinct pig.⁶¹

Germany in Europe is still popular among evolutionists in Russia -- possibly on account of the latter's World War II experiences of German brutality; and certainly because of those Russians' childlike faith in Neanderthal Man as their own ancestor. And that -- 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 an Ex-Southafrican, I don't exactly feel very flattered by such allegations. 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

I would not necessarily endorse the creationist Dr. Custance's thesis that nearly all fossil human remains are post-Noachic -- and are indeed those of the children of Ham which were displaced by the dominant children of Japheth.⁶⁴ Yes 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 may indeed be the center in which development took place."⁶⁶

Field, apparently, was thinking of Iran alias Persia.⁶⁷ Indeed, it is interesting to note that the root from which the word "paradise" is derived -- is of Persian or Japhethitic Sanskrit. This, however, places the cradle of the human race right in the navel of the Old World -- in the Near East⁶⁸ and at that general point where all the Old World Continents of Africa, Asia, and Europe touch one another.

That is where the Second Adam Jesus Christ flourished. Matt. 1 to 28. Indeed. that 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 there it was parted, and became 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 clearly locates Eden in the general area where Turkey, Armenia, Persia, and Mesopotamia meet one another. Some think the topography of that region changed almost beyond recognition as a result of the huge havoc wrought by the Noachic Flood.

Calvin, however, comments on Gen. 2:8-10 & 8:4 that "this region which the Lord assigned to Adam as the first-born of mankind, was one selected out of the whole World.... Moses here describes particularly the situation of the region.... God would choose the most fertile and pleasant place...as His gift to Adam.... It was in the vicinity of Mesopotamia.... The sons of Eden were contiguous to the River Tigris.... I acknowledge that the Earth, from the time that it was accursed, became reduced from its native beauty to a state of wretched defilement, and...was further laid waste in many places by the Deluge. Still, I assert it was the same Earth which had been created in the beginning...where the Tigris and Euphrates proceed from one river.... I do not see why some should deny it to be Armenia."

It is significant that Noah's ark came to rest "upon the mountains of Ararat"⁶⁹ or *Urartu*. Such are, of course, located precisely in that general area of **Mesopotamia** -- the land between the River Tigris and the River Euphrates. That was not too far from the plain in the land of Shinar where postdiluvian man soon built the tower of Babel.⁷⁰

* * * * *

Let us summarize our findings and draw our conclusions.

Your lecturer, once an erring evolutionist, is now by the grace of our Lord Jesus a convinced creationist and an implicit believer in the infallible Word of God. From that latter source alone, the question as to man's origin can easily 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. Rebuttably assuming that the year and the month and the day has always been of the same length since the advent of man as it is today, this means that Adam was created around 4000 B.C.,

As to **how** mankind originated, it is clear that the first man was directly and divinely created and formed as the very image of God from damp clay -- alias from the moist fine dust of the ground impregnated by water vapour. The first woman was divinely and directly created and formed from a rib taken from the first man. And 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. It was 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 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. We should **discount** evolutionistic concepts concerning man's origin as not only scientifically inadequate but as essentially dishonouring 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. This we need to do, no matter how many erudite scientists may currently be teaching views to the contrary.

That would then enable us to see the limited value of all non-revelatory human knowledge. This, in turn, would 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 **manner** in which man originated. We should 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. Thus, our knowledge of the Near East and its culture would be increased.

That would make us see our own lives, as Westerners, in broader historical perspective.

It would make us more conscious of our genealogical unity with the rest of men everywhere -- and also of their spiritual and material treasures or needs (as the case may be).

In one word, it would **involve us** more fully in all mankind. For as the Apostle Paul said to the foreign Greeks twenty centuries ago: "God Who made the world and all things in it, seeing that He is Lord of Heaven and Earth, does not dwell in temples made with hands. Neither is He worshipped with men's hands, as though He needed any thing -- seeing He gives life and breath and everything to all. Yes, from one blood, He has made all nations of men -- to dwell on the whole surface of the Earth. And He has determined the times previously appointed, and the boundaries of their habitation -- so that they should seek the Lord, so that they might happen to grope for Him and find Him, even though He is not far from every one of us. For in Him we live and move and have our existence -- as too certain of your own poets have said. For we are also His offspring" (Acts 17:24-28).

Man, then, is not a graduate ape. He is the very offspring of God.

FOOTNOTES

1. Adam Gowans White, *World's Wonder Stories* (London: Watts & Co.), 1946.
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. 166-67). [The present author has here, subsequently, been criticized by certain fellow-creationists for using this footnote -- the historicity of which they reject. One could only hope that these critics will gladly admit that they were wrong -- if and when both they themselves and Darwin, by the grace of God, end up in Heaven.]
3. T.H. Huxley, in *Contemporary Review*, December 1870; cf. in *Science and Evolution*, p. 398; cf. Rowell, *Die Profesieë 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. 45f, 100f; Price, *The New Geology* (Mountain View, Calif.: Pacific Press Publishing Association, 1923), p. 726f.
6. J.C.B. Smith, *Old Four Legs: The Story of the Coelacanth* (London: Longman's, Green & Co., 1956), pp. 232f, 243f.
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), pp. 311f., for the views of Von Königswald, Lever, and Duyvené de Wit.
12. Cf. De Bondt: *Schepping en Voorzienigheid* ; in Berkouwer & Toornvliet's *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), 11, p. 10; cf. Grahmann: *op. cit.*, p. 69.
15. *Biology: A Search for Order in Complexity* (Grand Rapids, Mich.: Zondervan, 1971), p. 437f.
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.
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 *pardēs* (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 (Eccl. 2:5).
21. Thus K. Schilder, in Puchinger's *Een Theologie in Discussie: Debat Schilder-Noordmans* (Kampen, Netherlands: J.H. Kok, 1970), pp. 97-98; and A.A. Hodge's *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), 1, p. 3: cf. De Bondt's *op. cit.*, pp. 219-20.
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.

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. F.N. Lee's *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.
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).
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 thereof are only about ten centuries old. The *Greek Septuagint* translation dates from the third century B.C., and offers considerably older (yet very much less reliable) manuscripts. And the *Samaritan Pentateuch* translation, though supposed to be the oldest extant book in the World, seems to be even less reliable. Cf. Würtwein: *The Text of the Old Testament* (Oxford, England: Blackwell, 1957), pp. 9,31-35. Some take the *Greek Septuaginta* as most normative, because regarding it as here representing the greatest margin. Yet others add a further margin of seventy years for the one generation [or a further margin of 140 years for the two generations?] which may have been passed over in the early genealogies, *e.g.*, Kainan and/or Sela(g)? [Luke 3:35-36 cf. Gen. 11:12-15]. I myself do not find the theory that many other genealogies too may have been passed over, to be Scripturally acceptable. For the Genesis generations even mention the very age of life at which the respective fathers for the first time became fathers of their sons, and also mention how many years they continued to live after thus first becoming fathers. Although the years between the Flood and Abraham given in fallible translations such as those of the *Samaritan Pentateuch* and the *Greek Septuagint* are interesting -- it must certainly be remembered that the non-extant yet infallible autograph of Genesis was recorded by Moses neither in Samaritan nor in Greek, but in Hebrew. Accordingly, something in the region of just under 300 years between the Noachic Deluge and Abraham -- seems to be correct.
31. Cf. F.N. Lee's *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.
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's *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.
37. Meyer, *op. cit.*, p. 11.
38. E.g., Kalsbeek's *Schepping en Wording* (Baarn, Netherlands: Bosch & Keuning, 1968), p. 80f. Cf. too Popma's *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 temporal*
39. Enoch, *op. cit.*, p. 32.
40. Potgieter, *op. cit.*, p. 162.
41. *Creation Research Society Journal*, June, 1970.
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; see Potgieter's *op. cit.*, p. 159.
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.
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 Adamitic. Cromagnon and Neanderthal probably are. But all are possibly Pre-Adamitic. If the latter, as extinct races of creatures, the soteriological problems regarding them are purely academic. The problems would then be hamartiological. *Viz.*: did death occur before Adam, possibly as a result of a prior curse on part or on all of creation as a result of the fall (and thus the 'death' of some of the angels? This may, then -- but not necessarily does -- imply some sort of a "gap theory." On the latter, see generally Pember: *Earth' sEarliest Ages* (London: Hodder & Stoughton, 1889). See too my 3rd essay below, at its n. 49.
51. Job 33:6 margin, *kārats*; cf. Gesenius's *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*.
53. Shelley, *How God Created Man* (Taunton, England: Goodman, n.d.), p. 16.
54. Gen. 2:7b cf. Job 33:4. See too my 2nd essay, notes 22 & 23.
55. Cf. M.H. Smith's *Systematic Theology Syllabus* (Jackson, Miss.: 1967), II, p. 157.
56. Cf. Gen. 2:20, 24-25; 6:18-7:3, 9, 15-16.
57. Shelley, *op. cit.*, pp. 6-12.
58. Cf. Gen. 2:20,23, *happa'am* = "finally."
59. Matthew Henry's *Commentary* (*in loco* at Gen. 2:21f).
60. Cf. Bavinck's *Gereformeerde Dogmatiek* (Kampen, Netherlands: J. H. Kok, 1928), 11, p. 489-90; F.N. Lee's *Communism versus Creation* (Nutley, N. L: The Craig Press, 1968), p. 218, n. 58-59.
61. Chick's *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 Königswald, and Leakey. Cf. Custance's "Fossil Man in the Light of the Record of Genesis," in (ed.) Lammerts's *op. cit.*, pp. 197, 203. See too Du Toit's *op. cit.*, p. 315f.
64. Custance, *op. cit.*, p. 204f.
65. Taylor's *Environment, Race and Migration* (Toronto, Canada: University of Toronto Press, 1945), p. 9. Cf. Custance, *op. cit.* p. 210.
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. The Old Testament word for "paradise" (*pardēs* in the Hebrew Massoretic Text and *paradeisos* in the Greek Septuagint) seem to have been derived from Indo-Germanic alias Japhethitic Persian. Compare too the word *paradīça* in the Indo-Germanic alias Japhethitic Sanskrit, where it means: "well-tilled highground." This would suggest that just before the time of Noah's son Japheth and near the mountains of Ararat, man's first environment has been the "well-tilled highground" in the general vicinity of Armenia. See Gen. 2:8-10 & 8:4 & 9:27 & 10:1-5 & 10:8f & 11:1-9. Cf. too at n. 20 above.

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

70. Gen. 11:2 & margin (either "from the east" or "eastward"), & vs. 9 cf. 10:8-10.

71. *Westminster Confession of Faith* 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.

II -- The Nature 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 Ameriindians and particularly the Australian Aborigines have, like the modern evolutionists, sought the nature of man in an assumed relationship to the animals -which gave rise to the totem system..¹ The ancient Chinese, on the other hand, had an essentially ethical and this-worldly view of man.² 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. At that time, it was believed to return to the ideal world from which it originally deemed to have come forth.⁶

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

Even in Christian circles, there have been disagreements as to man's essential nature. Especially has there been a centuries-long tussle between dichotomists and trichotomists, both of which have imperilled the essential unity (or rather tri-unity) of man's nature. And amid that tussle, the basically trinitarian nature of man as the very image of the Triune God has all but been forgotten.

Early Eastern trichotomists like Clement of Alexandria, Origen, Gregory of Nyssa -- and later Westerners such as Delitzsch and Oehler -- have taught that man essentially consists of three parts. Those three parts were alleged to be: a body (which man is supposed to have in common with all other material creatures and therefore also with plants); a soul (which man is supposed to have in common with the other living creatures); and an immortal spirit (which is supposed to be peculiarly human).

Dichotomists, however -- like Athanasius, Augustine, and very many of the Reformed theologians -- have taught that man's nature exhibits basically two aspects. They are stated to be: a peculiarly human material body, and an indestructible human soul perfectly adapted thereto.⁹

In reaction to that, are those whom I shall call the Dutch "monotomists." Such include certain philosophers (such as Dooyeweerd and Janse and Vollenhoven),¹⁰ and also the famous modern theologian Berkouwer.¹¹ They 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? 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 (like Kierkegaard, Barth and Loen) -- have attempted to do this from a Christian perspective.¹³ But most -- such as Nietzsche, Heidegger and Sartre¹⁴ -- have specifically repudiated Christianity, regarding it 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, also on account of the international communist movement. That offers itself to us as the panacea for all of the World's ailments -- and it insists that man is essentially a socio-economic labour unit.¹⁵

The West, struggling to offer an alternative while very 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) -- not to speak also of New Age Neo-Hinduism and militant Islam -- are today very hard at work even 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 the problem. Useful analyses have been given by brilliant psychologists, sociologists, biologists, and historians.

Yet 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. For and no one scientist -- nor 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 commonsense religious level. As Christians, when asked: "What is man?" -- we must answer with the Bible: "Man is the image of God."

* * * * *

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

The human body is a remarkable structure. Both chemically and mechanically, it is very 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. 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, chlorine, and bromine -- altogether, some twenty physical elements.

As God's Word declares: "The Lord God formed man from the dust of the ground." Gen. 2:7a. "Dust you are, and unto dust you shall return." Gen. 3:19.

"For He knows our frame. He remembers that we are dust." Ps. 103:14. Indeed, 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 various 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 gender, 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. Then, after the food is passed through the teeth as fuel-crushers -- it is deposited in the furnace of the stomach.

That furnace is kept ablaze by the heart pumping like a power station. The factory-like human body also 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. They in turn extract all possible by-products -- and then eject the unusable waste materials down the ash shoot of the intestines.²⁰

* * * * *

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. That is so, 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. That not only combines these elements into different organic products such as blood, bone, muscle, brain, lungs, marrow, *etc.* It also controls certain subconscious functions such as circulation, digestion, respiration, and sleep.²¹

Just what life is, nobody really knows. Attempts to define it in terms of dioxyribonucleic 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. For the lives of humans and animals are subject to conscious control.

For example, in humans and animals, the central nervous system controls the mechanical processes involved in sensing and conveying food to the mouth. That 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

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. Furthermore, the microscopic realm -- such as that 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. Indeed -- even the chemical, mechanical, biotic, and psychical processes of his body are unique. They are, in fact, 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 [out] 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 spirit-soul or alternatively the spirit as well as the soul) of man -- are qualitatively different from the body and the soul/spirit of all of 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, man can also reproduce -- and become justified, and thus 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 creeps upon the earth!'. . . . And God said unto them, . . . 'Fill the Earth, and subdue it!'" Gen. 1:26, 28.

We will go into this a little more somewhat later. 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" or soul and/or spirit -- which alone functions so uniquely?

Now whatever threeness there may be in man, he is far more than just matter plus awareness plus an immortal spirit. Indeed, we disapprove of the theory as to any alleged "tricho-tomic" structure of man -- from the Greek *tricha* (in three) plus *tomē* (a cutting). For a living man cannot be cut into three so-called "parts." 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 is it even a specifically-human corpse-like entity which can be animated by a human spirit. No. The human body is existentially human; and man is

corporeal. As we read in Genesis: "The Lord God formed **man** [and not just the **body** of man, out of] the dust of the ground." Gen. 2:7a.

Second. Scripture does not make the separate 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. We further read that also men have "souls" which are indestructible. Rev. 6:9 & 20:4 *cf.* Matt. 10:28.

