

What is Man?

Why did God create us? How did God make us like Himself?
How can we please in everyday living?

Objectives:

What is Man?

1. Man to describe the human race.
2. Why was man created?
3. Man in the image of God.
4. Man as male & female.
5. Male & female role differentiation.
6. The essential nature of man.

What is Sin?

1. The definition of Sin.
2. The origin of Sin.
3. The nature of sin.
4. The doctrine of inherited sin.
5. Sin in our actual lives.
6. The punishment of sin

The pinnacle of God's creative activity is the creation of human beings, both male and female, to be more like him than anything else he has made.

The use of the Word *Man* to Refer to the Human Race

- The usage of the term *man* has Scriptural warrant (Gen 5:1-2)
- The Hebrew term translated "Man" is אָדָם (*adam*), the same term used for the name of Adam and the same term that is sometimes used of man in distinction from woman. (Gen. 2:22, 25; Gen. 3:12; Eccl. 7:28)
- Therefore the practice of using the same term to refer; (1) to male human beings and (2) to the human race generally is a practice that originated with God himself, and we should not find that objectionable or insensitive to women.
- Gen. 5:2 specifically describes God's activity of choosing a name that would apply to the human race as a whole.
- The fact that God did not choose to call the human race "woman," but "man," probably has some significance for understanding God's original plan for men and women.

Why Was Man Created?

- God did not need to create man, yet he created us for his own glory. (John 17:5; John 17:24; Isa. 43:7; Eph. 1:11-12; 1 Cor. 10:31)
- What is our purpose in life?
 - God created us to glorify him (see above) and to find enjoyment in him. (John 10:10; Ps 16:11; Ps 4:1-2, 10)
 - It is right to give God glory for He is the worthy creator, and He deserves all glory. (Rev 4:11). It is wrong to rob God of His glory. (Acts 12:22-23, Rom 11:36)

- When we begin to appreciate the nature of God as the infinitely perfect Creator who deserves all praise, then our hearts will not rest until we give him glory with all of our “heart...soul...mind, and...strength.” (Mark 12:30)

Man in the Image of God

- The fact that man is in the image of God means that man is like or *similar* to God and *represents* God. (Gen 1:26) Some have tried to specify this likeness (intellectual ability, power to make moral decisions, dominion over the earth, etc.). While scripture doesn't tell us a specific list of similarities, it does develop qualities of both God & man. The more that we know about God and man the more similarities we will recognize, and the more fully we will understand what Scripture means when it says that man is in the image of God. (Gen 2:26, Gen. 5:3)
- The Fall: God's Image is distorted but Not Lost (Gen. 9:6, James 3:9). After the fall we are still like God, but His image is distorted in us. (Moral purity, intellectual corruption, relationships governed by selfishness, etc.) Humans, therefore, are a useful but still inadequate picture of God's character.
- Through redemption in Christ we experience a progressive recovering of more of God's image. As Christians we can grow more and more in likeness to God. We are changed into more of His likeness in our thinking (Col. 3:10), and in our lives and character (Rom 8:29, 2 Cor 3:18).
- At Christ's return we will experience the complete restoration of God's image (1Cor 15:49). The purpose of God in creating man in his image was completely realized in the person of Jesus Christ (2Cor 4:4, Col. 1:15). We will one day “be like Him.” (1 Jn 3:2)
- We are like God in a number of aspects...
 - **Moral Aspects:** 1) We are morally accountable before God. 2) We have an inner sense of right and wrong that sets us apart from animals (who respond from fear of punishment or hope of reward). 3) We can reflect his likeness through righteous behavior (though, by contrast, we show *unlikeness* to God when we sin).
 - **Spiritual Aspects:** 1) We have immaterial spirits and can act in significant ways in the realm of the immaterial, spiritual realm. 2) We have a spiritual life that enables us to relate to God as persons, to pray, praise him, and to hear him speaking his words to us. 3) We have immortality.
 - **Mental Aspects:** 1) We can think logically and with reason, problem solve (e.g., no history of canine theology). 2) We can use complex, abstract language. 3) We have an awareness of the distant future (Ecc. 3:11). 4) We are creative in areas such as art, music, literature, and scientific and technological inventiveness. 5) We have complex emotions.
 - **Relational Aspects:** 1) We reflect the nature of God in marriage in the fact that as men and women we have equality in importance and difference in roles from the time that God created us. 2) We have been given the right to rule creation (Gen. 1:26, Gen.

