

# **MAN AND HIS SIN PROBLEM**

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# “You are Somebody” (Made in the Image of God) Genesis 1:26-31; 3:14-19; Ecclesiastes 3:11; Romans 5-6

## I. The Creation of Man In God’s Image: Humans are special 1:26-27

1. Man was created in sacred deliberation 1:26
2. Man was created by special design 1:26-27
3. Man was created with significant dominion 1:26 (cf Psalm 8:4-9)
4. Man was created for a satisfying destiny (Ecclesiastes 3:11)

## II. The Character of Man With God’s Image: Humans have (had) sovereignty 1:26-31; 2:18-25

1. Man was created for reproduction 1:28
2. Man was created for rulership 1:28-30
3. Man was created for relationship 1:27; 2:18-25
4. Man was created with resemblance 1:26-27, 31
  - a. Intellectual
  - b. Moral
  - c. Filial
  - d. Spiritual

## III. The Corruption of Man and God’s Image: Humans are sinful 3:14-19 (cf Romans 3:9-20)

1. Personally there are consequences 3:14-19
  - a. Man’s will is damaged (Romans 3:11-12)
  - b. Man’s mind is deceived (Romans 3:11)
  - c. Man’s emotions are distorted (Romans 3:13-18)
2. Relationally there are consequences
  - a. With God there is separation (Romans 3:9, 19-20)
  - b. With others there is strife (3:16)

## IV. The Correction of Man Back to God’s Image: Humans are savable (Romans 5-6)

1. We are redeemed in Christ (Regeneration restores the content of the image) Romans 5
2. We are restored in Christ (Sanctification reverses the corruption of the image) Romans 6

<b>A Biblical View of Humanity and The Effects of The Fall</b>	
<b>God</b>	<b>People</b>
<b>How are we not like God?</b>	
Independent	Dependent
Infinite	Finite
Unchangeable (immutable)	Changing
<b>How are we like God?</b>	
Personal/personality	Personal/personality
Is love	Capacity for love
Is righteous (holy)	Capacity for righteousness
Is truth	Capacity to think truth
Is sovereign	Delegated to rule over the earth
Creator (from nothing)	Creative creatures
<b>What happened to our capacities at the Fall?</b>	
Loves graciously and mercifully	Seeks power at other's expense
Governs justly, wisely	Seeks to make the world work for me
Governs righteously	Practices unrighteous strategies
Grief over sin	Tries to erase uncomfortable feelings
Principled	pragmatic

## Man in God's Image

(A Summary)

Key Text            1) Genesis 1:26-28  
                           2) Genesis 5:1-3  
                           3) Genesis 9:6  
                           4) Psalm 8

### I. The Stages

- A. Original – Prefall (Man possessed full integrity, innocence and holiness)
- B. Perverted – Fall (Man became corrupt, depraved, sinful)
- C. Renewed – Salvation (man is genuinely transformed and made new, but is not totally new yet)
- D. Perfected – Glorification (transformation complete!)

## II. The Nature of Man

- A. Ontological (structural) humanity reflects God.  
God's image is marred via the Fall. It is damaged but not destroyed, defaced but not erased.
- B. Functional Man represents God as his designated representative on earth.  
This aspect has been almost completely lost due to the Fall.  
Man exercises dominion (rule), but in a limited sense.  
He exercises the cultural mandate (Gen 1:26-31): he works and cares for the Creation, and is capable of true knowledge, righteousness, and holiness via regeneration (John 3; Titus 3:5).

## III. Our Relationships (4 fold)

- A. God - We are His creatures and dependent – We need grace for salvation – we are also persons and independent (we have a relative sense of freedom) – and we must respond in salvation.
- B. Others - We should love and care for others.
- C. Nature - We should care for and use wisely God's gift of Creation.
- D. Self - We should look to God for a healthy and biblical self-assessment and knowledge.

## IV. Points of Importance in Genesis 1:26 ff

- A. Only man is created in God's image and likeness (uniqueness)
- B. Plural verb and pronoun (Let us make...) Used only here in all of Scripture, implies the Trinity.
- C. Man is *adam* (Heb) means to carve or to cut.
- D. Image is *selem* (Heb) affirming this means man is a representation of God.
- E. Likeness is *demuth* (Heb) image/likeness are synonymous in my perspective.

