

## **HUMANITY AND THE HUMAN CONDITION**

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## **OUTLINE**

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## **INTRODUCTION**

“Nothing less than perfect can come from an absolutely perfect Being, and it befits the perfect Being to make only perfect beings, for the effects bear the image of their Cause.”<sup>1</sup> According to Genesis chapters 1-2 God created Adam and Eve in His image and after His likeness “perfection”. Evil did not exist in neither their nature nor their environment. They were completely innocence, guiltless of sin and innocent of sin.<sup>2</sup> Hence, the original created condition of Genesis was perfectly good, devoid of evil, without sin. Adam and Eve possessed moral perfection because of their created state. Without any special grace(s) they had the ability to live free from sin. Since anything less could be understood as an implication of inadequacy or imperfection on God’s part.

Sin was confronted by Adam and Eve in the Garden of Eden. The test was whether in a state of pure innocence, before they experienced the brutality of evil that would change their moral condition and its severity, would they obey God’s command? As humans they were created very good, literally, lo! good very! Not simply good, but good exceedingly. Yet, when they were tested they failed miserably. They disobeyed God. Whenever godly disobedience occurs simultaneously sin occurs. Mankind was left with the propensity to do wrong, sinful as

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<sup>1</sup> Norman L. Geisler, *Systematic Theology in One Volume*, (Minneapolis, MN: Bethany House, 2011), 707.

<sup>2</sup> *Ibid.*, 707.

the result of the fall. Once a person falls into sin he can never go back to the previous state of innocence in the sense of not knowing. He has a personal awareness of sin from experience.

Neither Adam nor Eve could repair themselves. They possessed a new human condition irreparable sinfulness and depraved. While I thank God that by His grace through Christ Jesus the fallen can now be restored to a righteous state and condition. However, in this paper I will focus research and discuss principally on “Humanity and the Human Condition”.

### **THE ORIGIN AND ORIGINAL CONDITION OF HUMANITY**

Then God said, "Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth." God created man in His own image, in the image of God He created him; male and female He created them. God blessed them; and God said to them, "Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth."(...) every green plant for food"; and it was so. God saw all that He had made, and behold, it was very good. And there was evening and there was morning, the sixth [day](#).<sup>3</sup>

According to Genesis chapters 1-2 God created Adam and Eve in His image and after His likeness. Since neither sin nor evil resided in God it wasn't a part of the people He originally created. The fact that God is spirit did not negate His ability to instill His attributes into morals. As an image of God, that was created in His likeness man possessed godlike qualities. Meaning He placed some of His moral attributes in man. He gave them the ability to love others, to be faithful, truthful, good, patient, gracious and merciful, originally holy, righteous and just.<sup>4</sup> In consequence, He placed the very essence of Himself in them. They were created with capability to operate in good moral attributes, like God.

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3. The Holy Bible, Genesis 1:26- 28, 31, New American Standard Bible.

4. Stanley M. Horton, *Systematic Theology*, Revised Edition, (Springfield, Missouri: Gospel Publishing House, 1995), 125-130.

Yet, while they were fully developed they had not been tested. “Man was without character development [with scriptural hindsight we can say that all the Biblical examples of ‘good characters’, from Abraham to Jesus Himself were subject to development under trial and testing]”.<sup>5</sup> Therefore, for Adam and Eve’s character to develop it had to be tested. God subjected them a very simple test in the Garden of Eden. Man was given freedom and liberty in the Garden to enjoy the pleasures of it. However, the fruit of one tree’s fruit was forbidden. He was instructed not to eat from it. “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”<sup>6</sup>

Evil did not exist in neither their nature nor their environment. Their nature was upright. They were completely innocence beings, guiltless of sin and innocent of it.<sup>7</sup> Since it had not occurred. God created them with the ability to live free from sin without any special graces. This means from the original condition of Genesis mankind was perfectly good, devoid of evil, without sin. Adam and Eve possessed moral perfection resulting from their created state, after God’s image and likeness. They were created personally by the hand of God. While the test was simple, nonetheless it was decisive and subjectively final. The test was whether in a state of

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5. *What the Bible says about Human Nature*, The Bible Study. Retrieved from <http://thebiblestudy.co.uk/bible-basics/what-the-bible-says-about-human-nature/> (accessed 4-26-2018).

