

THE BIBLICAL TEACHING ON MAN

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In studying about God the Father, Christ the Son, the Holy Spirit, holy and fallen angels our interest is centered on moral Beings who are, in a sense, far removed from our sphere of life; but in our study of man the subject matter is brought right into closest possible proximity of ourselves. This fact makes the study of man much simpler and from the natural point of view much more interesting than the study of other moral Beings, for we are by nature extremely interested in ourselves. However, since man is fearfully and wonderfully made (Psa. 139:14), created by the Creator Who infinitely transcends the creature, it follows that he does not and cannot understand himself apart from divine Revelation of the Scriptures. Therefore the scriptural injunctions, "To the law and to the prophets" (Is. 8:20), and "... what saith the Scripture?" (Rom. 4:3) must find their full warrant in our study of man. That which we do know about ourselves through personal experience and secular learning can serve only as confirmation of divine revelation. Hence it is quite logical to deal with the subject in hand under the following heading:

THE BIBLICAL TEACHING ON MAN

The following three leading thoughts may be suggested as an outline of the subject matter:

- A. MAN'S PAST STATE - BEFORE THE FALL
- B. MAN'S PRESENT STATE - THROUGH THE FALL
- C. MAN'S POSSIBLE STATE - DESPITE THE FALL

Let us then begin our study on The Biblical Teaching on Man in considering

A. MAN'S PAST STATE - BEFORE THE FALL

The first question which confronts us in our consideration of man's past state is: Where did he come from? Therefore we must of necessity deal firstly with

I. THE ORIGIN OF MAN

The Bible does not leave us in the dark concerning this vital question. It clearly asserts that

1. Man is the Product of a Divine Decree

In Genesis 1:26 we find this sublime statement, "And God said, let us make man in our own image..." Let us notice especially the pronouns "us" and "our". These words imply a divine counsel meeting, if we may reverently use this terminology. Let us make man - the plural pronoun denotes the participation of the trinity in the creation of man. The word "let" us implies counselling and deliberation. Hence the thought of man's creation has its origin in the divine decree of the trinity. Paul in writing to the Ephesians says in verse 11 of Ch. 1 concerning the believer's predestination, "...being predestinated according to the purpose of Him who worketh all things after the counsel of His own will." The "all things" comprises the creation of man. Thus man is seen to be of most noble, lofty and divine origin. This scriptural teaching is

(1) Contrary to the Theory of Spontaneous Generation (Abiogenesis)

"The scriptural doctrine of the origin of man is opposed to that held by many of the ancients, that man is a spontaneous production of the earth. The earth was assumed to be pregnant with the germs of all living organisms, which were quickened under favorable circumstances; or it was regarded as instinct with a

productive life, to which is to be referred the origin of all the plants and animals living on its surface."

"It is also opposed to the more modern view of Abiogenesis, that life is the product of physical causes: that all that is requisite for its production is to bring together the necessary conditions."¹

"Aristotle explicitly taught abiogenesis, and laid it down as an observed fact that some animals spring from putrid matter, that plant-lice arise from the dew falling on plants, etc., and most of the earlier biologists accepted his views. The first step in the scientific refutation of the theory of abiogenesis was taken by the Italian Redi, who, in 1668, proved that no maggots were "bred" in meat on which flies were prevented by wire screens from laying their eggs. From the 17th century onwards it was gradually shown that, at least in the case of all the higher and readily visible organisms, abiogenesis did not occur, but that omne vivum e vivo, every living thing came from a pre-existing living thing."²

"Spontaneous Generation has had to be given up. And it is now recognized on every hand that Life can only come from the touch of Life. Huxley categorically announces that the doctrine of Biogenesis, or life only from life, is 'victorious along the whole line today.' And even whilst confessing he wishes the evidence were the other way, Tyndall is compelled to say, 'I confirm that no shred of trustworthy experimental testimony exists to prove that life in our day has ever appeared independently of antecedent life.'"³

