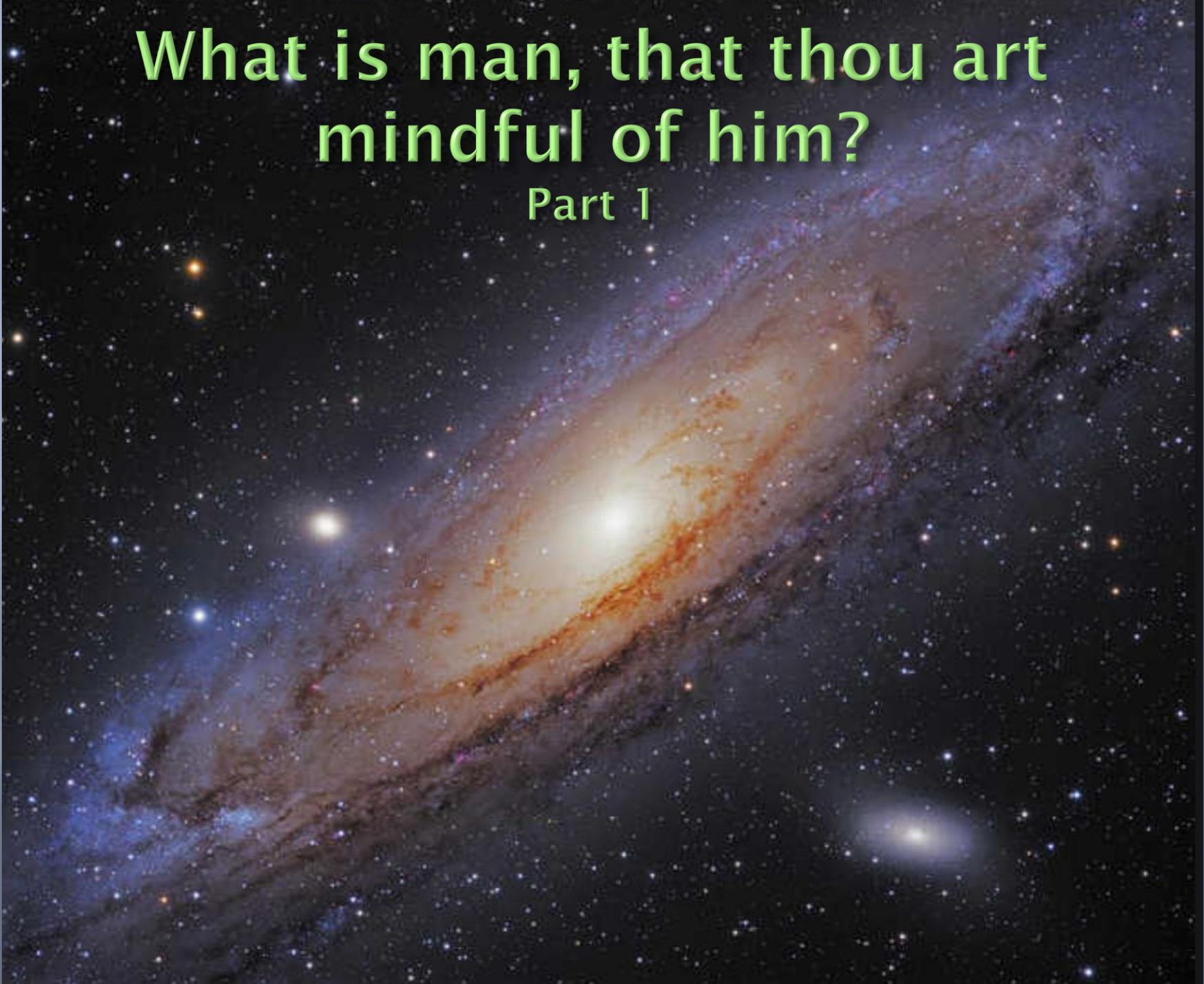


What is man, that thou art mindful of him?