Of course, as said above, the soul-spirit of man is qualitatively different to the soul-spirit of an animal.. Indeed,, it is also true in Holy Scripture 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. Holy 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 -- *viz.*: 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, the only wise God." I Tim. 1:17. We are further told that He is the "only" One "Who has **immortality**" (I Tim. 6:16) -- that is only God is without beginning and Who continues to exist endlessly in a state of bliss.

Too, in Paul's First Epistle to the Corinthians, we read of the believer's body that at the end of history "this mortal shall have **put on** immortality" (1 Cor. 15:54) -- *viz.* at Christ's final coming again. From which it is clear that this refers not to the "spirit" but only to the **body**. And, indeed, only to the body of the **believer**.

Of course, also the "spirit" of the Christian believer is indestructible -- and, at his death, goes to be with Christ forever. Indeed, even the unbeliever too has an **indestructible** "spirit." Furthermore, also his body will be raised up indestructibly at Christ's final coming.

Yet, strictly speaking, the believer only **acquires** "immortality" -- *viz.*, an immortal body -- at the time of Christ's final coming. Indeed, 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 over against the above trichotomy, many have advocated what they call "dichotomy." This is somewhat of an improvement over trichotomy, in that dichotomy clearly teaches that the body is not something which man has in common with plants and animals nor the soul something which man has in common with animals though not with plants -- but that both the human body and the human soul-spirit are essentially human.

Dichotomy is also an improvement over trichotomy in that the human soul-spirit is clearly deemed to govern the behaviour of the human body. Too, dichotomy would not be dualistic -- but merely dual.

Dichotomy also perhaps better stresses the post-mortal consciousness of both the soul and the spirit of man, as a uniquely human soul-spirit, than does trichotomy. It certainly does so much better than does monotomy (about which shortly below).

Now dichotomy is the view which alleges that man consists not of three parts, but only of two. Those two parts, the soul-spirit on the one hand and the body on the other, are then dichotomously alleged to be distinct from one another -- and indeed also to be quite separable from one another between the death of a human being and the end of history.

The problem here, is the word "parts."

Thus, here too -- also in this anthropological theory of dichotomy -- there are many tensions and problems. Offhand, we ourselves can think of at least three.

First. Dichotomy -- just like trichotomy -- questionably presupposes that man consists of more than one *tomē* or 'cutting' (or "part"). As such, also dichotomy tends to segregate the body from the 'soul-spirit' (*sic*), and similarly to elevate the latter above the body. This in turn threatens man's integral nature. For, both during our present existence and also in the intermediate state between death and resurrection -- men experience themselves to be integral, and not a compound of cuttings or parts.

Second. Dichotomy seems to introduce an essential tension between man's soul-spirit and his body. Indeed, the danger of at least incipiently semi-deifying the former at the expense of the latter -- here seems to be just as great as in the case of Trichotomy.

Third. The whole history of the development of doctrine thus far, never seems to have resolved the tension between dichotomy and trichotomy satisfactorily. That indeed raises the question as to whether either of these anthropological theories really does justice to all the material presented to us in Holy Scripture.

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 to the creation of man which inconsistent dichotomists and trichotomists sometimes make, is probably correct. For Genesis. 2:7 does not teach that God formed man's **body** out of the dust and conjoined it to a **living soul** as a second independent substance (if not also to an **immortal spirit** as yet a third independent substance). No! Instead, Genesis 2:7 rather teaches us that God formed **man** (*viz.* the **whole** man) out 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** a living soul alias a **living creature** -- and **not** that man was then implanted with a second or a third independent substance such as an '**immortal spirit**' *etc.*

This new view in the history of doctrine, namely that of Dooyeweerd and Vollenhoven, one may perhaps also call "monotomy" -- alias the notion that man consists of but one

radically-indivisible part or substance. Yet even the Dooyeweerdians are obliged to distinguish between what they correctly call "our outward man" (the body) and "the inward man" alias the heart [*cf.* II Cor. 4:16] -- thus presupposing the truth of what calls itself dichotomy alias that which they call dualism.

Moreover, in rightly rejecting the Platonic concept of an essential immortality of the soul, monotomy has a huge problem in explaining the continuing conscious existence of man's "inner man" after his death and before the end of history. For even the monotomists are under pressure to assert that this "inner man" straight after death goes either to the Lord or otherwise into a state of misery, in the realm of the dead -- depending on whether the deceased was a Christian or not.²⁶

As De Bondt remarks,²⁷ the Holy Scriptures definitely teach the postmortal continued existence of the "I" or the human personality-kernel which even death cannot destroy. For the infallible Lord Jesus Christ Himself declared: "Do not fear 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. 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.

The human body and the human soul-spirit (and/or soul and spirit) are therefore intimately related to one another. Both or all are indestructible -- inasmuch as the body too, after its resurrection, will exist indestructibly for ever and ever. Indeed, it is only at man's death -- which is a pathological condition out of kilter with man's original purpose -- that the body and the soul-spirit are (but temporarily) separated from one another -- until Christ's second coming²⁸

In earthly life, and in everlasting life on this same Earth (as the renewed Earth-yet-to-come) -- there is an **essential unity** (though no uniformity) between body and soul-spirit (or among the body and the soul and the spirit of man). Thus, in Holy Scripture, the word "body" often indicates the whole living personality of man. And also 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

We must conclude, then, that neither trichotomy nor dichotomy nor monotomy represent the full teaching of Holy Scripture. For man is neither three-part; nor two-part; nor one-part. He is a no-part creature; a unique creature; and indeed the only creature who creaturely reflects the Uni-Tri-une God Himself.

Surely the solution to the anthropological problem above -- is to be found in realizing that man is the image of **the Triune God**. For man, like that God Whose image he or she is, is neither one-part nor two-part nor three-part -- but **triune**.

Yet unlike God, Who alone **is** and Who therefore does **not ex-sist** or depend upon anything yet more basic -- man **is not**, but only **ex-ists** or depends upon that more basic Triune God in Whom man lives and ex-sists and has his or her very existence. God alone

has essence. Man merely exists. Yet he or she exists uniquely, in and from and as the very image of God Triune. Acts 17:25-28.

So God alone **is**. He always is, and always was, and always shall be -- Triune. And that Triune God created man -- not trichotomously nor dichotomously nor monotonously but **trinitarianly** -- as His Own **triune image**. Thus man is not trichotomous nor dichotomous nor monotonous but **triune**.

For we are told in Gen.1:1-3 and 1:26-28 that “**God Uni-Tri-une** (*’Elōhīym*), in the beginning, created the **two Heavens** (*hashshāmayim*) and the [**one**] **Earth** (*hā ’ārets*).... And the **Spirit** of God moved upon the surface of the waters. And God [the **Father**] said [by speaking forth His **Son** or Word]: ‘Let there be light!’....

“And God Uni-Tri-une [later] said: ‘Let **Us** make mankind in **Our** image, after **Our** likeness!’.... So God Uni-Tri-une created mankind in His Own image. In the image of God Uni-Tri-une, did He create **him**.

“**Male** and **female** did He create them. Then God Uni-Tri-une blessed them, and God Uni-Tri-une said to them: ‘Be fruitful and multiply!’” -- thus producing also the **child**, the third person of mankind made as the image of God Uni-Tri-une.

As the famous *Westminster Confession of Faith* 4:1-2 puts it: “It pleased God the **Father**, **Son** and Holy **Ghost**...to create.... After God had made all other creatures, He created man, **male** and **female** with reasonable and immortal souls...after His Own image.

To which the *Westminster Larger Catechism* (QQ. 20 & 86-90) adds: “The providence of God toward man in the estate in which he was created, was: the placing him 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** [and thereby later also the **family**] for his help -- affording him communion with Himself.... The communion in glory with Christ which the members of the invisible church enjoy immediately after death is in that their souls are then made perfect in holiness and received into the highest heavens where they behold the face of God in light and glory waiting for the full redemption of their bodies which even in death continue united to Christ and rest in their graves as in their beds till at the last day they be again united to their souls...in the immediate vision and fruition of **God the Father**, of our **Lord Jesus Christ**, and of **the Holy Spirit** -- to all eternity.”

Man is thus neither trichotomous, nor dichotomous, nor monotonous. Like the Father and the Son and the Spirit, also the family of man is **triune**. For man is the very image of the Triune God.

* * * * *

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

Now the Bible does **not** teach that man **bears** the image of God. It teaches that man **is** the image of God. Thus, the whole man is the whole image -- and the whole image is the whole man.

Man therefore does not just bear that image, like 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 that 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, man resembles 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.

Nowhere does the Bible say that man's **soul** or **spirit** (or **soul-spirit**) was created in the image of God, but not his **body**. No. Man's **entire** being, his body-soul-spirit, is God's image. And his **entire** being must (in a creaturely manner) reflect the glory of the **entire** one and only true Triune 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 [= the very nature] 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 **life-breath** is breathed into him. He is named 'Adam' -- after the earth (*'adāmāh*) 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 [*viz.* the very nature] of man as does the soul. It [our body] is our earthly home, our *skeuos* -- that is: our subservient organ; our tool. And the members of the body are the *hopla* [alias the 'weapons'] with which we fight, in the service of either 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, 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**" and "**after** His **image**." Gen. 5:3.

Consequently, these arguments positing a dichotomy between "image" and "likeness" -- collapse. For 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**.

This obviously implies that man must be godlike. He must 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 Dogmatics**" and a sworn enemy of non-church activities such as Christian political action and Christian scholarship *etc.*-- denied that man **is** the image of God. Instead, Barth sought 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 did, 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 forgot that the Hebrew word here translated "in" actually has the meaning of "as" in suchlike 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 wrote in his First Epistle to the Corinthians: "Man...**is** the image and glory of God." I Cor. 11:7b.

Yet 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. 1:26f. 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 "Your desire shall be to your husband, and he shall rule over you" (Gen. 3:16) -- God said to the woman, right after the fall. Yet woman too is to help man to rule the cosmos.

"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.

* * * * *

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. Man is to do so specifically as regards 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 from one moment to the next 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 flying creatures of the air, and over the cattle, and over all the Earth, and over every creeping thing that creeps upon the Earth. Gen. 1:26; cf. Job 35:11. He is to fill 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 and the school *etc.* to the glory of God.

All must be subject(ed) to the rule of King Jesus. All must 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. He was under no necessity to create alias to exnihilate the universe in the first place, and still less to unfold or even to sustain alias to fashion it after its creation. Acts 17:25 & Ps. 50:9-12. Yet in condescending love, He stooped to create it.

While the universe must needs serve Him, He also freely serves it -- by maintaining it continually to **enable** it to serve Him. "He waters the hills from His chambers: the earth is satisfied with the fruits of Your works. He causes the grass to grow for the cattle, and herb for the service of man so that he may bring forth food out of the earth....

"There go the ships. There is that leviathan which You have made to play therein. These wait all upon You -- so that You may give them their food in due season. That [which] You gives them, they gather. You open Your hand -- they are filled with food....

"You send forth Your Spirit. They are created. And You renew the surface of the earth." Ps. 104:13-14,26-28,30.

Indeed, the Lord God does all this in absolute holiness. For God is light, and in Him is no darkness at all. I John 1:5b.

Now 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 man's direct duty to God. And indirectly, by keeping the Second Table of the Decalogue -- the last six of the Ten Commandments, which deal with man's indirect duty to God *via* his direct duty to his fellow man.³⁸

Hence, man is to serve God by labouring in his career and thus helping to dominate the Earth for six days every week, and by resting on each sabbath and then serving God in cultically religious exercises. Indeed, man is to serve his fellow-man -- by subjecting himself to human authority (such as marital, educational, political, parental, social, ecclesiastical, and employmental authority) as part of his reasonable religion and service to God Himself. *Cf.* Rom. 12:1f.

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. Indeed, 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 counts the very number of the stars. Ps. 147:4. At His rebuke, the mountains fled, and at the voice of His thunder, they hastened away. Ps. 104:7.

Indeed, God still speaks in His providential maintenance of the world. Yes, "the voice of the Lord is upon the waters: the God of glory thunders. 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 breaks the cedars.... The voice of the Lord divides the flames of fire. The voice of the Lord shakes the wilderness.... The voice of the Lord makes the hinds to calve." Ps. 29:3-9.

"O Earth, Earth, Earth -- hear the Word of the Lord!" Jer. 22:29. Indeed, also the universe hears and re-echoes the word of the great Prophet -- as the very Heavens declare the glory of God; and as [one] day utters speech to [another] day, so that there is no speech nor language where their voice is **not** heard. Ps. 19:1-3. Yes, [one] night shows **knowledge** to [another] night. Ps. 19:2b. Indeed, that reflects in a creaturely way the absolute knowledge which the great Prophet has of His thoroughly known and foreknown universe. Acts 15:18.

Also man is to reflect God's prophethood and His knowledge. For man must digest God's revealed thoughts and words and deeds in nature and especially in Scripture -- until his whole mind is filled with God's general revelation and especially His special revelation.³⁹

For, as the Dutch 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 said, Rom. 1:20.... 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 way in which early man acquired knowledge can be seen in the account of man intuitively giving correct names to all the animals and to his own wife when he first saw them. Thus he himself **prophetically declared** the will of God when man himself expressed 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 and a priest and a prophet by subduing the entire universe to His glory. That was once of the chief ways in which man's greatness as God's image was to be manifested.

* * * * *

This comprehensive injunction has as many aspects as there are sciences. Not one single aspect or even one single science should be over-emphasized or underemphasized at the expense of the others.

Primordial man, the earthly lord over 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 birds and the fish and every living thing. That was a **mathematical** task'

He was to proceed from Eden and to replenish or fill the earth. That was 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; over the plants (a **botanical** task); and over the animals -- a **zoölogical** task. Gen. 1:28-29. Indeed, 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. 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. We also see Adam's **ethical** task, in his love of his wife (Gen. 2:18-25); and his comprehensive **religious** task, 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 nature does not consist merely of his comprehensive dominion over the universe. That is a Socinian or unitarian heresy.⁴¹ Especially modern Christian philosophers need to guard against this.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 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. Indeed, even Roman philosophers (like Ovid, Cicero, and Seneca) and Greek thinkers (like Plato and Pythagoras) have realized this⁴⁵ -- as Paul himself pointed out. Acts 17:28.

Let us summarize.

The difficult question "What is man?" has been posed and variously answered. This has been done in every century, and especially in our own disoriented modern society.

We saw that man is **fearfully and wonderfully made**. 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. 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 **unannihilatable**. Indeed, the image of God covers both equally and fully.

Next, we saw that **the whole man is the whole image of God**. Consequently, 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. Indeed, man himself -- the whole man -- is in fact 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, 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. 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 labouring 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 you eat, or drink, or whatsoever you do -- do **all** to the glory of God!" I Cor. 10:31.

Third, we should learn that we are to **prophesy**, to **serve**, and to **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. For we are not to 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 that alone do we ultimately reflect His image.

Not the humanistic Mark Twain's *What Is Man?*⁵⁰ is to be our guide. But rather the evangelistic Bible's: "What is man?"

