

Man is—what?

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Foreword

This small book is not intended to be a detailed coverage of the nature and being of man. Theological commonsense tells us that we can only understand man when we first understand God, for man is made in his image. We cannot start at man and then discover the nature of God. To know—at least in theological statement—is a lifelong task. As usual, then, we are dependent upon the word of God, for that word is identical with Him.

This little volume is written with the hope that it will stimulate us to further examination of the nature of man, who of all creatures is a person (and race) of destiny. It is a rich experience to be truly man, and not to be shut up to the despair which philosophers, religionists and other thinkers seem to know when they contemplate him.

I trust then that the many obvious deficiencies of this written exercise concerning man will not blind intelligent readers to the richness of the material which is available to us, when we seek to know man. None of this material is really of much use until we come to know God. Knowing God, the thoughts contained in this book may then be of genuine value.

Geoffrey Bingham
Coromandel, August 1982

1. Introduction: What is Man?

The cry of the Psalmist in Psalm 8:3–9 is a wondering one. He says,

‘When I look at Thy heavens, the work of Thy fingers,
the moon and the stars which Thou has established;
what is man that Thou art mindful of him,
and **the son** of man that Thou dost care for him?
Yet Thou hast made him little less than God,
and dost crown him with glory and honour.
Thou hast given him dominion over the works of Thy hands;
Thou has put all things under his feet,
all sheep and oxen, and also the beasts of the field,
the birds of the air, and the fish of the sea,
whatever passes along the paths of the sea.
O LORD, our Lord, how majestic is Thy name in
all the earth!’

What then does he mean by the cry? He compares man to the vastness of the entire creation, but does not see man’s comparative smallness as making him insignificant. In fact he is saying that man must be something wonderful for God to ‘go on minding him, and go on visiting him.’ In Job 7: 17–19, Job is bewildered by the constant attention God pays to him. If Job is an earthling and a sinner, why should God never leave him alone? Obviously God is deeply and persistently interested in him, and concerned for him. This in spite of the fact that, ‘Man is like a breath;’ and ‘his days are like a passing shadow’ (Psalm 144:3–4).

We conclude briefly that man is the central object of God’s attention. This is truly amazing. If God has such concern for man, then we—as humans—may also be permitted to be interested.

2. The Biblical View of Man

It is difficult for man to be objective about himself. Being man he can scarcely obtain objectivity concerning himself. However, the’

Bible can and does express objectivity. It is invaluable in discovering the nature of man. Romans 1:25 tells us that man 'exchanged the truth of God for a lie, and worshipped and served the creation rather than the Creator.' Man then does not know the truth of God, and so does not know the truth of man. The Bible—as the truth—is objective. However, this objectivity has to come to man as revelation because he is caught in the lie. Apart from revelation the truth is incomprehensible.

In our study we will seek to discover the Biblical view of man. This will show man as created, as fallen, as being 'prepared for salvation, and then as receiving salvation. Following that we will need to look at man redeemed, and the life he lives before physical death. This will entail such subjects as man forgiven, regenerated, man in the process of sanctification, and being prepared for eternity and glorification. Our last look at man will be of man in life eternal, where such matters as resurrection, inheritance, glorification, and eternal vocation will take our attention.

3. Man Created

(i) A General View of Created Man

The accounts of creation are found in various parts of the Bible. There is little to do with the *how* of man's creation, but much to do with the *why*, *what*, and *purpose* of it. The basic materials for the evaluation of created man can be found in the first two chapters of Genesis. They may be summed up as follows:

- (a) Man is the final creation of God, and having created all things, God sees His completed creation as 'very good', ie. 'functionally good'; cf. Ecclesiastes 3:11 where everything is 'beautiful' or 'appropriate', and so functional.
- (b) Man is created in the image of God; that is he reflects God in everything that He is, although man has no 'godness', so to speak.
- (c) Man is given stewardship over all creation (Gen. 1:28–30, cf. Psalm 8:5–8, Gen. 9: If.). This stewardship is man's vocation on the earth.

- (d) Man is male–female, ie. the male and female elements (as they reflect God's maleness and femaleness) are complementary each to the other, and form an interdependent unity. It is inconceivable that these two elements should not form one entity and constitute one unity. In marriage the male–female uniquely are one.

(ii) From a General Purview of Scripture, Man can be Seen to Wholly Correlate with God

That is, God has certain attributes such as holiness, truth, goodness, righteousness and love. Man reflects these. God issues forth continually in life–giving and life–sustaining action, and is hence known as 'the fountain of living waters' (Jer. 2:13). Man also is a fountain (Prov. 4:23) and receives the true life of God and thus flows out to all the creation. Correlation is as follows: (a) God is the source: man a distributor of moral action and life; (b) God is Creator: man is a creature; (c) God is Father: man is a son; (d) God as Creator–Father is King of all creation: man is a subject; (e) God is the source of His own being (cf. Psalm 87:7): thus 'the way of a man is not in himself; it is not in man to direct his own footsteps' (Jer. 10:23, cf. Psalm 37:23).

