

Biblical Anthropology and The Fall

Westminster Confession of Faith, Chapter 4, Section 2, Chapter 6

No age, knows so much, and so many things about humanness, as does ours; and yet no age knows less than ours what humanness is. Having lost the awareness of God, modern people have set their sights on human existence as the one worthy object of concern. It is, however, precisely because of this loss of God-awareness that present-day people are less sure of who they are and why. For it is only in reference to God that nature of humanness can be truly understood.

Adapted (w/ inclusive language) from H.D. McDonald, *The Christian View of Man*

I. The Modern Predicament: The Death of the Soul

Modern man has gone mad... The mad man is not the man who has lost his reason. The madman is the man who has lost everything except his reason. He understands everything, and everything does not seem worth understanding.

C.K. Chesterton, *Orthodoxy*

They all start from the viewpoint of the human situation... Ray Anderson, *On Being Human*

Anthropocentric Tautology: Knowledge of self begins and ends with self perception

1. "Nothing buttery" Anthropology

Nothing-buttery is characterized by the notion that by reducing any phenomenon to its components you not only explain it, but explain it away. You can debunk love, or bravery, or sin for that matter, by finding the psychological or physiological mechanisms underlying the behavior in question. Donald MacKay, *The Clock Work Image*

2. Modern Example: Materialistic leaning Dualism-- "Machine-minded" anthropology"

The reduction of "mind: to "brain":

Mind reduced to biochemistry, "nothing but the brain"

Mental processes are localizable and specifiable therefore all that is.

The alienation of "mind from brain":

Mind "independent of brain", "nothing but the subconscious/spiritual"

There are no ghosts in the brain's machinery, no unmoved movers. It is all a matter of physics and chemistry. Quoted by C. Stephen Evan's, *Preserving the Person*

Self identity... a well integrated pattern of input, corresponding logical process, and an appropriate output functioning. This feedback system is the core of the computer.

Sarasvati Chennakesavan, "The Future of the Human: Man or Machine", *Bangalore Theological Forum*

What is Salvation?

3. Post-Modern Example: Spiritualist Leaning Dualism-

The crisis over identity was profound, for Gnostic dualism had a number of corollaries. If only the spirit and not the body counts, then it is the individual and not the assembly that matters. The messiness of life together is a distraction from the serious work of personal transformation.

Many appeared to have believed that the material world we live in is awful at best and evil at worst, that it came about as part of a cosmic catastrophe, and that the spiritual beings who inhabit it (e.g human spirits) are entrapped or imprisoned here. Most of the people imprisoned in the material world of the body, however, do not realize the true state of things; they are like drunk person who needs to become sober or like someone sound asleep who needs to be awakened. In fact, the human spirit does not come from this world, it comes from the world above, from the divine realm. It is only when it

realizes its true nature and origin that it can escape this world and return to the blessed existence of its eternal home.

Bart Ehrman's *Lost Christianities, the Battles for Scripture and the Faiths We Never Knew*

What is Salvation?

II. Theocentric Anthropology: "The Soul in Relation to God"

"What is man in relation to God"

It is certain that man never achieves a clear knowledge of himself unless he has first looked upon God's face and then descends from contemplating him to scrutinize himself."

John Calvin

A. From Degrading Self- Flattery to Self-Worth in the Image of God

As long as we do not look beyond the earth, being quite content with our own righteousness, wisdom, and virtue, we flatter ourselves most sweetly, and fancy ourselves all but demigods.

John Calvin

If I am a cosmic accident springing from the dust and destined for more dust than I am nothing. I am a joke... a tale told by an idiot. But if my ultimate roots are grounded in eternity and my destiny is anchored in that same eternity, then I... am a creature of eternal significance.

R.C. Sproul

We have been created by an wise, all powerful and all good God who has created us to love and serve Him and to enjoy an eternal relationship with Him. Rick Lints

C. From "atoms" to "Soul"

We may say that we never encounter in the Bible an independently existing, abstract, ontological, structural interest in man. In the Bible, man is indeed analyzed, but in a very special sort of analysis... This man, now in the impossibility of his being isolated and independent, is the whole man.