As David so beautifully put the issue in the eighth psalm: "When I consider Your heavens, the work of Your fingers, the moon and the stars which You have ordained -- what is man, that You are mindful of him; and the son of man, that You visit him? For You have made him a little lower than the angels [or a little lower than 'a divine being'], and have crowned him with glory and honour. You made him to have dominion over the works of Your hands. You have put all things under his feet -- all sheep and oxen; yes, and the beasts of the field; the birds of the air, and the fish of the sea; and whatsoever passes through the paths of the seas. O Lord, our Lord -- how excellent is Your Name in all the Earth!" Ps. 8:3-9.

What, is man? Man is the very image of God.

FOOTNOTES

1. Burland: *North American Indian Mythology* (London: Paul Hamlyn, 1965), p. 3 1.
2. Fung Yu-lan: *A Short History of Chinese Philosophy* (New York: Free Press, 1967), pp. 4-7f.
3. Cf. Radhakrishnan & Moore: *A Source Book in Indian Philosophy* (Princeton, N. L.: 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.
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. L. 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's *A New Critique of Theoretical Thought* (Philadelphia: Presbyterian and Reformed Publishing Co., 1953), I-IV; and Vollenhoven's *Het Calvinisme en de Reformatie van de Wijsbegeerte* (Amsterdam, Netherlands: Paris, 1933).
11. Berkouwer's *De Mens het Beeld Gods* (Kampen, Netherlands: J. H. Kok, 1957), esp. ch. VI.
12. Cf. Faber's *Grondbeginselen der Wijsbegeerte* (Kampen, Netherlands: Kok, 1952), pp. 122-24; Spier's *Calvinisme en Existentiephilosophie* (Kampen, Netherlands: Kok, 1951); and Spier's *Van Thales tot Sartre* (Kampen, Netherlands: Kok, 1959).
13. Cf. Zuidema's "Kierkegaard" and Polman's "Barth" -- both in ed. Zuidema's *Denkers van Deze Tijd* (Franeker, Netherlands: Wever, 3rd printing. n.d.), 1. Cf. too Spier's *Calvinisme en Existentiephilosophie*, pp. 80-158.
14. Cf. Van Riessen's "Nietzsche" and Zuidema's "Sartre" -- both in ed. Zuidema's *Denkers van Deze Tijd* (2nd printing, n.d.), II
15. Cf. (Lenin's personal lady-friend) Alexandra Kollontai, as quoted in Schlesinger's *The Family in the U.S.S.R.* (London: Routledge & Kegan Paul, 1949) p. 54.

16. E.H. (Stacy) Hebden Taylor's *Reformation or Revolution* (Nutley, N.J: The Craig Press, 1970), p. 516f.
17. Lit-sen Chang's *Zen-Existentialism* (Philadelphia: Presbyterian and Reformed Publishing Co., 1969).
18. Du Plessis, *Simposium van die Wetenskappe en die Vraag „Wat 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. 119f.
19. "What Are You Really Worth?," in Ray (ed.), *The World of Wonder* (London: Amalgamated Press, n.d., pp. 214-15).
20. ' The Human Body Shown as a Factory," in Ray (ed.), *opcit.*, 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 chāyyāh* 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).
24. Ps. 10: 1-2; 104: 1; 146: 1; Isa. 42: 1.
24. Ps. 10: 1-2; 104: 1; 146: 1; Isa. 42: 1.
25. Cf. Berkhof, *op. cit.*, p. 194.
26. Janse, *op. cit.*, p. 71f.
27. De Bondt, *op .cit.*, p. 248.
28. Cf. II Cor. 5:1-10; Phil. 1:20-24; Job 19:25-29; 1 Cor. 15.
29. Gen. 2:7; 46:26; Prov. 11:30.
30. Bavinck *op. cit.*, p. 517 (italics mine-N.L.).
31. Thus scholasticism.
32. Bavinck, *op. cit.*, p. 521.
33. De Bondt, *op. cit.*, p. 249.

34. 1 Cor. 11:3 cf. 14:34-35 & I Tim. 2:11-15; 1 Pet. 1-7; cf. Gen. 2:18 & 3:16.
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.
37. Heb. 1:3,8; 4:14f; 6:20.
38. Cf. F.N. Lee's *The Westminster Confession and Modern Society* (Edinburgh: Scottish Reformed Fellowship, 1972), p. 9f.
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*, p. 58.
41. *Catechismus Racoviensis* 42: *Sciendurn 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.), I-IV.
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.
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).

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 famous 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." Thereby, "'devolved' man returns to the cave dwelling again." But that latter, however, has now been "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 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 Calvin¹⁰ insist that man' s will is enslaved, are completely correct!¹ Indeed, also 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 Indeed, even 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 nature.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 been essentially different. Witness exhibits A, B, and C -- Nietzsche, Heidegger, and Sartre.

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 At the base of this Proto-Nazi philosophy, lies his following anti-Christian confession regarding his own human nature.

Wrote Nietzsche: "I do not **desire** to be a 'believer.' I think that 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

Also Martin Heidegger had considerable leanings towards the socio-political views of Nazi Germany himself.²⁰ His ideal was to conceive of man as being *krank zum Tode* or sick unto death. And that beautifully illustrates especially the plight of modern Western European man today.

Not God, wrote Heidegger, but death is the real nature of all being. For death is the transcendent world of existing man, the permanent threat to man's existence. Yet without death, man cannot authentically exist.²¹

Heidegger silently condemns God to non-being.²² For man exists from, through, and to himself. God is irrelevant. Hence 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 irreligious scepticism and anarchism and sexualistic auto-eroticism, a man's neighbors are his own hell. God is a threat to a man's own authentic existence. Therefore God **cannot** exist, and faith in God **may not** exist.

The one tragedy of the Enlightenment was that it did not radically abolish even a deistic faith in God. Yet Sartre dedicated his life and talents to seek to remedy this situation -- and thus to finish off what the Enlightenment started.²⁵

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 [when this book was first written] 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? And with Red China now able to deliver nuclear warheads even against the U.S.A. [at the time of this book's revision in 2001] -- Niebuhr's view still stands.

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, and the **nature** of his plight. Thereafter, we will deal with 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, 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 start of the work manufactured on the second day of formation week (which the Bible does not pronounce as "good") and perhaps even after the termination of the sixth day of formation week (at which the Bible says that God made everything "very good").

Gen. 1:31. Yet sin **must** have originated **before** the fall of man (who fell precisely because then seduced by an **already**-fallen Lucifer. He, created with a free will, at some time before the fall of man committed the grievous sin of pride. I Tim. 3:6. Indeed, at that time he 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 (then-demonic) followers onto the Earth.²⁸

Now God had 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. That begins at the very edge of the revelation which God has given to us and to our children. Further than that, we must leave the further 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. Indeed, God had just created man out of the very Earth onto which Satan was cast out of Heaven.

Satan effected that seduction by incarnating himself as a serpent and by deceiving Eve and then by tempting Adam. Satan did the latter, by perdsuading our first parents to try to become self--sufficient just like God -- by rejecting God's Law, and setting up his own standards in the place thereof.³¹

Addressing himself first to the woman, Satan beguiled her. II Cor.11:3. He deceived her into transgression against God. I Tim. 2:14. Then she in 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 forefather, as the federal head of the entire human race, transgressed the law of God. Hosea 6:7. Indeed, when he 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 he fell.

Thenceforth: "Who can bring a clean thing out of an unclean? Not one" -- exclaimed Job (14:4). "What is man, that he should be clean; and he who is born of a woman, that he should be righteous?" -- inquired Eliphaz. "Behold, He putteth no trust in His saints. Yes, the heavens are not clean in His sight. How much more abominable and filthy is man, who keeps on drinking iniquity like water?" Job 15:14-16.

"How then can man be justified with God? Or how can he be clean, who is born of a woman?" -- asks Bildad. Job 25:4-6. "Behold even the moon -- it too does not shine. Yes, the stars are not pure in His sight. How much less man, who is a worm; and the son of man who 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 bad tempers in all men -- from their very birth onwards. Observe the ease with which an infant 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 a toddler'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

* * * * *

The **spread** of man's sin can be viewed as an individual matter. But it should also be seen as a universal phenomenon.

In any individual, sin is seen to have spread to every aspect of of human nature. 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 by God!' For God cannot be tempted with evil -- neither does He [so] tempt anybody. But everybody is tempted when he is drawn away by his own lust, and enticed. Then, when lust has conceived, it brings forth sin. And **sin**, when it is finished -- bringeth forth **death**." James 1:13-15.

As we read in the Proverbs (4:23): "Keep your **heart** with every diligence! For out of it, are the outflowings of **life**." 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 found even throughout man's world.

As Paul writes in his Epistle to the Romans: "All have sinned, and come short of the glory of God" (Rom. 3:23). "Therefore, 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 [or in the same way as] Adam's transgression....

"Through the offence of one, many be dead.... For the judgment was by one, unto condemnation.... By one man's offence, death reigned by one [*viz.* Adam].... By the offence of one, judgment came upon all men unto condemnation.... By one man's disobedience, many were made sinners" (Rom. 5:12-19).

And man's sin has now become imprinted on the thorns and thistles (Gen. 3:18) of man's Earth and even on the whole cosmos itself. "For the creation has been made subject to vanity (or: destruction) -- not willingly, but by reason of Him Who has subjected the same." Creation now lies in "the bondage of corruption.... For we know that the whole creation groans and travails 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 of his environment with him. And everything fallen man still touches -- witness graffiti and trash dumps *etc.* -- gets even further defaced by his ongoing defilement.

"*O mores! O tempora!*" -- "Oh, the morals! Oh, the times!" -- as Cicero remarked.³³ For sin has **spread everywhere**. Throughout man's existence and throughout man's society -- and even throughout his environment -- **all** is stained by sin. All is **depraved**. Indeed, **totally** depraved. Not (yet) absolutely, but indeed already totally depraved -- inasmuch as sin now clings **to every part** of man, to mankind as a whole, and to the totality of his environment.

* * * * *

Second, we must inquire as to the **nature** of this plight of man. What is the nature 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 pointed out elsewhere,³⁶ the first sin actually committed consisted of a transgression of every one of the Ten Commandments as covenantally incorporated into the forbidden fruit of the tree of the knowledge of good and evil. Cf. Hosea 6:7 margin & I John 3:4. For by partaking thereof -- man defied God; fell into idolatry; dishonoured 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 -- even if more distributed in extent, and even though more specialized in intent. For sin 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*. 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; *pêshā'*, 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. 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 in man's environment prior to the end of the sixth day of God's formation week. Indeed, 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 taught³⁹ -- as if this present world, together with its sin, were the best possible world that God ever could 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.

Indeed, even this world as originally created in sinless perfection -- was not necessarily the best possible world that God 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 Indeed, 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* alias through the window of eternity. Sin may well 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. Indeed, by limiting sin to actual conscious and outward transgressions, it lapses into the theory of Pelagianism -- which denies that man's evil inclinations and thoughts are themselves already sinful.

Positively, however, what is sin? It 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, existentially, sin is directed specifically against the social mores of one's fellow man. Instead, we mean that sin is an (un)ethical **misuse** and **misdirection** of a God-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.

Thus, sin is nothing in itself. It cannot for one second exist, without parasitically feeding on its oppositely 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. Yet 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. Not only that, but it also always results in a real deprivation of virtue.

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

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

Second, there is actual sin. By this is meant the immediate sins which daily proceed from the heart of man, as the principle of sin. As such, they develop according to the law of sin.⁴² Actual sin embraces all personal sins. Yet actual sin also embraces 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 may be classified also according to their degree of social gravity (sins of thought, word, or deed). Then too there are: 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 how sin is imputed against us. Original sin is transmitted by federal imputation from Adam to all his descendants. Actual sin, however, 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 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 first sin. And we are pardoned by Christ's bearing our sins. Both of those events occur without us ourselves committing Adam's original sin -- and without Christ Himself committing our sins, or even 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. Similarly, God made Christ Who **knew no sin**, to become a sin-offering for us -- so that we might be made the righteousness of God in Him (II Cor. 5:19).

Now Adam represented all men as their federal head at his trial in Eden and His ejection from Paradise. So too, the Second Adam Jesus Christ represent all elect men as their Second Federal Head at His trial in Gethsemane and His ejection at Calvary.

Neither is Adam's guilt nor Christ's holiness transmitted to **His children mediately** through their parents. Instead, it is rather imputed immediately on account of His children's immediate and covenantal solidarity with the first Adam in his first sin -- and with the Second Adam in His sinlessness.

The guilt of Adam's first sin, however, is imputed to all men. And thus it has come about, as the Apostle John remarks, that "the whole world lies in wickedness." I John 5:19.

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

* * * * *

Lastly, we must also note the **consequences** of this plight of man. Such may be immediate; or ultimate ; or cosmic.

The immediate consequence of man's first sin, was spiritual death. This was pre-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, you shalt not eat of it! For in the day that you eat of it, you shall surely die." Gen. 2:17.

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

Instantly, man was inwardly separated from God. Consequently, when God then 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*. The outward manifestation thereof, took on the form of an oversensitive 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. Indeed, 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 with them -- 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. It 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 childship 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 fill 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 moves 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 to be done only with pain and difficulty.

God said to the woman: "I will greatly multiply your sorrow and thy conception. And your desire shall be unto thy husband; but he shall rule over you." Gen. 3:16. Then, as fallen man set about to subdue the Earth and its soil and the plants -- the stern voice of a justly angry and holy God dinned into his ears: "**Cursed** is the ground for your sake! In sorrow you shall eat of it, all the days of your life. Also, thorns and thistles it shall bring forth to you. And you shall eat the herb of the field. In the sweat of your face you shall eat bread." Gen. 3:17-19a.

Sorrow in being fruitful. Sorrow in female labour. Sorrow in exploiting the ground. Sorrow in male labour. 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.

"Don't you know that to whomsoever you yield yourselves, servants to obey -- his **servants** you are. to whom you 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. 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 such sin turns the sinner's "life" 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 becomes ever-increasingly apparent. So too does his total inability.

He is now totally depraved -- both extensively and intensively. Extensively -- in that this depravity includes every single descendant of Adam (Rom. 3:9-23), 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 endeavour. 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 Earth, and behold it was corrupt. For all flesh had corrupted its way upon the Earth." Gen. 6:5,11f.

And as we read also about the days after Calvary, and before the destruction of Jerusalem: "There is none righteous. No, not one. There is none that understands. There is none that seeks after God. They have all gone out of the way. They have together become unprofitable. There is none that does 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. Their 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 they have not acknowledged. There is no fear of God before their eyes . . . For all have sinned, and come short of the glory of God... -- [so] that every mouth may be stopped, and [so that] all the world may become guilty before God." Rom. 3:9-23.

Did we not read exactly the same today in our daily newspapers, during the Second World War? Do we not still do so -- at our own present time?

We now pass on from the immediate consequences of sin. We hasten to proceed to its ultimate consequences.