Furthermore, the fact that man is the product of a divine decree is

(2) Contrary to the Theory of Evolution

The basic assumption of this theory is that all things in nature - living or not living - have a common origin; and that all the diverse elements, compounds, and organisms were developed by the cumulative effect of changes in themselves imperceptibly small, all of which changes were brought about by the energy of "forces resident in nature."⁴ This theory would make man the product of forces resident in nature. But the evolutionist is not able to account for the origin of either matter or force. He takes the existence of these for granted and attributes them to an Unknowable First Cause. Neither does evolution answer the question of the origin of life. Man is to have developed from the ape. To this Dr. William Evans says, "We must not forget that while man, from one side of his nature, is linked to the animal creation, he is yet supra-natural -- a being of a higher order and more splendid nature, he is the image and likeness of God. Man has developed not from the ape, but away from it." Then Dr. Evans quotes Agassiz in the following lines: "No single instance has yet been adduced of the transformation of one animal species into another, either by natural or artificial selection; much less has it been

1. CHRISTIAN THEOLOGY by E. H. Bancroft, p. 113.

2. ENCYCLOPEDIA BRITANNICA, Volume 1, p. 48.

3. CHRISTIAN THEOLOGY by E. H. Bancroft, p. 113.

4. CHRISTIAN THEOLOGY by E. H. Bancroft, p. 114.

demonstrated that the body of the brute has ever been developed into that of the man. The links that should bind man to the monkey have not been found. Not a single one can be shown. None have been found that stood nearer the monkey than the man of today."⁵ Every living creature is a witness against the theory of evolution and eloquently proclaims the fact that the whole of creation is the result of a divine decree.

Having then established the fact that man is the product of a divine decree, we proceed to ask ourselves regarding the origin of man.

2. WHAT WAS GOD'S MOTIVATION FOR CREATING MAN?

If we had no other answer from Scripture it should suffice us to know

(1) THAT GOD WORKETH EVERYTHING AFTER THE COUNSEL OF HIS OWN WILL - Eph. 1:1

As in salvation God works all things after His own will, according to the good pleasure of His will (Eph. 1:5), according to His good pleasure which He purposed in Himself (Eph. 1:9), so in creation God worked according to His own good pleasure which He had purposed in Himself. God is sovereign in all His doings and owes no man an answer for His doings. "Shall the thing formed say to Him that formed it, Why hast Thou made me thus? Hath not the potter power over the clay..." Rom. 9:20,21.

Furthermore, in our consideration of God's motivation in the creation of man we conclude that

(2) DIVINE LOVE MOTIVATED GOD TO CREATE MAN

God is love. (1 Jn. 4:16) Love is not a mere attribute of God; it is the very nature of God. It is as natural for God to love as it is for the sun to radiate its life-giving rays. Since God's inherent nature is love it necessarily follows that all His works are motivated by love. Even when God pours out His wrath upon sinful man it is but the expression of His love for righteousness. As we carefully pursue the pages of the history of redemption we are persuaded beyond the shadow of a doubt that it was God's eternal love motivating Him to provide salvation for all mankind. "For God so loved the world that He gave His only begotten Son..." (John 3:16). It is quite logical to reason that if love was the compelling force in bringing about a new creation in Christ Jesus (2 Cor. 5:17), it must have been God's motivation in originally creating man. "It is love which alone can explain creation. Why should a Being perfectly blessed in Himself create other beings, but to bestow a blessing upon them."⁶

Another most important motive which is often overlooked in the consideration of redemption and God's dealings with mankind in general including the creation of man is that of

(3) HIS OWN GLORY

All of creation was designed to the praise and glory of the Lord our God. "All Thy works shall praise Thee, O Lord." (Psa. 102:10) "The heavens declare the glory of God..." (Psa. 19:1). "Be Thou exalted O God above the heavens; let Thy glory be above all the earth." "And blessed be His glorious Name forever; and let

