

# **What is Man?**

**How Six-Day Creation and a Historical Adam are  
Foundational to our Identity**

Pastor Mike Riccardi



# What's Wrong with the World?

A fundamentally  
anti-biblical  
**doctrine of man.**

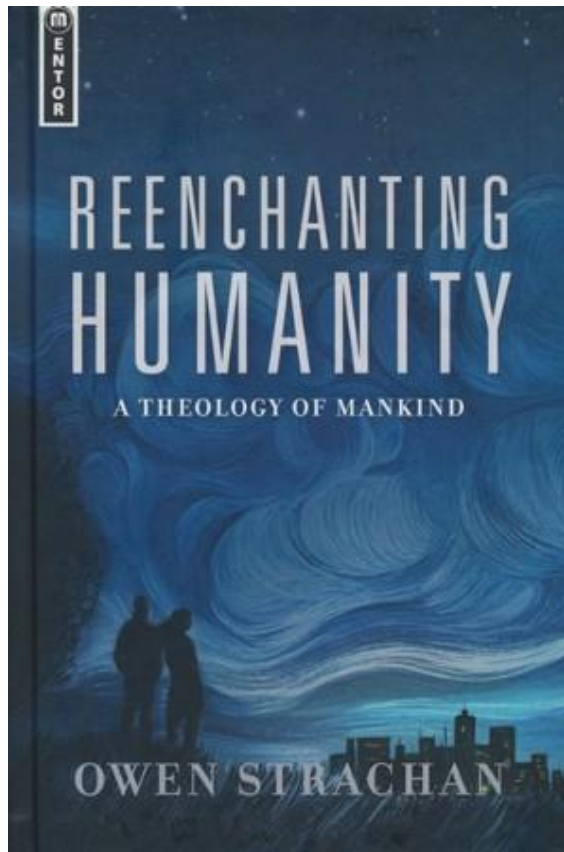


# What's Wrong with the World?

A fundamentally  
anti-biblical  
**anthropology.**



# What's Wrong with the World?



“If the major issue of the sixteenth century was that of **acceptance** (how man may be forgiven by God),

“and the major issue of the twentieth century was that of **authority** (whether the Bible is inerrant),

“then the major issue of our time is that of **anthropology**.

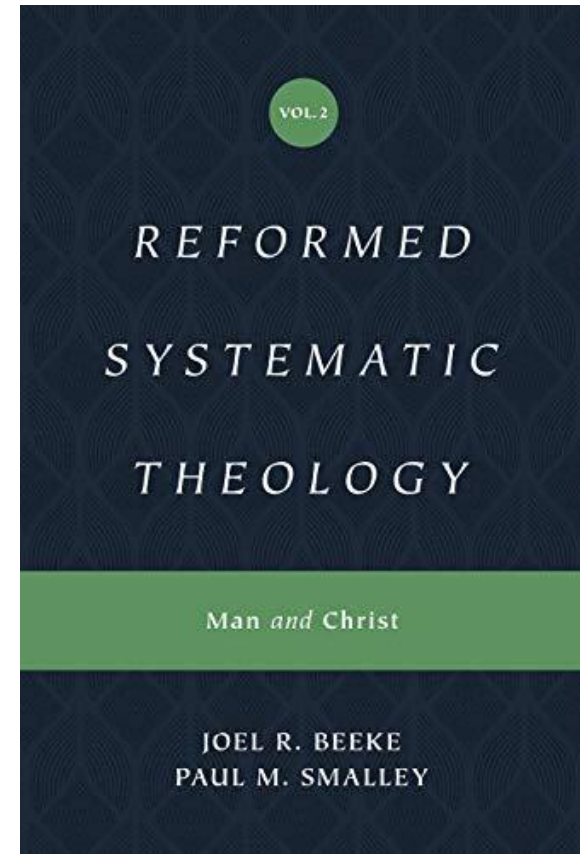
“Does the human person live in an ordered cosmos and have an appointed identity, or does he make his own identity in a world without God?”



# Function of Anthropology

“...to use the Word of God as a **mirror** in which to see what we are, so that, by grace, we may become what we should be” (37).

“Theological anthropology is **the submissive study of God’s Word** to learn about ourselves” (39).



# What is Man?

Job 7:17 – “What is man that You magnify him, And that You are concerned about him...?”

Psalm 8:4 – “What is man that You take thought of him, And the son of man that You care for him?”

Psalm 144:3 – “O LORD, what is man, that You take knowledge of him? Or the son of man, that You think of him?”