1:28, Psalm 8:6-8).

- **Physical Aspects:** 1) We must be careful not to think that our physical bodies imply that God has a physical body (John 4:24, Ex. 20:4). 2) Yet almost everything we do is done by use of our physical bodies—thinking, moral judgments, prayer, praise, sight, smell, hearing, etc. 3) Our physical bodies display something of God’s character. They also enable us to bear and raise human beings who are like ourselves. 4) The ways in which we are like God can be enhanced (e.g., our moral behavior can reflect more and more of God’s character through study of the Scriptures and prayer. (2Cor 7:1, 1Pet. 1:16)
- As bearers of God’s image, we have great dignity. We are more like God than any other created thing. This has profound implications for our conduct toward others (the mentally ill, elderly people, unborn children, etc., deserve equal dignity and rights)

Man as Male & Female

God “created man in his own image, in the image of God he created him; male and female he created them.” (Gen 1:27) The creation of man as male & female shows God’s image in 1) harmonious interpersonal relationships, 2) equality in personhood & importance, and 3) difference in role and authority.

- **Personal Relationships:** God did not create human beings to be isolated people, but making us in his image he made us in such a way that we can attain interpersonal unity of various sorts in all forms of human society especially in the human family and the Church. This diversity is a reflection to some degree the plurality of persons within the Trinity.
- **Equality in Personhood & Importance:** Just as the members of the Trinity are equal as distinct persons so men and women have been created by God to be equal in importance & value. (Gal 3:27-28)
- **Difference in roles:** Just as the Trinity has equality and yet functional subordination, so there are differences in roles within marriage. The head of every man is Christ, but the head of a woman is her husband. (1 Cor 11:2-16) Just as God the Father has authority over the Son (Lk 22:42), though the two are equal in deity, so in a marriage, the husband has authority over the wife though they are equal in personhood. They are equal in importance but have different roles.

9 evidences of difference in roles prior to the Fall:

- 1) Adam was created first, then Eve (Gen 2:7, 18-23) implying that Adam had a leadership role in his family. (1 Tim 2:13)
- 2) Eve was created as a helper for Adam. (Gen 2:18, 1 Cor 11:9)
- 3) Adam named Eve indicates Adam’s authority. (Gen 2:19-20, 23)
- 4) God named the human race ‘Man’ not ‘Woman.’ (Gen 5:2)

- 5) The serpent came to Eve first in an attempt to institute a role reversal by tempting Eve to take the leadership in disobeying God. (Gen 3:1) This stands in contrast to the way God approached them, for when He spoke to them, God spoke to Adam first (Gen 2:15-17, 3:9, 1 Tim 2:14).
- 6) God spoke to Adam first after the fall calling him into account as the leader of his family. (Gen 2:15-17)
- 7) Adam, not Eve, represented the entire human race. We are counted sinful because of Adam's sin, not because of Eve's sin again indicating Adam's headship with the human race. "In Adam all die." (1 Cor 15:22, Rom 5:15)
- 8) The curse brought a distortion of previous roles, not the introduction of new roles. The punishment that came upon Adam & Eve simply introduced pain and distortion into the functions they previously had. Eve would not only have pain in childbirth but her "desire shall be for your husband, and he shall rule over you." (Gen 3:16) Because of the fall, conflict would cause relationships to be strained. The woman would "desire" to rule, and yet the man will "rule" over her with harshness rather than kindness. The curse brought a distortion of Eve's humble submission and Adam's considerate leadership that existed before the Fall.
- 9) Redemption in Christ reaffirms the creation order. Redemption actually encourages husbands and wives to refrain from the curse of the Fall. Husbands are called to love their wives, while wives are called to submit to their husbands (Eph 5:22-33). This reveals that the pattern prior to the Fall was not incorrect, but the pattern that must be maintained in Christian marriages. The New Testament pattern reaffirms the order and distinction of roles that were there from the beginning of God's good creation.

The Essential Nature of Man: How many parts are there to man?

