

5. Concerning Man and His Need

A. PBCC Statement

Mankind was created in the image of God and is loved by Him, but, through an inherited sinful nature and his own choice, is alienated, separated from God. In this condition, mankind is enslaved to the world, the flesh and the devil, and is under God's present wrath and ultimate righteous judgment.

[Gen 1:26-27; 3:1-7; Rom 1:18-21; 2:5-6; 3:23; 5:12-21; 6:23; Eph 2:1-3]

²⁶Then 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 birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth."

²⁷ So God created man in his own image
in the image of God he created him;
male and female he created them. (Gen 1:26-27)

¹Now the serpent was more crafty than any other beast of the field that the LORD God had made.

He said to the woman, "Did God actually say, 'You shall not eat of any tree in the garden?'" ²And the woman said to the serpent, "We may eat of the fruit of the trees in the garden, ³but God said, 'You shall not eat of the fruit of the tree that is in the midst of the garden, neither shall you touch it, lest you die.'" ⁴But the serpent said to the woman, "You will not surely die. ⁵For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil." ⁶So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate. ⁷Then the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths. (Gen 3:1-7)

¹⁸For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth. ¹⁹For what can be known about God is plain to them, because God has shown it to them. ²⁰For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse. ²¹For although they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their foolish hearts were darkened. (Rom 1:18-21)

⁵But because of your hard and impenitent heart you are storing up wrath for yourself on the day of wrath when God's righteous judgment will be revealed. ¶ ⁶He will render to each one according to his works. (Rom 2:5-6)

for all have sinned and fall short of the glory of God. (Rom 3:23)

¹²Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned—¹³for sin indeed was in the world before the law was given, but sin is not counted where there is no law. ¹⁴Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come.

¹⁵But the free gift is not like the trespass. For if many died through one man's trespass, much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many. ¹⁶And the free gift is not like the result of that one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brought justification. ¹⁷If, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ.

¹⁸Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. ¹⁹For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous. ²⁰Now the law came in to increase the trespass, but where sin increased, grace abounded all the more, ²¹so that, as sin reigned in death, grace also might reign through righteousness leading to eternal life through Jesus Christ our Lord. (Rom 5:12-21)

For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord. (Rom 6:23)

¹And you were dead in the trespasses and sins ²in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience—
³among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind. (Eph 2:1-3)

B. Discussion

1. God's Image

Two complementary creation accounts:

- Gen 1:
 - a different theology, cosmology, anthropology to those offered by ANE societies.
 - three categories of creation: inanimate world, living creatures (1:20), humans (1:26).
 - human the climax of creation
 - despite the primary distinction between creator and creation, the human is in God's image. *All humans have this dignity, not just the king.*
 - commissioned to rule on God's behalf: vice-regent.
 - differentiated into male and female
- Gen 2
 - human made of dust, enlivened by divine breath of life, like all other living creatures.
 - human (*adam*) taken from the ground (*adamah*) and deposited in God's garden sanctuary.
 - commissioned to work and keep / worship and obey: priestly vocation: vice-gerent.
 - differentiated into man (*ish*) and woman (*ishah*), to be united again in marriage.

2. Sin

- Origin of evil: Bible tells us very little. The serpent, evil's agent, was familiar ANE symbol.
- Human sin: failure to heed God's word, living by faith. Moral autonomy.
- Original sin (Augustine): we are born into a state of sin, because we are born "in Adam." Adam is our federal head. Inclination to evil (Gen 6:5; 8:21).
- enslavement: to the world, the flesh, and the devil. Man is a free agent, making his own decisions, but sinful man has no "free will": his will is enslaved, and he is unable to choose God's way. We make sinful choices: sins of omission and commission.
- Fourfold state:⁷
 - *posse non peccare et posse peccare*, able to sin and able not to sin: Adam's pre-Fall state.
 - *non posse non peccare*, not able not to sin.: in Adam.
 - *posse non peccare*, able not to sin: made alive in Christ, filled with the Spirit.
 - *non posse peccare*, not able to sin: glorified.

3. Judgment

- consequences: sin had its own consequences: shame, alienation from one another and God.
- present wrath: pain, disordered relationships, expulsion from God's sanctuary.
- ultimate judgment: the Day of the Lord, the day of wrath (*dies irae*) when God will vindicate himself and his people, punish those who oppose him and his people, and remove evil.

7. Augustine, *Treatise on Rebuke and Grace*; cf. Thomas Boston, *Human Nature in its Fourfold State* (1720).