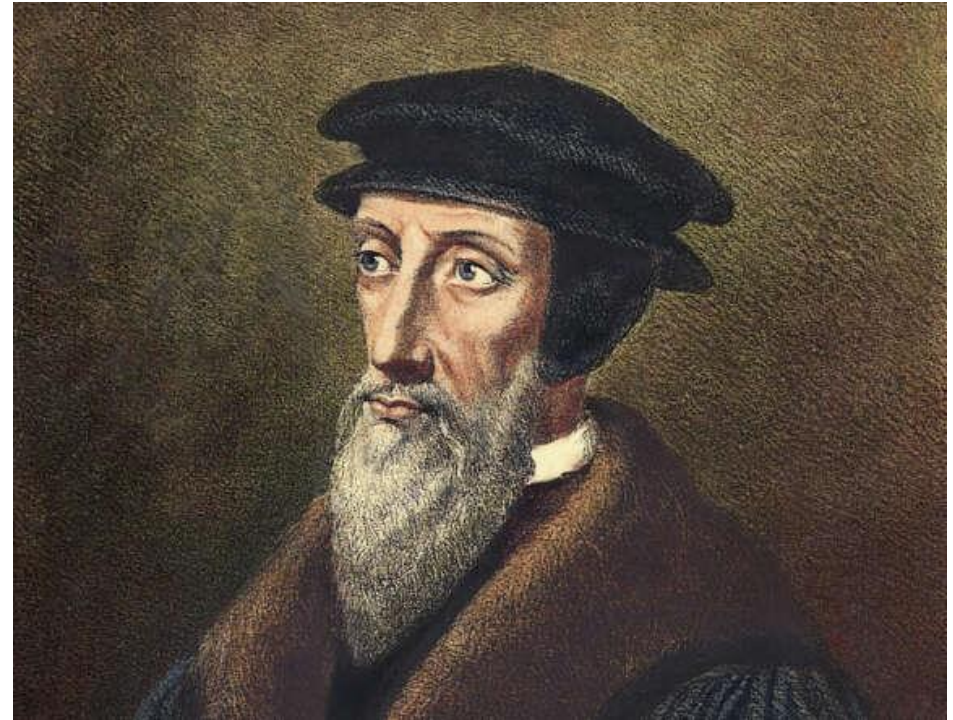
# The Doctrine of Man

“Nearly all the wisdom we possess, that is to say, true and sound wisdom, consists of two parts:

the knowledge of God

and of ourselves.”

— John Calvin, *Institutes*, 1.1.1.



# The Foundation of Identity

“God **created** man in His own **image**.”

**Creatures**

**Image-bearers**

Week 1: Creation and Historical Adam

Week 2: Man as the Image of God

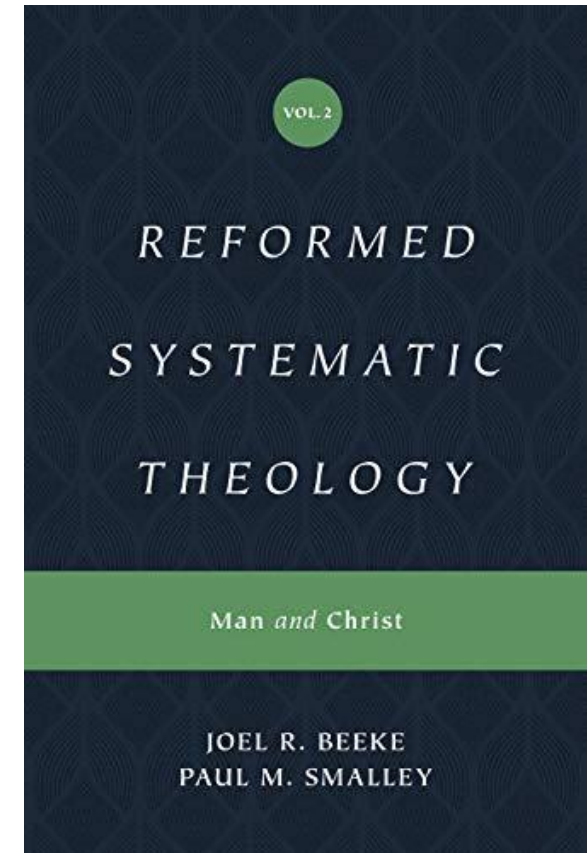




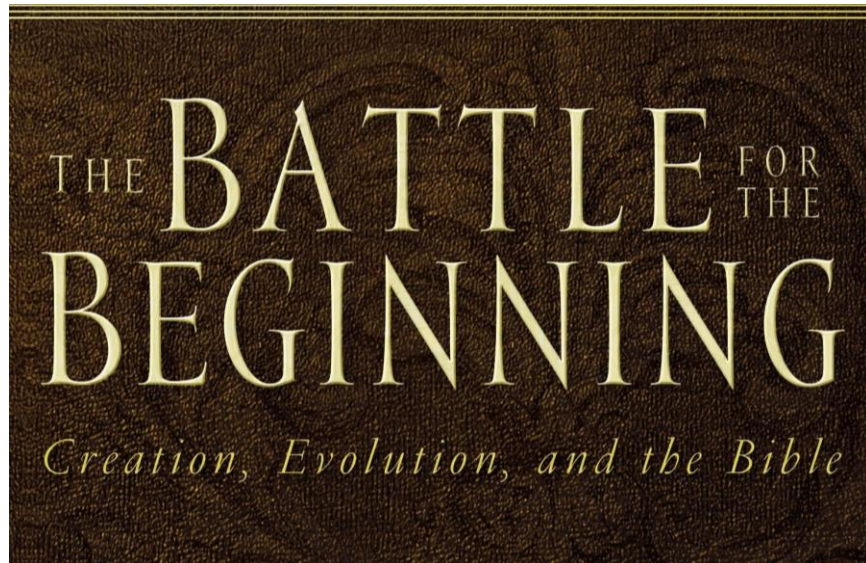
# Man as Creature

“The Bible roots our understanding of man in creation.

