

Grudem Section Divisions	Defy	Deny	Humbly Accept	Scripture / Comments
<p>7 What Is Man?</p> <p>A Grudem's Key Points</p> <p>Gen. 1:26 Then God <u>said</u>, "Let Us <u>make man in Our image, according to Our likeness</u>; let them <u>have dominion</u> over the fish of the sea, <u>over</u> the birds of the air, and <u>over</u> the cattle, <u>over</u> all the earth and <u>over</u> every creeping thing that creeps on the earth."</p> <p>27 So God <u>created man in His own image</u>; in <u>the image of God</u> He <u>created</u> him; male and female He <u>created</u> them.</p> <p>28 Then God <u>blessed</u> them, and God said to them, "Be fruitful and multiply; <u>fill the earth and subdue it</u>; <u>have dominion</u> over the fish of the sea, <u>over</u> the birds of the air, and <u>over</u> every living thing that moves on the earth." NKJV</p>				<p>NB: "Sin" and its effects on "man" are considered in the next chapter (Ch 8)</p>
<p>1 <u>Created for the Glory of God</u></p> <p>a God's motivation: Incomplete ('lonely')? Bored? 'Win' the battle with Satan?</p> <p>b Glory?</p>				<p>The man-ward significance of the Angelic Fall (AF): "man" to correct / fix AF? or the AF for the purpose of "man?"</p> <p>What exactly does it mean "to Glorify" in God, or "The Glory" of God? Is it just our saying "He is the best, the greatest" (which is, essentially, only a tautology)?</p>
<p>2 <u>Created in the Image of God</u></p> <p>Image?</p> <p>a Are we 'duplicates'?</p> <p>b Moral Law?</p> <p>c The Logos</p>				<p>Self-Sovereign gods? Eastern religion's pantheism?</p> <p>Immanuel Kant re the mystery of life: "The starry sky above and the moral law within."</p> <p>Distinctive capacity of language? But, so—to some extent — other mammals, and birds, perhaps even plants. What's different about "man's" language abilities? Able to receive The Logos of God entering Space-Time?</p>
<p>3 <u>Responsibilities as Creatures in God's Image</u></p> <p>a Given that Creation is purposeful: what is "the purpose" of "man?"</p> <p>b What is unique about the purpose of "man?"</p>				<p>Has not "man" himself been endowed with certain, remarkable abilities of "creation?"</p> <p>What should be the outworking of such creative abilities of "man?"</p>

**B “Man” ↔ God, Created
In Harmony /Connected**

The Edenic Condition (and, ultimately, The Restoration), but now there is dis-harmony in man’s ‘exile’ (and in his internal being)

Psalm 1: **Blessed!** ...the dramatic opening proclamation

“Blessed” (connects to Gen. 1:28), and to another “tree” (“tree” in Ps. 1:3 is a trope, that echoes Gen. 2). And the Blessed - Tree condition is immediately contrasted with the alternative, so there are two categories of “man.”

1 Blessed

*is the man who
walks Not in the counsel of the ungodly,
Nor stands in the path of sinners,
Nor sits in the seat of the scornful;
2 But his **delight** is in the law of the Lord,
And in His law he **meditates** day and night.
3 He shall be like a **tree**
Planted by **the rivers of water**,
That brings forth its fruit in its season,
Whose leaf also shall not wither;
And whatever he does shall prosper.
4 The ungodly are not so,
But are like the chaff which the wind drives away.
5 Therefore the ungodly shall not stand in the judgment,
Nor sinners in the congregation of the righteous.
6 For the Lord knows the way of the righteous,
But the way of the ungodly shall perish.*

Jeremiah 17: The blessedness of connection is echoed, some 400 years after the writing of Psalm 1.

And the context of such connection is, in Jeremiah, the impending judgment on Jerusalem, and the enslavement / exile of the remnant of God’s chosen people from God’s chosen Land.