(iii) Man is a Lordly Creature

The mandate given to man by God in Genesis 1:28–30, 9:1, cf. Psalm 8:5–8, Hebrews 2:5–8, distinguishes man from other elements of creation. He is the apex of creation. He has been given stewardship. He is to fill the earth with his own kind, and is to subdue the dynamic elements which need control and authority, and so is 'to be both steward and lord of all things. It is well for us to recognise this lordly element of man. It too is a reflection of God in His authority over all things. Man's lordship is to be exercised in dependency upon God. Man's lordship is exercised as service to God and the creation. The naming of all things by man in Genesis 2:19–20 (cf. 9:2–3) is the sign of his supremacy over other creatures, as also his responsibility towards them.

(iv) Man Also Must be Seen as a Creature of Purpose

The mandate of Genesis 1:28–30 shows that man is to fill up the earth. There is the suggestion here of a climax to be reached. Later Scriptures show that the purpose of man's creation is that he should glorify God (Isa. 43:6–7, Ephes. 1:11–14). At the same time many Scriptures show that *God's goal for man is to glorify him* (I Cor. 1:6–10, Ephes. 1:3–14, I Cor. 15:51–55, II Cor. 4:16f., Rom. 8:18–30). We will not understand who or what man is unless we see that he is always looking to the future. *He then is a person (or creature) of destiny.* Doubtless fallen man may see himself as a victim of fate, but it does mean he admits powers which are beyond his control. Doubtless created man's vocation and purpose are inextricably linked. We have to note here that man is a 'becoming creature'. Whilst—as created—man is whole, yet his destiny is not fulfilled until the eschaton when he will be glorified. Therefore he is a becoming creature, ie. a forward-looking and expectant person. In 'that day' he will be wholly fulfilled.

(v) Man is a Living Creature

Given that man correlates with God as creature, son, and subject, he is—contingent upon God—a living person. Genesis 2:7 speaks of man being formed of already existing matter. God shaped him from clay and then breathed into him 'the breath of life'. The result was that man became *a living being* (soul). By the inbreathing of God he did not get a soul; he became a soul or a person. The gifts of the breath of God were those which constitute man. This would include man in his *general identity*, for all human beings have certain elements in common. It would also include his unique identity—no two human beings are wholly identical. Disposition, temperament, and innate constitutive elements—known as body, soul and spirit— are common to all.

The term 'living creature [person]' means 'one who has life'. Ecclesiastes 12:7, Isaiah 42:5, Genesis 2:7, and Acts 17:25 all tell us that God gives man life and breath. Life and breath are almost synonymous in the OT. The statement, 'in Him we live and move and have our being' (Acts 17:27–28) shows man's utter dependency on God, ie. his constant state of contingency. In Hebrews 12:9 God

is called 'the Father of spirits', meaning that man's life comes wholly from Him. Psalm 104:29–30 shows that man does not have life (breath, spirit, personhood) *in himself* (of. Psalm 87:7).

Again the term 'living creature' correlates with God being the living God. The living God not only gives life, but He is the One Who *acts* in all the creation. His livingness is shown, expressed and actuated in His acts. Man, in reflecting God, is also a creature of acts. These acts spring from the Divine attributes of love, goodness, holiness, righteousness and truth which flow to, and through, man. His acts are all historic. They have to do with the outworking of the plan and purpose of God. Nothing man does is insignificant. His acts, however, are not initiated apart from God. Man is an actional creature in fellowship with, and according to, the will of God. Some theologians have considered man as 'covenant-partner' with God. That is, they see him created by God to share with God in the fulfilment of His purposes for the universe.

(vi) Man is a Unitary Creature

'Let us make man in our image' must mean that man is not monolithic in being. He reflects the Triune God (Father, Son and Spirit) for he is made in this image. In this sense man can counsel with himself: he can meditate, contemplate and make conclusions within himself. His unity is then not a bare unity. There are elements of pluralism within his being. Without doubt he has elements of body, soul and spirit. We must not think these are separate components.* In the Scriptures man is sometimes called 'flesh', this referring to his whole person. Sometimes he is referred to as 'a soul' and sometimes as 'a spirit', eg. when Hebrews 12:9 says (cf. Num. 16:22, Isa. 42:5, Zech. 12:1) He (God) is 'the Father of spirits', the term 'spirits' means 'men'. Often the words 'soul' and 'spirit' are used interchangeably. The truth is that man is a whole person and as such cannot be dissected into three separate components.

(vii) Man is a Creature of Community

Humanity is not an aggregate of separate individuals. Mankind is a

* For a fuller treatment of this idea, see the author's book, *Practical Christian Counselling* (Adelaide: NCPI, 1982), especially Appendix Two, 'Biblical Psychology'.

collective unity of one body. All men are 'in Adam' (Rom. 5:12ff.) because God made men of one blood (ie. 'father', 'primal person') to dwell on all the face of the earth (Acts 17:26). Man is firstly community in that male and female are complementary persons who collectively make up a unitary whole, (a) in marriage, and (b) in the whole unit of mankind fulfilling God's original command to 'be fruitful... fill up the earth, have dominion over it... subdue it'. This collective action—in love—is essential for the good welfare and being of the race and the earth.