"The soul that keeps on sinning, shall die" -- declared the prophet Ezekiel (18:4). "Therefore, 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 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 it leads to 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 you are, and unto dust you shall 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 being 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. Death and hell and all unforgiven sinners are then 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 keeps on ascending 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 your hand offends you, cut it off! It is better for you to enter into life maimed than, having two hands, to go into hell -- into the fire that never shall be quenched, where their worm does not die and the fire is not quenched. And if your foot offends you, cut it off! It is better for you to enter crippled into life than, having two feet, to be cast into hell -- into the fire that never shall be quenched, where their worm does not die and the fire is not quenched. And if your eye offends you, 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 does not die and the fire is not quenched." Mark 9:43-48. "Do not fear them who kill the body, but are not able to kill the soul! But rather fear Him Who 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 in the **hereafter**. Jude 6 & II Pet. 2:4. 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 groans and travails in pain." Rom. 8:22.

This helps explain the occurrence of huge tidal waves like Noah's Great Flood; natural phenomena such as deserts and ice continents' and repeated apocalyptic happenings such as earthquakes, famines, pestilences, wars, and rumours of wars. *Cf.* Matt. 24:6-7. Many of the really disharmonious occurrences in nature -- perhaps even cyclones, hurricanes, tornadoes, sunspot storms, droughts, desolation, and enmity in general -- can be traced to God's curse on sin-tarnished creation -- and at least some of them, as a result of and **after the fall of man**.⁴⁹ Nor is the curse to be limited only to the then or now inhabited Earth. For God's Word declares that the **whole** creation groans. As Calvin comments regarding the world's pristine "brilliancy and splendour" -- "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. For it too develops and ripens with sin, towards its eschatological conclusion. As we read in the Epistle to the Hebrews: "For the Earth which keeps drinking in the rain that often comes upon it, and keeps on bringing forth herbs meet for them by whom it is dressed -- receives blessing from God. But that which keeps on bearing thorns and briers is rejected, and is near to cursing -- whose end is to be burned." Heb. 6:7-8.

Or, as the Apostle Peter wrote: "The Day of the Lord will come like a thief in the night, in 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 on it, shall be burned up. Seeing then

that all these things shall be dissolved -- what kind of persons you ought to be, in all holy behaviour and godliness, looking for and hastening to the coming of the Day of God in which 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 some or other 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 amply illustrates the existential and eschatological earnestness of the dire plight of modern man.

We summarize.

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, and took root amongst mankind in the garden of Eden. Thence it has spread through to every part of man's existence -- to all men, and even to stain man's world itself.

The nature of man's plight, of sin, is that of a comprehensive act of the entire human personality. Thereby, man **rebels** against God's rule over his life. Thereby 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 man's entire environment -- resulting in thorns and thistles and hardships such-as tidal waves, deserts, ice-continents, famines, pestilences, wars, and rumours 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. Indeed, 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 condition of man's environment after the fall -- boundaries which must be respected. Human life and death are God's prerogatives to give and to withhold. Thus, 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 environment. Here, antagonisms in nature and in culture -- while not dualistically inherent in the world as such -- are nevertheless evidence of God's abiding curse on the environment as a consequence of man's heinous sin against God.

As Jesus Himself taught: "A corrupt tree brings forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that does not bring forth good fruit, is hewn down -- and cast into the fire." Matt. 7:17b-19.

Yet the fact that God has cursed man's environment 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. For they are to labour in the sweat of their face, right here and now, and to continue to execute the dominion charter nonetheless.⁵³

Our body may now be corrupted -- but it shall be raised in incorruption. At death, it may well be sown in dishonour -- but it shall be raised in glory. It may indeed be sown in weakness -- but it shall be raised in power. I Cor. 15:42-44.

It is 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 environment 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 your sting? O grave, where is your victory? The sting of death is sin; and the strength of sin is the Law. But thanks be to God Who keeps on giving us the victory through our Lord Jesus Christ!

"Therefore, my beloved brethren -- you must be steadfast, unmovable, always abounding in the work of the Lord.... 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.

FOOTNOTES

1. Marx, *Economic and Philosophical Manuscripts of 1844* (as quoted in Tucker's *Karl Marx -- Zijn Filosofie en de Mythe*, Utrecht, Netherlands: Aula, 1966, p. 151).
2. Marx, *Marx-Engels Gesamtausgabe*, I/1, p. 607, in Kelsen's *The Communist Theory of Law*, London, Stevens & Sons, 1955, p. 23).
3. Engels, *Anti-Dühring* (London: Lawrence & Wishart, 1934), p. 156.
4. Cf. Tucker's *op. cit.*, ch. IX.
5. Marx, *Economic and Philosophical Manuscripts* (in Bottomore's *Karl Marx -- Early Writings*, London: Watts & Co., 1963, p. 1690).
6. Cf. Kant, *Critique of Pure Reason*.
7. Kant, *Religion* (ed. Rozenkranz), p. 35f.
8. Hobbes (as quoted by Bavinck's *op. cit.*, III:104).
9. Cf. Luther's *The Bondage of the Will* (London: Jas. Clark, 1957).
10. Cf. Calvin's *Institutes of the Christian Religion* (London: Jas. Clark, 1957).
11. Fichte's *System der Sittenlehre*, 1798, p. 265.
12. Hegel, *Werke*, XII:270.
13. Schelling, *Werke*, I:7, p. 388.
14. Schopenhauer, *Die beiden Grundproblemen der Ethik*, 1881, p. 186; cf. *Die Welt*, I:391f.
15. Schopenhauer, *Parerga und Paral.*, II:5:229f.
16. Schopenhauer, *Die Welt als Wille und Vorstellung*, I:6:366f., & II:657f.
17. Cf. Van Riessen's "Nietzsche" (in ed. Zuidema's *op. cit.*, I:96).
18. *Ibid.*, pp. 92, 93.
19. Cf. Wolf's *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's "Heidegger" (in ed. Zuidema's *op. cit.* II: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. 157f.
23. Cf. De Waelhens, *La Philosophie de Martin Heidegger* (Louvin, Belgium), p. 355.
24. Cf. F.N. Lee, *A Christian Introduction to the History of Philosophy*, p. 180f.
25. Cf. Zuidema's "Sartre," in ed. Zuidema's *op. cit.*, I:283,307,311,313,323.
26. D. R. Davies, *On to Orthodoxy* (London: Hodder & Stoughton, 1939), p. 207.
27. Wurth's "Niebuhr," in ed. Zuidema's *op. cit.* I:265.
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's *Paradise Lost*, Book II (in *The English Poems of John Milton*, Oxford, England: Oxford University Press, 1942).
31. Cf. Wurth's *Het Christelijke Leven* (Kampen, Netherlands: Kok, 1957), I:65f.
32. Hos. 6:7, margin, *be' Ādām*. For the significance of the alternative reading *ke' Ādām*, see F.N. Lee's *The Covenantal Sabbath*, p. 18, para. 5.
33. Cicero, *Oratio in Catalinam*.
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..
36. F.N. Lee, *The Covenantal Sabbath*, p. 19f.
37. I John 3:4; Rom. 7.7,12,14,22-23; Rom. 13:8-10.
38. Cf. De Bondt's "De Zonde" (in Berkouwer & Toornvliet's *op. cit.*, p. 269).
39. Cf. Leibniz's *Theodicy*.
40. Cf. in Berkouwer's *Die Triomf der Genade in de Theologie van Karl Barth* (Kampen, Netherlands: Kok, 1954), p. 48f.
41. Schelling's *Werke* I:8, pp. 219,321; cf. Bavinck, *op. cit.*, III:33.

42. Rom. 7:23 & James 1: 14-15; cf. Dooyeweerd's *A New Critique of Theoretical Thought*, I:63.
43. *Westminster Larger Catechism*, Q. & A. 151.
44. *Ibid.*, Q. & A. 152.
45. Cf. *Belgic Confession*, art. XV.
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 verteenwoordigende die Drie Hollandse Kerke in Suid-Afrika (Cape Town, South Africa: National Press, Ltd., 1936), p. 140.
49. Yet see C. van der Waal, *Wat staat er eigenlijk?* (Goes, Netherlands: Oosterbaan & Le Cointre N.V., 1971), pp. 6f., 196f., 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).
52. *Westminster Confession* 6:1-6.
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 of 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" really been essentially different. Not even in their most 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 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 Kāliya 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. He is indeed held up as the pattern for all good men everywhere to follow.⁸

These higher religions have not stagnated in their classical form. 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 Mohun Roy, Rabindranath Tagore, Sri Ramakrishna, and Vivekananda. They have all 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 Modern Islam, especially Achmaddiya, awaits the advent of a great world Saviour to be known as the Machdi. And Bahi and Behai seek a syncretism with other world religions, in this great expectation

Even in classical history, after mythological figures like Hercules and alongside semi-mythological figures, we encounter great would-be world redeemers like Alexander the Great and Ghengis Khan. Indeed, even mediaeval Britain had her King Arthur and the Anglo-Saxons their Robin Hood.

Nearer to our own time, we meet with Nietzsche's superman and its modern fulfilment in Adolf Hitler -- Exhibit A. Then there is Exhibit B -- Benvenuto Mussolini and his heroic march on Rome to "save" Italy.¹⁰ Exhibit C is "Chairman Mao, our Saviour"-as the little children in Red China were taught to sing of their Great Dictator.¹¹ And Exhibit D is Joseph Stalin, 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.

Yet 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.

We mean, of course, the inextinguishable promised hope of the coming Saviour of all 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 even the unitarianized Julia Ward Howe portray man's hopeful longing for this conquering Hero, in her (in)famous "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! Not as Howe believed the sullied Yankee Army to crush her allegedly serpent-like Confederate enemy, but the true Hero -- Jesus Christ, the Light of the world and the Hope of man!

* * * * *

In this lecture we shall deal, first, with the promise of man's Hope. Then we will treat the fulfilment of man's Hope. Finally, we will discuss 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 serpent¹⁵ -- 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 you and the woman, and between your seed and her seed; he¹⁷ shall crush your head, and you shalt bruise his heel." Genesis. 3:15.

This "first gospel promise" reveals at least the following. First, that God Himself would send the Hero to crush the serpent. Second, that the coming 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 your **head**"; He shall crush your skull. And fourth, that the Hero Himself would be injured by the serpent, but not irreparably -- "and you [Satan] shalt bruise His **heel**" (and **not** His **head**).

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

First, the victory over the serpent is decisive and irreversible. For God here tells Satan: "Dust you shall thou eat **all** the days of your life!" Gen. 3:14.

Second, the diabolical Satan and adversary of God and man¹⁸ had incarnated himself as a serpent -- to bring about the fall. Suitably, it might therefore be expected that God would incarnate Himself as man -- to reverse that fall. He would thus oppose Satan -- especially inasmuch as He had indicated that He Himself would put enmity between the serpent and the woman. Gen. 3:15.

Third, there is perhaps a suggestion as to the manner of this future divine incarnation as man in the expression "her Seed" viz. the Seed of the woman. For inasmuch as women have not seed but only egg-cells, physiologically -- there is here conceivably a prophecy of the birth of the coming Hero of the **virgin** Mary. Indeed, He would -- supranaturally -- be conceived of the Holy Ghost as the "Seed" of the heavenly Father. Cf. Luke 1:30-35 & 1 John 3:9.

Fourth, there is perhaps also the suggestion that the warfare would also be waged between two different groups of human beings against each other. Such would be "your seed," alias the children of the devil -- and "her seed," alias the children of God born of Eve "the mother of all living" both before and after the first advent of the conquering Hero. Cf. Gen. 3:15-20 & 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. For the latter means 'the place of the skull.' Indeed, it was there that the devil was crushed at the foot of the cross.

Already from this "first gospel promise," then, we can certainly deduce the perfect humanity of the coming great Hero. Indeed, from the same verse alone, we can also almost deduce His perfect Deity.

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, she 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.

Also Lamech, the father of Noah, apparently regarded Noah as the Hero. For "he called his name Noah (*Nōach*), saying: "This same one shall comfort us (*yēnachēmēnū*) concerning our work and toil of our hands, because of the ground which the Lord hath cursed." Gen. 5:29. This gives 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, you are he whom your brethren shall praise.... The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh (*Shīlōh*) come" (Gen. 49:8, 10) -- until the promised Hero should be sent forth (*shālach* -- compare *Shīlōh*).

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 (Psalms 22 & 69) and as His exaltation as David's Lord (Psalm 110) -- as well as His being the eternally begotten Son of God (Psalm 2).

The prophet Isaiah (7:14) revealed that He would be born of a virgin. Nay more. He would be the Mighty God and the Eternal Father Himself. Isaiah 9:5. Indeed, He would be "Emmanuel"-- **God** with **us** human beings. Isaiah 7:14b.

The prophet Micah (5:1-2) revealed that He Whose goings forth are from everlasting, would be born as a human being in the little town of Bethlehem in Judah. And God revealed through the prophet Hosea (11:1) that He would call forth His Son from out of Egypt -- whence Jesus did in fact proceed after the death of wicked King Herod. Matt. 1:15.

The prophet Zechariah (9:9) revealed that He, the coming Hero, would enter Jerusalem riding on an ass. And the prophet Jeremiah indicated that He would be betrayed for thirty pieces of silver.²³

The prophet Malachi (4:2) predicted that He would rise from the dead. And the prophet Daniel (7:13f cf. 7:26f) stated He would ascend into Heaven, and later return in judgment on the Day of the Lord.

In every way, then, God kept alive His promise of the advent of this great Hope of man's redemption. Then, 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. Indeed, as perfect man, He is also a perfect prophet and 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 the Lord Jesus Christ is such a Hero.

As the *Heidelberg Catechism* puts it:

Question: Since, then, according to the righteous judgment of God 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: So 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 by God is made unto us wisdom and righteousness, and sanctification and redemption.'²⁴

Jesus Christ, then, was a perfect man. As such, He 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. When He did, all men should heed Him.

Addressing his people Israel before his death, Moses said: "The Lord your God will raise up unto you a Prophet from your midst, from your brethren, like me. To him you shall hearken. And the Lord said to me..., 'I will raise them up a Prophet from among their brethren, like you, and will put My words into His mouth; and He shall speak to them all that I shall command Him. And it shall come to pass, that whosoever will not hearken to 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 -- was spoken forth as the Word of God like the Father had never previously spoken through any other man. Jesus announced Himself as the Great Prophet. He claimed in the synagogue of Nazareth that He was the fulfilment of Isaiah chapters eleven and sixty-one. For Jesus claimed: "The Spirit of the Lord is upon Me, because He has 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 to them, 'today this Scripture is fulfilled in your ears.'" Luke 4:18f & 4:24.

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 you are 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). Later, they widely acclaimed His prophetic excellence.

"And there came a fear upon all. And they glorified God, saying, '...a great prophet has risen up among us' and '...God hath visited His people.'" Luke 7:16. Indeed, after Jesus' miracle of the multiplication of the bread -- "those men, when they had seen the miracle that Jesus did, said, 'This is truly **that Prophet** who would come into the world.'" John 6:14. This clearly refers to the Great 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. Indeed, 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 Pentecost Sunday 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. Indeed, He not merely correctly prophesied the names of the animals (Mark 1:13), as did the first Adam. But He also prophetically subdued the Earth and even its inhabitants by accurately naming His very disciples according to their inner nature.

Thus, to Peter He said: "You are Simon, the son of Jona. You shall be called 'Cephas' -- which, being interpreted, means 'A stone' [or rather 'a pebble']." John 1:42. "Jesus saw Nathanael coming to Him, and said of him: 'Behold, an Israelite indeed in whom there is no guile!' Nathanael said to Him: 'Where do You know me from?' Jesus answered and said to him: 'Before Philip called you, when you were under the fig tree, I saw you.' Nathanael answered and said to Him: 'Rabbi, You are the Son of God!'" John 1:47-49a.