5. THE GREAT DOCTRINES OF THE BIBLE by Dr. William Evans, p. 129.

6. PULPIT COMMENTARY Vol. 22, p. 103.

the whole earth be filled with His glory." (Psa. 57:5; 72:9) "The whole earth is full of His glory." (Isa. 6:3) These Scriptures conclusively prove that creation in general bespeaks the glory of God. Concerning His creation Israel God says, "I have created him for my glory, I have formed him; yea, I have made him." (Isa. 43:7) When Christ was born to redeem His new creation the multitude of the heavenly host praised God, saying, "Glory to God in the highest..." (Luke 2:13,14) And of those who have become partakers of His salvation and thereby become new creatures in Christ (2 Cor. 5:17) it is written, "To the praise of the glory of His grace," and again, "That we should be (something - Luther's translation) to the praise of His glory, who first trusted in Christ." (Eph. 1:6,12) Concerning the creation of man the Psalmist says, "I will praise Thee; for I am fearfully and wonderfully made." (Psa. 139:14) The twenty four elders in Revelation four explain, "Thou art worthy, O Lord, to receive glory and honor and power: for Thou hast created all things, and for Thy pleasure they are and were created." (Rev. 4:11)

Having briefly considered the origin of man in his past state let us proceed to consider

II. THE ESSENTIAL ELEMENTS OF MAN

The Scriptures clearly teach us that man consists of body, soul and spirit. He has a material and an immaterial nature. His body constitutes his material and his soul and spirit the immaterial parts of his nature. The simple, and yet infinite sublime record of man's creation is found in the following words, "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." (Gen. 2:7) From some passages of Scripture it would seem that man is constituted of body and soul (or spirit) only. (Mt. 10:28; 1 Cor. 5:3; III John 2) From additional passages of Holy Writ, however, we gather that man is definitely a tri-partite being. (Heb. 4:12; 1 Thess. 5:23) Let us then firstly consider

1. HIS BODY

"We are told that the Lord God formed man, that is molded his bodily shape as the potter does the clay. To this first act of God Job refers when he said 'Remember, I beseech Thee, that Thou has made me as the clay; and wilt Thou bring me into the dust again?' (Job 10:9); for the material moulded was the dust of the ground which had just been moistened by a mist; and hence it is afterwards said, 'Dust thou art, and unto dust shalt thou return.' (Gen. 3:19)

"The word translated 'ground' is adamah, which properly means red earth, and from which the name Adam seems to be derived."

After God had formed man of the dust of the ground, He breathed into his nostrils the breath of lives. The original of the last word is in the plural. This led St. Augustine to develop his well-known theory that all the souls of mankind were placed in Adam at the time of creation and therefore partakers of the guilt of Adam's sin. When God breathed into the nostrils of man His breath of life we take it to mean, that God thereby created the spirit of man.

2. THE SPIRIT OF MAN

is the principle part of man. It was directly imparted to him by his Creator. We must definitely differentiate between the spirit of man and the Holy Spirit whom God imparts to the believer at the time of his new birth. Eph. 1:13. His Spirit bears

witness with our spirit that we are the children of God. Rom. 8:16. By the spirit of man he is enabled to search into the innermost parts of his being. In Proverbs 20:27 man's spirit is called the candle of the Lord, searching all the inward parts of the belly. And again in 1 Cor. 3:11 it is written, "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God."

"Man was thus made up of two independent elements, the corporeal and the spiritual: but when God placed the spirit within the casing of earth, the combination of these produced a third part, and

3. MAN BECAME A LIVING SOUL

For direct communication between spirit and flesh is impossible: their intercourse can be carried on only by means of a medium, and the instant production of one was the result of their contact in Adam."