G.C. Berkouwer, *Man: The Image of God*

The Imago Dei: Proposed Options

1. Humanness in the role of "dominion over" (Work) Gen.1:26-27; Ps. 8:6-7)
2. Humanness in corporeal form (Gen.1:26)
3. Humanness in Sexuality as male and female. (Gen. 1:27)
4. Humanness in Rationality (Eph.4:24; Col. 3:10)
5. Humanness in Morality. Often spoken of in terms being in the image of God as in Sonship, revealed in Christ and therefore in the Imitation of Christ. (Luke 3:38, Rom. 8:14, 16)
6. Humanness in Spiritual Soul (Eccl.12:7, Zech. 12:1; Heb.12:9; Num.16:22)
7. Humanness in Community: (Dt. 23:1ff)

The Biblical Unity of the Soul in the "Image of God"

All of these capacities are interrelated in the most complicated way, and that it is therefore a mistake to identify the *imago Dei* with one of them. Stephen Evans

Genesis 2:7, the Lord God formed man from the dust of the ground and breathed into his nostrils the breath of life and the man became a "nephesh."

We must think of humanness as a soul rather than one who simply has a soul.

Hebrew Word "nephesh":

- a. Used 754 times
- b. **Gen.1:12, 24; 9:10, 12, 15, 16:** Used to denote life principle of all that is living and vital to humanness. (Including, but exclusively, the spiritual element of humanness. (1 Cor. 15:44; 2 Cor. 5:1)
- c. **Ps. 84:3; 62:2; 63:2; Rom. 1:19-21,** Distinguished by its "awareness of God"

(concerning the knowledge of God) "Each of us is master from his mother's womb and which nature itself permits not one to forget." John Calvin

Conclusion: The embodied soul (ensouled body):

1. True Humanness is in radical dependence upon God.
"What man is in relation to God"
2. True Humanness is of infinite worth and measure.
3. True Humanness is expressed in the organic unity of different co-dependent capacities.
Spirituality
Community
Work
Mind/Rationality
Sexuality
4. The restoration of the "imago dei" in the "imitatio dei"
Being Human in the true sense of this term means the imitation of God in Christ is all capacities.

III. WCF Observations

WCF 4.2. After God had made all other creatures, he created man, male and female, with reasonable and immortal souls, endued with knowledge, righteousness, and true holiness, after his own image; having the law of God written in their hearts, and power to fulfill it: and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject unto change. Beside this law written in their hearts, they received a command, not to eat of the tree of the knowledge of good and evil; which while they kept, they were happy in their communion with God, and had dominion over the creatures.

1. In what three ways does the confession understand the "image" of God?
p.87ff
 1. Material
 2. Moral
 3. "Vassal-Kingship" (see below—"Royal Priesthood" _)

2. By what affirmation did the Assembly deny that creatureliness was a burden to man?

3. By what right, if any, did the humans have "dominion over the creatures"?
Hodge p.85

How does this relate to the earlier conversation about the framework of Creation as related to a covenantal context and the ultimate purpose of work?

III. Vocational Image

4. How might the scriptures direct us to a "vocational" image of God?

It is no surprise then that when God made humanity in His own image, he made him to work-- and this as a calling which preceded the fall.

Gen. 1:26 Then God said, "Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, 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. 28 Then God blessed them, and God said to them, "Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth."

Clearly it relates to our sexuality—i.e. “in the image of God he created them, male and female he created them...”

And clearly both “male and female” are related to God in so far as God is creating in this context...

I.e. the only detailed information that is given to us about God prior to this most incredible statement is that “God created”... DS “the characteristic common to God and humanity is apparently that humanity is made with a desire/commission to make things...!”