As the Apostle Peter confessed to the Great Prophet: "Lord, You knowest **all** things!" John 21:17b. And as Jesus Himself claimed: "No man knows the Son, but the Father. Neither does any man know the Father, save the Son -- and he to whomsoever the Son wants to reveal Him." Matt. 11:27.

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

Now 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. Indeed, Melchizedek was also a prophet -- for he spoke God's Word to Abraham and for the Lord. 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 the Prophet Jesus, the Seed of Abraham, was not only a Priest-King (Zech. 6:13) after the order of Melchizedek. He was also 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: 'You are a priest for ever after the order of Melchizedek'" (Ps. 110:4 *cf.* Heb. 7:21-25a) -- in respect of 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 altogether into utter insignificance when compared with the priestly ministrations of the Lord Jesus Christ for His people. *Cf.* Hebrews chapters 7 to 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. It eliminated the master of ceremonies' embarrassment at a wedding, when the refreshments ran low. John 2:1-11. In addition, it foreshadowed 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 -- and indeed in a way 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 evening had come, they brought to Him [*viz.* Jesus] many that were possessed by devils. And He cast out the [evil] spirits with His word, and healed all that were sick -- so that it might be fulfilled which was spoken by Isaiah the prophet, saying: '[He] Himself took our infirmities and bore our sickness.'" Matt. 8:16-17.

Specifically, Jesus healed demon-possessed people at Capernaum. In Gadara, He healed someone born blind and deaf -- and healed the moonsick 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. For He Himself was 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 -- through 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] comes. And to Him, the gathering of the people shall be" (Gen. 49:10) [or "to Him shall the peoples be obedient!"]³²

In one of the psalms, it is said by God the Father of God the Son: "Your throne, O God, is for ever and ever; the sceptre of Your kingdom, is a right[eous] Sceptre! ... Therefore God, Your God, has anointed You with the oil of gladness above Your fellows" -- has anointed You as man with the oil of gladness above Your fellow-men. Ps. 45:6-7.

Also in Isaiah, we clearly learn: "Unto us a child has been born; unto us a son has been 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 in his Kingdom, to order it and to establish it with justice." Isa. 9:5-6.

Indeed, in Zechariah we hear the amazing prophecy: "O daughter of Jerusalem! Look, your King is coming to you! He is just, having salvation; lowly, and riding upon an ass." Zech. 9:9. This 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 Who has been born King of the Jews?" Matt. 2:2. When Jesus began to preach, He cried out: "Repent, for the kingdom of Heaven is at hand!" Matt. 4:17. During His earthly ministry, He proclaimed: "Behold, the Kingdom of God is amongst³³ 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 as the Second Adam, 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 commands 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 their little fishing-boat was being lashed by a fearful storm on the lake of Galilee, the disciples wakened Jesus inside the vessel -- yelling: "Master, Master, we are perishing!" Then He arose, and rebuked the wind and the raging of the water. And they ceased, and there was a calm. Then He said to them, "Where is your faith?"

And they, being afraid, wondered -- saying to one another: 'What kind of man is this! For He commands even the winds -- and water, and they obey Him!' " (Luke 8:24-25).

Too, when money to pay tax was needed, Jesus commanded Peter: "Go to the sea, and throw out a hook, and haul in the first fish that comes up. Then, when you have opened its mouth, you shall 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. For that was no more the case than it was also with Adam's threefold office of prophet, priest, and king.

In our latter example, for instance, Jesus not only manifested Himself as the **Great King** -- in exhibiting His rule over the fish with the coin in its mouth. By preannouncing 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 tax to be paid, He proved Himself to be also the **Great Priest**. Similarly, dying on the cross as **the Priest** of His people -- as **the Prophet**, He also fulfilled His own prediction that this would happen. Matt. 16:21--28. Indeed, above the cross the great inscription even read: "**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 set apart as **the Anointed One**, alias as **the Christ**.

Indeed, as the *Heidelberg Catechism* claims, He is called Christ, that is, "Anointed." And why? "Because He is ordained by 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

Hallelujah! What a Saviour! 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)). Yet even His Own mother still wrongly thought fit to rebuke Him.

Later, what He saw and heard -- that, He testified. Nevertheless, 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. Instead, they rather accepted the testimony of two false witnesses whom they themselves had scrounged up -- 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 to us, you "Christ!" Who was it that hit you?' " Matt. 26:67-68.

Nor was it different as regards his Priesthood. When He, the Great High Priest, was born -- His mother, on His behalf, offered the sacrifice of a pair of turtledoves or two young pigeons to an infinitely lesser priest. 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 Melchizedek.

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 sceptre. Matt. 27:28-30. "Shall I crucify your King?" -- Pilate asked the Jews. But 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! Then we will believe him!" Matt. 27:42.

All our own bungling efforts trying to become 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 the Hope of man not only because He has suffered for and forgiven His phony prophets, phony priests, and phony kings. 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 Saviour. For He 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. That He did, when He led captivity captive -- and soared aloft to rule the world as the Second Adam or Son of man.³⁶

Indeed, at His session at the right hand of God the Father -- the Son of man has (as Second **Adam**) now taken up His complete sovereignty as viceroy or vice president under God Himself over Heaven and Earth. Nay more. He has also poured out His Holy Spirit into His Church. **And through His Church on Earth** -- is right now engaged in subduing this Earth and trampling down all of 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. Immediately, we are therefore to glorify Him here and now -- while on our earthly 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 us as His members up to Himself. Thirdly, that He sends us His Spirit as an earnest [or guarantee] -- by Whose power we 'seek the things which are above where Christ keeps on sitting on the right hand of God, and do not [keep on seeking 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 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. He 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 Saviour!

It only remains to demonstrate how Christ is a Great Prophet, Priest, and King -- especially in His exaltation. Indeed, as the Hope of man, He 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 "a High-Priest **for ever** -- after the order of Melchisedek." Heb. 6:20 & 7:17-24. For "we have such a High-Priest Who is seated 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.

Now "this Man, because He continues for ever, has an unchangeable Priesthood. Therefore He is able to save them to the uttermost those who come to God by [way of] Him -- seeing He always keeps on living to make intercession for them." Heb. 7:24b-25.

So therefore, "seeing then that we have a great High-Priest Who has passed into the Heavens -- Jesus, the Son of God -- let us keep on holding fast to our profession! For we do not have a High-Priest Who cannot be touched with the feeling of our infirmities -- but [One Who] was in all points tested like as we are, yet without sin. Let us therefore come boldly to the throne of grace -- so that we may obtain mercy and find grace to help in time of need." Heb. 4:14-16.

Indeed, this exalted Christ is no less still our great **King**. Exalted by His resurrection as well as by His ascension, God has made Him both Lord & Christ and a Prince and a Saviour -- and has given Him a Name which is above every name: so that at the Name of Jesus every knee shall bow, [the knee] of things in Heaven and things in Earth and things under the Earth; and so 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 as His inheritance and the uttermost parts of the Earth as His possession.⁴¹ In the ascension, the Son of man came with the clouds of Heaven to [God the Father alias] the Ancient of days -- and was given dominion and glory and a kingdom, so that all people [and] nations and languages should serve Him.

His kingdom is an everlasting dominion which shall not pass away and...shall not be

destroyed. Dan. 7:13-14. Indeed, at His heavenly session, the Lord God the Father said to the Lord Jesus Christ: "You must keep on sitting [there, enthroned] at My right hand -- until I make Thine enemies [into] Your footstool!.... You must keep on ruling, in the midst of Your enemies!" Ps. 110:1-2.

Nor will this everlasting Prophethood, Priesthood, and Kingship of Jesus ever wilt -- not even during our own twenty-first century. For our twenty-first century is the twenty-first 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 has been 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 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 Saviour!

* * * * *

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. Such is 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. The promise 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. Indeed, He alone, as man -- as all His miracles attest -- was perfect Prophet, perfect Priest, and perfect King. Such was man himself -- originally, before the fall, according to His Adamic human nature. Such was man expected to remain. And such was Christ the Second Adam alone -- yesterday, today, and for ever.

Finally, it was seen that all this is of great relevance for us today. For Jesus -- by His passive obedience -- paid the penalty for our failure to be effective prophets, priests, and kings. Indeed, by His active obedience -- He made it possible for us again to become effective prophets, priests, and kings.

In His humiliation, He identified with our failures. 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. For there He always continues 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 Saviour!

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

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

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

Third, that our exalted Saviour 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. He is doing so, both personally in Heaven, and (through His poured-out Spirit in His Church as the body of all true Christians everywhere) here on Earth too.

And fourth, that we as Christian believers should be serving Him as prophets, priests, and kings here on Earth in every way we can. We should be doing so right here and now, by the power of the indwelling Spirit of the risen Saviour.

In this way, not only will we ourselves more clearly see that our Lord Jesus Christ is the only Hope of our own lives. In addition, 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.... To Him Who loved us and washed us from our sins in His own blood and has 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.

FOOTNOTES

1. Cf. Van der Leeuw & Bleeker: *De Godsdiensten der Wereld* (Amsterdam: Meulenhoff, 1955), I & II.
2. Kohler: *Der Prophetismus der Hebräer und die Mantik der Griechen*, 1860. Cf. Oehler's *Das Verhältnis der alttestamentlichen Prophezie zur heidnischen Mantik*, 1861.
3. Cf. Gibbon's *The Decline and Fall of the Roman Empire* (Edinburgh: Oxford University Press, 1903f), 7 vols.
4. Cf. Bavinck's *op. cit.*, III:216.
5. Morgan, *The Religion of the Hindus* (New York: The Ronald Press, 1853), pp. 58,60,351f.,369f.
6. Cf., *inter alia*, Zen-Buddhism.
7. Coomarasmany & Homer: *The Living Thoughts of Gotama the Buddha* (London: Morrison & Gibb, 1948), pp. 2-11ff.
8. Cragg, *The Call of the Minaret* (New York: Oxford University Press, 1956), pp. 100f.
9. Cf. on these modern expectations in general: Akbar's *Prophecies of the Holy Qur'an* (London: The Muslim Book Society, 1969); Slomowitz's *The Light of Freemasonry* (Johannesburg, South Africa: Hortors Ltd., 1933), pp. 72-81; Higger's *The Jewish Utopia* [presented to the Library of the University of Texas by the Kallah of Texas Rabbis] (Baltimore: Lord Baltimore Press, 1932); and Williams's *The Ultimate World Order -- as Pictured in "The Jewish Utopia"* (Union, N. L: Christian Educational Association, 1957).
10. Cf. Oswald Smith's *When Antichrist Reigns*; and especially Jansen van Rijssen's *Die Messias uit die Aarde* (Potchefstroom, South Africa: Pro Rege, 1956), p. 168f.
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.
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 C. McIntire's *Author of Liberty* (Collingswood, N. L: 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 *hū'* = "He." Cf. ARSV.
18. Cf. *diabolos*, the opposer; and *ṣātān* ("satan") to withstand, to be an adversary of.
19. Gen. 4: 1, Hebrew literally = "I have gotten a man, the Lord."
20. Hebrew, *Sheth* = "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.
23. Matt. 26:16 & 27:9-10 cf. Jer. 18:2 & 32:6-9 cf. Zech. 11:12-13.
24. *Heidelberg Catechism*, Q. 12-18.
25. Gen. 14:18-20 cf. Heb. 7:1-4.
26. John 2:4 cf. Matt. 26:17-29 & John 13:1f.
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 & 1 Pet. 2:24 & Heb. 10: 10 & Eph. 5:2.
32. Thus the Afrikaans Revised Version.
33. *entos humon*.
34. *Heidelberg Catechism*, Q. 31.
35. Acts 2:36; 5:31; Rom. 1:3-4; 4:25; John 11:25; 1 Cor. 15:21; 11 Tim. 1:10; Heb. 2:14.
36. Eph. 4:8; Col. 2:15; 1 Pet. 3:20-22.
37. Matt. 28:18; I Cor. 15:22-28; Eph. 1:20-33; Phil. 2:9-11; Heb. 2:8-9 ; Matt. 28:18; Acts 2.

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

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

40. Acts 2:36; 5:31 & Phil. 2:9- 1.

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

42. *Westminster Confession*, 8:1,3,5.

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, they say, 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 Indeed, 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.

Even more disturbingly, our 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

Too, many thinkers are terrified of worldwide overpopulation which -- they feel -- in a few hundred years' time would permit each inhabitant to have standing room only. Indeed, 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 trace⁴ Oswald Spengler forecasted

the demise of our civilization in his famous book *Der Untergang des Abendlandes* -- The Decline of the West. Bertrand "Ban-the-bomb" Russell has seriously raised the question as to whether man has a future at all.⁵ Aldous Huxley painted a ghastly picture of things to come, in his *Brave New World* -- as too does H.G. Wells in his book *The Time Machine*. And George Orwell in 1948 predicted slavery even by 1984 -- while the Soviet writer Andrei Amalric equally seriously asked: *Will the Soviet Union survive till 1984?*

Amongst Christian thinkers, Hendrik van Riessen was dubious about *The Society of the Future* -- and even the great Dooyeweerd spoke 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*) concluded that 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 book *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 that open before us. From these researchers and these discoveries in science, we contemplate unlimited powers The first advance of man into the infinite...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 Californian conservative sociologist, is by no means pessimistic about man's destiny.¹⁰

Even Christians have dared to hope again. In America, Rushdoony and North have been charting the way to a better future here on Earth." In the British Isles, the Banner of Truth's Rev Iain Murray has pointed to the connection between revival and the interpretation of prophecy in his book on *The Puritan Hope*¹² -- as too has Peter Toon, in his work: *Puritans, the Millennium and the Future of Israel*.¹³

In South Africa, Adrio König¹⁴ and (from a very different perspective) 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 endeavoured to give new hope to disillusioned youth.

Even problem-ridden Holland produced the great Marcellus Kik, the former editor of *Bible Christianity* and later an associate editor of *Christianity Today*. Kik's book, *An Eschatology of Victory*,¹⁶ has given new impetus to confidence in the destiny of man in this present world of ours. Indeed, 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 attempted 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 seriously. It has been pioneered by amillennialists like Kuyper²⁰ and Schilder²¹ who have insisted on a full-orbed Christian participation in all of life. And it was further developed by modern 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 Saviour 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 at the end of the sixth day of God's creation week. He was directly created¹ somewhere east of Palestine from the water vapour and the fine clay -- and woman from his own rib. Indeed. All men whatsoever, now alive, are descendants of that original pair, the historical persons Adam and Eve.

In our second lecture, on the nature of man, we saw: that he is the image of God, both in body and in soul. He is fearfully and wonderfully made of some twenty-odd chemical elements. He is qualitatively different from all other creatures, 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 dimensions). Indeed, as the child and 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 began in the angelic world. Thence it spread to man -- to the whole man; to every man; and throughout man's universe. Human sin is a comprehensive act of the entire man in rebellion against the supreme majesty of God. It is also a corresponding diminution of man's virtue. All sins, however diverse, are worthy of everlasting punishment. The immediate consequences of sin, are: alienation from the Lord and man; guilt; corruption; suffering; depravity; and slavery. Its ultimate consequences of sin are: physical death; soul-torment in hell; and the everlasting suffering of the entire man in the lake of fire hereafter. And the cosmic consequences of sin even now include many earthquakes, famines, pestilences, wars, and rumors of wars.