Trichotomy: Man is made of three parts - body, soul & spirit

Dichotomy: Man is made of only two parts - body & immaterial part (soul or spirit)

Monism: Non-evangelical view that man has only one element and that his body is the person.

- Biblical data for Dichotomy view:
 - Scripture uses 'soul' and 'spirit' interchangeably (Jn 12:27, 13:21, Luke 1:46-47, Heb 12:23, Rev 20:4).
 - At death, scripture says either that the 'soul' departs or the 'spirit' departs (Gen 35:18, 1 Kgs 17:21, Is 53:12, Luke 12:20, Ps 31:5, Jn 19:30, Acts 7:59)
 - Man is said to be either 'body & soul' or 'body & spirit.'" (Matt 10:28, 1 Cor 5:3-5, 7:34, 2 Cor 7:1, Rom 8:10, Col 2:5)
 - The 'soul' can sin or the 'spirit' can sin. (1 Pet 1:22, Rev 18:14, 2 Cor 7:1, 34, Ps 78:8, Pr 16:18, Dan 5:20)
 - Everything that the soul is said to do, the spirit is also said to do, and vice versa. It

appears that the soul and spirit are identical. (Acts 17:16, Jn 13:21, Prov 17:22, Mk 2:8, Rom 8:16, 1 Cor 2:11)

- Biblical passages which *seem* to argue for the Trichotomy view: 1 Thess 5:23, Heb 4:12, 1 Cor 2:14-3:4.
- Where do our souls come from?
 - Creationism view: God creates a new soul for each person and sends it to that person's body sometime between conception & birth. (Calvin, Berkof, Catholicism) Passages like Ps 127:3 indicated that the entire child - his physical and spiritual part is a gift from the Lord. Since it is the Lord who knits the child in the womb (Ps 139:13) and God who gives breath (Is 42:5), and God who "forms the spirit" (Zech 12:1), it is hard to escape the conclusion that God is the one who creates our spirits or souls.
 - Traducianism view: The soul as well as the body of a child are inherited from the baby's mother and father at the time of conception. (Luther, Jonathan Edwards, A. H. Strong) This view is supported by the notion that since man was created in the image of God and His likeness to amazingly create, so humans have the ability to create "according to their kinds." (Gen 1:24) Therefore humans are able to create children with both a spiritual and physical nature. Scripture sometimes speaks of descendants being somehow present in the body of someone in the previous generation... "in the loins of his ancestor." (Heb 7:10) Most importantly, this view could explain how the sins of parents can be passed on to the children without making God directly responsible for the creation of a soul that is sinful or has a disposition that would tend toward sin.
 - Pre-existentism view: The souls of people exist in heaven long before their bodies are conceived in the wombs of their mothers, and that God then brings the soul to earth to be joined with the body as he or she grows in the womb. This is typically not held by evangelicals or Roman Catholicism because it is dangerously akin to ideas of reincarnation found in Eastern religions and there is no scriptural support for it.

Sin

What is sin? Where did it come from? Do we inherit a sinful nature from Adam?
Do we inherit guilt from Adam?

The Definition of Sin

- Sin is any failure to conform to the moral law of God in *act, attitude, or nature*. (Ex 20:1-17, Ex 20:17)
- Sin includes not only individual acts such as stealing or lying but also attitudes such as the desire to steal (Ex 20:17), anger (Mt 5:22), jealousy & selfishness (Gal 5:20).
- Failure to conform to God's moral law in action & attitude is a consequence of our sinful fallen nature. Our very nature, the internal character that is the essence of who we are as persons is sinful by our very nature. (Rom 5:8, Eph 2:3)

- While it is clear that selfishness is sinful (Phil 2:3), it is not a satisfactory definition of sin: 1) Scripture never defines sin in this way. 2) Much self-interest is good and approved by Scripture (Matt 6:20, Ezek 33:11). 3) There are many selfless acts and attitudes that are actually very sinful - devotion to false religion, idolatry, unbelief. 4) To define sin in this manner might suggest that God is sinful because His highest goal is to seek His own glory (Is 42:8, 43:7, 21, Eph 1:12).
- It is best to define sin the way Scripture does. Sin is simply “lawlessness” (1 Jn 3:4). God’s written law is broken (Rom 2:17-29), and God’s unwritten law on the hearts of men is broken (Rom 2:15). Defining sin in this way is best because it highlights the heinousness of it. Sin is directly opposed to God and His character and by necessity God eternally hates it.