Human life has **purpose** and **meaning** because we did not come into being by accident or by our own will, but by the will of God, who created both us and the world in which we live. Therefore, we belong to him and exist **for him**.”



# Creation Under Attack



If you want to free  
man from  
accountability to his  
Creator, you start at  
the very root:  
undermine the  
doctrine of creation.



# False Theories of Creation

- **Polytheism** – Sexual reproduction or warfare among the gods
- **Pantheism** – The creation *is* God
- **Panentheism** – God is the soul of the universe; creation is His body
- **Materialism** – Universe is uncreated



# False Theories of Creation

- Polytheism      Professing to be **wise**, they became **fools**,
- Pantheism      and exchanged the glory of the **incorruptible God**
- Panentheism      for an image in the form of **corruptible man** and of birds and four-footed animals and crawling creatures.
- Materialism



# Six-Day Creationism

“For in **six days**  
the LORD made  
the heavens and  
the earth...”

— Exodus 20:11

We do not interpret  
**Scripture**  
in light of **science**.

We interpret  
**science**  
in light of **Scripture**.



# I. Historical Narrative

## A. Grammatical Markers Indicating Historical Narrative

1. Absence of **parallelism**, a key feature of Hebrew poetry
2. The plentiful use of the ***wayyiqtol*** / ***waw-consecutive***

“**Then** God said, ‘Let there be light’;  
**and** there was light.  
**And** God saw that the light was good;  
**and** God separated the light from the darkness.”





# I. Historical Narrative

## A. Grammatical Markers (*wayyiqtol*)

## B. Later References to the Garden of Eden

- Genesis 13:10 – ... this was before the LORD destroyed **Sodom** and **Gomorrah**—like **the garden of the LORD**, like the land of **Egypt** as you go to **Zoar**.
- Isaiah 51:3 – And her wilderness He will make like **Eden**...
- Ezek 28:13 – You were in **Eden**, the **garden** of God; ...
- Ezek 36:35 – This desolate land has become like **the garden of Eden**
- Joel 2:3 – The land is like **the garden of Eden** before them...



# I. Historical Narrative

A. Grammatical Markers (*wayyiqtol*)

B. Later References to the Garden of Eden

C. Genealogies

- Genesis 5:3 – When **Adam** had lived one hundred and thirty years, he **became the father** of a son in his own likeness, according to his image, and named him **Seth**.
  - Gen 5: **Seth**–Enosh–Kenan–Mahalalel–Jared–Enoch–Methusaleh–Lamech–**Noah**
  - Gen 10:1 – “Now these are the records of the generations of Shem, Ham, and Japheth, **the sons of Noah**; and sons were born to them after the flood.”
  - Gen 11 – **Shem**–Arpachshad–Shelah–Eber–Peleg–Reu–Serug–Nahor–**Abram**
  - Gen 12–36 – Abraham, Isaac, **Jacob**
  - Gen 46:8 – The sons of Jacob
  - Gen 46:20 – The sons of **Joseph**



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  - Genesis 5–46: Seth – Noah – Shem – Abraham – Isaac – Jacob – Joseph
- 1 Chronicles 1:1–3: “**Adam** ... Now these were the Sons of **David**...”



# I. Historical Narrative

A. Grammatical Markers (*wayyiqtol*)

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- Genesis 5–46: Seth – Noah – Shem – Abraham – Isaac – Jacob – Joseph
- 1 Chronicles 1:1–3: “Adam ... Now these were the Sons of David...”
- Luke 3:23, 38 – “When He began His ministry, Jesus Himself was about thirty years of age, being, as was supposed, the son of Joseph, the son of Eli, ... the son of Adam, the son of God.”



# I. Historical Narrative

- A. Grammatical Markers (*wayyiqtol*)
- B. Later References to the Garden of Eden
- C. Genealogies
- D. Jesus Reads Genesis as Historical Narrative
  - Mark 10:6–8 – “**But from the beginning of creation**, God ‘made them male and female. For this reason a man shall leave his father and mother, and the two shall become one flesh;’ so they are no longer two, but one flesh.”



# I. Historical Narrative

- A. Grammatical Markers (*wayyiqtol*)
- B. Later References to the Garden of Eden
- C. Genealogies
- D. Jesus Reads Genesis as Historical Narrative
  - Mark 10:6–8 – “But from the beginning of creation...”
  - Luke 11:50–51 – “...so that the blood of all the prophets, shed since the foundation of the world, may be charged against this generation, from the blood of **Abel** to the blood of Zechariah...”

