

THE HUMAN EYE — FEARFULLY AND WONDERFULLY MADE

Anthropology · The Scribe's Treasure · Grace Team University

A surgeon, an eye, and the Creator he could not escape

He came from China as an atheist. By his own testimony, he believed “nothing but science.” Then, in medical school, he studied the structure of the human eye — and the eye began to trouble the philosophy he had brought with him.

The problem was not simply that the eye is beautiful. It was that the eye is ordered. In his recollection, “trillions of trillions of cells” had to line up perfectly so that visual signals could be captured and interpreted; if the arrangement failed, the child would be born blind. However a scientist may refine the numbers, the force of the testimony is plain: the surgeon was looking at part upon part, system upon system, all serving one purpose — sight. He saw a living instrument whose parts were not merely present, but fitted.

That raised the question an honest man cannot easily silence: how did such order arise by randomness? He kept asking a professor. The professor pointed across the street and asked what was there. The student answered that it was a car. Then came the challenge: what is the difference between a car and a human eye? The eye is far more complicated. Could random pieces of metal form themselves into a car? “No way.” Then — how about a human eye?

The professor's question opened a window in the young man's life. He concluded that the eye was formed with a specific purpose for vision, and that behind a design there is a Designer — behind a creation, a Creator. His journey began there. First, he believed there is a Creator, that there is a God. Then, more specifically, he came to believe that God is in the form of Jesus Christ, and that Christ died for our sin so that we could have a chance for eternity.

That testimony is the doorway into this teaching, not its foundation. A testimony can arrest our attention; Scripture must instruct our judgment. So we will not rest the doctrine of man upon one surgeon's experience. We will open the Bible and ask what God Himself says about the eye, the body, the Maker, and the man who looks at creation and must decide what to do with the God it reveals.

The answer begins with a question so simple that a child can understand it and so sharp that a philosopher cannot evade it:

He that planted the ear, shall he not hear? he that formed the eye, shall he not see?

— **Psalm 94:9**

1. THE EYE HAS A FORMER

The Bible does not speak of the eye as an accident that happened to grow useful. It speaks of the eye as something **formed**. It speaks of the ear as something **planted**. Behind both stands a personal Maker who Himself hears and sees.

The same truth is compressed into one line in Proverbs:

The hearing ear, and the seeing eye, the LORD hath made even both of them.

— **Proverbs 20:12**

Notice the pairing. The ear and the eye are our two great receiving instruments. Through them the world reaches us: sound and light, warning and beauty, instruction and temptation. The Bible traces both to the LORD. They are gifts before they are organs. They are entrusted equipment, placed in the body by Another.

This matters for anthropology — the Bible's doctrine of man. Man is not self-created, self-explained, or self-owned. He is made. His capacities have a source. His senses have an Author. The very instruments by which he studies the world were given to him by the God who made the world he studies.

The surgeon's professor asked about a car because everybody knows what to say about a machine. Metal does not explain itself into an automobile. Parts arranged for transportation point beyond the parts. Yet the eye is not a machine in the crude sense: it grows, heals in measure, adjusts to light, moves with astonishing coordination, washes itself with tears, and sends its signals into a living brain that interprets them. It is not less ordered than a car because it is alive. It is more wonderfully ordered.

Scripture's logic is not, "We cannot yet explain this detail; therefore God did it." That would make God a tenant of our ignorance, evicted whenever knowledge grows. The Bible's logic is stronger and older: "He that formed the eye" — the eye is a formed thing, and formed things testify to a Former. Explanation does not remove the Explainer. To describe how the lens focuses or how the retina receives light is not to answer why there is a lawful, intelligible, purposeful world in which focusing and receiving can happen at all.

Isaiah exposes the folly of the made thing denying its Maker:

Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?

— **Isaiah 29:16**

The clay does not become wise by denying the potter. The framed thing does not become independent by refusing the framer. Man's reason is real, but it is borrowed reason. Man's sight is real, but it is gifted sight. The eye that examines creation is itself part of the creation under examination — and it bears witness before its owner ever opens his mouth.