Part 1



LCBC Statement of Faith Concerning Man

- ▣ We believe the Scriptures teach that man was created in God's image and after His likeness by the direct act of God (Gen. 1:26-27). Having been created in a state of positive holiness and righteousness, Adam willfully sinned against God and fell from that state. The consequence of the fall is that all men are now constituted sinners and are totally depraved -- sinners both by nature and by choice (Eph. 2: 1-3; Rom. 3: 10, 23; Jer. 17:9). Fallen, human nature is devoid of the ability to do good or to please God and, in reality, is positively inclined to evil (1 Cor. 2:14; Rom. 8:5-6; Jn. 14:16-17). Man, therefore, apart from the grace of God, is already under the condemnation of God and will be consigned forever to eternal punishment because of his condition (John 3:18, 36). Although not every individual is as sinful as he could be, this sinful state manifests itself in all men in thought, word, and deed (Rom. 3:12-19).

The Creation of Man and Woman

- ▣ Genesis 1:26–27 ²⁶ 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. ²⁷ So God created man in his *own* image, in the image of God created he him; male and female created he them.

The Creation of Man and Woman

- ▣ Humans exist only because of God.
- ▣ Man is not God.
- ▣ Man is to submit to God. Even in the coming new earth, the people of God will serve God. (Rev 22:3)
- ▣ Man has a unique role in God's creation – to multiply, to fill the earth, and to subdue it. (Gen 1:26-28)
- ▣ Man was created to give God glory. (Isaiah 43:6-7)

Image of God

- ▣ Man is created in His own image.
- ▣ What is man as image of God:
 - ❖ Before the Fall?
 - ❖ After the Fall?

Genesis 1:26-27

Genesis 5:1-2

Genesis 9:6

1 Corinthians 11:7

Colossians 3:10

James 3:9

Before the Fall

- ▣ God created everything “very good” in six days (Genesis 1:31).
- ▣ Implications:
 - ❖ All persons – male and female – are the image of God.
 - ▣ Signifies a copy and/or the idea of representation.
 - ▣ Signifies something patterned after an original.
 - ▣ Man functions as God’s representative – a son of God.
 - ❖ Explains the human’s need to live in relationship with others. Since God is Trinity and God is Love, they enjoyed perfect, personal communion with one another.
 - ❖ Connected with his task to rule and subdue the earth as representative of God. (Psalm 8:4-8)

After the Fall

- ▣ Adam's sin, the original sin, caused his fall and imputed to all men.
- ▣ Was the *Imago Dei* lost in the fall?
 - ❖ All persons, even after the fall, still possess the image of God though this image is distorted.
 - ❖ It was marred but not obliterated; it was defaced but not erased; it was distorted but not destroyed.
 - ❖ God' image in man continues.
- ▣ Genesis 9:6 ⁶ Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.
- ▣ James 3:9 ⁹ Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

Effects of the Fall on Human Race

- ▣ Sin and the loss of original righteousness and holiness are passed on by inheritance to all the descendants of Adam and Eve.
- ▣ Condemnation also came upon all.

Romans 5:16–18 ¹⁶ And not as *it was* by one that sinned, so is the gift: for the judgment *was* by one **to condemnation**, but the free gift *is* of many offences unto justification. ¹⁷ For if by one man's offence **death reigned** by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) ¹⁸ Therefore as by the offence of one **judgment came upon all men to condemnation**; even so by the righteousness of one *the free gift came* upon all men unto justification of life.

Effects of the Fall on Human Race

- ▣ Two terms that describe the effects of sin on man:
 - ❖ **Total Depravity** – every part of our being is affected by sin – our intellects, emotions, hearts (center of our desires and decision-making process, motives, goals, and even our physical bodies).
 - ❖ **Total Inability** – not only lacking any spiritual good in ourselves, but also lacking the ability to do anything that will in itself please God and the ability to come to God in our own strength.

Total Depravity

▣ Sinners by birth

- ❖ Ephesians 2:1-3 ¹ And you *hath he quickened*, who were dead in trespasses and sins; ² Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: ³ Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.
- ❖ Psalms 51:5 Behold, I was shapen in iniquity; And in sin did my mother conceive me.
- ❖ Psalms 58:3 The wicked are estranged from the womb: They go astray as soon as they be born, speaking lies.

▣ Sinners by choice

- ❖ Romans 3:12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.
- ❖ Romans 5:12 Wherefore, 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:

Free Will and the Bible

- ▣ *Our perception* of our freedom to choose greatly influence our understanding of *our will*.
- ▣ But exactly how free are we?
- ▣ This is a question that *must* be submitted to both Scripture (primarily) and reality.