Whatever else is meant by the *Imago dei* (free will, rationality, morality, etc. etc) are all speculative in comparison to the clear context of this passage.

So then, what define us is that we “make things” after the image of God—things that related to both art and production!

5. How does the “image of God” theology relate to human calling?

God is described in Genesis with terms that reflect God's skill as a great architect of a cosmic palace, both the great artisan of aesthetics and a producer of utility— for it is said of God that His work was pleasant to the sight and good for food.. (Gen.2:9) It is no surprise then that when God made humanity in His own image, he made her to work— and this as a calling which preceded the fall, a calling where art is science and production is aesthetics! PG

*Thus, as made in the image of God... all men are made so far artists as to desire the integrity of the work...
Dorothy Sayers, “Postscript, The Worth of Work,” *The Mind of the Maker*,*

6. How does this relate to our doctrine of sin?

Babel was an idolization of man. Inspired by the spirit of human autonomy and omnipotence, the Babel builders would soar above their geophysical entrapment. By the resources of their scientific genius they would master fusion and remove the sting of fission from their experience of fullness. Babel was the anti-city, the diametrical opposite of the city of God, which is the creation and gift of God, its altar an altar of plain earth or unhewn stone because it must be holy and man's technological processing would defile it (Exod 20:25; cf. Heb 11:10; Rev 21:2,10). Made-by-man was Babel's trademark: “Come, let us make brick...Come, let us build” (Gen 11:3a,4a). In building their pseudo-focus-city they were exploiting the common grace city, perverting the legitimate cultural product into an idol-cultus. What was ordained as an interim measure merely to provide historical space for the program of the eternal city they reinterpreted as the actual eschatological telos. Turning the city of man into the temple of man, they projected a tower-mountain that should open the way for them to the heights of the immortals. Gathered into the unity of this rival focus-city, they would preempt the eschatological gathering promised at the consummation of the redemptive city of God.

Meredith Kline, *Kingdom Prologue*

7. The Re-creation of Work after the image of God paradigm.

We need a thorough going revolution in our whole attitude to work.. not as a necessary drudgery to be undergone for the purpose of making money, but as a way of life in which the nature of man should find its proper exercise and delight and so fulfill itself to the glory of God. That it should, in fact, be thought of as a creative activity undertaken for the love of the work itself; and that man, made in God's image, should make things as God makes them, for the sake of doing well a thing that is worth doing.

Unless we do change our whole way of thought about work, I do not think we shall ever escape from the appalling squirrel cage... in which we landed ourselves by acquiescing in a social system based upon envy and avarice.

Dorothy Sayers, “Why Work” in *Creed or Chaos?*

How would a covenantal reading of Genesis inform the way we define “imago dei?”

Observations:

- **Temple-Creation:** When God placed man in the Garden of Eden, Eden is depicted NOT merely as a biosphere, but a *theosphere*- as God's heavenly dwelling place. As such Eden was envisioned as a temple where man would meet with God!!! (c.f. # 6 “Creation”)

- **Human Priests:** What does it mean that humanity is described “after God’s image?” How might the above noted vocational language attached to it inform what we are looking for in the *imago dei* language?
 - Image of God reconsidered—not so much about human architecture (intellectual, moral, etc) but rather language that throughout the bible is associated with the role of priest—who is invested with the Spirit to a sacred vocation of mediating God’s glory on earth as it is in heaven! ... (This is basically the argument that OT scholar Meredith Kline has made in his “Images of the Spirit” and his chapter especially on “the primacy of priesthood” concerning the meaning of being made in the image of God..)
 - For instance:
 - to be invested with the spirit was to be anointed/commissioned to a redemptive historical office of prophet/priest/king.
 - the vestments themselves given to priests were carefully crafted to reflect the “image of God” idea as then reflected in the temple symbolism.. and especially the vestments of the priest that was emblematic of God’s Glory. The outstanding instance of this symbolism in the Old Testament is found in the placing of the sacred vestments on the high priest of Israel...
 - The production of these vestments (as recounted in Exodus 28 and 39) Like putting on of the image of God. For immediately following the directions for the construction of the tabernacle (Exodus 25-27), are the prescriptions for Aaron's sacred garments and his investiture (Exodus 28-29; cf. 39:1-13).
 - And when examined these high priestly vestments turn out to be a scaled down, version of the tabernacle and especially the radiant glory-cloud of the Spirit of God that is given breathed unto humanity...