In our fourth lecture, on the hope of man, we saw that all history and also all religions (howsoever pervertedly) point to the advent of a great Hero to come and redeem the world. The promise of this hope was revealed to our first parents, and kept alive ever since. The Lord Jesus Christ is the fulfilment of this hope, being perfect God and

perfect man -- perfect Prophet, perfect Priest, and perfect King. This is of great relevance to us today. For Christ not only passively suffered the penalty for our failure to be effective prophets, priests, and kings. But He also actively obeyed on our behalf -- to enable us to become effective prophets, priests, and kings once again. Indeed, as the exalted Son of man, our Hero is right now the only Hope of man. And He is always ready to counsel, serve, and rule all who come to God through Him.

All of this leads very naturally to this our last lecture -- on the destiny of man. Here, we propose to deal with the following: 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 only 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. It is also 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 [Triune] 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 creeps on 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 to them, 'Be fruitful and multiply and fill 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 moves on the Earth.' " Gen. 1:26-28.

The dominion charter, and man's dominion over all created things, then, is intimately connected with the very nature 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 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 continuing unfoldability of the pre-fall potentialities in creation.²⁶ In addition, He also gave special grace to His elect -- not only to be saved, but also to do all things specifically to His glory, even after the fall.²⁷

For it was God's undeserved grace alone which, variously: caused Him to condescend to create man; caused Him to permit fallen man to continue to exist; enabled even Cain to be born and to become a gardener and a city-builder; and enabled his ungodly descendants to become cattle-farmers and tent-makers and harpists and organists and metallurgical instructors and ironmongers and brassmongers and even poets *etc.* Genesis 4:1-3,17,20-24 and Job 32:8 & 33:4 with Isaiah 28:24-29.

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

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' glory. But it is not true that God ever withdrew the charter because of man' s fall. To the contrary, He did not.

Nor did God the Son expect the impossible of fallen man. For, in the protevangelium or first gospel promise made 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 continuing unfoldability of the pre-fall potentialities in creation. In addition, He also gave special grace to His elect -- not only to be saved, but also to do all things specifically to His glory, even after the fall.

For it was God's undeserved grace alone which, variously: caused Him to condescend to create man; caused Him to permit fallen man to continue to exist; enabled even Cain to be born and to become a gardener and a city-builder; and enabled his ungodly descendants to become cattle-ranchers and tent-makers and harpists and organists and metallurgical instructors and ironmongers and brassmongers and even poets *etc.* Genesis 4:1-3,17,20-24 and Job 32:8 & 33:4 with Isaiah 28:24-29.

As Dr. Calvin observes (against especially the Anabaptists) in his *Institutes of the Christian Religion* II:2:15-17 & II:3:3: "Since it is manifest that men whom the Scriptures term 'natural' are so acute and clear-sighted in the investigation of inferior things -- their example should teach us how many gifts the Lord has left in possession of human nature notwithstanding of its having been despoiled of the true good.... Let us not forget that...the knowledge of those things which are of the highest excellence in human life, is said to be communicated to us by the **Spirit**.... There are most excellent blessings which the Divine Spirit dispenses to whom He will for the **common** benefit of mankind.... [For God] fills, moves and invigorates all things by the virtue of the Spirit.... In this diversity, we can trace some remains of the divine image distinguishing the whole human race from other creatures.... We ought to consider that notwithstanding the corruption of our nature, there is some room for divine **grace** -- such grace as, without purifying it, may lay it under internal restraint."

On John 1:5, Rev. Dr. Calvin comments: „Man especially was endued with an extraordinary gift of understanding. And though by his revolt he lost the light of understanding, yet he still sees and understands -- so that what he **naturally** possesses from the **grace** of the Son of God, is not entirely destroyed.” Indeed, at Genesis 4:20,

Calvin adds: "The sons of Cain, though deprived of the Spirit of regeneration, were yet endued with gifts of no despicable kind.... The experience of all ages teaches us how widely the rays of divine light have shone on unbelieving nations for the benefit of the present

life; and we see at the present time that **the excellent gifts of the Spirit** are diffused through[out] the whole human race."

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 Thus: "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 moves upon the earth, and upon all the fishes of the sea. Into your hand are they delivered. Every moving thing that exists, shall be food for you; even as the green herb, I have given you all things. But flesh with its life, which is its blood, you shall not eat. And surely your blood of your lives will I require; at the hand of every beast I 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. Whosoever sheds man's blood, by man shall his blood be shed. For God made man as the image of God. So you -- be ye fruitful, and multiply; bring forth abundantly on the Earth, and multiply therein!'

"Then God spake unto Noah, and to his sons with him, saying, 'And I, behold, I (re-)establish **My covenant** with you, and **with your seed after you**; and with every living creature that is with you, of the birds, of the cattle, and of every beast of the earth with you; from all that go forth from the ark, to every beast of the earth. And I will (re-)establish My covenant with you. Neither shall any 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 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 am setting 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 -- also after the fall. 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.

Also in David's day, the continuing urgency of the dominion charter was still emphasized. For in Psalm eight we read: "What is man, that You art mindful of him? -- and the son of

man, that You keep on visiting him? For You have made him a little lower than the angels (or a divine being), and hast crowned him with glory and honour. You made him to have dominion over the works of Your hands. You hast put all things under his feet -- all sheep and oxen; yes, and the beasts of the field, the fowl of the air, and the fish of the sea, and whatsoever passes 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. Indeed, as man -- He was also required 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 so that He by the grace of God should taste death for every man. For it behoved Him [God the Father] for Whom are all things, and by Whom are all things, in bringing many sons unto glory -- to make [His Son the sinless Son of man and] 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 honour, 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 labouring and keeping the dominion charter throughout this earthly life of ours unto and finally into His heavenly rest. "Let us therefore **keep on labouring** to enter into that rest! ... Seeing then that we have a great High-Priest Who has passed into the Heavens, Jesus the Son of God, let us keep on holding fast [to] our profession!"³³

"For the earth which keeps on drinking in the rain that often keeps on coming upon it, and which keeps on bringing forth herbs meet for them by whom it **keeps on being dressed** -- keeps on receiving blessing from God." Heb. 6:7. So now, may "the God of peace Who brought back again from the dead our Lord Jesus, that great Shepherd of the sheep -- through the blood of the everlasting covenant keep on equipping you **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.

Indeed, therefore: "Blessed are the dead which die in the Lord from henceforth! 'Yes,' says the Spirit, 'so that they may rest from **their labours**. And their **works** keep on **following them**'" into glory. Rev. 14:13.

It is, then, still man's destiny to keep the dominion charter even today. We will further develop this a little later. Meabntime -- 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 triumph.³⁵

For thus did the Second Adam Jesus Christ the anointed Son of man -- when He dominated the Earth, kept the covenantal mandate (Heb. 2:9-10), and crushed the serpent under His heel according to the *protevangelium* or first gospel promise. This is why Paul encourages Christ-ians to do likewise, and even assures them that "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. It further means that we must trawl the oceans for them; can them; and market them. Indeed, we must rule the seas with our intercontinental liners. We must explore the depths with our submarines. We must desalinate sea-water to irrigate the Earth's deserts. Indeed, 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 it also implies: that we must exploit creeping things like the silkworm and the rock lobster, in order therefrom to manufacture clothing and delicacies; and 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. Indeed, 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 include cataloging tiny animals like plague-carrying fleas and huge monsters like the prehistoric dinosaurs (which palaeontologists tell us they have hardly even started yet to do). Certainly, this would also include cataloging all the bewildering varieties of plants and bacteria -- for man is to dress the garden too -- and many fungi and viruses have not yet even been named.³⁷ Indeed, even in the 21st century -- most deep-sea creatures have not yet even been observed by the human eye.

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. Whosoever sheds man's blood, **by man** shall his blood be shed. For God made man in His image." 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 lies at the door...., but you must rule over it." And as Paul said to the Roman Christians: "Let not sin therefore keep on reigning in your mortal body.... For sin shall not keep on having dominion over you!" Gen. 4:7 *cf.* Rom. 6:12-14.

Seventh, it implies that we are also to have dominion over all the flying creatures of the air (*cf.* note 30 above). This not only means subduing poultry and producing hens' eggs and taming pigeons to carry messages. But it also includes subduing the air itself -- by constructing jetliners 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 Your **heavens**, the work of Thy fingers, the **moon** and the **stars** which You have ordained -- what is man, that You art mindful of him? ... Thou hast put **all** things under his feet!" Ps. 8:3-6.

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 to them: "Be fruitful, and multiply, and fill 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 adequately be displayed only in the entire history of mankind. Indeed, precisely thus was it **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 formula expresses it: "You are to know, that God our Father, after He had created Heaven and Earth and all that is in them, made man in His own image and likeness. And God blessed them, and said to them, 'Be fruitful and multiply and fill the Earth and subdue it -- and have dominion over the beasts of the field, over the fish of the sea, and over the flying creatures of the air!' And after He had created man, He said, 'It is not good that man should be alone. I will make him a helpmate for him..'"

Indeed, in the thereupon following nuptial prayer, the Minister then prays for the couple: "Bestow on them Your blessing, as You blessed the believing patriarchs, Your friends and faithful servants, Abraham, Isaac and Jacob -- so that they may, 'as joint heirs of the covenant' which You established with those Patriarchs, 'bring up the children' it may please You to give them, 'in all godliness' to the glory of Your Name, to the edification of Your Church, and to the extension of Your 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 Indeed, as the Lord Jesus Christ Himself put it **for the New Testament dispensation**: "Have you not read that He Who 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 [and perhaps only very short] period of time prior to the first day, and thereafter proceeded to fashion [alias to manufacture] the present Earth from those raw materials during the succeeding 'world week' [when He shaped the created chaos into an orderly *cosmos*] -- so too does **man**, as the **image of God**.

"Hence man takes the God-given raw materials of the universe to hand -- and now proceeds to fashion alias to manufacture or make the world's cultural treasures, from that

raw material. God has worked -- and now sabbaths in man. Now man must work -- and later sabbath in God.

“Meanwhile, man ‘proceeds to fashion’ -- a process of several thousands of years. For man will never cease from all of his tremendous cultural activities until the end of history -- until the vast time-lapse of the worldweek and its still-continuing seventh-day sabbath [of ‘man’s day’] -- have yielded to the final advent of God’s eighth day, the day of the Lord, the day of God’s judgment of man.

So Human history is I Cor. 4:3’s “man’s day” -- thus Jerome’s Vulgate, Luther, and the KJV’s marginal reading. *Hē...anthrōpinēs hēmeras*. It is “man’s judgment” -- and it will terminate with God’s judgment upon man’s day!

"And so, ' God created man in His own image.... And God blessed them, and God said unto them: "Be fruitful, and multiply, and fill 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, after the fall of man, He would repair or ' recreate' it by a series of miracles. But nothing new, nothing additional, would God ever again create.

“With the creation of man at the end of 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 sabbaths 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 further, **for** Him.

God henceforth 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 further 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 further make it for Me. I shall 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, has created out of nothing -- the Heaven, the Earth, and all creatures, as it seemed good to Him, **giving to every creature its being, shape, form, and several offices to serve its Creator....** He also **still** upholds and governs 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. Thus, man -- by making all things serve himself -- can in his turn serve God, as his reasonable religion.

The great modern 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 favour." This implies our restoration -- at least in principle -- to the condition of Adam **before** the fall. Indeed, it implies (at least in principle) the restoration of Adam's condition before the fall -- in the life of the Christian believer **here and now**.

That first condition, according to the *Westminster Confession*, was the creation covenant -- alias the gracious so-called 'covenant of works' (*cf.* Hosea 6:7f). Explains Westminster: "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, ("Fill the Earth!") automatically leads to the Great Commission ("Go into all the World!"). It is, in fact, an integral part thereof.

"Jesus came and spake unto them, saying, 'All power in Heaven and in Earth has been given to Me. Therefore, you must keep on going and keep on making all nations into disciples -- baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. Keep on teaching them to observe all things whatsoever I have commanded you. And, look! I am with you always, even to the end of the World [or the Age or World-Age]. Amen.'" Matt. 28:18-20.

It will not be necessary to deal in detail with the parallel passages of this 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 also 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 **has been given** to Me." Matt. 28:18-20. Because this power is here said to have been **given** and, indeed, given to **Jesus**⁴⁷ -- it **cannot** refer to His eternal and **inherent** power as the Son of **God**. Clearly, it refers to the new power which God the Father had just given to Jesus 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** in Heaven and on **Earth** has been given to Me." Matt. 28:18-20. No Christian has ever questioned the risen Christ's allpowerfulness 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 and its fullness is the Lord's"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 Christian men and women too. "For all things are yours; and you are Christ's; and Christ is God's." I Cor. 3:22-23.

Third, the consequence of the Earth and its fullness 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. Commands the Saviour: "Therefore, keep on going and keep on make **nations** into Disciples!" Matt. 28:18-20. Or, as Mark (16:15-16) puts it, "You must keep on go **into all the World**, and keep on preaching the Gospel to every creature." -- that is, to every human being (that will listen).

Fourth, not only is every human creature to have the gospel preached to him or to her (Mark 16:15-16), but Christ's followers are to be satisfied with nothing less than seriously attempting **to convert all peoples** to Christ. "Therefore you must keep on going and keep on teaching all nations, *mathēteusate panta ta ethnē* -- go and **turn all nations into My disciples!**"⁵⁰

This is no mere small-scale hobby for a handful of overzealous 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 Saviour 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 16:15). **No fixed limits** are given them, but **the whole world is assigned to be reduced under the obedience of Christ**, [so] 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. "You must therefore keep on going and keep on teaching all nations -- [and] keep on baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost." Matt. 28:18-20. Indeed, as the *Heidelberg Catechism*⁵³ 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 witnesses and seals to us, that He makes **an eternal covenant** of grace with us, and adopts us for His children and heirs, and therefore wishes to 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 seals to us, that He washes 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 wishes to dwell in us and sanctify us to be members of Christ, **applying to 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** those 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 fill the Earth, and subdue it: and have dominion over the fish of the sea, and over the flying creatures of the air, and over every living thing that moves 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 soteriologic reductionism⁵⁵ or subtle form of modernism which (while correctly stressing the necessity of the sinner's being saved by grace through faith in the precious blood of Christ) nevertheless still implicitly denies many important aspects of the **whole** counsel of God. And that is unworthy of Truly-Reformed theologians. 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**' again demands validity."⁵⁸

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 Saviour adds a word of encouragement: "Look, I am with you always, even to 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. Indeed, He 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.

In this way, God in Jesus 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.⁵⁹

So we Christians must keep on going into all the World -- and keep on subduing the Earth!

For thus the time will come when India will embrace the Saviour; when China will be christianized; when Saudi-Arabia will exchange its prophet Mohammed for the Great Prophet Jesus; when the Vatican will be protestantized; and when the modern state of Israel will truly become "I-sār-'El" (the baptized royal realm of the Triune God). Indeed, a humanly-innumerable multitude of all nations will yet stand before the throne of the Lamb. Who shall not glorify Him? For all nations shall come and worship before Him.