"We became a living soul in the sense that spirit and body were completely merged in this third part; so that in his unfallen state he knew nothing of those ceaseless strivings of spirit and flesh which are matters of daily experience to us. There was a perfect blending of his three natures into one, and the soul as the uniting medium became the cause of his individuality, of his existence as a distinct being. It was also to serve the spirit as covering, and as a means of using the body; nor does Tertullian seem to have erred when he affirmed that the flesh is the body of the soul, the soul that of the spirit."

"But it is interesting to note that, while the soul is the meeting-point of the elements of our being in the present life, the spirit will be the ruling power in our resurrection state. For the first man Adam was made a living soul, but the last Adam a quickening Spirit (1 Cor. 15:45); and that which is sown a psychic Body is raised a spiritual body (1 Cor. 15:44)."

"Now the body we may term the sense-consciousness; the soul, the self-consciousness; and the spirit the God-Consciousness. For the body gives us the use of the five senses; the soul comprises the intellect which aids us in the present state of existence, and the emotions which proceed from the senses; while the spirit is our noblest part, which came directly from God, and by which alone we are able to apprehend and worship Him."⁸

In dealing with the past state of man we must of necessity consider also

III. THE MORAL NATURE OF MAN IN HIS PAST STATE BEFORE THE FALL

The Scriptures clearly teach us that

1. MAN WAS MADE IN THE IMAGE OF GOD. Gen. 1:26.

This does not mean that God has a body like unto our physical body. Our image and likeness of God is to be sought on a higher plane. To be made in the image and likeness of God means that man is

(1) A PERSONALITY

Man's personality distinguishes him from the brute. The animal has consciousness but no self-consciousness. It knows no moral responsibility as far as sin,

8. CHRISTIAN THEOLOGY by E. H. Bancroft, pp. 119 and 120.

God and eternity are concerned. No fellowship with God is possible on this plane of animal life. The brute is driven by the force of nature and guided by natural instincts. Personality implies three things: Intellect, will and emotion. Man was made in the likeness of God in that he is a personality.

Furthermore, the likeness and image of God are seen in

(2) MAN'S MORAL NATURE

Of the regenerated man the Bible tells us that he is created after God and renewed in knowledge, holiness, righteousness and truth. Eph. 4:24; Col. 3:10. Since God's fundamental attribute is holiness, it follows that man in his former state was holy since he was made in the image of God. God said of His whole creation that it was very good. Therefore we conclude that man was made holy like unto God. Man possessed all the moral attributes of God including righteousness. "This original righteousness of man is to be viewed in several particulars :

1. It does not constitute the essence of human nature, for in that case, human nature would have ceased to exist as soon as man sinned. A man can change his taste or love without changing the substance of his being. When sin is called a nature, it is only in the sense of being inborn. Nature is from "Nascor" (to be born). It is as proper to call hereditary taste a nature as the substance of one's being.

2. It was not a gift without, foreign to human nature and added to it after man's creation, for man is said to have possessed the Divine image by the fact of creation, not by subsequent bestowal. Adam was created with a holy nature i.e. tendencies toward God, as all men since Adam are born with a sinful nature, i.e. tendencies away from God.

3. It is rather to be understood as a tendency of man's affections and will accompanied by the power of evil choice and differing from the perfected holiness of the saints, as instinctive affection and childlike innocence differ from that holiness which has been developed and confirmed by temptation.

4. It was a moral disposition which could be propagated and which if lost would still leave man possessed of a natural likeness to God, making him susceptible to God's redeeming grace. "Only enough likeness to God remained to remind man of what he had lost and to feel the hell of God's forsaking." The moral likeness to God can be restored only by God Himself."⁹

In our consideration of the Moral Nature of man let us briefly consider

a. HIS CONSCIENCE

"Conscience is the moral faculty with which God has endowed man. Conscience (conscientia - joint or double knowledge) is a knowing of our moral acts and states in connection with some moral standard or law. It declares our acts and states to form or not to conform with the standard, and it declares those acts and states which conform to be obligatory. The Scriptures declare that conscience has the function of bearing witness (Rom. 2:15). It acts as a policeman enforcing in man the standards which he has accepted. But conscience does not have the office or function of a law giver. It is not the "voice of God in man," but that part of our moral nature