What is an Ephod??

- Ephods are cloths—what the priest wears usually white linens—
- BUT—the high priestly ephod is different—IT IS A CLOTHING THAT IS MADE TO RESEMBLE THE TEMPLE “INSIDE OUT”—**E.G.**

THIS IS KEY TO THE WHOLE THING!!

- E.G the more earthly side of temple is inside moving then in three layers to the heavenly side that is represented in the temple by the holy holies!!
- The point- clearly for the man filling the office to point people to Chris by his very mediatorial service in the temple... to bring people to heaven.. The ephod was a picture of the high priest office **to be self effacing in order to be God facing!!**

So here is what would have been made:

- DRAB/EARTHY ON OUTSIDE IS PUT INSIDE EPHOD (brown linen)
- THEN THERE IS BLUE REPRESENTING heavenly skies...
- THEN THERE IS THE HOLY THRONE OF GOD—THE MOST OUTSIDE LAYER OF THE EPHOD..—MATERIAL OF COMBINATION OF CRIMSON RED, BLUE, GOLD THAT SHINES WITH SQUARE BREASTPLACE—E.G. HOLY OF HOLY—PILAR OF FIRE OF CLOUD—ON EPHOD THERE ARE URUM AND THEMIM (DARKS AND LIGHTS) REPRESENTING THE FIRE AND CLOUD... THE GOLD/SILVER = SHIKANA GLORY OF GOD FILLING THE TEMPLE

- e.g. As a replication of the spirit being placed on humanity is most strikingly displayed in the impression of radiance they conveyed, the effect of their flame-colored materials with the gleam of the precious gem-stones and gold. It was indeed the explicit design, stated at the beginning and close of the prescriptions concerning them (Exod. 28:2 and 40). By commanding into being the figure of the high priest so adorned with his priestly vestment-- the Lord was, in symbolic fashion, re-creating man in the divine image. The exodus history repeated the creation history in its reproduction of the priestly likeness of God "on earth as it is in heaven.
- Therefore, *Royal-Priesthood* is man's primary office. It was with the priestly experience of beholding the Glory of the Creator in his Edenic sanctuary that human existence began.

Gen. 1:28 *And God blessed them. And God said to them, "Be fruitful and multiply and fill the earth and subdue(conquer) it and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth."*