Jer. 17:5 Thus says the Lord:

*“**Cursed** is the man who trusts in man
And makes flesh his strength,
whose heart departs from the Lord.
6 For he shall be **like a shrub in the desert**,
And shall not see when good comes,
But shall inhabit **the parched places in the wilderness**,
In a salt land which is **not inhabited**.*

*7 “**Blessed** is the man who trusts in the Lord,
and whose hope is the Lord.*

*8 For he shall be **like a tree planted by the waters**,
Which spreads out its roots **by the river**,
And will not fear when heat comes;
But its leaf will be green,
And will not be anxious in the year of drought,
Nor will cease from yielding fruit.
9 “The heart is deceitful above all things, and desperately wicked; who can know it [unknowable]?
10 I, the Lord, search the heart, I test the mind,
Even to give every man according to his ways, according to the fruit of his doings.*

Gruden Section Divisions	Defy	Deny	Humbly Accept	Scripture / Comments
<p>C “Man” ↪ Away from God Turning toward his own ways</p>				<p>(In Grudem Ch 8 on “Sin,” we will see this to be our universal, natural condition)</p>
<p>Wasteland “man”</p> <p><i>Job 12:24 He takes away the understanding of [even] the chiefs of the people of the earth, And [He] makes them wander in a pathless wilderness. 25 They grope in the dark without light [lightless], And He makes them stagger like a [drunk] drunken man.</i></p>				<p>What does Scripture teach us in Psalm 1, Jer. 17, Prov. 14:12 (“<i>There is a way that seems right...</i>”), and Job 12:24-25 (Ch 12 is Job’s response after hearing Round 1 of his three friends GLF ‘wisdom.’)</p>
<p>We, even our redeemed selves, likewise experience that inner wasteland: Ps. 42</p> <p><i>Ps. 42:1 As the deer pants for the water brooks, So pants my soul for You, O God. 2 My soul thirsts for God, for the living God. When shall I come and appear before God? 3 My tears have been my food day and night, While they continually say to me, “Where is your God?” 4 When I remember these things, I pour out my soul within me. For I used to go with the multitude; I went with them to the house of God, With the voice of joy and praise, With a multitude that kept a pilgrim feast. 5 Why are you cast down, O my soul? And why are you disquieted within me? Hope in God, for I shall yet praise Him For the help of His countenance. 6 O my God, my soul is cast down within me; Therefore I will remember You from the land of the Jordan, And from the heights of Hermon, from the Hill Mizar [Mizar means “little, few, a trifle”]</i></p>				<p>David was the human author of both Ps. 1 and 42. He truly knew the experience of Ps. 42, as well as Ps. 1.</p>
<p>“Cast Down”?</p>				<p>VUL: <i>quare incurvaris</i> [ENG: incurvate] <i>anima</i> [LXX ψυχή, soul] <i>mea</i> [me]</p>
<p>“Disquieted”?</p>				<p>VUL: <i>et quare conturbas</i> [LXX συνταράσσεις, sun-tarasso, wound tight/bound up] <i>me</i></p>
<p>“Cast down” (incurvated) causes “Disquieted.” But what causes “Cast Down?”</p>				<p>Hint: look at Psalm 42 (1) for David’s ‘cure,’ (2) then look back at context, (3) then look at the root word <i>incurvate</i>.</p>