9. CHRISTIAN THEOLOGY by E. H. Bancroft, p. 123.

which serves as a point of contact for the voice of God. Conscience is absolute in its demands to do the right and shun the wrong, but it does not give to man the proper concepts of right and wrong. This knowledge is provided by God's revelation."¹

The fact of man's moral nature before his fall did not rule out the possibility of the fall. Man was made a free moral being with the right to choose good or evil. He made a negative choice which led to the greatest catastrophe of human history, the fall of man. Therefore we want to focus our attention next on

B. MAN'S PRESENT STATE THROUGH THE FALL

Man's present state through the fall was preceded by

I. A PERIOD OF PROBATION

By probation is meant a time to prove or to test under a law of duty the obedience of man. It brings a reward for a right choice and punishment for the wrong choice.

"Whilst our first parents were created with holy natures, whose fluctuating emotions and spontaneous tendencies were wholly toward the good, yet they were susceptible to temptation from without. Consequently, a period of probation was essential in order to test their loyalty to God by obedience or disobedience to His command. Thus our divine Lord was likewise susceptible to temptation from without, from the reality and power of which He keenly suffered: Heb. 2:18; 9:14. The purpose of the probation of our first parents was, so to speak, to test their virtue - to transform their holy natures into holy characters. As has been pointed out, a moral character is produced only by probation, by the free personal choice of good in the presence of evil and with full power to choose evil. Now Adam and Eve were created with holy moral natures. A right choice - that is, obedience to God's command - would have transformed these holy moral natures into holy characters. As it was, however, their wrong choice - that is, disobedience to the command - transformed their holy moral natures into sinful moral characters, and involved both themselves and their posterity in the guilt of sin and the defilement of depravity."¹¹

The test of the probation was the command of God: "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." Gen. 2:16, 17.

Man's present state through the fall was occasioned

II. BY TEMPTATION

The Bible very clearly tells us who the tempter was. "Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman: Yea, hath God said, Ye shall not eat of every tree of the garden." Gen. 3:1. From this record we learn that temptation came to our first parents from without. This serpent is none other than Satan himself. "And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world..." Rev. 12:9.

10. TRUE NONRESISTANCE by J. A. Toews, Winnipeg College of the M. B. Church.

11. CHRISTIAN THEOLOGY by E. H. Bancroft, p. 127.

The record of that first temptation of man also clearly teaches us that there were three distinct lines along which the temptation took place:

1. The woman saw that the tree was good for food - Here we have the temptation through the lust of the eyes. (pleasant to the ~~eyes~~)
2. The woman saw that the tree was good for food - this speaks of the temptation through the lust of the flesh.
3. She saw that the tree was to be desired to make one wise - this is indicative of the temptation through pride of life.

From the record of the gospels we gather that our blessed Lord and Saviour Jesus Christ was tempted along the very same lines when He was led by the Spirit into the wilderness. Where Adam and Eve yielded and fell under the most favorable circumstances, our Lord stood firm and defeated Satan under the most adverse circumstances. He was in the wilderness - they were in Eden; He was with the wild beasts (Mark 1:13) - they were in the garden of God; He had not eaten for forty days - they were in the midst of plenty. Not only were the temptations of our Lord along the same lines, but our temptations today are principally the same. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world!" 1 Jn. 2:15,16.

Temptation in itself is not sin. It is the yielding to the temptation which bringeth forth sin. James 1:13-16. When Eve yielded to the beguiling words of Satan and when Adam took of the fruit which Eve offered to him, it was then that the fell and plunged the whole human race into sin.