(This summary is gleaned and adapted from Anthony Hokema's book *Created in God's Image*)

- F.\* What the image is is best learned not by contrasting us with the animals, but rather seeing it perfectly reflected in Jesus Christ.

Man is a representation of God who is like God in certain aspects.

- A. Dominion over animals and the earth
- B. Being of companionship/fellowship
- C. Respectable being (rational, reasoning)
- D. Love for God and man (relationships)
- E. Morality, i.e., righteousness and holiness

# The Human Constitution

Is humanity a monist?

Is humanity a dichotmist?

Is humanity a trichotomist?

NO! He is a Unitary Quadrotomist!  
 Latin “quadrans” (fourth part) and “tomus” (section)

Deut. 6:5	Deut. 10:12 11:13 30:6	Matt. 22:37	Mark 12:30	Mark 12:33	Luke 10:27	I Thess. 5:23	Hebrews 4:12
heart	heart	heart	heart	heart	heart	spirit	spirit
soul	soul	soul	soul		soul	soul	soul
		mind	mind	understanding	mind		
strength			strength	strength	strength	body	

Man is a unitary being. One facet of a person’s humanity cannot act in isolation from the others. Yet there seem to be four aspects (capacities) or facets (functions) to a human being: physical, intellectual, relational-emotional, and spiritual-volitional. These four are seen in Luke 2:52. The physical is sometimes assumed (how can one do anything without a body?). At times “mind” and “soul” are designated by one or the other in these terms, because they are so closely related.

Redefinitions of Sin	
Schleiermacher	Forgetting God – consciousness
Ritshcl	Self instead of positive social order
Niebuhr	Inevitable – product of our finitude
Tennant	Violation of the evolution of man, an outmoded morality
Tillich	Estrangement from one's true self grounded in universal being
Liberation Theology	The powerful exploiting the powerless
Process Theology	Failure to express divine love
Eastern Mysticism	Evil is an illusion of the mind-dualistic balance
Mass Media	Ambivalent-reflects our simultaneous shock and attraction to vice

**Original sin is an illusion. We see it because we have created it; it's real because we have made it real. Our illusion of alienation from God is real to us but not to God. We believe we are separated from God, that we are bad. God doesn't believe our myths. In this sense we know more than God! God knows only good; we know both the good and the bad.**

John Jacob Raub, *Who Told You That You Were Naked? Freedom from Judgment, Guilt and Fear of Punishment*. New York: Crossroad, 1993, p. 97.

We may diagram man's threefold state in respect to the problem of the will then as follows:

<b>Original State</b>	<b>Fallen State</b>	<b>Redeemed State</b>	
		<b>Present Aspect</b>	<b>Future Aspect</b>
Power not to sin but able to sin	Power only to sin	Power not to sin but able to sin	Not able to sin
Freedom of the will	Bondage of the will	Freedom of the will	Freedom to the will
ADAM and EVE	Those in the first Adam	Those in the last Adam	Those in the last Adam

Adamic Sin (Romans 5:12; 1 Corinthians 15:45-49)

# HONORING THE VALUE AND WORTH OF HUMANS MADE IN GOD'S IMAGE

## COMMON SENSE ANSWERS TO ARGUMENTS FOR ABORTION

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### 1. No one knows when human life begins.

**Response:** If no one knows when life begins, it might begin at conception. Can we justify killing something that might be human? Actually, we do know when life begins. Genetically, the fertilized ovum is a human being with its own life-long characteristic code and identity. From this point on it is simply a matter of its growth and location.

### 2. The mother has the right to control her own body.

**Response:** The baby is not part of the mother's body. It is an individual human being with its own separate body.

### 3. The unborn is not really human until it is born.

**Response:** If a baby is not human before it is born then what is it? It certainly is not a mineral or vegetable. It is not an animal. No one has any difficulty identifying an unborn dog as a dog. An unborn baby is a baby.

