MAN.

Man.

Man, or mankind, occupies the noblest and most ample section in the history of creation as revealed in Scripture. This is in harmony with the central place which he occupies in Divine revelation generally, as the object around whom all revolves. His pre-eminence as a creature is noted in the circumstantials of dignity attending his origin; and in the relations he bears to the other orders of the creature. But it is chiefly seen in the constituent elements of his nature, reflecting the Divine Image in which he was formed, this being the basis of his dignity and prerogatives as the head of the earthly creation; in the organic unity of man as constituting one species; and the connection between the original estate, fall, and redemption of mankind as he was a probationary creature.

Anthropology.

This department is sometimes called ANTHROPOLOGY, a term which in science means the zoological and biological study of human nature. Not including formally, though not absolutely excluding, the physical, physiological, and psychological study of our species, it is its theological bearing that we mainly keep in view. This, however, must not be too narrowly limited; such topics as the Original State of Man, the Image of God in Man, Man before the Fall, do not exhaust it. It is better to regard the whole as a wide field of which these subjects are only sections.

THE NATURE OF MAN.

Elements of Man's Nature.

The Divine record represents to us our first father, Adam, as the end and consummation of all creating acts, and gives his twofold nature a peculiar relation to both the spiritual and the material worlds. In the unity of body and soul, the one taken from the earth and the

Digitized by Google

other breathed into him by his Maker, he is the link between these two great spheres.

His Creation. Gen. i. 26.

1. The bringing of man into the world is in Genesis the result of a special design. *And God said, Let Us make man:* the first intimation in Scripture of the Divine counsel preceding the act. Gen. i. 20. Of the other creatures it is said, *Let the waters bring forth* Gen. i. 24. *abundantly the moving creature that hath life. . . . Let the earth bring forth the living creature after his kind;* but every word touching the origin of the human race indicates the issue of all former purposes: the creation of A NEW THING. Hence the emphatic double account of man's beginning: generally in Genesis i. the introduction of the race with its pre-eminent dignity into the system of things, and, particularly, in Genesis ii. the physical details of his origin with specific intervention for the formation of the Mother of all living. Hence also the clause in the second account which returns to the creating act to show that the body of the first man was immediately fashioned out of the dust, and that the origin of his life was the breathing into him of a living Gen. ii. 7. soul. The same Divine act produced both body and soul, without any interval. This is said of no other creature; though the real distinction between man and the lower creation is not in Gen. i. 26. the words of this verse, but in the first note of man's origin: *Let Us make man in Our image.*

Job xxxii. 8.

2. This gives *breath of lives* a higher meaning: *there is a spirit in man,* as well as an animal life. And the high distinction of human nature is that in its constitution it is a union of the two worlds of spirit and matter, a reflection of spiritual intelligences in the material creation. The immaterial principle is the soul or ψυχή as connected with matter through the body, and the spirit or πνεῦμα as connected with the higher world. There is in the original record a clear statement as to the two elements of human nature. Man derives his name from the word earth, one of the constituents of which his body was formed: אָדָם connected with Gen. ii. 7. אֲדָמָה earth. But this was not as yet, though it afterwards became, a name of humiliation, for the inbreathing of life or lives gave him his essential dignity; this Adam, or Man, the person

Digitized by Google

and the nature he represented, became a *living soul*, נֶפֶשׁ חַיָּה. Though the same word is used concerning other creatures, which have the abortive rudiments of intellectual life, it is here used with a special emphasis. His name is Man, from the earth; his nature is that he is a living soul, which is also an immortal spirit. But it must be remembered that the two substances are distinct. The Bible confirms the instinctive belief in the difference between mind and matter: the unsearchable mystery of the nature of the union between soul and body, and the secret of the action of the one on the other, or rather of their mutual action, are left unsolved. Whether the term soul or the term spirit be used, there is throughout Scripture the most emphatic testimony to the unity and dignity of the higher element of human nature. This Dichotomy is quite consistent with a certain measure of truth in the theory of Trichotomy which separates between soul and spirit. It will hereafter be seen that St. Paul adopts that distinction for practical purposes: when he does so, the soul and spirit are distinguished as one the immaterial principle in relation to the world of sense and the other in relation to a world of spiritual realities; just as the flesh as the material and the body as the organisation are distinguished when occasion demands.

Gen. ii. 7.

Dichotomy and Trichotomy.

THE IMAGE OF GOD IN MAN.

Divine Image in Man.

The Image of God is made the first note and attribute of human nature: the first revealed truth concerning our race declares the peculiarity of man as a new thing in creation to be this, that he should bear in himself the likeness of his Creator. It was the Divine purpose, spoken before the creating fiat was executed, that this should be his distinction from every other creature. Hence this image must belong to his inmost creaturely constitution. As such it was Essential and Indestructible: the self-conscious and self-determining personality of man, as a spirit bearing the stamp of likeness to God and capable of immortality, was the reflection in the creature of the Divine nature. While all creatures up to man

Digitized by Google