The Origin of Sin

- God is not to be blamed for sin (Deut 32:4, Job 34:10). It was man and angels who sinned voluntarily (Gen 18:25, James 1:13).
- However, we must deny “dualism” which believes that there are two equal powers in the universe - one evil and one good.
- Ultimately because we believe that God is omnipotent and providentially in control over the universe (Eph 1:11, Dan 4:35), we must affirm that God did ordain that sin would come into the world through the voluntary choices of moral creatures, even though He does not delight in it.

Typical Nature of Sin

- By nature sin attacks the knowledge & Word of God creating doubt (Gen 2:17, 3:4).
- By nature sin strikes at the basis of God’s moral standards redefining what is right (Gen 3:5).
- By nature sin strikes at the basis of who man is, creatures dependent & subordinate to God (Gen 3:5).
- By nature, sin is ultimately irrational. Rebelling against God simply does not make sense. (Ps 14:1, Prov 10:23, 12:15, 17:7, 16, 15:5)

The Doctrine of Inherited Sin

How does sin of Adam affect us? Scripture teaches that we inherit sin from Adam in two ways:

- Inherited Guilt: We are counted guilty because of Adam’s sin.

“Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned, for until the Law sin was in the world; but sin is not imputed when there is no law, nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was

to come...So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men. 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." (Rom 5:12-14, 18-19)

- Paul is not talking here about actual sins people commit, but through Adam "all men sinned" and "many were made sinners" (past action). Even though man had not even yet existed, God looking into the future thought of us as all guilty like Adam.
- All members of the human race were represented by Adam in the time of testing in the Garden of Eden. As our representative, Adam sinned, and God counted us guilty as well as Adam. God "imputed" guilt to us.
- This is often referred to as "original sin." It is original in the sense that sin's guilt is our own guilt from the beginning of our origin.

Is it just for God to act this way? It seems unfair!

- 1) We have all *also* committed many actual sins for which God also holds us guilty. (Col 3:25, Rom 2:6)
 - 2) If we were in Adam's place we also would have sinned just as he did.
 - 3) If it seems unfair for Adam's sin to be "imputed" to us, then we must also say that it is unfair for Christ's righteousness to be imputed to us by God, because it is done so in the same manner. (Rom 5:19)
- Inherited Corruption: In addition to guilt, we have a sinful nature because of Adam's sin. (Ps 51:5, Eph 2:3) By nature, all of mankind is "depraved." By this we do not mean that all human beings are as bad as they could be.
 - Sin's corruption was brought forth in iniquity. (Ps 51:1-5, 58:3)
 - Sin's corruption caused every person to be a sinner by nature. (Rom 3:23, Eph 2:3)
 - Sin's corruption prevents anyone from doing anything spiritually pleasing to God.
 - Sin's corruption has affected every aspect of our beings.
 - Because of sin every person is spiritually dead unable to respond to anything spiritual. (Eph 2:1-3)
 - Because of sin our intellect, emotions, decisions, hearts, goals, motives & even physical bodies are affected (Rom 7:18, Jer 17:9)
 - Because of sin every person lacks the ability to do anything that will in itself please God and they lack ability to come to God in our own strength. In fact they *cannot* please God. (Rom 8:7-8)
 - Because of sin, Satan has blinded the minds of the unbelieving so they cannot see the light of the gospel of Christ, who is the image of God. (2 Cor 4:4)
 - Because of sin, as a natural man, sinners cannot understand spiritual things because they are foolishness to him. (1 Cor 2:13-16)
 - Because of sin, the unbelieving have their minds and conscience corrupted (Tit 1:15)
 - Because of sin, unbelievers are in bondage to sin and enslaved to it. (Jn 8:34)
 - Because of sin, unbelievers cannot come to Jesus unless the Father draws them. (Jn 6:44)

What are we saying? A biblical view of sin prevents us from believing that everyone has a “free will.” Every human being is free to make choices. But because of sin, they have no ability outside of God’s grace to make any movement toward God to do good and what is pleasing to Him. The ability to repent and desire to trust in God is not naturally ours but is given by the prompting of the Holy Spirit!