Man's present state through the fall was

III. CAUSED BY SIN

God had warned and commanded them explicitly not to eat of the tree of the knowledge of good and evil, for in the day that they ate thereof they were sure to die. Gen. 2:17. Adam and Eve did eat of the fruit of the tree of the knowledge of good and evil. Thus they transgressed the command of God through willful disobedience. Sin is the transgression of the law of God.

"A careful reading of the narrative leads to the following remarks: The sin of our first parents was purely volitional; it was an act of their own determination. Their sin was, like all other sin, a voluntary act of the will. It came from an outside source, that is to say, it was instigated from without. There was no sin in the nature of the first human pair. Consequently there must have been an ungodly principle already in the world. Undoubtedly the fall of Satan and the evil angels had taken place already. The essence of the first sin lay in the denial of the Divine will; and elevation of the will of man over the will of God. It was a deliberate transgressing of a divinely marked boundary; an overstepping of the divine limit*.

In its last analysis, the first sin was, what each and every sin committed since has been, a positive disbelief in the Word of the living God, a belief of Satan rather than a belief in God."¹²

IV. WHAT THEN IS THE PRESENT STATE OF MAN THROUGH THE FALL?

1. We find firstly, that our first parents were filled with a sense of shame. This was, no doubt, due to the fact that their conscience had been awakened. The sense of shame, even though a result of the fall into sin, is a great blessing in the human race. It serves as a deterrent to secret and especially to open practices of sin. Would to God our generation knew more about the sense of shame!

2. Furthermore we notice that there was an immediate attempt of covering up sin. They sewed fig leaves together and made themselves aprons. This is the first attempt of man-made religion. It speaks to us of the righteousness of the works of the law. There is no merit in it whatever. For without the shedding of blood there is no remission. Therefore God proceeds to cover them with the coats of animal skins. Gen. 3:21. Blood had to be spilled to cover sin.

3. Man now feared the very God with whom he had had sweet fellowship prior to his fall. This clearly indicates that sin had done its deadly work in separating man from God. To this day man is afraid of God. The creature has become estranged from the Creator and shuns His presence. "The unrighteous fleeth when no man pursueth..." Prov. 28:1.

4. We find moreover, that man tried to shift the blame of his sin to another. "The woman whom Thou gavest me..." speaks of an indirect accusation of God. Eve blamed the serpent. This is part of man's present state even today. He does not want to acknowledge his sin but tries to excuse himself in shifting the blame to someone else.

5. Man's present state is that of a sinful human nature. Adam is the federal head of the human race. By him sin entered into the world. Rom. 5:12. "By one man's disobedience many were made sinners..." Rom. 5:19. Not sinners by practice only but sinners by nature. We are not sinners because we sin, but we sin because we are sinners. We have inherited from Adam - sin. The Bible calls this sinful nature "our old man" and "the body of sin." Rom. 6:6. The emphasis in Romans 6, 7 and 8 is definitely on "sin" and not on "sins". It is the principle of our fallen human nature. "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Psa. 51:5. And when David cries out, "Thou desirest truth in the inward parts" he has deeply realized that his inward part was depraved and there was nothing good in him. The denial of this truth is the basic error of liberal theology. We cannot appreciate nor understand the grace of God as long as we have a warped conception of the sinfulness of man. "Where sin abounded, grace did much more abound." Rom. 5:20. A shallow conception of original sin is largely responsible for shallow conversions in our churches. Therefore we need a new emphasis on the teaching of man's present state of a fallen sinful human nature.

6. Since man has a fallen human nature it is self-evident that he is a sinner by practice. Sins are the branches of the root of sin. "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within and defile the man." Mark 7:2. A further terrible catalogue of man's sins is found in Rom. 1:21-32; 3:10-19 concluding all men, Jews and Greeks, under sin and declaring all men guilty before God. "All have sinned and comeshort of the glory of God." Rom. 3:23.