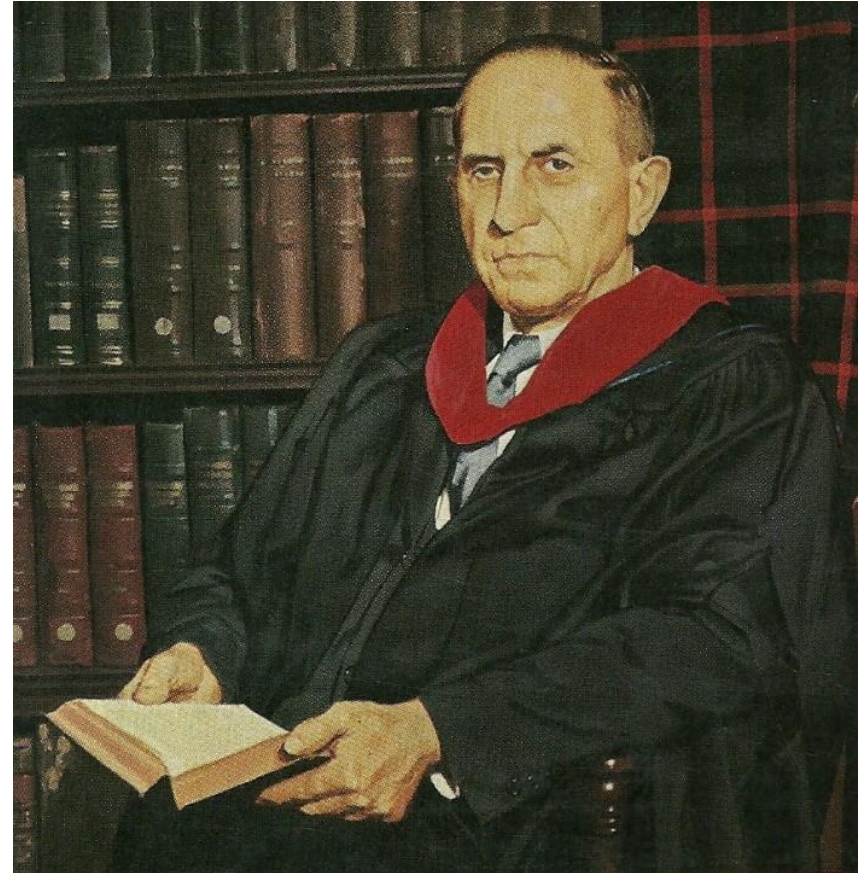




## II. *Creatio Ex Nihilo*

God did not “endow  
created reality with  
potencies which  
spontaneously, by  
energies intrinsic to them,  
[then] produce the various  
forms of life.”

— John Murray  
“The Origin of Man,” 3.



## II. *Creatio Ex Nihilo*

- Genesis 1:1 – In the beginning, God created the heavens and the earth. (See also Psalm 146:6; Acts 14:15.)
- Hebrews 11:3 – What is seen was not made out of things which are visible.
- Romans 4:17 – God...calls into being that which does not exist.



# III. *Creatio In Verbo*

- Hebrews 11:3 – “By faith we understand that the universe was created **by the word of God...**”
- Genesis 1 – “Then God **said,**” ... “and it was **so.**”
- Psalm 33:6–9 – “**By the word of the LORD** the heavens were made, and by the breath of His mouth all their host. ... For He **spoke,** and it was done; He **commanded,** and it stood fast.”



# IV. The Sabbath

Remember the sabbath day, to keep it holy.

Six days you shall labor and do all your work,  
but the seventh day is a sabbath of the LORD your God... .

For in six days the LORD made the heavens and the earth,  
the sea and all that is in them,  
and rested on the seventh day;

therefore the LORD blessed the sabbath day  
and made it holy.

— Exodus 20:8–11



# V. Man as God's Direct Creation

- God **made** (עָשָׂה) man – Gen 1:26, 31; 2:18; 5:1; 6:7
- God **created** (בָּרָא) man – Gen 1:27 (x3); 5:1–2
- God **formed** (יָצַק) man – Gen 2:7, 8

Man did not evolve through naturalistic processes.

He was created animate.



# V. Man as God's Direct Creation

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- God **created** (בָּרָא) man – Gen 1:27 (x3); 5:1–2
- God **formed** (יָצַר) man – Gen 2:7, 8
- Man was created **as** the image of God
  - Gen 1:26 – “Let us *make* man in Our image.”
  - Gen 5:1 – “In the day when God created man, He *made* him in the likeness of God.”





# V. Man as God's Direct Creation

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- God **created** (בָּרָא) man – Gen 1:27 (x3); 5:1–2
- God **formed** (יָצַר) man – Gen 2:7, 8
- Man was created **as** the image of God
- Man was created from the beginning of creation
  - Mark 10:6 – “But **from the beginning of creation**, ‘God made them male and female.’”



# VI. Man as God's Unique Creation

- A. The Climax of Creation – “**very good**” (1:31)
- B. Made by Determinate Counsel – “**Let Us make**” (1:26)
- C. Made in the Image of God – “**in Our image**” (1:26)
- D. Protected by Capital Punishment – (9:2–6)
- E. Exercises Dominion – “**Let them rule**” (1:26–28)



# Alternative Theories of Creation

- I. The Gap Theory
- II. The Day-Age View
- III. The Framework Hypothesis



# I. The Gap Theory



“In the beginning God created the heavens and the earth. [GAP] The earth [became] formless and void, and darkness was over the surface of the deep, and the Spirit of God was moving over the surface of the waters.”



# I. The Gap Theory

- A. Genesis 1:2 begins with a **disjunctive clause**, not a *waw-consecutive*.