6. The Holy Bible, Genesis 2:16-17, NASB.

7 Ibid., 707.

innocence purity, when Adam and Eve didn't know good or evil, they would obey God's command.

## HUMAN NATURE

The human nature refers to the distinct psychological and social characteristics that personify human beings as distinct from all other living beings. Humans are the most advanced and highest among all other living beings. God created humans with a conscience, free will, feelings and emotions. "Yet there is no difference between animals and human beings as far as perpetuation of species by the method of mating are concerned! Nature itself recognizes sexual activities of all species so that perpetuation of species is possible on the Earth."<sup>8</sup>

It is only through such things as culture, civilization, rationality and a disciplined human will that humans gain the ability to exercise restraints against natural urges and their propensities to sin or error. John wrote about the three ways man lust. "For the world offers only a craving for physical pleasure, a craving for everything we see, and pride in our achievements and possessions. These are not from the Father but are from this world."<sup>9</sup> When John wrote about these three natural human pitfalls he was speaking of "the lust which has its seat and source in our lower animal nature. (...) The lust of the eyes—the avenue through which outward things of the world, riches, pomp, and beauty, inflame us. (...) pride of life—literally, "arrogant assumption": vainglorious display."<sup>10</sup>

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8. T.A. Ramesh, *Human Limitations: Is it possible to overcome them?* April 30, 2006. Retrieved from <http://www.boloji.com/index.cfm?md=Content&sd=Articles&ArticleID=2625>.(accessed 4/26/2018).

9. The Holy Bible, 1 John 2:16, New Living Translation.

10. Bible Hub, 1 John 2:16 Jamieson-Fausset-Brown Bible Commentary. Retrieved from [http://biblehub.com/1\\_john/2-16.htm](http://biblehub.com/1_john/2-16.htm).(accessed 4/27/2018).

In the natural state, when man exercises self-control his ability to do so is still limited by his humanness. If it is left undisciplined his imperfection, incompleteness and limitations are impossible to control alone unless they are remedied.<sup>11</sup> This is because every human being is born after the likeness of Adam, bearing his fallen sinful nature, bent toward pleasing themselves.<sup>12</sup> Because of that the natural selves cannot please God.<sup>13</sup>

While humans possess numerous characteristics in the human nature none of their natural characteristics are equal to characteristics or attributes of God. Humans are finite beings, whose abilities are measured by limitations. In contrast God is infinite and without measure. Human power is limited, and man's knowledge is depending not only on his aptitude but also other particulars such as education, life experiences, opportunity and others etc. In contrast, God has absolute power and knowledge, He is omnipotent and omniscience and is therefore not dependent on others.<sup>14</sup> Man in his natural state possess some of God's moral attributes like the ability to care for others, to exercise justice and mercy, but remains limited by his imperfect nature. While man is capable of measurably doing some good, none of his independent acts can

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11. Ramesh, *Human Limitations: I it possible to overcome them?*

12. The Holy Bible, Romans 5:12; 7:14, NASB.

13. Romans 8:8.

14. *What the Bible says about Human Nature*, The Bible Study.

achieve eternal merit. Isaiah said it this way “For all of us have become like one who is unclean, and all our righteous deeds are like a filthy garment; And all of us wither like a leaf, and our iniquities, like the wind, take us away.”<sup>15</sup>

The Pulpit Commentary says, a moral leprosy is on us. Like a leprous person, that tears his clothes and shouts to warn others of his state, so they stay away from him. All righteous acts man does independent of God are as filthy rags or a soiled garments temporal never able to accomplish eternal worth. “As Hooker says, ‘Our very repentances require to be repented of.’”<sup>16</sup> Even in the best of deeds of the best human beings in our natural state there still remains a taunt of evil.

### **THE ORIGIN OF SIN**

“Augustine was challenged by the question that philosophers inevitably posed to Christians: ‘How could sin have entered the world, if God is good?’”<sup>17</sup> Everything God created was very good. However, in order that man could freely choice God the ability to do so was necessary. In effect God created man morally upright and placed the ability to reason and placed the freedom of choosing in his human will, most often referred to as “free will”. The free will in and of itself is not evil, since it was a part of God’s good design. However, the freedom to

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15. Isaiah 64:6.