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<p>D “Man” ➡ Godward, ♥ Delighting in God</p>				
<p>▼ Praise (164x in Psalms alone)</p>				<p>277x in the Bible, but not once in Job!</p>
<ul style="list-style-type: none"> • 7:17 <i>I will praise the Lord according to His righteousness, And will sing praise to the name of the Lord Most High.</i> 				<p>Lord is YHWH (<i>Jehovah</i> OT; <i>Kurios</i> Gr.) Lord Most High, combines YHWH with Elohim (El, God)</p>
<ul style="list-style-type: none"> • 22:3 <i>But You are holy, Enthroned in the praises of Israel.</i> 				<p>How is this contrasted with the enthroning of earthly ‘kings?’</p>
<ul style="list-style-type: none"> • 22:26 <i>The poor shall eat and be satisfied; Those who seek Him will praise the Lord.</i> 				
<ul style="list-style-type: none"> • 28:7 <i>The Lord is my strength and my shield; My heart trusted in Him, and I am helped; Therefore my heart greatly rejoices, And with my song I will praise Him.</i> 				
<ul style="list-style-type: none"> • 50:23 <i>Whoever offers praise glorifies Me</i> 				<p>Connection of “praise” with “glory.”</p>
<ul style="list-style-type: none"> • 52:9 <i>I will praise You forever, Because You have done it</i> 				
<ul style="list-style-type: none"> • 59:17 <i>To You, O my Strength, I will sing praises; For God is my defense, My God of mercy.</i> 				
<ul style="list-style-type: none"> • 71:8 <i>Let my mouth be filled with Your praise And with Your glory all the day.</i> 				<p>Connection of “praise” with “glory.”</p>
<ul style="list-style-type: none"> • 102:18 <i>This will be written for the generation to come, That a people yet to be created may praise the Lord.</i> 				
<ul style="list-style-type: none"> • 104:33 <i>I will sing to the Lord as long as I live; I will sing praise to my God while I have my being.</i> 				
<ul style="list-style-type: none"> • 118:19 <i>Open to me the gates of righteousness; I will go through them, And I will praise the Lord.</i> 				
<ul style="list-style-type: none"> • 118:28 <i>You are my God, and I will praise You; You are my God, I will exalt You.</i> 				<p>Connection of “praise” and “exhalation.”</p>
<ul style="list-style-type: none"> • 139:14 <i>I will praise You, for I am fearfully and wonderfully made;</i> 				<p>Connection of “praise” with “works” of creation.</p>

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<p><i>Marvelous are Your works, And that my soul knows very well.</i></p> <ul style="list-style-type: none"> • 145:3 <i>Great is the Lord, and greatly to be praised; And His greatness is unsearchable.</i> • 147:1 Praise the Lord! For it is good to sing praises to our God; For it is pleasant, and praise is beautiful. • 150 The great crescendo of Praise, bookending Ps. 1 				<p>Even in purely human terms, that which supremely delights us, naturally elicits our praise.</p> <p>God's conferred the condition of "Blessed" on "man" in Ps. 1:1 'bookends' with "man" conferring the condition of "Praise" upon God.</p>
<p>1 Praise the Lord! Praise God in His sanctuary; Praise Him in His mighty firmament! 2 Praise Him for His mighty acts; Praise Him according to His excellent greatness! 3 Praise Him with the sound of the trumpet; Praise Him with the lute and harp! 4 Praise Him with the timbrel and dance; Praise Him with stringed instruments and flutes! 5 Praise Him with loud cymbals; Praise Him with clashing cymbals! 6 Let everything that has breath praise the Lord. Praise the Lord!</p>				
<p>E "Image" as Logos</p>				<p>There is a huge extant theology of what is known (in Latin) as <i>The Imago Dei</i></p>
<p>Genesis 1</p> <p>1 <i>In the beginning God created the heavens and the earth. 2 The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters. 3 Then God said, "Let there be light"; and there was <u>light</u>."</i></p>				<p>"Said" occurs 10x in Gen. 1, and 415x in Genesis.</p>
<p>John 1</p> <p><i>John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was in the beginning with God. 3 All things were made through Him, and without Him nothing was made that was made. 4 In Him was life, and the life was the light of men. 5 And the light shines in the darkness, and the darkness did not comprehend it. ... 14 And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth. 15 John <u>bore witness</u> of Him and <u>cried out</u>, saying, "This was He of whom I <u>said</u>, 'He who comes after me is preferred before me, for He was before me.'" 16 And of His fullness we have all received, and grace for grace. 17 For the law was given through Moses, but grace and truth came through Jesus Christ. 18 No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has <u>declared</u> Him. 19 Now this is <u>the testimony</u> of John, when the Jews sent priests and Levites from Jerusalem to ask him, "Who are you?"</i></p>				<p>The Word (Logos) is intimately associated with Jesus Christ. Such Logos was then communicated to men who could receive it.</p>
<p>Matthew 5: Sermon on the Mount</p> <p><i>Matt 5:1 And seeing the multitudes, He went up on a mountain, and when He was seated His disciples came to Him.</i></p>				<p>The Logos began the great Sermon on the Mount discourse with the keynote word of the opening of the Book of Psalms, Blessed.</p>

