

Systematic Theology, Lesson 17: Anthropology: The Doctrine of Humanity, Part 2

1. The Fall of Humanity

a. The Event: eating the forbidden fruit.

- i. **Gen 2:16-17:** The LORD God commanded the man, saying, "From any tree of the garden you may eat freely; but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die."
- ii. **Gen 3:6-7:** 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 desirable to make *one* wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate. Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings.

b. The Effects:

- i. Alienation, enmity, and separation from God.
 1. **Gen 3:8-10:** They heard the sound of the LORD God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden. Then the LORD God called to the man, and said to him, "Where are you?" He said, "I heard the sound of You in the garden, and I was afraid because I was naked; so I hid myself."
 2. **Gen 3:23-24:** therefore the LORD God sent him out from the garden of Eden, to cultivate the ground from which he was taken. So He drove the man out; and at the east of the garden of Eden He stationed the cherubim and the flaming sword which turned every direction to guard the way to the tree of life.
- ii. Broken relationships with other humans.
 1. **Gen 3:12:** The man said, "The woman whom You gave *to be* with me, she gave me from the tree, and I ate."

2. **Gen 3:16:** To the woman He said, "I will greatly multiply Your pain in childbirth, In pain you will bring forth children; Yet your desire will be for your husband, And he will rule over you."

iii. Futility in the created world.

1. **Gen 3:17-19:** Then to Adam He said, "Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying, 'You shall not eat from it'; Cursed is the ground because of you; In toil you will eat of it All the days of your life. Both thorns and thistles it shall grow for you; And you will eat the plants of the field; By the sweat of your face You will eat bread, Till you return to the ground, Because from it you were taken; For you are dust, And to dust you shall return."
2. **Rom 8:20-22:** For the creation was subjected to futility, not willingly, but because of Him who subjected it, in hope that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God. For we know that the whole creation groans and suffers the pains of childbirth together until now.

iv. Death: physical, spiritual, and eternal.

1. **Gen 2:17:** but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die."
2. Physical death: **Rom 5:14:** 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.
3. Spiritual death: **Eph 2:1:** And you were dead in your trespasses and sins.
4. Eternal death: **Rev 20:14:** Then death and Hades were thrown into the lake of fire. This is the second death, the lake of fire.

v. The condition of man.

1. Positively righteous. God originally created Adam and Eve in state of innocence. They possessed a nature that was "able to sin, able not to sin" (*posse peccare, posse non peccare*).

- a. **Gen 1:31:** God saw all that He had made, and behold, it was very good. And there was evening and there was morning, the sixth day.
 - b. **Ecc 7:29:** Behold, I have found only this, that God made men [morally] upright, but they have sought out many devices.
2. Guilt and corruption. When Adam and Even sinned they incurred guilt and corruption. This made them (and all humanity) “not able not to sin” (*non posse non peccare*).
 3. Regenerated. A regenerate human possesses a nature that is “able not to sin” (*posse non peccare*).
 4. Glorified. A glorified human possesses a nature that is “not able to sin” (*non posse peccare*).

2. Original Sin

- a. Definition of original sin:
 - i. What original sin is not:
 1. The _____ sin of Adam and Eve.
 2. Actual sins committed.
 - ii. What original sin is: the sinful state and condition in which humans are born.
- b. Defense of original sin: **Rom 5:12:** 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.
- c. Results of original sin:
 - i. Guilt: we are guilty because of Adam’s sin.
 1. Guilt, in this sense, refers to _____ guilt not _____ guilt.

2. As a result of Adam's sin, all are guilty (i.e., condemned). **Rom 5:18-19**: So then as through one transgression there resulted condemnation to all men, . . . For as through the one man's disobedience the many were made sinners, . . .
 3. Since are all guilty because of Adam's sin, this means Adam represented humanity.
 4. Because Adam represented the human race, his guilt is _____ to us. To impute means to think of as belonging to someone, and count it as belonging to someone.
 5. Note: we can contrast the imputation of Adam's guilt with two other imputations in the Scripture: the imputation of believer's guilt to Christ (2 Cor 5:19; 1 Pet 2:24) and the imputation of Christ's righteous to believers (2 Cor 5:21).
- ii. Corruption: we have a sinful nature because of Adam's sin.
1. **Ps 51:5**: Behold, I was brought forth in iniquity, And in sin my mother conceived me.
 2. **Eph 2:3**: . . . and were by nature children of wrath, even as the rest [of mankind].
 3. Corruption as two components:
 - a. Total depravity.
 - i. What total depravity does not mean:
 1. That every person has exhibited his depravity as thoroughly as he could.
 2. That unregenerate people do not have a conscience in which they can discern between good and evil.
 3. That unregenerate people indulge in every form of sin.
 4. That unregenerate people do not perform actions that are good and helpful in the sight of others.

ii. What total depravity does mean:

1. "Total": The corruption of original sin extends to every facet of man's being: mind, will, emotions, and heart.
2. "Depravity:" Unregenerate man lacks any _____ good in terms of relationship with God.
3. **Eph 4:17-18:** So this I say, and affirm together with the Lord, that you walk no longer just as the Gentiles also walk, in the futility of their mind, being darkened in their understanding, excluded from the life of God because of the ignorance that is in them, because of the hardness of their heart.
4. **Rom 7:18:** For I know that nothing good dwells in me, that is, in my flesh [my fallen nature]; for the willing is present in me, but the doing of the good *is* not.
5. **Gal 5:24:** Now those who belong to Christ Jesus have crucified the flesh with its passions and desires.
6. **Jer 17:9:** "The heart is more deceitful than all else And is desperately sick; Who can understand it?"

b. Total inability.

i. What total inability does not mean:

1. That the unregenerate person by nature is able to do good in any sense of the word.
2. That human beings have no physical ability to perform actions; total inability has to do with _____ inability.

ii. What total inability does mean:

1. “Total”: the unregenerate cannot do, say, or think that which totally meets God’s law and approval.
2. “Inability”: the unregenerate person is morally unable apart from the special work of grace to change the basic disposition of his heart and life.
3. **Rom 8:7-8**: because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able to do so, and those who are in the flesh cannot please God.
4. **Eph 2:1**: And you were dead in your trespasses and sins.

3. Actual Sins

- a. Since we are sinners because of Adam’s sin (i.e., original sin), it follows that no human being is exempt from actual sins, except Jesus Christ.
 - b. **Rom 3:9-10**: What then? Are we better than they? Not at all; for we have already charged that both Jews and Greeks are all under sin; as it is written, “THERE IS NONE RIGHTEOUS, NOT EVEN ONE.
 - c. **1 John 1:8, 10**: If we say that we have no sin, we are deceiving ourselves and the truth is not in us. . . . If we say that we have not sinned, we make Him a liar and His word is not in us.
 - d. **Gal 5:19-21**: Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, envying, drunkenness, carousing, and things like these, of which I forewarn you, just as I have forewarned you, that those who practice such things will not inherit the kingdom of God.
4. **GCBC Statement of Faith**: We teach that in Adam's sin of disobedience to the revealed will and Word of God, man lost his innocence; incurred the penalty of spiritual and physical death; became subject to the wrath of God; and became inherently corrupt and utterly incapable of choosing or doing that which is acceptable to God apart from divine grace. With no recuperative powers to enable him to recover himself, man is hopelessly

lost. Man's salvation is thereby wholly of God's grace through the redemptive work of our Lord Jesus Christ.

We teach that because all men were in Adam, a nature corrupted by Adam's sin has been transmitted to all men of all ages, Jesus Christ being the only exception. All men are thus sinners by nature, by choice, and by divine declaration.

5. What is Sin? A Definition of Sin

- a. Biblical: Transgression of the law of God. **1 John 3:4**: Everyone who practices sin also practices lawlessness; and sin is lawlessness.
- b. Theological: "Sin is any failure to conform to the moral law of God in act, attitude, and nature."¹
 - i. This definition makes clear that sin is not only actions, but attitudes, and nature: our very nature is sinful—it's who we _____, not only what we _____.
 - ii. Furthermore, because attitudes and nature are vital to the definition of sin, human sinfulness is not only not conforming to outwards standards of conduct, but not doing so out of right attitudes and heart. In other words, immorality is sin, as well as morality that is not derived from a transformed heart.
- c. Catechetical: "Sin is either transgressing the law of God or falling short of it."
- d. Implications:
 - i. All sin is ultimately against God.
 1. **Ps 51:4**: Against You, You only, I have sinned And done what is evil in Your sight, So that You are justified when You speak And blameless when You judge.
 2. **Rom 8:7**: because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able *to do so*.
 - ii. Sin is defined rightly only in comparison to the character of the holy God. **Rom 3:23**: for all have sinned and fall short of the glory of God.

¹ Wayne Grudem, *Systematic Theology* (Grand Rapids, MI: Zondervan, 1994), 490.

- iii. Therefore, statements such as “nobody’s perfect,” “everybody makes mistakes,” “you’re only human,” and similar statements don’t accurately reflect sin according to the Bible; they don’t go far enough.

6. Common Grace: The Restraint of Sin

- a. Definition: common grace is the grace of God that is given to all people without exception, which grace does not lead to salvation.
- b. The distinction between common grace and “saving grace.”
 - i. Common grace is given to all people without exception (i.e., believers and unbelievers).
 - ii. Common grace does not bring about salvation.
- c. Examples of sin being restrained through common grace.
 - i. **Rom 2:14-15:** For when Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves, in that they show the work of the Law written in their hearts, their conscience bearing witness and their thoughts alternately accusing or else defending them.
 - ii. **Rom 13:1b, 3-4:** For there is no authority except from God, and those which exist are established by God. . . . For rulers are not a cause of fear for good behavior, but for evil. Do you want to have no fear of authority? Do what is good and you will have praise from the same; for it is a minister of God to you for good. But if you do what is evil, be afraid; for it does not bear the sword for nothing; for it is a minister of God, an avenger who brings wrath on the one who practices evil.