Free Will and the Bible

- ▣ **People *as created***: true freedom & freedom of choice
- ▣ **People *as fallen***: lost true freedom and retained freedom of choice within limits (limited by sin nature)

Free Will and the Bible

However, the fall reduces the *kinds* of choices they can make.

John 6:44 No man can come to me, **except the Father which hath sent me draw him: and** I will raise him up at the last day.

John 6:65 And he said, Therefore said I unto you, that no man can come unto me, **except it were given unto him of my Father.**

John 8:34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

John 8:36 If the Son therefore shall make you free, ye shall be free indeed.

Romans 3:10-12 ¹⁰ As it is written, There is **none** righteous, **no, not one:** ¹¹ There is **none** that understandeth, there is **none** that seeketh after God. ¹² They are **all** gone out of the way, they are **together** become unprofitable; there is none that doeth good, **no, not one.**

Free Will and the Bible

Romans 3:23 For **all** have sinned, and come short of the glory of God;

Romans 8:7-8 ⁷ Because the carnal mind is **enmity** against God: for it is **not subject** to the law of God, **neither indeed can be**. ⁸ So then they that are in the flesh **cannot** please God.

1 Corinthians 2:14-15 ¹⁴ But the natural man **receiveth not** the things of the Spirit of God: for they are **foolishness** unto him: **neither can he know them**, because they are spiritually discerned. ¹⁵ But he that is spiritual judgeth all things, yet he himself is judged of no man.

2 Corinthians 4:3-4 ³ But if our gospel be hid, it is hid to them that are lost: ⁴ In whom the god of this world hath **blinded** the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

Limited Human Freedom

- ▣ Man's freedom was *never* God's freedom and was limited even more after the fall!
- ▣ In that man is *finite* – Many things we never had the freedom to do or even imagine!
- ▣ In that man is now *fallen*.
 - ❖ He cannot not sin.
 - ❖ He cannot please God.
 - ❖ He can only choose according to his/her sinful nature.
- ▣ **According to divine fiat (decree/choice)**

1 Corinthians 4:7 For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?

Augustine vs. Pelagius

- ▣ Your interpretation of **Romans 5:12** determines how you view *imputation* of sin.

Romans 5:12 ¹² Wherefore, 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:

Pelagius (ca. 350 – 425)

- ▣ A British monk of even temperament, strong ascetic conviction, and passion for promoting holiness.
- ▣ He was said to be highly honored because of his learning and purity of his life.
- ▣ To him it seemed easy to live uprightly since man is equipped by nature for living a life of righteousness by availing himself of the help graciously provided by God.

Pelagius (ca. 350 – 425)

- ▣ He came to Rome in the 380s and was shocked by the lack of moral discipline by the Roman Christians.
- ▣ So he began preaching moral reform and pursuit of “real” Christianity.
- ▣ He believed that this was the result of the theology of *divine grace* preached by Augustine and others.

Augustine (354 - 430)

- ▣ Born in 354, at Tagasta in Numidia (Tunisia), in North Africa. He was baptized in 387, and became bishop of Hippo in 395.
- ▣ More concerned with the facts of experience than with any theory of them.
- ▣ “Freedom” to him is as much of a fact as the Exodus to the Israelites.
- ▣ His idea of God’s grace and human depravity was informed by his own experience and primarily determined by his study of the Epistle to the Romans.

The Church Fathers

- ▣ Some elements of their ideas were already present in the writings of the Church Fathers.
- ▣ The most important questions in the debate were those of *free will and original sin*.

Pelegian View of Sin

- ▣ Adam's original condition was *neutral*, neither holy nor sinful.
- ▣ He was *capable* of choosing good or evil.
- ▣ He had a free and undetermined will.
- ▣ He could either sin or refrain from sinning.

Pelegian View of Sin

- ▣ He was created mortal and already subject to the law of *death*.
- ▣ He taught that God created every soul directly therefore every soul was innocent, unstained and no direct relation to the sin of Adam.
- ▣ His fall injured no one but himself, so there is no hereditary transmission of sinful nature or of guilt. Therefore, there is no such thing as *original sin*.