The nations shall walk in the light" of the New Jerusalem. "And the kings of the Earth...shall bring the glory and honour of the nations into it." Cf. Romans 11:12-32 and Revelation 7:9 & 15:5 & 21:24-26.

As the German *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** [viz. with Jesus Christ] eternally over all creatures."⁶⁰

And as the British *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 his destiny under the Dominion Charter. Indeed, both will continue -- 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. We mean: here on Earth; right here and now; and until Jesus comes.

As regards our destiny here and now, we must remember that our Lord Jesus Christ Himself executed the Dominion Charter. Yet, as the risen Christ He also requires also us to keep it and by His grace 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. Indeed, it must still be fully unfolded by that same but now risen Christ -- working from Heaven through His poured-out Spirit now operating in His children here on Earth. For they 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**: "You [the Father] made Him a little lower than the angels. You did crown Him with glory and honour; and did set Him over the works of Your hands. You did put all things in subjection under His feet.' For in that He [the Father] did put all in subjection under Him [Jesus] -- He [the Father] left nothing that has not been put under Him [Jesus]. **But now, we do not yet see all things put [down finally] under Him.** But we do see Jesus, Who was made a little lower than the angels for the suffering of death, [as] 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 -- at the time of His resurrection and ascension and enthronement.

And now follows the injunction to Christ's earthly children to **complete** the subjection of the cosmos (by His grace) under man's feet. The inspired writer enjoins them: **“Let us therefore keep on striving to enter into that rest!”** Heb. 4:11.

In John's Revelation too, we read: "Blessed are the dead who die in the Lord from henceforth! 'Yes,' says the Spirit, 'so that they may **rest from their labours**. And **their works do follow them.**” Rev. 14:13.

This text assures us that all our earthly labours in the Lord here and now, have significance for the next life too. For 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 in 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 labours** 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; afterwards, they that are Christ's -- at His coming. Then comes 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 keep on reigning, till He has put all enemies under His feet.**

“The last enemy that shall be destroyed, is death. For He has put all things under His feet. But when He says, 'all things are put under Him' -- it is manifest that He [the Father] Who did put all things under Him [*viz.* Jesus], is excepted. But **when all things shall be subdued under Him** [*viz.* under Christ], then shall the Son also Himself be subject to Him Who put all things under Him -- so that God [Triune] may be all things in all people." I Cor. 15:22-28.

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

God **has** 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 while He was on the cross.

Consequently, Jesus has been reigning ever since, and is reigning right now. I Cor. 15:25. Yet, as the risen Christ in Heaven, He is **still increasing** His present reign -- while yet **continuing** to subdue His enemies (through His Spirit-filled earthly church's testimony) **until** the last enemy has been conquered. **Then** comes 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, you must be steadfast, unmoveable, **always abounding in the work of the Lord** -- forasmuch as you know that **your labour in the Lord is not in vain.**" 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 -- "so that in the administration of the fullness 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 are the riches of the glory of His inheritance in the saints, and **what is the exceeding greatness of His power toward us 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 He [God the Father] hath put all things under His [Christ's] feet,** and has given Him to be **the Head over all things to the Church which is His body, the fulness of Him that keeps on filling up all things in all people!"** Eph. 1:10 & 1:18-23.

For God "**has** enlivened us together with Christ ... 'And He **has** raised us up together, and **has** caused us to sit together in heavenly places in Christ Jesus -- so **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 has pre-ordained **that we should keep on walking 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 Larger 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.

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 fulfil it, with dominion over the creatures." Indeed, 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 alias the 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 you 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. That means -- to subdue the Earth and to reduce its nations unto obedience to Christ, until Jesus comes again at the end of history.

For the second coming of our blessed Lord Jesus is to be our constant desire whenever we pray: "Thy Kingdom, come!" Matt. 6:10a. Indeed, Christ enjoins us to do this 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 [adopted people] 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

The *Westminster Shorter Catechism* puts it even more succinctly. It states: "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

There is no reason, then, for any pessimism whatsoever regarding the future of God's Kingdom here on Earth -- between the present moment and the second coming of our Lord. For our times are in His hand. *Cf.* Ps. 31:15.

Whatsoever our hand then finds to do -- let us do it with all our might! *Cf.* Eccl. 9:10. For "blessed is that servant whom his Lord, when He comes, 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. Significantly, he also promoted 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. He also suffered 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. Thus he wrote 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. Thereafter, he opposed 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. That drove him for God's sake into Christian education, Christian political action, and even into Christian labour relations -- but all and only *Pro Rege*, for the King, for the sake of the Lord Jesus Christ.⁷¹

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 alias reforming Philosophy.⁷² Indeed, he also maintained a lively interest in street evangelism, even down to his old age.⁷³

And it was this predestined calling of God which impelled also some dedicated American Christian laymen to step out in faith and start the Christian Studies Center of Memphis, Tennessee, to help turn the tide and help take over the world of twentieth-century man for the glory of God. In addition, they would also 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 endeavour here and now, and until Jesus comes!

* * * * *

We must now summarize, and then 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 centrally important and all-embracing. It 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 to 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).

Indeed, we also saw that it also in fact itself demands our present execution of the Dominion Charter too -- yes, our execution of whatsoever (the incarnate **and** the pre-incarnate **and** the post-incarnate) Christ ever commanded. For the Great Commission's Christian Baptism signifies our own anointing to serve Christ as prophets, priests, and kings in every field of endeavour.

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. Thus, by our deeds and testimony, we too are to increase His subjugation of and His reign over the whole World. We for our part are to place ourselves at His disposal. We are 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 endeavour (*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: [so] 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: [so] **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 **exclusively** to the glory of the Triune God. For this we must do -- in our businesses, in our home lives, and in our national society.

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). For we must try to influence them all -- to observe all things whatsoever Christ has 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 has put in[to] His [Own] 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 on Pentecost Sunday, 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 so 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 splendour 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.. Daniel 2:34; Isaiah 11:4; Psalm 2:9."⁷⁶

He Who testifies these things says, "Surely, I come quickly!" Rev. 22:20a. May we then eagerly respond: "Amen! Even so, come, Lord Jesus!" Rev. 22:20b.

FOOTNOTES

1. Cf. Bavinck's *op. cit.*, IV:623-64.
2. Engels's *Dialectics of Nature*, in Marx & Engels's *On Religion* (Moscow: Foreign Languages Publishing House, n.d.), p. 164f.
3. Francis Schaeffer's *Pollution and the Death of Man: The Christian View of Ecology* (London: Hodder & Stoughton).
4. Cf. Th. Ziegler's *Sittliche Sein und sittliche Werden*, p. 141.
5. B. Russell: *Has Man a Future?* (Harmondsworth, England: Penguin, 1961).
6. O.V. Kuusinen (ed.): *Fundamentals of Marxism-Leninism* (Moscow: Foreign Languages Publishing House, 1963), p. 717.
7. New York: International Publishers, 1967, pp. 108-9.
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" in the *Intercollegiate Review* (Fall 1970); "The Nemesis of Authority," in *Encounter* (Aug. 1971); and his "Has Futurology a Future?," in *Encounter* (Nov. 1971).
11. Cf. R.J. Rushdoony' *Chalcedon Reports* and his *The Institutes of Biblical Law* (Nutley, N. J.: The Craig Press, 1973), and Gary North's *Towards the Recovery of Hope* (London: Banner of Truth, Jan. 1971), p. 12f.
12. London, 1971 -- Banner of Truth.
13. London, 1970 -- Jas. Clarke & Co.

14. A: 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. F.N. 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. L.: The Craig Press, 1974); *Come, Lord Jesus* (forthcoming, hopefully by 1975).

16. Nutley, N. L.: 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:344-429.

19. F. Schaeffer: *The Church at the End of the Twentieth Century* (London: The Norfolk Press, 1970); *Escape from Reason* (London: Intervarsity Fellowship); *Death in the City* (London: Intervarsity Fellowship); *The God Who Is There* (London: Hodder & Stoughton); *The Church Before the Watching World* (Downers Grove, Ill.: Intervarsity Press, 1971).

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

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

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

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

24. Van der Waal, *Het Cultuurmandaat in Discussie* (Pretoria, South Africa: Servire, 1971), p. 24; De Bondt's *De Algemene Genade*, in Berkouwer & Toornvliet's *op. cit.*, p. 279; Kohnstamm, as quoted in Puchinger's *op. cit.*, p. 104; F.N. Lee's *Calvin on the*

Sciences (Foxton, near Cambridge, England: Sovereign Grace Union, 1969), p. 12f.; F.N. Lee's, *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; Eccl. 3:1-17; 5:18-19; 9:9-10; 1 Cor. 10:31; 15:22-28; Heb. 2:5-13; 4:9-16; 6:7-11; Rev. 14:13; 20:12; 21:24 to 22:5.

26. De Bondt's *De Algemene Genade*, p. 282f. See too the words "condescension" en "grace" in the *Westminster Confession* 7:1-3, and the words "common operations of the Spirit" in *WCF* 10:4.

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

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

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

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.

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

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

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

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

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

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

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

40. Cf. A. Kuyper, Jr.'s *Het Beeld Gods* (Amsterdam: N. V. Dagblad & Drukkerij De Standaard, 1929), p. 119.
41. Form of Marriage: 'The Confirmation of Marriage Before the Church," in *The Doctrinal Standards and Liturgy of the Reformed Dutch Church* (pp. 160,165).
42. *Westminster Confession* 24:2.
43. Matt. 19:4.
44. F.N. Lee's, *Culture*, p. 4. Cf. notes 32-36 above, and text of this essay thereat.
45. *Belgic Confession*, art. XII.
46. *Westminster Confession* 7:2.
47. Greek: *edothē* (Strong Aorist Passive).
48. Acts 1:1 cf. 1 Tim. 2: 5.
49. Ps. 24:1 & I Cor. 3:22-23 and 10:25-28 cf. ch. 15.
50. The uncial manuscript *D* even has *nun* (meaning 'now') added! Cf. too Kamphuis's *op. cit.*, p. 237.
51. Cf. Shephard's *Sent by the Sovereign* (Nutley, N. L: Presbyterian and Reformed Publishing Co., 1968), p. 17; Thornwell's *Collected Writings* (1871), II:48; A.A. Hodge's *Outlines of Theology* (London: Nelson, 1879), ch. 39; Chas. Hodge's *Systematic Theology* (London: Nelson, 1874), III:800-36; Warfield's *Biblical and Theological Studies* (Philadelphia: Presbyterian and Reformed Publishing Co., 1952).
52. Calvin's *Institutes* IV:III:4.
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's *op. cit.*, p. 235f.
56. Grosheide, *Commentaar Mattheüs* (Amsterdam: 1922), p. 456.
57. H.N. Ridderbos, *Korte Verklaring Mattheüs* (Kampen, Netherlands: 1954), II:262.
58. Kamphuis, *op. cit.*, p. 238.
59. De Bondt, *Schepping en Voorzienigheid*, p. 261f.
60. *Heidelberg Catechism*, Q. 32.
61. *Westminster Confession* 19:1,2,5-7.
62. I Cor. 15:24-25 & 15:28. Greek: *achri hou thē* (until He has put); *hotan de hupotagē* (= Subjunctive Aorist with Future signification).
63. II Cor. 4:4 and Eph. 2:2 & 6:12.
64. Cf. Lee's *The Westminster Confession and Modern Society*, p. 10.
65. Calvin, *1537 Instruction in Faith* (London: Lutterworth Press, 1949), art. 24, second petition, pp. 61-62.
66. *Westminster Shorter Catechism*, Q. 102.
67. Cf. F.N. Lee's *A Christian Introduction to the History of Philosophy*, p. 196.
68. Kamphuis's *op. cit.*, p. 242.
69. Cf. F.N. Lee's *Culture*, p. 14.
70. Du Toit (tr.), *Teen die Revolusie, die Evangelie!* Bloemfontein, South Africa: Sacum, n.d.

71. Kuyper, *Pro Rege*, I-III.

72. D.H. Th. Vollenhoven's *Het Calvinisme en die Reformatie van de Wijsbegeerte* (Amsterdam: Paris, 1933).

73. F.N. Lee's *A Christian Introduction to the History of Philosophy*, p. 202.

74. C. Van Til's *Christianity in Conflict: Syllabus for Course in History of Apologetics* (Philadelphia: Westminster Theological Seminary, 1962), Vol. I, part 3, p. 169.

75. *Westminster Larger Catechism*, QQ. 191 & 195.

76. Calvin, "Prefatory Address to the King of France," Paragraph 10, in his *Institutes*, I, p. 6. Here note that in this paragraph itself, Calvin paraphrases Ps. 72.

SELECT BIBLIOGRAPHY

Afrikaanse Bybel met Verklarende Aantekeninge, Cape Town, South Africa: United Protestant Publishers, 1958.

Akbar: *Prophecies of the Holy Qur'an*, London: The Muslim Book Society, 1969.

Augustine: *De Civitate Dei*.

Augustine: *Encheiridion*.

Bavinck, H.: *Gereformeerde Dogmatiek*, Kampen, Netherlands: J.H. Kok, 1928.

Belgic Confession, in *The Doctrinal Standards and Liturgy of the Reformed Dutch Church*.

Bellarminus: *De Amissione Gratiae et de Statu Peccati*.

Berkhof, L.: *Systematic Theology*, London: Banner of Truth Trust, 1959.

Berkouwer: *De Mens het Beeld Gods*, Kampen, Netherlands: J.H. Kok, 1957.

Berkouwer: *Die Triomf der Genade in de Theologie van Karl Barth*, Kampen, Netherlands: Kok, 1954.

Berkouwer & Toornvliet: *Het Dogma der Kerk*, Groningen, Netherlands: Jan Haan NV, 1949.

Boettner: *Studies in Theology*, Grand Rapids, Mich.: Eerdmans, 1957.

Boettner: *The Millennium*, Philadelphia: Presbyterian and Reformed Publishing Co., 1964.

Bottomore: *Karl Marx -- Early Writings*, London: Watts & Co., 1963.

Burland: *North American Indian Mythology*, London: Paul Hamlyn, 1965.

Buswell: *A Systematic Theology of the Christian Religion*, I-II, Grand Rapids, Mich.: Zondervan Publishing Co., 1962.

Calvin: *1537 Instruction in Faith*, London: Lutterworth Press, 1949.

Calvin: *Institutes of the Christian Religion*, I-II, London: Jas. Clark, 1957.

Calvin: "Prefatory Address to the King of France," Paragraph 10, in his *Institutes*.

Chandra-Sekhar, *Red China -- An Asian View*, New York: Frederick A. Praeger, 1961.

Cicero: *Oratio in Catalinam*.

Coomarasmany & Homer: *The Living Thoughts of Gotama the Buddha*, London: Morrison & Gibb, 1948.

Cragg: *The Call of the Minaret*, New York: Oxford University Press, 1956.

Custance, A.: "Fossil Man in the Light of the Record of Genesis," in (ed.) Lammerts's *op. cit.*

Davies, D.R.: *On to Orthodoxy*, London: Hodder & Stoughton, 1939.