For us: Begin every study of man with gratitude. Your eyes are not your invention. Your ears are not your achievement. Before you use them to judge God's world, thank God who gave them to you for seeing it.

2. FEARFULLY AND WONDERFULLY MADE

David did not study the body and end with a laboratory report. He ended with praise:

I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well.

— **Psalm 139:14**

“Fearfully” here does not mean that David was frightened of his own body. It means that the work of God in making man is awe-full — worthy of reverence, wonder, and holy trembling. “Wonderfully” means distinct, marvellous, set apart by wisdom. David looks inward and sees craftsmanship. He looks at the hidden formation of a child and sees the hand of God before any human eye saw the child at all:

For thou hast possessed my reins: thou hast covered me in my mother’s womb. I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.

— **Psalm 139:13-16**

This is anthropology at its deepest. A human being is not a mass of tissue that becomes valuable only when he can speak, work, vote, or be seen. God sees the substance “yet being imperfect.” God writes the members before they appear. God fashions in continuance. The hidden child is known, formed, and regarded by the Creator.

That truth gives the body dignity. It also gives life dignity at every stage and in every condition. A blind eye does not make a lesser man. A damaged body does not erase the image of God. A mind that cannot follow the surgeon’s argument is not beyond the knowledge and care of the God who formed it. The design argument must never be preached in a way that makes the wounded feel like failed evidence. We do not honour the Maker by despising what sin and a fallen world have marred. We honour Him by remembering that every person is His work, and by treating the weakest body as a neighbour bearing God’s image.

For man is not merely a clever animal. He is an embodied soul, made in the image of God:

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them.

— **Genesis 1:26-27**

Genesis also shows us the intimate act of formation:

And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

— **Genesis 2:7**

Dust and breath. Body and life. Earth and gift. Christian anthropology holds both truths together. We must not pretend that man is only a spirit trapped in flesh, as though the body were a mistake. Neither may we say that man is only flesh, as though his thoughts, conscience, worship, guilt, hope, and longing for eternity were nothing more than chemistry. The LORD formed the body; the LORD gave the breath; the man became a living soul.

The eye belongs to that union. It is physical — light strikes it, the brain receives signals, disease can injure it. Yet sight also becomes a picture of the soul's condition. We “see” truth or refuse it. We “look” upon evil or turn from it. We ask God to “open” our eyes because physical sight alone cannot cure spiritual blindness.

For us: Treat your body as God's work and your neighbour's body as God's work. Do not worship the body, do not despise it, and do not measure a person's worth by the strength of his eyes or the sharpness of his mind. The God who fashioned every member knows every limitation — and still calls that person His creature.

3. THE WORLD PREACHES BEFORE WE OPEN THE BOOK

The surgeon did not begin with a text of Scripture. He began with an eye. According to the Bible, that is a real beginning — though it is not the whole journey.

David heard the heavens speaking:

The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,

— **Psalm 19:1-4**

Creation is not silent. It has a universal language. It speaks in magnitude and minuteness, in the blazing sun and in the cell under a microscope, in the heavens above the surgeon and in the eye through which he saw them. The eye itself becomes both the student and the lesson: the instrument receiving the evidence is part of the evidence received.

Paul makes the doctrine explicit:

Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

— **Romans 1:19-21**

What does creation show? Paul names God’s “eternal power and Godhead.” The made things reveal that the Maker is not a passing force, not a product of the universe, and not one more object inside it. He is eternal in power and truly God. The witness is clear enough to leave men “without excuse” — not because every man can articulate a philosophy of design, but because no man lives in a God-less world. He lives in God’s world, breathes God’s air, thinks with God’s gifts, and sees by God’s light.