Actual Sins in Our Lives

- All people are sinful before God. (Ps 14:3, Ps 143:2, 1Kgs 8:46, Rom 1:18-3:20, 1Jn 1:8-10)
- Does our inability limit our responsibility? Are sinners less responsible because they have no ability to do any spiritual good before God? No! The true measure of our responsibility and guilt is not our own ability to obey God, but rather the absolute perfection of God’s moral law and his own holiness. (Eph 2:1, Matt 5:48)
- Are infants guilty before they commit actual sins? While some claim that there is an “Age of Accountability” there is really no passage advocating this teaching. On the contrary, Scripture is clear that even before children are born they have a guilty standing before God and a sinful nature that not only gives them a tendency to sin but also causes God to view them as ‘sinners’ (Ps 51:5, Ps 58:3). But then what do we say about infants who die before they are old enough to understand and believe? Can they be saved?
 - It must be entirely on the basis of Christ’s redemptive work and regeneration by the work of the Holy Spirit within them.
 - It certainly is possible for God to work in a special way to bring regeneration. (Luke 1:15, Ps 22:10)
 - It is God’s pattern throughout Scripture to save the children of those who believe in Him. (**2Sam 12:23**, also see Gen. 7:1, cf. Heb 11:7; Jos. 2:18; Ps. 103.17; Mark 10:13-16; John 4:53; Acts 2:39, 11:14, 16:31, Acts 18:8; 1Cor 1:16, 7:14; Tit. 1:6)
 - Ultimately we have to leave the matter in the hands of God and trust him to be both just and merciful.
- Are there degrees of sin?
 - Legal guilt: Just one sin makes us legally guilty. (Gen 2:17, Rom 5:16, Jam 2:10-11)
 - Results in life and relationship with God: Some sins are worse than others in that they have more harmful consequences in our lives and in the lives of others, and when they bring more dishonor to God. (John 19:11, Ezek 8:6, Ezek 8:13, Ezek 8:15, Matt 5:19, Matt 23:23, Matt 23:23, Lev 4:2, Lev 5:17, Num 15:30)
- What happens when a Christian sins?
 - Our legal standing before God is unchanged. We keep our ‘justification’ & ‘adoption’ (Rom 8:1, 1Cor 15:3, 1 Jn 1:8, 3:2).

- Our fellowship with God is disrupted and our Christian life is damaged (Eph 4:30, Heb 12:6, Heb 12:10, Rev 3:19). God is displeased with us. We ‘grieve the Holy Spirit’ (Eph 4:30). We may be disciplined by our heavenly Father (Heb 12:6).
- Westminster Confession of Faith: “Although they never can fall from the state of justification, yet they man, by their sins, fall under God’s fatherly displeasure, and not have the light of His countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance.” (Chp 11, Sec 5)
- Our Christian life and our fruitfulness in ministry is also damaged. (John 15:4, 2Tim 2:20-21, Rom 6:16, 1Pet 2:11)
- We suffer the loss of heavenly reward (1Cor 3:15, 2Cor 5:10).
- A consistent pattern of disobedience to Christ is a warning signal that one may not be a true Christian inwardly and actually only has a “profession” rather than the regenerating work of the Holy Spirit, which inevitably produces the fruit of the Spirit. (Mt 7:23, Gal 5:22-23, 1 Jn 2:4)
- What is the unpardonable sin? (Matt 12:31-32, Mark 3:29-30, Heb 6:4-6)
 - Some believe that this sin could only be committed while Christ was on earth.
 - Some hold that this is the sin of unbelief that continues until the time of death.
 - Some hold falsely that this refers to serious apostasy by genuine believers.
 - The best solution is that this refers to unusually malicious willful rejection & slander against the Holy Spirit’s work attesting to Christ, and attributing that work to Satan. (Mt 12:24) This sin is unpardonable because it cuts off the sinner from repentance & saving faith through belief in the truth.

The Punishment of Sin

- A secondary reason for punishment of sin serves as *deterrent* against further sinning and as a *warning* to those who deserve it.
- The primary reason is that *God’s righteousness demands it so that he might be glorified in the universe that he has created.* (Jer 9:24, Rom 3:25-26)