Waw-Consecutive	Disjunctive Clause
waw + imperfect verb	waw + non-verb
Shows sequential events	Expands upon previous event
Advances narrative	Interrupts narrative to gives background information



# I. The Gap Theory

- A. Genesis 1:2 begins with a **disjunctive clause**, not a *waw-consecutive*.
- B. הַיְתְּהָ (*hayethah*) is a **static stative** (was), not a **dynamic stative** (became).
- Septuagint: ἡ δὲ γῆ **ἦν** ἀόρατος καὶ ἀκατασκεύαστος
  - Vulgate: terra autem **erat** inanis et vacua



# I. The Gap Theory

- A. Genesis 1:2 begins with a **disjunctive clause**, not a *waw-consecutive*.
- B. הָיְתָה (*hayethah*) is a **static stative** (was), not a **dynamic stative** (became).
- C. Would Require **Death** before the Fall (cf. Gen 1:31)





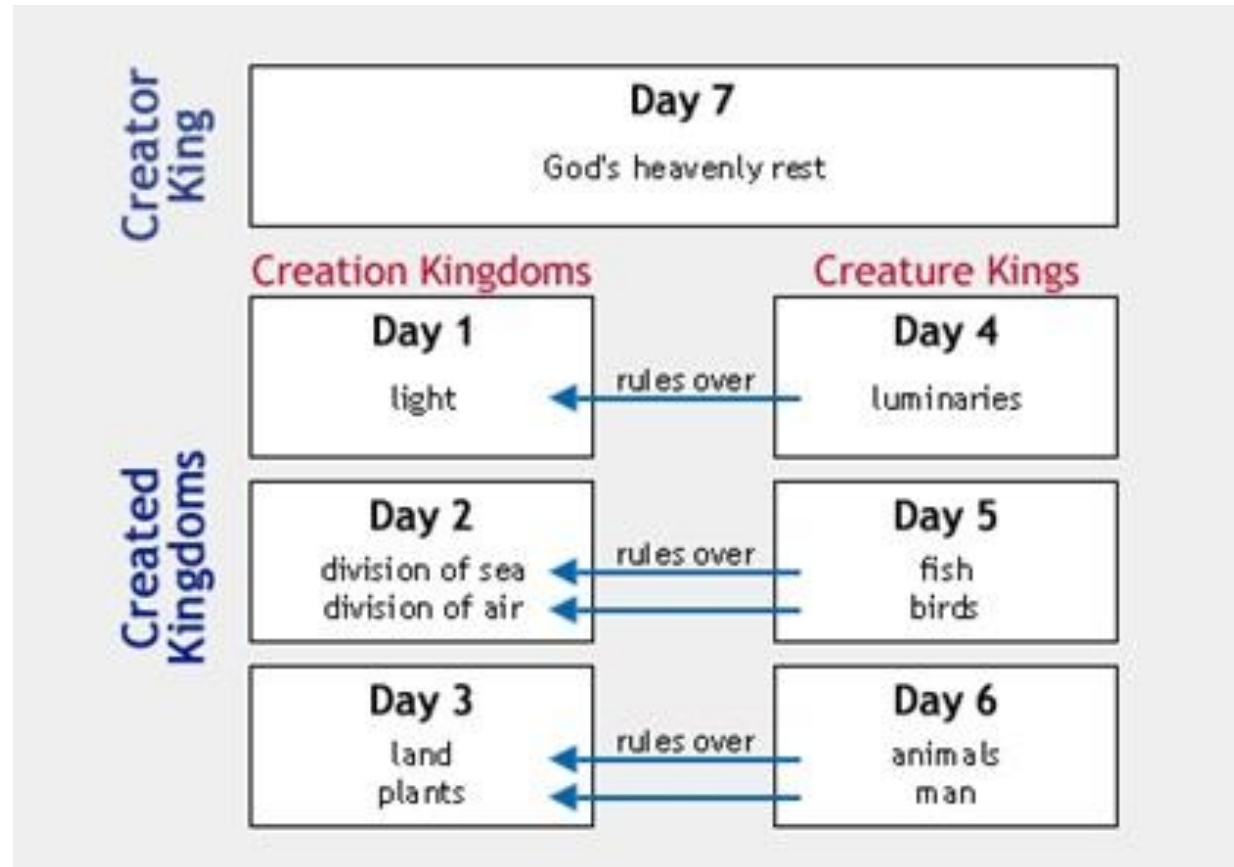
## II. The Day-Age View

“With the Lord  
one day is like  
a thousand years,  
and a thousand years  
like one day.”

— 2 Peter 3:8



# III. The Framework Hypothesis



# III. The Framework Hypothesis

- A. Structured narrative does not prove non-historicity
- Ten Plagues (Exodus 7–12)
  - Jesus' Genealogy (Matthew 1) – Six sets of seven generations

**Literal** truth  
can be presented in an **artistic** form  
without calling its **historicity** into question.



# III. The Framework Hypothesis

- A. Structured narrative does not prove non-historicity.
- B. The parallels aren't as neat as supposed.

“The proposed parallel between the first three days and the next three is not exact. God set the celestial objects ‘in the firmament of the heaven’ on day four (Gen. 1:14), but that place is not mentioned on day one for it was created on the second day. Day five is supposed to run parallel to day two, but the birds created on the fifth day ‘multiply in the earth’ (1:22), which God made on the third day. Rather than collapsing days one and four, two and five, and three and six together into three nonchronological theological topics, it makes much more sense to read Genesis 1 as a chronological sequence of days in which each act of creation prepares for what follows it.”