Pelegian View of Sin

- ▣ The fact that God commands man to do what is good is proof positive that he is *able* to live without sin. (Matthew 5:48)

Leviticus 11:44 ⁴⁴ For I *am* the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I *am* holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.

Matthew 5:48 ⁴⁸ Be ye therefore perfect, even as your Father which is in heaven is perfect.

Augustinian View of Sin

- ▣ The entire human race fell in Adam according to Romans 5:12.
- ▣ Man is depraved in *all* of his being – mind, will, and emotions.
- ▣ Adam's guilt is transmitted biologically to all his descendants, in all generations, in the act of procreation.
- ▣ Human beings, thus conceived in sin (Psalm 51:5), are naturally helpless.

Augustinian View of Sin

Psalm 51:5 ⁵ Behold, I was shapen in iniquity; And in sin did my mother conceive me.

Romans 7:14–20 ¹⁴ For we know that the law is spiritual: but I am carnal, sold under sin. ¹⁵ For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. ¹⁶ If then I do that which I would not, I consent unto the law that *it is* good. ¹⁷ Now then it is no more I that do it, but sin that dwelleth in me. ¹⁸ For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not. ¹⁹ For the good that I would I do not: but the evil which I would not, that I do. ²⁰ Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

Pelegian View of Grace

- ▣ Man does not depend on God's grace to turn from evil to good, though this could be an advantage for him.
- ▣ God's grace is not the inward influence of the Holy Spirit but external gifts and natural endowments such as his rational ability, the Scriptures, and the example of Jesus Christ.
- ▣ *Salvation* is possible without law or gospel and was attained by some before the giving of the law, and easier to attain under the law.

Augustinian View of Grace

- ▣ Man is utterly dependent on *grace* for salvation.
- ▣ Since it is clear that some are saved and others are not, on what basis is this so?
- ▣ Augustine argues that God chooses or “*elects*” certain individuals and not others.
- ▣ All justly deserve damnation in hell, but some are elected for salvation while others are passed by and left to what their guilt warrants.

Augustinian View of Grace

- ▣ God chose people before the foundation of the world not because God foresaw anything of superior value in them but simply because God was pleased to be gracious to them.
- ▣ Since all are undeserving, God shows mercy if even one is spared. (Ephesians 1)
- ▣ A theology of divine-human cooperation, in the final analysis, is a theology of human *merit*. The glory of salvation, Augustine insisted, is that it is from first to last an undeserved gift.

Council of Ephesus 431

- ▣ *Pelagianism* was finally condemned in the Council of Ephesus in 431.
- ▣ Although the Western Church embraced Augustinianism as Pelagianism had been discredited, it did not become the dominant theology of the age.
- ▣ Augustine place too much stress on the inner Christian life and too little stress on the external ceremonies to suit the spirit of the age.
- ▣ His teachings were radically opposed to the sacramentalism and to the idea of salvation by external works that more and more dominated the Christian thought at the time.

Semi-Pelegianism

- ▣ **Semi-Pelagianism** developed as a middle ground between these two views.
- ▣ Since the Eastern Church emphasized the element of freedom in human nature in opposition to the pagan idea of fate or destiny, it held on the grace of God and free will together which led to Semi-Pelagianism that taught *predestination* was based on foreseen faith and obedience.
- ▣ The West soon followed.

“What saith the Scripture?”

- ▣ Augustinianism will rise again when *Luther* and *Calvin* succeed Augustine.