16. Bible Hub, Isaiah 64:6, Pulpit Commentary. retrieved from <http://biblehub.com/isaiah/64-6.htm>. (accessed 4/27/2018).

17. *Original sin*, Theopedia, retrieved from <https://www.theopedia.com/original-sin>. (accessed 3/23/2018).

exercise human will i.e. the power to choose also allowed an opportunity to error, choice wrongly and the potential to sin<sup>18,19</sup>.

Just as God is love He created humans being with the capacity and compassion to love self and others. They have the capability to be in loving relationships with others and with Him. Genuine love is of the heart and it cannot be forced on the beloved. Nor does it demand a return. If God created this kind of relationship by His will alone it would be forced love. Forced love is a contradiction to the freedom to love. This fact made it necessary that if God wished to love and experience a mutual return of love by His creatures He had to create them the freedom to choose. In effect He gave mankind, the freedom to choose, i.e. a free will.

Adam's free will gave him the freedom to determine independently from God i.e. "self-determine". In effect during his exercise of freedom of choice he made a decision that disagreed with God command. While he listened to the voice of Satan, offering to him an invitation to participate through his wife he was not forced to sin. Although not tested Adam was created with a perfect nature. So then his fall was not a result from personal weakness since he didn't have an imperfect nature. God's benediction of "very good" referred to His entire creation, that included man. "God saw all that He had made, and behold, it was very good. And there was evening and there was morning, the sixth day."<sup>20</sup> Relatively, Adam possessed a

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18 Geisler, *Systematic Theology in One Volume*, 743.

19 Ibid., 755.

20. Genesis 1:31, NASB.

morally good nature. Sin entered the world as the result of the free creatures God created, exercising their power to freely choice, not as the result of a fallen sinful nature.

### THE FALL AND THE HUMAN CONDITION

“Original sin is the [doctrine](#) which holds that [human nature](#) has been morally and ethically corrupted due to the disobedience of mankind's first parents to the revealed will of [God](#).”<sup>21</sup> The human condition is living as fallen images of God marred by the fall stained by sin.<sup>22</sup> Humanity suffers not only spiritually from the fall but physically also. Neither, sickness, diseases nor death existed before the fall. The fall also impacted man’s fellowship with God. Before the fall man fellowshiped with God in the Garden. After the fall burdened with guilt and stained by sin shamefully man hid from God. Fellowship was no longer the same. From that point man’s body begin to experience aging eventually decay. While man experienced an immediate spiritual death, his physical degeneration was gradual.

While death was not originally planned it has since been appointed by God that man will suffer a physical death. 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"<sup>23</sup> And “And inasmuch as it is appointed for

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21 . *Original sin*, Theopedia, retrieved from <https://www.theopedia.com/original-sin> (accessed 3/23/2018).

22. [Kendra Hotz](#), CHRISTIANITY [Islam](#) | [Judaism](#)  
How is the human condition understood in the religion? Retrieved from [http://old.explorefaith.org/neighbors/beliefs/cond\\_c.html](http://old.explorefaith.org/neighbors/beliefs/cond_c.html). (accessed 3/23/2018).

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. Genesis 2: 16 -17, NASB.

men to die once and after this comes judgment.”<sup>24</sup> *Gill’s Exposition of the Entire Bible* explains it this way, “Not a moral, or what is commonly called a spiritual death, nor an eternal one, but a corporeal one; which does not arise from the constitution of nature, but from the sin of man, and God’s decree because of it; by which it is fixed that men shall die.”<sup>25</sup> In the Garden of Eden the environment and its total setting was created in a “paradisiacal state—without death, without procreation, without probationary experiences”.<sup>26</sup>

Sin entered through the exercise of man’s free will. Their disobedience and act of sin occurred simultaneously. The act of disobedience caused a breach to occur in the agreement they had with God. Subsequently, an entrance for sin was made into their lives and relatively into the earth. A breach is an opening, violation of a law, duty, or promise. It is a failure a person makes to perform some promised act or fulfill an obligation. This word traces back to the Old English verb: *breach* "to break," which is what *breach* really means—"a breaking of something."

Breach of contract is a legal way of saying a promise was broken. The act of disobedience was the sin that broke the covenantal agreement with God. Once that occurred it was impossible for them to return to his time of innocence. Once a person falls into sin he can never go back to the previous state of innocence by not knowing. Through repentance he receives forgiveness of his sin(s) the offense and the guilt are removed. Nonetheless, it does not

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. Hebrews 9:27.