- I.e. **kabash** to subdue = to conquer-- bring into submission:—assault(1), brought into subjection(2),
- Man was to subdue the earth and rule its creatures. Human labor was to be an exercise of man's dominion and a march of royal conquest. Even if the verb *kabash*, "subdue," (Gen 1:28) does not mean precisely "conquer" in this instance (cf., e.g., Num 32:22; Josh 18:1), it at least has the force of bringing into subjection (cf. 2 Chr 28:10; Neh 5:5; Jer 34:11,16). Man was to overcome whatever resistance or recalcitrance he encountered in nature and win from it its supportive service.
- in all the variety of his cultural laboring to subdue the earth, he was imitating what God did in his providential preserving and governing of the world as a place which through its fullness of provision supported man's bodily life and through its harmonies and its infinities answered to the deep call of the human spirit.
- And ultimately his priestly responsibility would be to deliver over the world subdued in fulfillment of the cultural mandate to the glory of his holy Creator Lord (cf. 1 Cor 15:28).
1Cor. 15:28 *When all things are subjected to him, then the Son himself will also be subjected to him who put all things in subjection under him, that God may be all in all.*
- Elsewhere in the Bible, especially in passages dealing with the functions of the priests and Levites in Israel, the verb *shamar* (trans "keep") occurs frequently in the sense of guarding or better "protecting" the holiness of God's sanctuary against profanation by unauthorized "strangers" (cf., e.g., Num 1:53; 3:8,10,32; 8:26; 18:3ff.; 31:30,47; 1 Sam 7:1; 2 Kgs 12:9; 1 Chr 23:32; 2 Chr 34:9; Ezek 44:15f., 48:11). It is a word assigned to priests!
Num. 18:3 *They shall keep guard over you and over the whole tent, but shall not come near to the vessels of the sanctuary or to the altar lest they, and you, die. 4 They shall join you and keep guard over the tent of meeting for all the service of the tent, and no outsider shall come near you. 5 And you shall keep guard over the sanctuary and over the altar, that there may never again be wrath on the people of Israel. 6 And behold, I have taken your brothers the Levites from among the people of Israel. They are a gift to you, given to the LORD, to do the service of the tent of meeting.*
- **Ezek. 48:11** *This shall be for the consecrated priests, the sons of Zadok, who guard, who did not go astray when the people of Israel went astray, as the Levites did.*
- Thus, Eden in so far as it was a "temple of God" is to be protected against unholy intrusion. And when man failed in his priestly duties to "guard" the Edenic sanctuary of God from evil intrusion (the fall)—we hear about how humanity is "excommunicated" from out of the garden wherein the cherubim are stationed on the East side of the garden (where the temple door was always located) and specifically, they are commissioned with this same word "shamar" Gen. 3:24 where the word is used to describe the cherubim guarding the entrance back into the presence of God.

Gen. 3:24 *He drove out the man, and at the east of the garden of Eden he placed the cherubim and a flaming sword that turned every way to guard the way to the tree of life.*

Note: This will later be the image set within the tabernacle, guarding the entrance into the "holy of holies" representing God's presence wherein the same cherubim with flaming

swords was embroidered into the thick curtain that guarded people from entering except by way of sacrifice. See Ex. 26:1.

- Genesis 2:15 contains an explicit reference to the entrusting of man in his priestly office with the task of defending the Edenic sanctuary against the intrusion of anything that would be alien to the holiness of the God of the garden or hostile to his name. From subsequent developments it is evident that Adam's priestly charge was meant to set him on guard, as at a military post, against the encroachment of the Satanic serpent. This judicial-military function of the office of the guardian-priest is an important aspect of the whole course of judgment executed by agents of God's kingdom subsequently in redemptive history.

Thus, "As a sanctuary of God it presented man with a vocation of priestly guardianship." (Meredith Kline)

- Example- The book of Hebrews very specially wants to present Christ as the culmination/apex of Priestly vocation.. And how does Hebrews Begin

1:3 He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power. After making purification for sins, he sat down at the right hand of the Majesty on high.

.THE DOCTRINE OF SIN Westminster Confession of Faith Chapter 6:1-6

Introduction:

Those who were brought to the Savior were all prepared for it by a sharp law-work of conviction, in discovering to them, in a heart-affecting manner, their sinfulness both by nature and practice, as well as their liableness to damnation for their original and actual transgressions. Neither could they see any way in themselves by which they could escape the divine vengeance. For their whole past lives were not only a continued act of rebellion against God, but their present endeavors better their state, such as prayers and the life were so imperfect, that they could not endure them, and much less they concluded, would a holy God. They all confessed the justice of God in their eternal perdition; and thus were shut up to the blessed necessity of seeking relief by faith in Christ alone.

The leading characteristic of this work were a deep conviction of sin, arising from clear apprehensions of the extent and spirituality of the divine law. This conviction consisted in an humbling sense of both guilt and corruption. It led to the acknowledgment of the justice of God in their condemnation and of their entire helplessness in themselves.

Quotes out of Charles Hodge's *The Constitutional History of the Presbyterian Church in the United States of America*, Chapter 4, pp.21-23

Discussion:

1. The three passages in the Bible which address this passage of the Confession most directly are Genesis 3, Romans 5, and Romans 1-3, 7.