— Beeke and Smalley, *Reformed Systematic Theology*, 2:98.



# III. The Framework Hypothesis

- A. Structured narrative does not prove non-historicity.
- B. The parallels aren't as neat as supposed.
- C. The Sabbath principle is undermined by the Framework Hypothesis.



# Six Literal 24-Hour Days

## A. Light without the sun?

- Revelation 21:23 – “The city has no need of the sun or of the moon to shine on it, for the glory of God has illumined it, and its lamp is the Lamb.”
- Revelation 22:5 – “...and they will not have need of the light of a lamp nor the light of the sun, because the Lord God will illumine them; and they will reign forever and ever.”



# Six Literal 24-Hour Days

A. Light without the sun?

B. Too many animals to name?

- All **kinds** of animals?
- God brought the animals to Adam
  - Genesis 2:19 – “Out of the ground the LORD God formed every beast of the field and every bird of the sky, and brought them to the man to see what he would call them; and whatever the man called a living creature, that was its name.”



# Six Literal 24-Hour Days

A. Light without the sun?

B. Too many animals to name?

- All **kinds** of animals?
- God brought the animals to Adam (Gen 2:19)
- What is an unfallen mind capable of?
- Noah did it
  - Genesis 7:2 – “You shall take with you of every clean animal by sevens, a male and his female; and of the animals that are not clean two, a male and his female” (cf. 7:9).





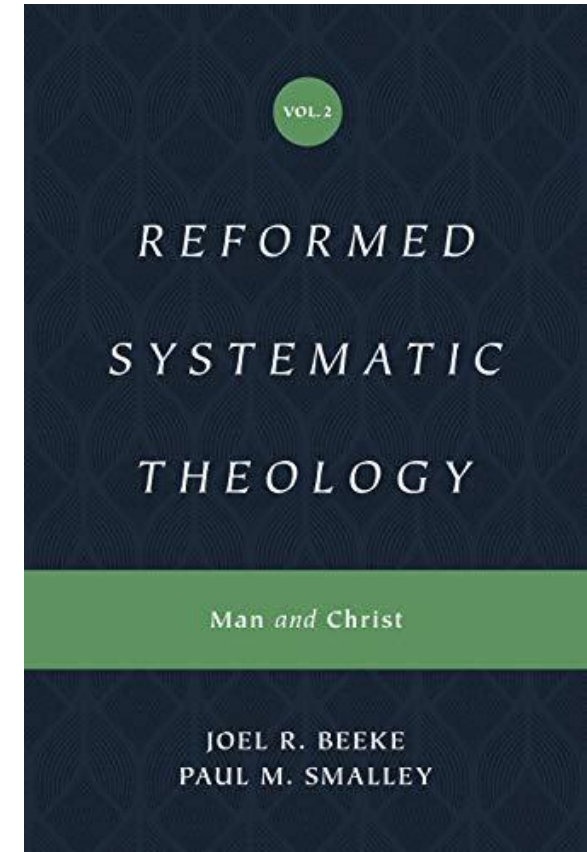
# The Historical Adam



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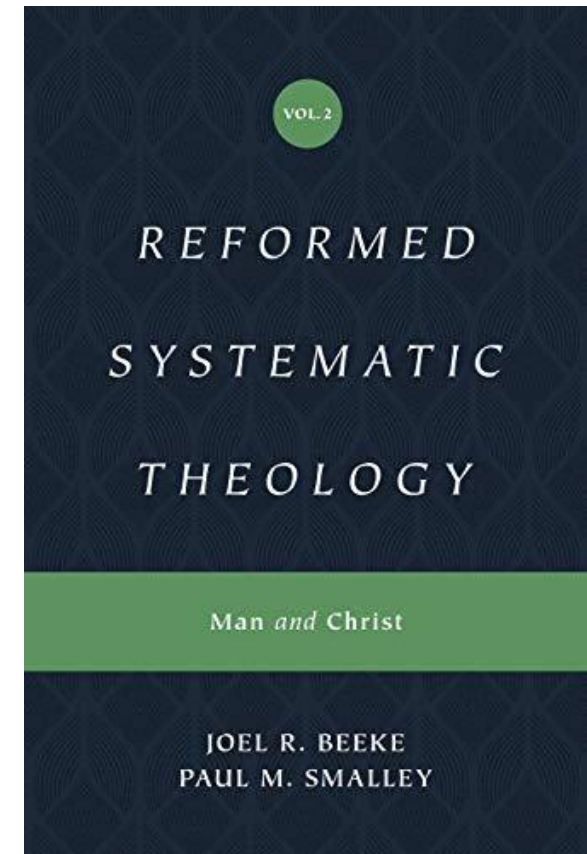
“Some theistic evolutionists view ‘Adam’ as a group of highly developed hominids to whom God gave moral and spiritual consciousness.

“In this view, the human race descended from ‘a group of several thousand individuals who lived about 150,000 years ago.’ ...”