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. *Gill’s Exposition of the Entire Bible*, Hebrews 9:27, Bible Hub. Retrieved from <http://biblehub.com/hebrews/9-27.htm>. (4-28-2018).

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. Bruce R. McConkie, *The Purifying Power of Gethsemane*. Retrieved from <https://www.lds.org/ensign/1985/05/the-purifying-power-of-gethsemane?lang=eng>. (accessed 3/23/2018).

return the person back to his previous state of being innocence as though he had never experienced sin.

Not only was man effected by the fall, but the entire creation was impacted. The fall caused disorder to occur in God created order. Natural disasters such as earthquakes, hurricanes, tornados, floods and drought and famine didn't exist before the fall. They are derivatives of it. Paul stated, "For we know that the whole creation groans and suffers the pains of childbirth together until now."<sup>27</sup> Meaning the entire earth desire the same thing, a return to the blessedness that Adam and Eve enjoyed in the garden. Creation groans and longs for the full redemption. Longing for the release and transformation into the new state, glorified bodies, new heaven and the new earth.

However, if the freedom of choice had been removed as a preventative measure then man would not have been able to choose Him. And the good that was accomplished through the freedom of choice would not have occurred. So, God chose to defeat sin progressively not all at once allowing free will to continue.<sup>28</sup> At differing periods throughout the unfolding of God's redemptive plan sin has been confronted. So that "In effect, God will have defeated sin by permitting it in virtually every possible way."<sup>29</sup>

Defeat to sin officially occurred first during Christ's first advent on the cross, and ultimately it will come to fruition at His second advent. Three battles must be accomplished.

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. Romans 8:22.

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Geisler, *Systematic Theology in One Volume*, 790.

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Ibid., 798.

Justification, which is deliverance from the penalty of sin. (...) sanctification, which is the deliverance from sins' power. (...) And lastly, Glorification, that is the deliverance from the presence of sin.<sup>30</sup>

Geisler makes a clear distinction between the defeat of sin and its destruction. "It is of the utmost importance that a man striving for union with God be able to distinguish clearly between sin and tendencies to sin."<sup>31</sup> The practice of sin cannot exist with spiritual perfection. But tendencies to sin while it will not be a peaceful state can. Tendencies are inclinations, or a feeling leaning towards something.

All human beings have tendencies things they are drawn towards doing or like to do. Some people have a prevailing desire. Some find it difficult to prevent themselves from doing this thing. Tendencies are human in nature. But like all imperfections they are a derivative of man's fall into sin. Some are familial pass down or environmental others are in-born. Certain tendencies relate to gender. While others are not gender specific in nature. For instance, some people find it difficult to remain truthful. While some others have difficulty avoiding entering numerous relationships when they meet an attractive person of the opposite gender with certain features and dispositions. They struggle in this repenting and repenting. Still others struggle with gambling, or shopping. Becoming aware of tendencies and short-coming helps us to avoid the pitfalls and walk in victory.

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Ibid., 806.

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. *Tendencies to Sin*, Cogitatio Sancta, Holy Meditation, Retrieved from <http://webpages.charter.net/fr.bruno/Cogitatio%20Sancta/Cogitatio%20Sancta%20-%2031%20Tendencies%20to%20sin.htm>. (accessed 4/28/2018).

While sin will be defeated, nonetheless it will continue to exist. Currently, Satan is still present on the earth trying to sway as many as he can. Since he knows he only has a short time and his eternal fate is sealed.<sup>32</sup> On the one hand sin will not be defeated until Satan is completely defeated. On the other hand, eternally, sin will continue in the life of the sinners in hell. Thus, God's destruction of sin will not annihilate sinners' existence. Instead, it will bring victory for those that believe.

“Sin will be defeated in the saved, since they will be rescued from its very presence, and sin will also be defeated in the unsaved, since they will no longer be able to spread it to others.”<sup>33</sup> In doing so evil is quarantined eternally in unison good is eternally preserved from the infectious effect of evil. While, “The defeat of sin has not been swift and immediate, but it will be complete and final”.<sup>34</sup> The fall into sin caused an appalling marring of God's flawless creation of mankind to occur. It left mankind humanly irreparable and depraved. This is the human condition.