2. What evidence in Genesis 3 indicates that the sin of Adam and Eve caused them to fall from "their...communion with God"?

3. What are the Characteristics of sin as indicated by Gen. 3 and elsewhere?

See also Hodge

Romans 1:21-26- "degrading passion...depraved minds... being filled with all unrighteousness, wickedness, greed, evil; full of envy, murder, strife, deceit, malice, gossips, slanderers, haters of God, insolent, arrogant, boastful, inventors of evil, disobedient to parents, without understanding, untrustworthy, unloving, unmerciful; ... they not only do the same, but also give hearty approval to those who practice them.

a. Unbelief-

b. Misplaced love -

2 Tim.3:2-4, "Lovers of self... rather than lovers of God"

John 3:19- "loved the darkness rather than the light."

c. Self-willed and voluntary.

James 1:13-16

Let no one say when he is tempted, "I am being tempted by God", for God cannot be tempted by evil, and He Himself does not tempt anyone. But each lust has conceived, it gives birth to sin; and when sin is accomplished, it brings forth death.

d. Disobedience- Sin is "lawlessness" (1 Jn.3:4),

A disregard for God's law and a disobedience of it. But the law cannot be broken with impunity. Sinners therefore incur the penalty of their law-breaking. They cannot simply be let off. The law must be upheld, its dignity defended, and its just penalties paid.

John Stott, *The Cross of Christ*

4. How does all this relate to Dick Keyes Essay on Idolatry? E.g.

a. As the biblical "debunking" mechanism against sin, how does the concept of idolatry relate to the concept of sin?

b. What does Keyes mean by the far away and nearby idols?

c. How does this help us get a handle on the idols in our lives?

5. What does the Genesis 3 description of the fall presuppose about humanity? Discuss Farlie's "Seven Deadly Sins" within this context.

The Bible takes *sin* seriously because it takes man (male and female) seriously... Christians do not deny the fact- in some circumstances- of diminished responsibility, but we affirm that diminished responsibility always entails diminished humanity. To say that somebody "is not responsible for his actions" is to demean him or her as a human being. It is part of the glory of being human that we are held responsible for our actions.

John Stott, *The Cross of Christ*

And extreme *pollution* which infects the whole soul and which is directly contrary to the glorious beauty of the Divine image. A *power* of tyrannical domination by which it deprives men of all that liberty and dignity which are worthy of the sons of God and wreathes about their neck a galling a oppressive yoke setting no bounds or measure to their labor, but with the daughter of the horseleech, incessantly crying, Give, give. A *guilt* which renders the sinner obnoxious to every kind of punishment in soul and body, to be undergone through eternity.

Herman Witsius

6. What is the title we give to the doctrine contained in paragraph 2 of the confession?

7. How does paragraph 3, explain this?

8. What is the title we give to the doctrine taught in paragraph 4 of the confession?

9. Is it exaggeration to say that we are "utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil"?

Gen. 6:5 Then the Lord saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually.

10. Why did the Assembly affirm that "all actual transgressions" proceed from "this original corruption"?

Matt. 15:16 And He said, "Are you still lacking in understanding also? 17 Do you not understand that

everything that goes into the mouth passes into the stomach, and is eliminated? 18 But the things that proceed out of the mouth come from the heart, and those defile the man. 19 For out of the heart come evil thoughts, murders, adulteries, fornications, thefts, false witness, slanders. 20 These are the things which defile the man; but to eat with unwashed hands does not defile the man.”

Luke 6:43 “For there is no good tree which produces bad fruit; nor, on the other hand, a bad tree which produces good fruit.”