Yet Romans 1 also tells us why clear evidence does not always produce humble worship. Men can know God and refuse to glorify Him as God. They can be unthankful. Imagination becomes vain; the heart is darkened. The problem is not simply that the eye has too little light. The

problem is that fallen man does not always love the Light when it shines.

That is why a testimony like the surgeon's matters. He did not merely collect a fact. He allowed the fact to confront his unbelief. Another man might have looked at the same eye and walked away with a shrug, a slogan, or a determination not to ask where it came from. The difference was not that one man had eyes and the other did not. The difference was that one man followed the witness where it led.

We should therefore use creation honestly and humbly. Do not promise that one illustration will compel every hearer to believe. Do not turn a conversation into a contest where the Christian wins by embarrassing the sceptic. Present the witness, ask the unavoidable question, and let the conscience work. The professor did not begin by shouting at his student. He asked him about a car — and then asked him about an eye. A wise question can open a window that an argument, by itself, might never open.

Nor does this teaching need to settle the age of the earth before it can speak. The point at hand is not a date. It is a Designer. The biblical frame is creation by God — a world made, sustained, and intelligible because it proceeds from His wisdom. The surgeon's eye raises the question of authorship. Genesis answers that question by naming the Author, not by turning the eye into a calendar.

For us: When creation stirs wonder in you, do not let the wonder terminate in itself. Follow it upward. Say with David that the firmament shows God's handiwork, and with Paul that the things made reveal the Maker. Then ask the harder question: have I glorified Him as God, and have I been thankful?

4. CREATION SHOWS THAT GOD IS; SCRIPTURE TELLS US WHO HE IS

The closing words of the testimony make the necessary distinction: creation, the world, and the universe can tell us there is a Creator, but Scripture tells us who that Creator is — Jesus Christ.

That distinction preserves both the power and the limit of natural revelation. The eye can preach that there is a Designer. It cannot, by itself, tell us the name of the Son, the story of the Cross, or the promise of eternal life through His death. For that, God has spoken in Scripture and revealed Himself in Christ.

John begins his Gospel by removing all doubt about Christ's relation to creation:

All things were made by him; and without him was not any thing made that was made.

— **John 1:3**

Paul says the same:

For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist.

— **Colossians 1:16-17**

The Christ who made the eye is also the Christ who sustains all things. He is not a stranger who arrived late in the history of the universe. He is before all things. The surgeon's journey therefore has a biblical shape: the order of creation led him to a Creator; the revelation of Scripture led him to the Creator's identity in Jesus Christ.

Paul preached this same movement in Athens. He began with the God who made the world, then directed his hearers to seek Him:

God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

— **Acts 17:24-25, 27-28**

God is not far from the student in the laboratory, the surgeon in the hospital, or the sceptic in the street. Every breath is borrowed. Every movement is sustained. Every act of seeing is a reminder that the Seer is near. But nearness is not the same thing as reconciliation. A man may be surrounded by God's works and still be at enmity with God in his heart. Creation can awaken the search; the gospel brings the sinner to the Saviour.

In the testimony, the surgeon says that Christ died for our sin so that we could have a chance for eternity. That is where the argument must land. If it lands only in admiration for design, it has not yet reached the gospel. If it lands only in agreement that a Creator exists, the hearer may still be lost. The Creator is also the Redeemer. The hands that formed the eye belong to the Son who was crucified and risen. The God who gives physical light also commands spiritual light to shine in dark hearts:

For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

— **2 Corinthians 4:6**

There is the full movement of this teaching: from the light entering the eye, to the Light entering the heart; from the design of the body, to the glory of God in the face of Jesus Christ.

For us: Never stop at “there must be a God” when you are witnessing. Press on — gently, clearly, and scripturally — to who that God is and what He has done. The name is Jesus Christ. The place is the Cross. The offer is eternal life. Creation opens the door; Christ brings the sinner home.