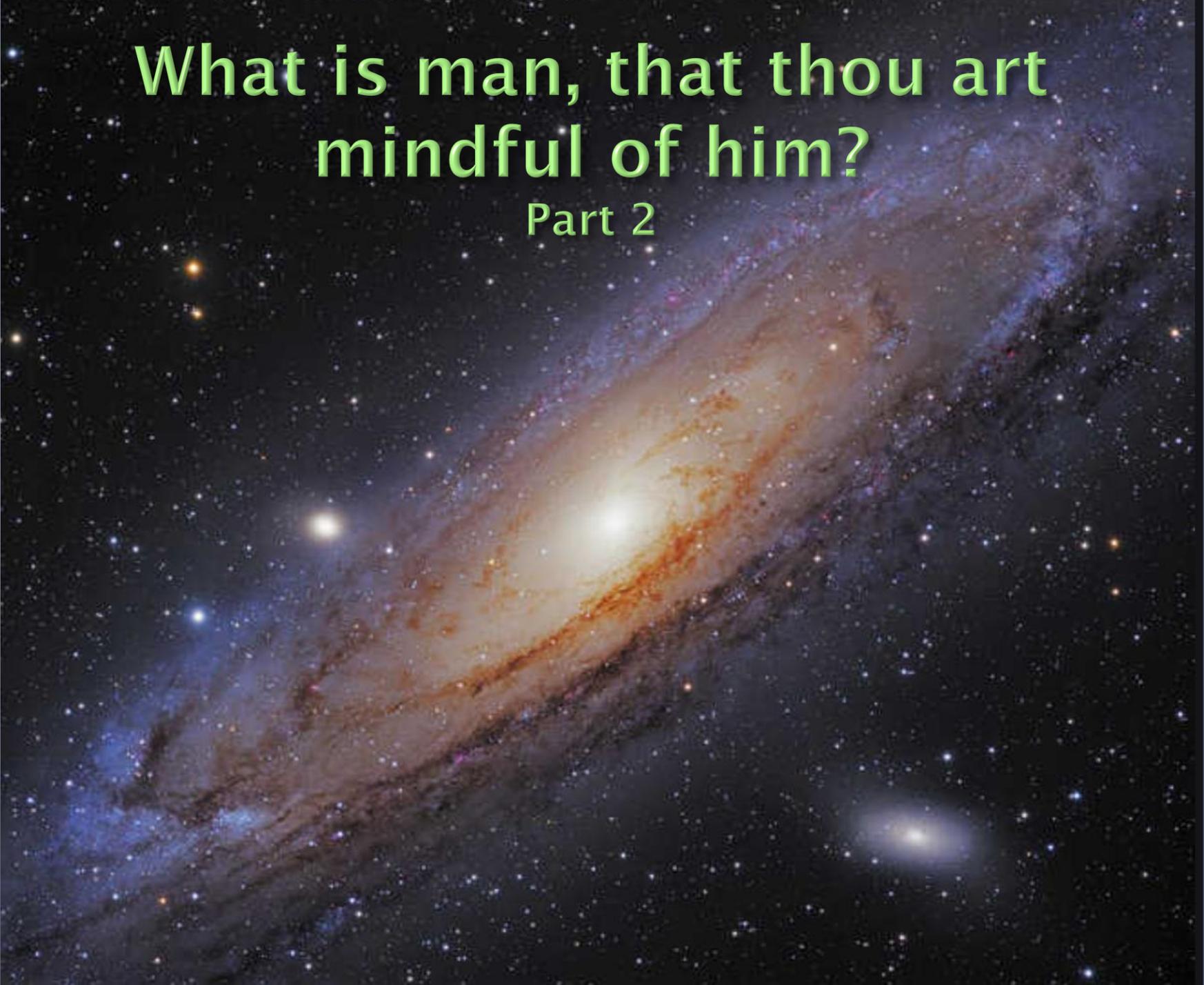
You don't have to run faster than the bear, you just have to run faster than the other man.

- ▣ Some exegesis and theology don't have to be problem-free.
- ▣ They just have to be better than the alternatives.



What is man, that thou art mindful of him?

Part 2



Views of Sin During the Early Church Period

- ▣ **Augustine** (354 – 430) view man's sin nature, in the light of his personal experience and study of the Scriptures, led to his understanding of man's total *inability* to save himself. On the other hand, **Pelagius** (ca.350 – 425) taught that man has total *ability* to come to salvation based also on his experience and study of the Scriptures.

Views of Sin During the Early Church Period

- ▣ **Pelagianism** was finally condemned in the Council of Ephesus in 431 but a middle position had been gaining acceptance, initially in the East and eventually in the West during the Middle Ages as the idea of good works through the sacraments and ceremonies became dominant.

Views of Sin During the Early Church Period

- ▣ **John Cassian** (360 – 435)
- ▣ A monk who became a leading exponent of, in its early phase, *Semi-Pelagianism*.
- ▣ He set up the debate between Pelagianism and Augustinianism as two horns of a dilemma:
“Does God have compassion on us because we have shown the beginning of a good will? Or does the beginning of a good will follow because God has had compassion on us?”