II. How do these doctrines compare to other views?

Illustration: The Pelagian Idea of Sin

Charles Finney:

"I suppose that mankind were originally all under a covenant of works, and that Adam was not so their head or representative, that his obedience or disobedience involved them irresistibly in sin and condemnation, irrespective of their own acts" (Lectures to Professing Christians, p.286)

"It has been supposed by many that there is a covenant made with Adam such as this, that if he continued to obey the law for a limited period of time, all his posterity should be confirmed in holiness and happiness for ever. What reason is for this belief I am unable to ascertain: I am not aware that the doctrine is taught in the Bible.... Adam was the natural head of the human race, and his sin has involved them in its consequences; but not on the principle that his sin is literally accounted their sin."

"Children universally adopt the principle of selfishness, because they possess human nature, but not because human nature is itself sinful." (Sermons quoted by Isaac Brown, p.295)

"All sin consists in voluntary acts, no innate, inherent or derived corruption in human nature... Here are two systems, the one maintains that infants have no moral character at all, until they have committed actual transgression; that their first moral actions are universally sinful, but that previous to moral action, they are neither sinful nor holy... the other system maintains that infants have a sinful nature which they have inherited from Adam." (Brown, p.296-7)

"All depravity is voluntary-- consisting in voluntary transgression... O! the darkness of that view of depravity which exhibits it, as something lying back, and the cause of all actual transgression." (Sermons of Important Subjects, p. 139)

Palagius:

"Everything, good or evil, praiseworthy or censurable, which we possess, did not originate with us, but is done by us; for we are born capable both of good and evil, but not in possession of these qualities; for in our birth we are equally destitute of virtue and vice; and previously to moral agency, there is nothing in man but that which God created him." (Wood, p.72)

Reformed View

Thornwell:

"Adam was our federal head or representative of his race. He was on probation for them, as well as for himself, in the Covenant of Works. He was not a private individual-- he was the type of universal humanity... If Adam were the agent of us all, his act was legally and morally ours....

Hence, the Scriptures teach explicitly that we are first charged with the guilt of Adam's sin, and then, as the legal consequence, are born with natures totally corrupt. (Writings Vol. I, p.344-5)

Dabney:

"God was pleased, for wise, gracious, and righteous reasons, to connect the destiny of Adam's posterity with his probationary acts, so making him their representative, that whatever moral, and whatever legal condition he procured for himself by his conduct under probation; in that same moral and that same legal condition his posterity should begin to exist." (Systematic Theology, P. 317)

Dabney on Pelagius:

"The Pelagian believes that Adam's fall did not directly affect his posterity at all. Infants are born in the same state in which Adam was created, one of innocence, but not of positive righteousness. There was no federal transaction, and no imputation, which is, in every case, incompatible with justice." (Systematic, p.314)

LC: C22

p1 Did all mankind fall in that first transgression?

p2 The covenant being made with Adam as a public person, not for himself only, but for his posterity, all mankind descending from him by ordinary generation, sinned in him, and fell with him in that first transgression.

12. Romans 5:12-21 is the biblical source for the doctrine of "imputation" as contained in paragraph 3.
- a. What evidence in this chapter of scripture indicates that the "guilt" of Adam's sin was imputed to others?

 - b. What, in Romans 5:12-21, indicates that the penalty of Adam's sin was imputed to others?

13. Is it just for God to relate to humans through a representative such as Adam?
"God deals with men not merely as individuals but as communities, on the principle of imputation." C. Hodge (ST I 26-27; 147)

14. In what sense does Adam's sin spread to all others after him so that in Adam, "all have sinned?" Compare then to Rom.1:18ff.

(Note-- since Paul sets up a typological relation between Adam and Christ, any adequate interpretation must be governed by the logic of this relation.

Organic (genetic)?

Imitation (Influence theory)?

Judicial (penal/judicial act of God)?

Notice how this discussion leads to a "covenantal" understanding of redemptive history-- God acting in history as within a judicial structure so as to execute a plan of redemption. Thus, sacrificial and vicarious system of justice...

How does our doctrine of the imputation of sin anticipate our doctrine of justification vs. sanctification?