### **THE POWER OF THE BLOOD OVER SIN**

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Geisler, *Systematic Theology in One Volume*, 805.

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Ibid., 806 -807.

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Ibid., 810.

“One of the greatest statements in the Bible is “without the shedding of blood there is no remission (of sin).”<sup>35, 36</sup> Adam’s fall provide the entrance of evil and sin into earth. “If Adam had not sinned, he would not have died. But by his sin, he introduced death into the human family. The human body, therefore, became subject to corruption and decay, and death ultimately comes to each one of us.”<sup>37</sup> The fact that Jesus Christ lived a sinless unblemished life made it possible that He would be the perfect ransom. He offered His life to redeem us i.e. life for life, for the life of a living being is in his blood. “His atonement is the most transcendent event that ever has or ever will occur from Creation’s dawn through all the ages of a never-ending eternity.”<sup>38</sup>

Calvary was the place where this event occurred. But, I propose that dying the lead to the ultimate crucifixion begun in Gethsemane. For Jesus to give up to the ghost on the cross He first had to submit to it and will Himself to die in the garden. The intensity of Jesus’ agony causes Him to pray even that much more. The fact that agony is uncomfortable, suggests a struggle, a moving around, twisting and turning. Not in the physical sense, but rather in an internal one. Jesus had an inner struggle but understood that His blood must be shed to redeem man.

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. T.L. Osborn, *The Power in the Blood of Christ*. Retrieved from [file:///E:/Systematic%20Theology%20%202/T.%20L.%20Osborn\\_%20The%20Power%20in%20the%20Blood%20of%20Jesus%20Christ.html](file:///E:/Systematic%20Theology%20%202/T.%20L.%20Osborn_%20The%20Power%20in%20the%20Blood%20of%20Jesus%20Christ.html).( accessed 3/23/2018).

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. The Holy Bible, Hebrews 9:22, King James Version.

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. H.A. Maxwell Whyte, *THE POWER OF THE BLOOD OF JESUS*, retrieved from [aggressivechristianity.net/articles/blood2.htm](http://aggressivechristianity.net/articles/blood2.htm) (accessed 4/28/2018).

38

. Bruce R. McConkie, *The Purifying Power of Gethsemane*.

Since man fell in sin he needed a way back to the right kind of relationship with God. It was the precious blood of Christ, the sinless, spotless Lamb of God. God chose him as your ransom long before the world began.<sup>39</sup> “Though he was God, he did not think of equality with God as something to cling to. Instead, he gave up his divine privileges; he took the humble position of a slave and was born as a human being.”<sup>40</sup> To extending to us not only life, but all the rights and privileges as a natural born son.

In Hebrew 9:22 the apostle Paul declared in Hebrew, “And according to the Law, one may almost say, all things are cleansed with blood, and without shedding of blood there is no forgiveness.”<sup>41</sup> The good news is that although man was humanly irreparable, he was not divinely irreparable. In a free act of grace God provided a remedy. In Eden man fell into sin but because of Christ, that is through His redemptive work the break that had been broken was mended. His shed blood provided all that was necessary to satisfy the sin debt. “But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name.”<sup>42</sup>

## CONCLUSION

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. The Holy Bible, 1 Peter 1:19-20.

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. Philippians 2:6-7, NLT.

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The Holy Bible, Hebrew 9:22.

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. John 1:12. NASB.

“Nothing less than perfect can come from an absolutely perfect Being, and it befits the perfect Being to make only perfect beings, for the effects bear the image of their Cause.”<sup>43</sup>

Neither sin nor evil resided in God it wasn't a part of the people He originally created. As an image of God, man possessed moral qualities. God placed the very essence of Himself in them. They were created with capability to operate with good moral character.

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Norman L. Geisler, *Systematic Theology in One Volume*, (Minneapolis, MN: Bethany House, 2011), 707.

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. T.A. Ramesh, *Human Limitations: I it possible to overcome them?* April 30, 2006. Retrieved from <http://www.boloji.com/index.cfm?md=Content&sd=Articles&ArticleID=2625>.(accessed 4/26/2018).

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. Kendra Hotz, CHRISTIANITY Islam | Judaism  
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