Views of Sin During the Early Church Period

- ▣ **John Cassian** (360 – 435)
- ▣ He agreed with Pelagius that the human will is free to do good and not, against Augustine, only free to do evil. Yet, with Augustine, Cassian also insisted on the movement of God's grace to assist the will.
- ▣ The grace of God and human free will exist harmoniously together. In all cases, however, the human will is good enough so as to cooperate with God's grace.

Views of Sin During the Reformation and Post-Reformation

Augustinianism

- ▣ Martin Luther (1483 – 1546) rejected the semi-Pelagian view of free will.
- ▣ Luther wrote *The Bondage of the Will* which is the Augustinian position that denied that the will has such ability and freedom, but instead, human will is enslaved to sin and evil.

Views of Sin During the Reformation and Post-Reformation

Augustinianism

- ▣ John Calvin (1509 – 1564) attacked both Pelagian and semi-Pelagian views of sin and developed his view of sin that was strongly aligned with that of Augustine.
- ▣ He clearly distanced himself from those who maintained that sin impacts part of human nature but leaves other aspects – the will, for example, or human reason – untouched. His view is called total depravity.
- ▣ Like Augustine, Calvin disagreed with the prevailing view that the human will is free; thus, human beings cannot do any good in relationship to God and his kingdom. This view is called total inability.

Views of Sin During the Reformation and Post-Reformation

Semi-Pelagianism

- ▣ Roman Catholic Church – followed a mediating theology that taught both the grace of God and the free will of man were operative in salvation.
- ▣ Man could cooperate with God in salvation because his will was weakened but not fatally injured in the fall.

Views of Sin During the Reformation and Post-Reformation

Arminianism

- ▣ Jacob Arminius (1560 – 1609)
- ▣ He taught that the effects of original sin are removed for everyone by God's grace against the views of Luther and Calvin.
- ▣ Man did not lose his ability to do good even after the fall.
- ▣ He affirmed humanity's solidarity with Adam in sin, guilt, depravity, and inability, but also posited *prevenient grace* from God that eliminated all these problems for all people until they reach the age of accountability.

Views of Sin During the Reformation and Post-Reformation

Arminianism

- ▣ Jacob Arminius (1560 – 1609)
- ▣ He argued that God's justice will be unfair if God condemns the majority of humankind who were unable to believe because of lack of assistance from God.
- ▣ *Prevenient grace* is the universal grace of God that assists men to repent and believe the Gospel.

What is the condition of man?

- ▣ Romans 5:12¹² Wherefore, 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:
- ▣ Ephesians 2:1-3¹ And you *hath he quickened*, who were **dead in trespasses and sins**; ² Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: ³ Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were **by nature the children of wrath**, even as others.
- ▣ Colossians 2:13¹³ And you, being **dead in your sins** and the uncircumcision of your flesh, *hath he quickened together with him*, having forgiven you all trespasses;

What is the condition of man?

- ▣ ***Total Depravity*** – every part of our being is affected by sin – our intellects, emotions, hearts (center of our desires and decision-making process, motives, goals, and even our physical bodies).
- ▣ ***Total Inability*** – not only lacking any spiritual good in ourselves, but also lacking the ability to do anything that will in itself please God and the ability to come to God in our own strength.

What can man do to change his condition?

- ▣ Job 14:4⁴ Who can bring a clean *thing* out of an unclean? Not one.
- ▣ Jeremiah 13:23²³ Can the Ethiopian change his skin, or the leopard his spots? *then* may ye also do good, that are accustomed to do evil.
- ▣ Matthew 7:16–18¹⁶ Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?¹⁷ Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.¹⁸ A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit.

What can man do to change his condition?

- ▣ Matthew 12:33 ³³ Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit.
- ▣ John 6:44 ⁴⁴ No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.
- ▣ John 6:65 ⁶⁵ And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

What can man do to change his condition?

- ▣ Romans 11:35–36 ³⁵ Or who hath first given to him, and it shall be recompensed unto him again? ³⁶ For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen.
- ▣ 1 Corinthians 2:14 ¹⁴ But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned.

What can man do to change his condition?