5. OPEN EYES CAN STILL HAVE A DARK HEART

Jesus used the eye to diagnose the soul:

The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

— **Matthew 6:22-23**

A “single” eye is an eye fixed in sincerity and devotion — not divided between God and the world, not roving after every corrupting sight, not pretending to seek light while loving darkness. What the eye continually receives shapes the inner life. A man cannot feed his soul on darkness all week and expect his heart to remain full of light.

This is the sober side of the teaching. The same eye that studies anatomy can linger on lust. The same eye that reads Scripture can search for arguments to excuse sin. The same eye that beholds creation can refuse to behold the Creator. Physical sight is a gift, but it is not innocence. The eye must be governed, guarded, and sanctified.

Paul therefore prayed not merely that believers would receive information, but that their inner eyes would be opened:

The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

— **Ephesians 1:18**

A Christian needs enlightened understanding to know hope. A lost man needs the Spirit of God to awaken him to his need of Christ. The surgeon’s testimony is not a story of a man who manufactured faith by intelligence. It is a story of evidence becoming a summons. His professor’s question exposed the contradiction of his atheism; the grace of God turned that exposure into a journey toward Christ.

So we should pray for sceptics, not merely debate them. We should ask questions, not merely recite conclusions. We should show the work of God in creation and open the Word of God that names Him. And we should examine ourselves with equal honesty: What do I do with light when it comes? Do I thank God for it, or do I bargain with it? Do I follow evidence to obedience, or only to the edge of my comfort?

The eye is a gate. Guard the gate. The body is a temple of gifts. Steward the gifts. The world is a witness. Hear the witness. The Scripture is a revelation. Believe the revelation. The Son is the Creator and Saviour. Come to Him.

For us: Set your eyes on purpose. Let them rest first on the Word of God each day; let them look for people to serve; let them turn quickly from sights that feed sin. Ask God, in plain prayer, to enlighten the eyes of your understanding — and then obey the light He gives.

CONCLUSION — THE EYE POINTS BEYOND ITSELF

The human eye is a small organ with a vast sermon inside it. It says that man is formed, not self-made; gifted, not self-sufficient; accountable, not autonomous. It says that behind the visible world stands an invisible God, eternal in power and worthy of glory. It says that the God who formed the eye also sees the man — his thoughts, his unbelief, his wounds, and his need.

But the eye's sermon is not the last word. Scripture gives the last word, and Scripture names the Maker: Jesus Christ. In Him, creation and redemption meet. The One by whom all things were made is the One who died for our sin and rose to give eternal life. To admire the design and refuse the Designer is to stop on the road. To know the Designer and refuse the Saviour is to stop at the threshold. Come all the way in.

If you have never trusted Christ, let this surgeon's journey become an invitation to your own. Ask the question you may have avoided: who made the eye through which I read these words? Then ask the greater question: who is the Christ whom Scripture reveals? Repent of sin, believe on the Lord Jesus Christ, and receive the life that creation alone cannot give.

If you already belong to Christ, let the next sunrise, the next face you meet, and the next page you read remind you that you live in your Father's workmanship. Praise Him who formed the eye. Guard the eye He formed. And use your sight to seek the lost — until the day when faith becomes sight, and we behold the Maker face to face.

A closing prayer

O LORD, Thou hast searched us and known us. Thou formed the ear and planted the eye; Thou seest the thoughts we hide and the unbelief we excuse. Forgive us for receiving Thy gifts without thanksgiving. Enlighten the eyes of our understanding. Lead us from the witness of creation to the revelation of Thy Son, and from admiration of Thy works to obedience to Thy Word. Keep our eyes single, our hearts thankful, and our lives fixed upon Jesus Christ, by whom all things were made and in whom we live. Amen.

SCRIPTURE VERIFICATION NOTE

Every Scripture passage quoted in this teaching was taken from the Grace Team University KJV dataset at ~/workspace/grace-team-university/library-build/app-data/bible/kjv/ and checked character-for-character against that dataset during preparation, including punctuation and the dataset's curly apostrophes. The verification count and method are recorded in the accompanying REPORT.md.