### 4. Babies are not conscious personal beings.

**Response:** If consciousness determines humanness, then sleeping adults are not human. If consciousness is the test for humanness then all who lapse into a coma lose their humanity. Furthermore, babies are conscious before they are born. By one and a half months after conception they have a brain wave of their own, which they keep for their entire life. As early as 3 months they react to stimuli. They can consciously sense pressure and pain.

### 5. Every child has a right to a meaningful life.

**Response:** What are the criteria for a meaningful life, and who decides whether a life is "meaningful?" Taking the life of an unborn child is taking the only chance this human being will ever have to live. This particular baby will never get a better chance at life. So the real choice is not between a projected imperfect life and a better one. It is between the life they actually have and none at all! Everyone has a right to the life he or she actually has.

### 6. It is better to have an aborted child than to have an abused one.

**Response:** This assumes that non-abortion of unwanted babies leads to abuse. Statistically, just the opposite is the case. Child abuse cases have increased as abortions have gone up. This objection wrongly assumes that abortion is not a great abuse.

### 7. We must stop overpopulation or we will all starve.

**Response:** The claim that we must choose either abortion or overpopulation is false. There are other alternatives. We can limit overpopulation without murder.

### 8. We cannot legislate morality.

**Response:** The fact is we legislate morality in all spheres of life. We legislate against murder, cruelty, child abuse, incest, and rape. Antislavery laws and all civil rights legislation legislate moral behavior. The aim of all good legislation should be to put into law what is morally just and right.

**9. No mentally retarded child should be brought into this world.**

**Response:** Interestingly, no organization of parents with mentally retarded children has endorsed abortion-on-demand. Retarded children are human; killing them is killing humans. Just because the unborn are smaller (and defenseless) and may be impaired does not justify killing them.

**10. Why should a rape victim be forced to bear a child she did not will to have?**

**Response:** Rape is one of the worst indignities a person can suffer. One must have great compassion for rape victims. However, several things must be kept in mind. First, there is no way to become unraped. Becoming unpregnant (via abortion) does not make one unraped. Second, justice is not served to the rape victim by punishing the unborn baby resulting from the rape.

Two wrongs do not make a right. Although conception seldom occurs from rape, the few babies who are conceived by rape also have the right to live.

**11. People are going to have abortions anyway, so we may as well legalize them.**

**Response:** Should we legalize rape and child abuse since people are going to commit these atrocities anyway? Should we add incest and cruelty to the list because people persist in them? Legalizing an evil does not make it morally right. Legalizing an activity does not necessarily curb its abuse. Oftentimes it aids it.

**12. Legalizing abortion will save the lives of mothers by making abortions safer.**

**Response:** Statistics show that most abortions still occur outside hospitals. Abortion mills are not required to meet even minimal standards of health. Furthermore, legalizing abortion has not saved lives; it has lost lives—34 million children in 23 years since the Supreme Court ruled it permissible.

**13. We should not project our morality on others.**

**Response:** If this is so, why are the abortionists projecting their morality on the unborn? In fact, we must project our morality into the abortion situation. If those who are able to project morality to protect the innocent do not do so, who will? Projecting our moral rights on others is not wrong, but destroying the moral rights of others is wrong. Abortion takes away the moral right of the innocent to live.

**14. Abortion is the solution to unwanted pregnancies.**

**Response:** Adoption is a better solution. Giving one's child to a stranger is difficult, but that is a better decision than killing it. Most women with unwanted pregnancies mainly need encouragement. Counseling clinics are the solution, not abortion clinics. We should be helping mothers, not killing babies.

**15. No unwanted baby should ever be born.**

**Response:** the assumption here is that an unwanted conception will automatically lead to an unwanted baby. Many mothers change their minds when they begin to think more soberly—after the initial trauma of the unplanned pregnancy fades. More change their mind when they feel or see (by ultrasound) life in the womb. And even more mothers change their minds after their babies are born.

**Concluding Thoughts:**

There was a young girl who learned she was pregnant. She was engaged, but her fiancée was not the father of the baby. Her family was poor, so another mouth to feed would add to the family hardship. Her family had a good name in the community and she did not want to drag it into the mud. An abortion would have been a quick solution to her problem. But she did not have an abortion. She had the baby, a little boy. She named him Jesus.

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