

The Doctrine of Man

Man is the special creation of God, made in His own image. He created them male and female as the crowning work of His creation. The gift of gender is thus part of the goodness of God's creation. In the beginning, man was innocent of sin and was endowed by his Creator with freedom of choice. By his free choice man sinned against God and brought sin into the human race. Through the temptation of Satan man transgressed the command of God, and fell from his original innocence whereby his posterity inherited a nature and an environment inclined toward sin. Therefore, as soon as they are capable of moral action, they become transgressors and are under condemnation. Only the grace of God can bring man into His holy fellowship and enable man to fulfill the creative purpose of God. The sacredness of human personality is evident in that God created man in His own image, and in that Christ died for man; therefore, every person and every race possesses full dignity and is worthy of respect and Christian love.

(The Baptist Faith and Message, 2000)

- I. The Creation of Man
 - A. Genesis 1:26-28 and 2:7
 - B. The Essential Unity of the human race
 - C. Nature of Man
 1. Tripartite – Man is body, soul, and spirit; essentially a Greek philosophical construction originating with Plat and later Pythagoras; *pneuma* – rational spirit within man, *psuche* – animal soul, animating principle, and *soma* – body. In the New Testament words for spirit and soul are used interchangeably.
 2. Dualistic – Man is flesh and spirit; Man has an inner quality or spiritual dimension which is distinct from the physical
 3. Holistic – Man is a unity of body and soul; he is the sum of his constituent parts; has implications for redemption; the biblical view
 - D. Implications of the Creation of Man
 1. Human beings were created last as the crowning work of creation
 2. Only human beings are said to have been created in God's image
 3. Human beings are given dominion over the rest of creation
 4. God, after creating man, saw that it was very good
 5. Only human beings had breathed into them the breath of life

E. The Origin of Souls

1. Pre-existentialism
2. Traduciansim – generation like the body from human parents (RCC)
3. Creationism

F. The Image of God

1. Physical
2. Human creativity and intellect
3. The capacity of human beings to enter into loving relationships with others
4. Truths: a statement of relationship between God and man and it is only given to human beings

II. The Fall of Man

A. Genesis 3:1-7

B. Adam was the Federal head of mankind. This means that there is some form of solidarity between Adam and the rest of the human race. This is also seen in the relationship between Christ and His people.

C. Sin entered into the world through Adam's disobedience

1. Negative – Sin is any transgression against God's law
2. Positive – Sin is a desire for autonomy or independence from God and His law

D. Theological terms dealing with the Fall and its effects

1. Free Will – natural liberty, the ability to act on choice, the freedom to choose as one desires regardless of external, environmental influences, governed by one's moral nature and personal identities
2. Qualifiers of free will – Man's freedom is not ultimate, absolute, or unpredictable

E. Analysis of the Fall

1. The Federal Headship of Adam

- a. Sin is imputed
- b. Men are treated as sinners
- c. Men are not personally sinners
- d. Men are not actually guilty of Adam's sin

- e. Men are representative sinners
- f. Men are born in sin
- g. Men are condemned to the penalties of death
- h. Men voluntarily accept their relationship to Adam continuing in life of sin

2. The Federal Headship of Christ

- a. Righteousness is imputed
- b. The saved are treated as righteous
- c. The saved are not personally righteous
- d. The saved are not meritoriously righteous
- e. The saved are representatively righteous
- f. The saved are reborn into holiness
- g. The saved are released from the penalty of sin and given eternal life
- h. The saved voluntarily accept their relationship to Christ persevering in holiness

F. The Effects of the Fall

1. General Effects

- a. Shame and fear
- b. Blame and excuse

2. The Woman

- a. Enmity between the Serpent and the Seed
- b. Pain and sorrow at child birth
- c. Subservience to the husband

3. The Man

- a. Thorns and thistles
- b. Hard labor and toil
- c. Physical death and the return to dust

4. Ongoing, Hereditary Sin

- a. Depravity – The condition of man’s moral nature that makes in not only possible but certain on account of moral weakness and inherent tendency toward evil.
- b. Universal and Inherent – Psalm 51:1; Jeremiah 17:9, and Ephesians 2:3
- c. Total Depravity – The corruption of every faculty or ability of man which renders him unable to independently will anything spiritually good. Every

part of man is affected, he cannot deliver himself, and he gets worse without the grace of God.

d. The Scriptures and our consciences bear witness to our responsibility.

5. Ongoing Consequences of the Fall

- a. Alienation from God
- b. Moral and spiritual blindness, impotence, and degradation
- c. Social disorder and corruption
- d. Suffering
- e. Death
 - i. Spiritual Death – Genesis 2:7; Romans 6:23, and Romans 8:6
 - ii. Physical Death – Hebrews 9:27
 - iii. Eternal Death – Revelation 2:11; 20:6, 14

6. Spiritual Death Expounded

- a. Alienation from God
- b. Loss of God's favor
- c. Loss of God's acceptance – Ephesians 2:12 and 4:18; Romans 1:18 and 3:23; Psalm 11:5; John 3:18 and 36

III. Scriptural Proof of the Fundamental Corruption of Human Nature

Psalm 14:1, 2; 58:3; 51:5; Proverbs 22:15, 20:9; Isaiah 53:6; Romans 3:10, 5:12, 14; 1 John 1:8-10

IV. Man's Capacity to Know God

- A. Depends upon God's self-revelation
- B. Man has innate intelligence and rational capabilities
- C. Man possesses volitional capacity
 - 1. Man is self-directive within certain boundaries
 - 2. Man is genuinely free but limited in freedom
- D. Man possesses sufficient freedom to establish moral responsibility
- E. Man is a spiritual being and has a sense of right and wrong
- F. Man has an innate hunger for God - - - Psalm 42:1

“The Scripture representations of men’s inability are exceedingly strong. They are said to be without strength, captives, in bondage, asleep, dead, and etc. The act, by which they are delivered from their natural state, is called regeneration, quickening, or giving life, renewing, resurrection, translation, creation; and it is directly ascribed to the power of God, the power that called light out of darkness, and raised up Christ from the Dead.”

(J. L. Dagg, *Dagg’s Manual of Theology*)