2 Then **He opened His mouth and taught them, saying:**

3 "**Blessed** are the poor in spirit,
For theirs is the kingdom of heaven.

So, "Image" at least conveys a receiver (receptacle), a place into which God can 'plug' certain revelations of Himself.

"Man" is enabled, because he has been made in God's "image," to grasp something of the revelation(s) of God, from the infinite-eternal, perfect righteousness domain of God into the space-time, fallen domain (for now) of "man."

F There Is a "Second Adam" Who is The Restorer of All Things

And, as we are in the "First Adam," by birth, by our father Adam, so we have been made in the "Second Adam," by Abba-Father.

[context: Christ died for us powerless sinners, reconciling us to God, and so, saving us]

Rom. 5:12 Therefore, just as **through one man sin** entered the world, and **death** through **sin**, and thus **death** spread to all men, because all **sinned**—
13 (For until the law **sin** was in the world, but **sin** is not imputed when there is no law.
14 Nevertheless **death reigned from Adam** to Moses, even over those who had not **sinned** according to the likeness of **the transgression of Adam, who is a type of Him who was to come.**
15 But **the free gift** is not like the offense. For if by **the one man's offense** many **died**, much more **the grace** of God and **the gift by the grace** of **the one Man, Jesus Christ**, abounded to many.
16 And **the gift** is not like that which came through **the one who sinned**. For the **judgment** which came from **one offense** resulted in **condemnation**, but **the free gift** which came from **many offenses** resulted in **justification**.
17 For if by **the one man's offense** **death** reigned through the one, much more those who receive **abundance of grace** and of **the gift of righteousness** will reign in life **through the One, Jesus Christ.**)
18 Therefore, as **through one man's offense** **judgment** came to all men, resulting in **condemnation**, even so **through one Man's righteous act** **the free gift** came to all men, resulting in **justification of life**.
19 For as **by one man's disobedience** many were made **sinners**, so also **by one Man's obedience** many will be **made righteous**.
20 Moreover the law entered that **the offense** might abound. But where sin abounded, **grace** abounded much more,
21 so that as **sin** reigned in **death**, even so **grace** might reign through righteousness to **eternal life** **through Jesus Christ our Lord**.

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<p>G Contemporary Example of the foundational question of “Man?” is Abortion</p>				
<p>The question of when does life begin —at conception or birth—is basically a question of when does “Man” begin.</p>				<p>We seek such distinction, because we have an implicit value (for now) that “Man” should be protected by the Law of social order, including life itself. But, “Non-Man” is not (generally) afforded such protection.</p>
<p>The U.S. Supreme Court has concluded that the Constitution provides a right to abort “pre-Man,” apparently defined by a day of viability.</p>				<p>But this is no fixed, certain event / date. And nothing uniquely special occurs to the subject ‘being’ from the day before to the day of “viability.” And what about partial birth abortion?</p>
<p>However, a great many things are permitted legally—and more each day —that are not compulsory.</p>				<p>So each person hearing God’s call can ‘choose life’ for their baby.</p>
<p>Abortion, like sexual wrongs, relationship wrongs, covetousness, pride, ..., are choices serving as symptoms of a deeper inner ruin.</p>				<p>Underneath such wrongs is a deep rebellion (i.e., man’s Defy) against God’s created order, and commands. Self-delusional man re-interprets God’s order and commands in accordance with his own senses (as did Eve) or inclinations (Adam).</p>