7. Because man has sinned he is under condemnation to die. This death which came as a result of man's sin is threefold:

a. Physical Death. "The day thou eatest thereof thou shalt surely die." Gen. 2:17. Adam and Eve did not die on the day of their transgression in the sense in which we speak of death today, but in the sense that the germ of death was implanted in them on the very day and in the very moment in which they sinned against the commandment of God. "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." Rom. 5:12; Num. 16:29; Psa. 90:7-9; Rom. 4:24, 25; 6:9, 10; 1 Cor. 15:21, 23; Gal. 3:13; 1 Peter 4:6; Hebr. 9:27.

b. Spiritual Death. Man was separated from the life and fellowship of God. He is spoken of as being dead in trespasses and sins. Eph. 2:1. Of the prodigal son it is said, "This my son was dead and is alive again." Luke 15:24. Now we know that not physical but spiritual death is implied here. The believer of the New Testament is said to have passed from death unto life. Jn. 5:24; 1 Jn. 3:14. Dr. Strong says, "It cannot be doubted that the penalty pronounced in the garden and fallen upon the race is primarily and mainly that death of the soul which consists in the separation from God. In this sense only, death was fully visited upon Adam in the day on which he ate the forbidden fruit; Gen. 2:17. In this sense only death is escaped by the Christian: Jn. 11:26. For this reason, in the parallel between Adam and Christ, Rom. 5:12-21, the apostle passes to that of both physical and spiritual death at its close, verse 21: As sin reigned in death; even so might grace reign through Jesus Christ our Lord--"¹³

c. Eternal Death. Death means separation. The awful consequence of sin consists in its having brought about man's eternal separation from God. "The soul that sinneth it shall die." Ez. 18:4. "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them and they were judged out of those things which were written in the books, according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." Rev. 20:13-15. Eternal death, therefore, is equivalent to hell, or gehenna, or the second death.

Having considered briefly man's present state after the fall we shall now consider

C. MAN'S POSSIBLE STATE - IN SPITE OF THE FALL

We must not branch out too much on this point for it belongs to the doctrine of salvation known as Soteriology.

Man's possible state is seen in that

I. HE IS CAPABLE OF REDEMPTION

This is clearly demonstrated by the fact that God promised man a Redeemer as soon as he had fallen into sin. Gen. 3:15. Furthermore, the whole history of redemption of the Old Testament abundantly confirms God's desire to redeem man. Finally the coming of the Redeemer, the Lord Jesus Christ, into the world proves

13. CHRISTIAN THEOLOGY by E. H. Bancroft, p. 134.

beyond the shadow of a doubt that He came to seek and to save that which was lost. Man's capability of redemption stands in contrast to the condition of the fallen angels who are beyond redemption. 2 Pet. 2:4; Jude v. 6.

II. IT IS POSSIBLE FOR MAN TO BECOME A NEW CREATION IN CHRIST This is effected through

1. Conversion. Conversion is that act of man whereby he turns from his life of sin to the Saviour, the Lord Jesus Christ. This again involves

(1) Repentance. Psa. 32:51; Matth. 5:3, Luke 5:32; 15:7; 17-19.

(2) Faith. John 3:16,36; 5:24; 6:37; Rom. 10:9,10; 1 Jn. 5:12,13. Repentance and faith both effect the three essential elements of the inner man:

a. His mind - which is by nature darkened. Eph. 4:18 and must be illuminated by the Spirit of God. When this takes place man changes his mind concerning himself and God. The prodigal son came to himself.

b. His will - which is by nature out of tune with the will of God. "He will not come to me that ye might have life." Jn. 5:40. When man repents his will falls in line with the divine will. "I will arise and go to my father." Repentance is never genuine if it does not effect the will.

c. His emotions - Sin genders sadness; salvation brings gladness. The joy of salvation is clearly illustrated to us in the three parables of Luke chapter 15. The word joy or its equivalent is found some nine times in this chapter. This joy finds its echo in the realms of the angels. Genuine repentance deeply stirs the emotions of the soul. There is too much dry-eyed faith today. We must seek to avoid both extremes.