# The Historical Adam

“In this view, Genesis 2 is understood to refer not to the literal creation of Adam and Eve, but is ‘a symbolic allegory of the entrance of the human soul into a previously soulless animal kingdom.’”



# The Historical Adam

A. Man is the singular direct creation of God.

- Genesis 2:7 – “Then the LORD God formed **the man** of dust from the ground and breathed into **his** nostrils the breath of life, and **the man** became a living creature” (ESV).
- Genesis 2:18 – “Then the LORD God said, ‘It is not good for the man to be **alone...**’”



# The Historical Adam

- A. Man is the singular direct creation of God.
- B. “Adam” does refer to an individual man.
  - Genesis 5:3 – “When **Adam** lived one hundred and thirty years, he became the father of a son in his own likeness, according to his image, and named him Seth.”



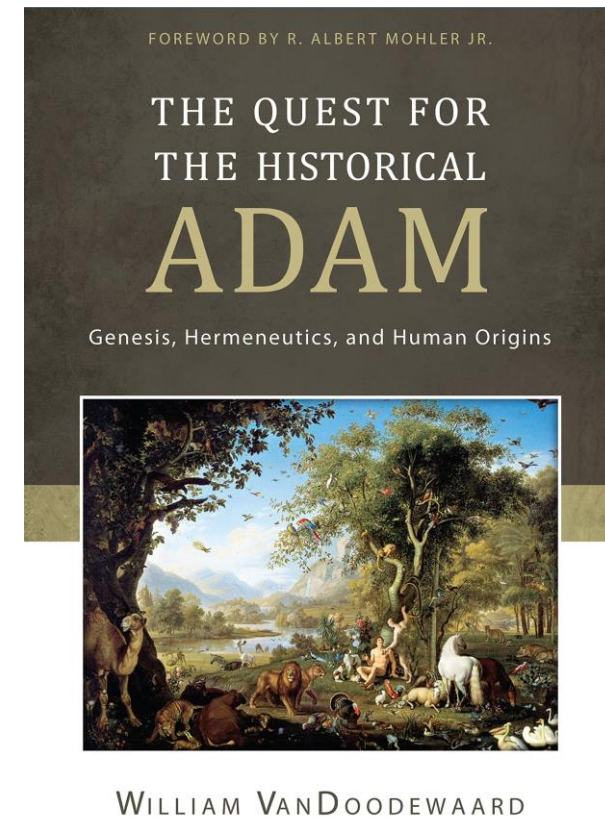
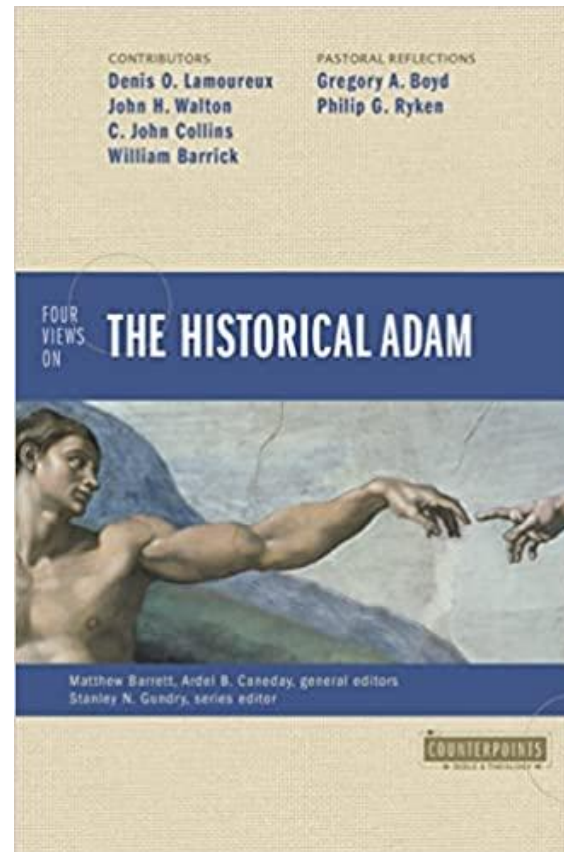
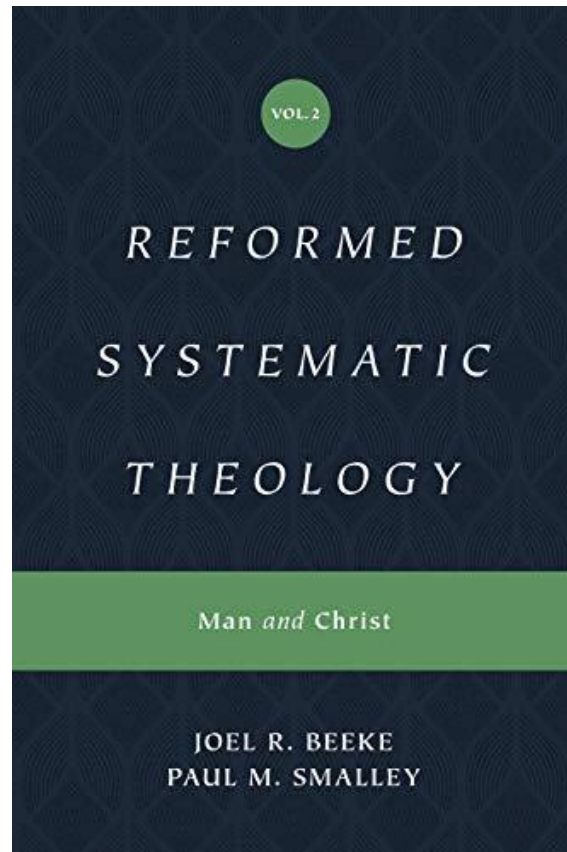
# The Historical Adam

- A. Man is the singular direct creation of God.
- B. “Adam” does refer to an individual man.
- C. Genesis 1–3 is not about Israel.
  - Genesis 3:20 – “Now the man called his wife’s name Eve, because she was the mother of **all** the living.”