- ▣ 1 Corinthians 4:7⁷ For who maketh thee to differ *from another*? and what hast thou that thou didst not receive? now if thou didst receive *it*, why dost thou glory, as if thou hadst not received *it*?
- ▣ 2 Corinthians 3:5⁵ Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency *is* of God;

What does man need to come to Christ?

- ▣ If the grace of God is necessary in order for man to come to Christ, then we need to first understand what the Bible teaches about the grace of God.

Understanding the Grace of God

Common Grace

- ▣ Common Grace expresses the goodness and kindness of God to *all* people – including those who deny Him, reject Him, hate Him, and ultimately die without Him.
- ▣ It is what God does for all people, in all places, at all times.
- ▣ Common grace is not saving grace.

Understanding the Grace of God

Common Grace

Its functions include:

- ▣ Providing everything – Acts 14:17, 17:24-28; Psalm 145:8-10, 136:23-25.
- ▣ Restraining sin and sinners – Rom 3:10-18, 23; cf. Jer 17:9; Eph 2:1; 2 Thess 2:5-12; Titus 3:3.
- ▣ Forestalling judgment – Rom 2:4; Gen 15:16, 6:3; Acts 17:30.

Understanding the Grace of God

Special Grace

- ▣ Special Grace (Efficacious or Saving Grace) is effective in those to whom it is given.
- ▣ All who are the recipients of special grace respond to it and become believers.
- ▣ Its purpose is for *regeneration*.

Understanding the Grace of God

Special Grace

- ▣ It is limited to the elect. Romans 1:5-6; 1 Cor 1:24-28
- ▣ It is irresistible. It is never successfully rejected as God transforms the sinner to make him willing to come. 1 Cor 1:23-24
- ▣ It does not operate contrary to man's will. Man is still responsible to believe the gospel in order to be saved, and he cannot be saved apart from believing. Acts 16:31

Understanding the Grace of God

Special Grace

- ▣ It involves the drawing power of God. John 6:44
- ▣ It involves the work of the Holy Spirit in convicting the person of sin of unbelief and of the righteousness of Christ. John 16:8-11; Titus 3:5
- ▣ It involves the word of God that gives faith content and knowledge of truth. Rom 10:17; 1 Pet 1:23

Understanding the Grace of God

Special Grace

- ▣ It is applied to individuals, not groups, nor to the church as a whole. Rom 8:30; 9:11-13
- ▣ It is from eternity. Its plan was determined from eternity while the application of the special grace takes place in time. Rom 8:30; 9:11

Understanding the Grace of God

- ▣ Saving grace is not for convicting the living but for *raising* the dead – the spiritually dead!

Understanding the Grace of God

Ezekiel 37

RAISING
DRY BONES



Understanding the Grace of God

Pelagian

Man =
Totally able

Grace =
Helps but not
necessary for
salvation.

Semi-Pelagian

Man =
Able with help

Common Grace =
Given to all and
sufficient for
salvation.
Also called
Sufficient grace or
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Man =
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Augustinian

Man =
Totally unable

Common Grace =
Given to all to
convict or influence
but *not* for the
purpose of
salvation.

Special Grace =
Given to the
elect/believers for
salvation.
Also called
Efficacious or
Saving grace.

How and why does man come to Christ to be saved?

Pelagian

“I came by myself”

Semi-Pelagian

“I started to come and God helped me”

Arminian

“God started the process and I cooperated”

Augustinian

“God brought me to Christ”

Biblical view of “calling”

LCBC Statement of Faith Concerning Man

- ▣ We believe the Scriptures teach that man was created in God's image and after His likeness by the direct act of God (Gen. 1:26-27). Having been created in a state of positive holiness and righteousness, Adam willfully sinned against God and fell from that state. The consequence of the fall is that all men are now constituted sinners and are totally depraved -- sinners both by nature and by choice (Eph. 2: 1-3; Rom. 3: 10, 23; Jer. 17:9). Fallen, human nature is devoid of the ability to do good or to please God and, in reality, is positively inclined to evil (1 Cor. 2:14; Rom. 8:5-6; Jn. 14:16-17). Man, therefore, apart from the grace of God, is already under the condemnation of God and will be consigned forever to eternal punishment because of his condition (John 3:18, 36). Although not every individual is as sinful as he could be, this sinful state manifests itself in all men in thought, word, and deed (Rom. 3:12-19).