God's answer to man's conversion through repentance and faith is

2. The New Birth - it is exclusively the work of God. Of course, we have to be present when it takes place. The new birth is wrought

(1) By the Holy Spirit - Jn. 3:5,6,8; Jn. 16:8-11; Tit. 3:5

(2) Through the Word of God - 1 Pet. 1:23; Acts 2:37,41; Eph. 5:26.

The New Birth gives the believer

(3) New and eternal life - Jn. 3:16,36; 1 Jn. 3:14; Jn. 10:27,28.

(4) A standing of justification for his former condemnation. Jn. 5:24; Rom. 5:1; Rom. 8:1,29,30 - "Who is he that condemneth?" - 34.

(5) It enables the believer to live the life of sanctification. Rom. 6,7,8 The believer has become partaker of the new divine nature which enables him to live a new life of sanctification. 2 Pet. 1:4; Jn. 1:13; 3:6. This does not imply that the old nature has been eradicated for there is a constant struggle going on between the old and the new nature. Gal. 5:16,17. The Holy Spirit Who takes up His abode in the regenerated heart aids the believer to live the life of victory in Christ Jesus.

III. THE PROSPECT OF THE REDEEMED MAN IS ONE OF ETERNAL GLORY

Men will be ushered into eternity either by physical death or through the second coming of our blessed Lord and Saviour Jesus Christ. "We shall not all sleep but we shall all be changed." 1 Cor. 15:51. At the time of the second coming

1. Man's body shall be completely changed. "This corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15:53. In other words the state of our new body will be that of an eternal and glorious body. For it is sown in dishonor and is raised in glory. 1 Cor. 15:43. Our new body will be a spiritual body, for it is sown a natural body and it is raised a spiritual body. 1 Cor. 15:44. Our new body will be changed from its vile state that it may be fashioned like unto His (Christ's) glorious body. Phil. 3:21. It shall be free from all the limitations of the physical realm. Not only will man in his future state have a new and glorious body, but

2. A Glorious Home Awaits him in Heaven. John 14:1-6. It is the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.....Revelation 21. Death, sorrow, crying and pain are forever banished from its Jasper walls.

3. The final future state of man is all glory. The life of glory begun even here (but we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory by the spirit of the Lord, will find its unspeakable consummation in the future..."whom He justified, them He also glorified." Rom. 8:30. "When Christ, Who is our life, shall appear, then shall ye also appear with Him in glory." Col. 3:4. "That ye should walk worthy of God, Who hath called you unto His kingdom and glory." 1 Thess. 2:12. "Whereunto He called you by our gospel, to the obtaining of the glory to the Lord Jesus Christ." 2 Thess. 2:14. "Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory." 2 Tim. 2:10. "Searching what, or what manner the Spirit of Christ which was in them did signify, when it testified before hand the sufferings of Christ, and the glory that should follow." 1 Pet. 1:11. And thus we conclude that the future state of man is all glorious for the Redeemed by the precious blood of the Lamb slain from the foundation of the world.

NOW UNTO THE KING ETERNAL, IMMORTAL, INVISIBLE, THE ONLY WISE GOD, BE HONOR AND GLORY FOR EVER AND EVER! AMEN!

Report of Findings Committee on the Paper
"The Biblical Teaching on Man"

Committee Members: Arthur G. Willems, Chairman; J. H. Quiring and
D. J. Pankratz

We wish to express our appreciation to Brother D. B. Wiens for his preparation and presentation of this paper on the "Biblical Teaching on Man," especially in view of the late assignment given to him.

The discussion on the first part of this presentation by the delegation left us with the general impression that the importance of the topic warrants a much more detailed presentation and discussion of the various phases of this subject than has been made possible at this conference.

We, therefore, recommend that this topic be referred back to the continuation committee for further analysis of the problems and vital issues involved, and for re-assignment for a future conference at which ample space and time be given to do justice to the subject concerned.