De Bondt: *De Algemene Genade*, in Berkouwer & Toornvliet's *op. cit.*

De Bondt: *Schepping en Voorzienigheid*, in Berkouwer & Toornvliet's *op. cit.*

De Bondt: *De Zonde* in Berkouwer & Toornvliet's *op. cit.*

De Waelhens, *La Philosophie de Martin Heidegger*, Louvain, Belgium.

Dooyeweerd: *A New Critique of Theoretical Thought*, I-IV, Philadelphia: Presbyterian & Reformed Publishing Co., 1953.

Du Plessis, *Simposium van die Wetenskappe en die Vraag „Wat 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.

Du Preez. A.B.: *Die Toenemende Bedreiging van die Kommunisme in Suid-Afrika*, Durban, 1971.

Du Toit, *Bybel, Skepping, Evolusie*, Johannesburg, South Africa: Voortrekker Press, 1968.

Drucker, P.: *The Age of Discontinuity: Guidelines to Our Changing Society*, New York: Harper & Row, 1969.

Engels: *Anti-Dühring*, London: Lawrence & Wishart, 1934

Engels: *Dialectics of Nature*, Moscow: Foreign Languages Publishing House, n.d.

Enoch, E.: *Evolution or Creation*, London: Evangelical Press, 1968.

Faber's *Grondbeginselen der Wijsbegeerte*, Kampen, Netherlands: Kok, 1952.

Feenstra: *Leer en Lewe*, Bloemfontein, South Africa: Sacum, 1961.

Fichte's *System der Sittenlehre*, 1798.

Field, "The Cradle of Homo Sapiens," in the *American Journal of Archeology*, Oct.-Dec. 1932.

Field, "The Iranian Plateau Race," in the magazine *Asia*, April 1940.

Form of Marriage: 'The Confirmation of Marriage Before the Church,' in *The Doctrinal Standards and Liturgy of the Reformed Dutch Church*.

Fung Yu-lan: *A Short History of Chinese Philosophy*, New York: Free Press, 1967.

Garaudy, R.: *Karl Marx: The Evolution of His Thought*, New York: International Publishers, 1967.

Gibbon: *The Decline and Fall of the Roman Empire*, I-VII, Edinburgh: Oxford University Press, 1903f.

Grahmann, R.: *De Vroegste Geschiedenis van de Mens*, Utrecht, Netherlands: Aula, 1961.

Groen van Prinsterer Foundation: *Nouwen aan die Toekomst*, Dordrecht, Netherlands: K. Haak Berkel, 1971.

Hebden Taylor, E.H. (Stacy): *Reformation or Revolution*, Nutley, N.J: The Craig Press, 1970.

Hegel, *Werke*.

Heidelberg Catechism, in *The Doctrinal Standards and Liturgy of the Reformed Dutch Church*.

Hepp, *Dreigende Deformatie*, I-IV, Kampen, Netherlands: Kok, 1936.

Higger: *The Jewish Utopia* [presented to the Library of the University of Texas by the Kallah of Texas Rabbis], Baltimore: Lord Baltimore Press, 1932.

Hodge, A.A.: *Outlines of Theology*, London: Nelson, 1879.

Hodge, A.A.: *The Confession of Faith: A Handbook of Christian Doctrine Expounding the Westminster Confession*, London: Banner of Truth, 1958.

Hodge, C.: *Systematic Theology*, I-III, London: Nelson, 1874.

Huxley, T.H.: *Contemporary Review*, December 1870.

Janse: *Van Idolen en Schepselen*, Kampen, Netherlands: J.H. Kok, 1938.

Jansen van Rijssen: *Die Messias uit die Aarde*, Potchefstroom, South Africa: Pro Rege, 1956.

Kalsbeek: *Schepping en Wording*, Baarn, Netherlands: Bosch & Keuning, 1968.

Kamphuis: *Onderweg Aangesproken*, Groningen, Netherlands: De Vuurbaak, 1968.

Kant: *Critique of Pure Reason*.

Kant: *Religion* (ed. Rozenkranz).

Kik, J.M.: *An Eschatology of Victory*, Nutley, N.J: Presbyterian & Reformed Publishing Co., 1971

Kelsen: *The Communist Theory of Law*, London, Stevens & Sons, 1955.

Kohler: *Der Prophetismus der Hebräer und die Mantik der Griechen*, 1860.

König, A.: *Een wat Sterker Is*, Pretoria, South Africa: Dutch Reformed Church Publishing Co., 1971.

König, A.: *Jesus Christus die Eschatos*, Pretoria, South Africa: Dutch Reformed Church Publishing Co., 1970.

Kuusinen, O.V. (ed.): *Fundamentals of Marxism-Leninism*, Moscow: Foreign Languages Publishing House, 1963.

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

Kuyper: *Pro Rege*, I-III, Kampen, Netherlands: Kok, 1909.

Kuyper: *Stone Lectures* (Grand Rapids.: Eerdmans 1968.

Kuyper Jr., A.: *Het Beeld Gods*, Amsterdam: N. V. Dagblad & Drukkerij De Standaard, 1929.

Lametrie: *Man a Machine* (translation: Marquis d'Argens).

Lammerts, W. (ed.), *Why Not Creation?*, Philadelphia: Presbyterian & Reformed Publishing Co., 1970.

La Rondelle: *Perfection and Perfectionism*, Kampen, Netherlands: J.H. Kok, 1971.

Leibniz: *Theodicy*.

Leakey, L.S.B.: *Homo habilis, Homo erectus, and the Australopithecines*, in *Nature*, 1966

Lee, F.N.: *A Christian Introduction to the History of Philosophy*, Nutley, N.J: The Craig Press, 1969.

Lee, F.N.: *Calvin on the Sciences*, Foxton, near Cambridge, England: Sovereign Grace Union, 1969.

Lee, F.N.: *Christians of the World, Unite!*, Glendale, Calif.: *Christian News-American*, May 1969.

Lee, F.N.: *Come, Lord Jesus* (forthcoming, hopefully by 2002).

Lee, F.N.: *Communism versus Creation*, Nutley, N.J.: The Craig Press, 1968.

Lee, F.N.: *Communist Eschatology: A Christian Philosophical Analysis of the Post-Capitalistic Views of Marx, Engels, & Lenin*, Nutley, N.J.: The Craig Press, 1974.

Lee, F.N.: *Culture*, Cape May, N.J: Shelton College Press, 1967.

Lee, F.N.: *Maanreise en die Kultuurmandaat*, Cape Town, South Africa: *Die Kerkbode*, Oct. 1969.

Lee, F.N.: *The Covenantal Sabbath*, London: Lord's Day Observance Society, 1972.

Lee, F.N.: *The Westminster Confession and Modern Society*, Edinburgh: Scottish Reformed Fellowship, 1972.

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

Luther: *The Bondage of the Will*, London: Jas. Clark, 1957.

McIntire, C.: *Author of Liberty*, Collingswood, N.J: Christian Beacon Press, 1963.

Marx: *Economic and Philosophical Manuscripts of 1844*.

Marx: *Marx-Engels Gesamtausgabe*.

Marx & Engels: *On Religion*, Moscow: Foreign Languages Publishing House, n.d.

Marx-Engels-Lenin Institute: *Stalin -- A Short Biography*, Amsterdam: Pegasus, 1949.

Meyer, *Handbuch über Mensch, Tier und Pflanze*, Baarn, Netherlands: Bosch & Keuning, 1966.

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

Moore: *The Theory of Evolution: An Inquiry*, Chicago: Lakeside Press, 1931.

Morgan: *The Religion of the Hindus*, New York: The Ronald Press, 1853.

Murray, I.H.: *The Puritan Hope*, London: Banner of Truth, 1971.

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

Nisbet, R.: "Has Futurology a Future?," in *Encounter*, Nov. 1971.

Nisbet, R.: *Social Change and History*.

Nisbet, R.: *The Social Bond*.

Nisbet, R.: "The Nemesis of Authority," in *Encounter*, Aug. 1971.

Nisbet, R.: "The Urban Crisis Revisited" in the *Intercollegiate Review*, Fall 1970.

North, G.: *Towards the Recovery of Hope*, London: Banner of Truth, Jan. 1971.

Oehler: *Das Verhältnis der alttestamentlichen Prophezie zur heidnischen Mantik*, 1861.

Pember: *Earth's Earliest Ages*, London: Hodder & Stoughton, 1889.

Plato: *Phaedo*, in *Five Dialogues*, London: Dent, 1943.

Polman: *Barth* -- in ed. Zuidema's *Denkers van Deze Tijd*, Franeker, Netherlands: Wever, 3rd printing. n.d.,1.

Popma: *Harde Feiten*, Franeker, Netherlands: Wever, 1972.

Potgieter, F.J.M.: *Weerspreek die Gedagtes van Skepping en Evolusie Mekaar?* in *Gereformeerde Vaandel*, Stellenbosch, South Africa: Pro Ecclesia Press, September 1952.

Price, G.McC.: *The New Geology*, Mountain View, Calif.: Pacific Press Publishing Association, 1923.

Puchinger: *Een Theologie in Discussie: Debat Schilder-Noordmans*, Kampen, Netherlands: J.H. Kok, 1970.

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

Ray, C. (ed.): *The World of Wonder*, London: Amalgamated Press, n.d.

Rose: *Religion in Greece and Rome*, New York: Harper & Row, 1959.

Runes, D.: *Pictorial History of Philosophy*, New York: Philosophical Library, 1959.

Rushdoony, R.J.; *Chalcedon Reports*, Vallecito, Ca.: Chalcedon Foundation (various issues).

Rushdoony, R.J.: *The Institutes of Biblical Law*, Nutley, N.J.: The Craig Press, 1973.

Rushdoony: *Thy Kingdom Come!*, Nutley, N.J.: The Craig Press, 1970.

Russell, B.: *Has Man a Future?*, Harmondsworth, England: Penguin, 1961.

Schaeffer, F.: *Death in the City*, London: Intersity Fellowship.

Schaeffer, F.: *Escape from Reason*, London: Intersity Fellowship.

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

Schaeffer, F.: *The Church at the End of the Twentieth Century*, London: The Norfolk Press, 1970.

Schaeffer, F.: *The Church Before the Watching World*, Downers Grove, Ill.: Intersity Press, 1971.

Schaeffer, F.: *The God Who Is There*, London: Hodder & Stoughton.

Schelling, *Werke*.

Schilder: *Christus en Cultuur*, Franeker, Netherlands: Wever, 1948.

Schilder: *Wat is de Hemel?*, Kampen, Netherlands: Kok, 1935.

Schlesinger: *The Family in the U.S.S.R.*, London: Routledge & Kegan Paul, 1949.

Schopenhauer: *Die beiden Grundproblemen der Ethik*, 1881.

Schopenhauer: *Die Welt als Wille und Vorstellung*.

Schopenhauer: *Parerga und Paral.*

Seventh Day Adventist Bible Commentary.

Shelley: *How God Created Man*, Taunton, England: Goodman, n.d.

Shephard: *Sent by the Sovereign*, Nutley, N.J: Presbyterian and Reformed Publishing Co., 1968.

Slomowitz: *The Light of Freemasonry*, Johannesburg, South Africa: Hortors Ltd., 1933.

Smith, J.C.B.: *Old Four Legs: The Story of the Coelacanth*, London: Longman's, Green & Co., 1956.

Smith, M.H.: *Systematic Theology Syllabus*, Jackson, Miss., 1967.

Smith, O: *When Antichrist Reigns*.

Spier: *Calvinisme en Existentiëphilosophie*, Kampen, Netherlands: Kok, 1951.

Spier: *Oriëntering in die Christelike Wysbegeerte*, Bloemfontein, South Africa: Sacum, 1972.

Spier: *Van Thales tot Sartre*, Kampen, Netherlands: Kok, 1959.

Stent, G.: *The Coming of the Golden Age: A View of the End of Progress*, Garden City, N.Y.: The Natural History Press, 1969.

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.

Taylor: *Environment, Race and Migration*, Toronto, Canada: University of Toronto Press, 1945.

The Doctrinal Standards and Liturgy of the Reformed Dutch Church, Cape Town, South Africa: J. H. Rose, 1876.

Thornwell: *Collected Writings*, I-IV, 1871.

Toon, P.: *Puritans, the Millennium and the Future of Israel*, London: Jas. Clarke & Co., 1970.

Tucker: *Karl Marx -- Zijn Filosofie en de Mythe*, Utrecht, Netherlands: Aula, 1966.

Van der Leeuw & Bleeker: *De Godsdiensten der Wereld*, I-II, Amsterdam: Meulenhoff, 1955.

Van der Waal, C.: *Het Cultuurmandaat in Discussie*, Pretoria, South Africa: Servire, 1971.

Van der Waal, C.: *Wat staat er eigenlijk?*, Goes, Netherlands: Oosterbaan & Le Cointre N.V., 1971.

Van Prinsterer (Du Toit (tr.): *Teen die Revolusie, die Evangelie!* Bloemfontein, South Africa: Sacum, n.d.

Van Riessen: *Nietzsche -- in ed. Zuidema's op cit.* (2nd printing, n.d.), II

Van Riessen: *Wijsbegeerte*, Kampen, Netherlands: Kok, 1970.

Van Til, C.: *Christianity in Conflict: Syllabus for Course in History of Apologetics*, Philadelphia: Westminster Theological Seminary, 1962.

Vollenhoven: *Het Calvinisme en die Reformatie van de Wijsbegeerte*, Amsterdam: Paris, 1933.

Warfield: *Biblical and Theological Studies*, Philadelphia: Presbyterian and Reformed Publishing Co., 1952.

Wells, H.G.: *American Magazine*, July 1922.

Wells, H.G.: *A Short History of the World*, London: Watts & Co., 1941.

Westminster Confession of Faith, in *The Subordinate Standards and Other Authoritative Documents of the Free Church of Scotland*, Edinburgh: Office of the Free Church of Scotland, 1933.

Westminster Larger Catechism, in *ibid.*

Westminster Shorter Catechism, in *ibid.*

Wetter, G.: *Philosophie und Naturwissenschaft in der Sowjetunion*, Hamburg: Rowohlt, 1958.

White, A.G.: *World's Wonder Stories*, London: Watts & Co., 1946.

Williams: *The Ultimate World Order -- as Pictured in "The Jewish Utopia"*, Union, N.J: Christian Educational Association, 1957.

Wolf: *Friedrich Nietzsche en het Christendom*, Kampen, Netherlands: Kok, 1928.

Wurth: *Het Christelijke Leven*, I-III, Kampen, Netherlands: Kok, 1957.

Wurth: *Niebuhr*, in ed. Zuidema's *op. cit.* I.

Ziegler, Th.: *Sittliche Sein und sittliche Werden..*

Zuidema: *Heidegger*, in ed. Zuidema's *op. cit.*, II.

Zuidema: *Kierkegaard* -- in ed. Zuidema's *Denkers van Deze Tijd* (Franeker, Netherlands: Wever, 3rd printing. n.d.), 1.

Zuidema: *Sartre* -- in ed. Zuidema's *op. cit.* (2nd printing, n.d.), II

Zuidema (ed.): *Denkers van Deze Tijd*, I-III, Franeker, Netherlands: Wever, 3rd printing. n.d.