# The Historical Adam



# Importance of the Historical Adam

A. The Basis for Man's Dignity

B. The Basis for Man's Unity

- Acts 17:26 – “And He made from **one man** every nation of mankind to live on all the face of the earth.”

“God could himself indeed have covered the earth with a multitude of men; but it was his will that we should proceed from one fountain, in order that our desire of mutual concord might be the greater, and that each might the more freely embrace the other as his own flesh.”

— Calvin, *Commentary* on Gen 1:28





# Importance of the Historical Adam

A. The Basis for Man's Dignity

B. The Basis for Man's Unity

C. The Basis for the Doctrine of Sin

- Romans 5:12 – “Through **one man** sin entered into the world.”
- Romans 5:17 – “By the transgression of **the one**, death reigned through the one.”
- 1 Corinthians 15:21 – “For since by **a man** came death...”
- 1 Corinthians 15:22 – “In **Adam** all die.”



# Importance of the Historical Adam

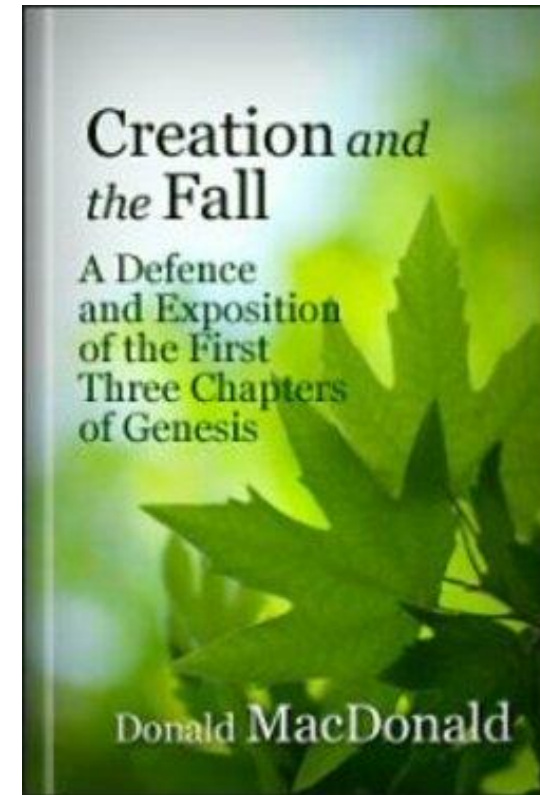
- A. The Basis for Man's Dignity
- B. The Basis for Man's Unity
- C. The Basis for the Doctrine of Sin
- D. Integral to the Logic of Salvation
  - Romans 5:12 – Adam “is a **type of Him** who was to come.”
  - Romans 5:19 – “For **as** through the one man's disobedience the many were made sinners, **even so** through the obedience of the One the many will be made righteous.”
  - 1 Corinthians 15:21–22 – “For **as** in Adam all die, **so also** in Christ all will be made alive.”



# Importance of the Historical Adam

“It is on the assumption that all men are descended from the first Adam and are involved in his guilt that the atonement proceeds and that the offers addressed to sinners of the blessings are procured by the second Adam, the new head of humanity (Rom. 5:14, 19). The denial of this doctrine, then, involves more than the rejection of so-called Hebrew myths.

It is practically **a rejection of Christianity.**”



# Importance of the Historical Adam

- A. The Basis for Man's Dignity
- B. The Basis for Man's Unity
- C. The Basis for the Doctrine of Sin
- D. Integral to the Logic of Salvation
- E. Essential for the Accuracy of Scripture



# Importance of the Historical Adam

## E. Essential for the Accuracy of Scripture

- Job 31:33 – “Have I covered my transgressions like **Adam**?”
- Ecclesiastes 7:29 – “God made men **upright**.”
- Hosea 6:7 – “Like **Adam**, they have transgressed the covenant.”
- Romans 5:14 – “Death reigned from **Adam** to Moses.”



# Importance of the Historical Adam

## E. Essential for the Accuracy of Scripture

- 1 Corinthians 11:8–9 – “**Man** does not originate from woman, but woman from **man**; for indeed **man** was not created for the woman’s sake, but woman for the man’s sake.”
- 2 Corinthians 11:3 – “But I am afraid that, **as the serpent deceived Eve** by his craftiness, your minds will be led astray from the simplicity and purity of devotion to Christ.”
- 1 Timothy 2:13–14 – “For it was **Adam** who was first created, and then **Eve**. And it was not **Adam** who was deceived, but the **woman** being deceived, fell into transgression.”



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