Illus. Compare Protestant vs. Roman Catholic, Imputation vs. Infusion, views of justification (Taken from ACE in response to ECT 2

Imputed or Infused Righteousness

Why do they fall short? Central and essential to the biblical doctrine of justification and to the Reformation doctrine of sola fide is the concept of the "imputation" of the righteousness of Christ to the believer. Historically Rome has always contended that the basis of justification is the righteousness of Christ, but it is a righteousness that is "infused" into the believer rather than being "imputed" to him. This means that the believer must cooperate with and assent to that gracious work of God, and only to the extent that Christ's righteousness "inheres" in the believer will God declare the person justified.

Protestants disagree, pointing to the critical difference between "infused" righteousness and "imputed" righteousness. Sola fide affirms that we are justified on the basis of Christ's righteousness for us, which is accomplished by Christ's own perfect active obedience apart from us, not on the basis of Christ's righteousness in us. Thus, the good news of the Gospel is that we do not have to wait for righteousness to be accomplished in us before God counts us justified in his sight. He declares us to be just on the basis of Christ's imputed righteousness.

Without the imputation of righteousness the Gospel is not good news because we can never know if we are standing before God in a justified and therefore saved state. We will have to wait for some ultimate, but by no means guaranteed, salvation. The Gospel is not good news if believers may face thousands of years in purgatory before they come at last to heaven.

Toward the end of "The Gift of Salvation" the signers acknowledge that there are questions that require further and urgent exploration. Among these are purgatory, indulgences, merit and the language of imputed righteousness. But if the matter of imputed righteousness remains on the table for further discussion, not to mention purgatory, the matter of indulgences, and the need for human merit of some kind, the Reformation doctrine of justification is not being affirmed in this document, whatever it may claim. Thus, the document is dangerously ambiguous.

The historic controversy over imputed versus infused righteousness is a vital, essential matter that posits irreconcilable views of justification. The difference between being justified by inherent righteousness (no matter how acquired) and being justified by the imputation of Christ's righteousness alone does not admit to compromise. Nor do we view it as a

matter that provokes a "needlessly divisive dispute," which "The Gift of Salvation" strongly implies it does. We see it as the heart of the Gospel, without which the Gospel is no true Gospel at all.

15. Ephesians 2:1-6 is the source of the Assembly's describing our condition as one of "death in sin." Where, specifically, in Ephesians 2, is this affirmed?

That God is holy is foundational to biblical religion. So is the corollary that sin is incompatible with his holiness. His eyes are "too pure to look on evil" and He "cannot tolerate wrong". Therefore our sins effectively separate us from him, so that his face is hidden from us and he refuses to listen to our prayers. (Hab.1:13; Is. 59:1)... Closely related to God's Holiness is his wrath, which is in fact his holy reaction to evil... What is common to the biblical concepts of the holiness and the wrath of God is the truth that they cannot coexist with sin. *God's holiness exposes sin; his wrath opposes it.* So sin cannot approach God, and God cannot tolerate sin.

John Stott, *The Cross of Christ*

How does all this relate to the probation covenant at creation?

16. The Assembly affirmed that "this corruption...doth remain" in believers in this life; yet they also affirmed that this corruption has been "mortified." Is this double-talk, or is there a way of making sense of this? Does "mortify" mean "kill"? How does the judicial concept of imputation help us with this?

Rom. 6:11 Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus. 12 Therefore do not let sin reign in your mortal body that you should obey its lusts, 13 and do not go on presenting the members of your body to sin {as} instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members {as} instruments of righteousness to God. 14 For sin shall not be master over you, for you are not under law, but under grace.

17. Contrast the Pelagian and Reformed views of original sin as it would by inference play out in our understanding of salvation-- especially in relation to the role of the Holy Spirit?

18. Do the same as it would play out in a contrasting view of ministry.

19. If Hodge is right, "confession" precedes both conversion and revitalization. What would it be to have a culture of confession in our church?