The mandate given to created man is not now followed by fallen man. In one sense he is still bound to fulfil it, but he seeks otherwise—as the stories of Cain and Abel, the state of the earth prior to the Flood, and the tower-building at Babel testify. In spite of this man is conscious of family, even as it extends to clan and nation. All of these elements witness to his being as a gregarious creature, a socially oriented person. His personhood is found most fully in the context of community. Solitariness denies his development as a person. Sociality is indispensable to his maturation.

(viii) Note: The N.T. Intimations of Created Man

On the whole the NT teaching regarding man is congruous with the OT (Hebraic) view of man. So far as regenerate man—the Christian—is concerned, the NT views him (the man of faith) as recreated man. He is a new (fresh) creation (II Cor. 5:17, Gal. 6:15). This renewal comes through the Holy Spirit (I Cor. 6:11, Titus 3:5–7), by his application of the redemptive power of the Cross (Rom. 8:2, II Cor. 3:17).

What interests us is that the renewal (re-creation) of man, known as regeneration, does not make him what he was not before he fell, but restores or renews what he was by creation. He was in the image of God. Now that image is being renewed in man's new state of contingency upon the Father, Son and Spirit as he is in union with God. This is seen vividly in Colossians 3:10 and II Corinthians 3:18, which really portray the one movement.

Later we will see man redeemed as the gospel and the Spirit constitute him, but here we note that whilst the image of God was never destroyed, the new contingency of redemption causes man to be vitalised and fulfilled in the full image of God.

(ix) Conclusion as to Created Man

Whilst we have by no means covered all the elements of created man, we can conclude that as the image of God he has a purposive function in the universe. It is on this that the Scriptures picture him as a creature of destiny. Whilst this is not obvious from OT accounts of man's creation, it is certainly part of Hebraic thinking. It is no less rich in apostolic thinking. The prophetic view of both the OT and the NT leads us to see that we can only understand the universe in the light of its predestined fulfilment, and the new age which will dawn with it.

4. Man Falling and Fallen:

The State of Unregenerate Man

(i) The Fall of Man

From being the child of God, God's subject and creature, man rebelled in the Fall. Seeking to be as God, he who was already *like* God sought to abdicate from his creaturely, filial and subject categories. In doing this he denied his essential being. Genesis 3 and Romans 1 give us accounts of this 'fall' from varying vantage points.

Genesis 3 shows us the temptation of the serpent and its consequences. Man is still before God and in God (Acts 17:28, cf. 15:15–17, 17:25), and in that sense is still contingent upon Him (Jer. 10:23). However man has died to God (Gen. 2:17, 3:3, cf. II Cor. 5:15) and come alive to himself. His intimacy with God as it was in the state of innocence has gone (Gen. 3:10). He now knows good and evil (Gen. 3:22), but only in the way of self-seeking. He does not know it purely or absolutely (Titus 1:15), and is therefore a danger to himself (Gen. 3:22–24). He is consequently cast out of his garden paradise, his Eden—'place of delight'.

(ii) The Relational Affects and Effects of the Fall

Man, as we have seen, has died to God. This means in effect that his whole being is dead. He has continued biological existence with

all its intelligence, action and emotional elements. However—as Romans 1: 18–32 shows so powerfully—he has become a creature who refuses the true knowledge of God, and full relationship with Him. The knowledge of God is too confronting. Hence man has to re-evaluate the truth he has rejected. He exchanges the truth of God for a lie (Rom. 1:25). This means in effect a re-rationalisation of (a) God, (b) man, and (c) the creation. Hence man has a new theology, anthropology and cosmology, none of which can be authentically ontological. Man then is living in a (the) lie.

These facts become more intelligible in the light of the facts of evil as described in Scripture. Part of the created angelic powers having rebelled against God, they pit themselves against Him, seeking to emulate Him and to draw from the creation that worship which is due only to God, and can only be true when given to Him. These evil powers seek to seduce man from God, and to obtain the worship (service) of man. In other words, evil hopes to control history and to effect its climax in its own favour. It partially succeeded in the fall of man, especially where man believed its lie and set out to live the lie as though it were the truth.

Romans 1:21–32 can be summed up as follows: (a) Man in defecting from God loses the truth. (b) His intellect, whilst not lessening in its capacity, is biased in its operations. (c) Man's worship becomes perverted. His innate love and worship of God is now directed to idols, which are in fact 'no-gods'. (d) In conformity with perversion man now becomes immoral. By this we mean that his true relational love-in-sexuality now finds illicit objects. Fornication and adultery, like homosexuality and other deviant sex-forms, now becomes the expression of perverted, and deviant love, which is then not true love. (e) All true relations give way to horrific forms of self-extension, self-expression and self-preservation. Man now indulges (compulsively) in all forms of evil. (f) Man has lost his identity as a person and as a race (community). He falls to identify authentically with God, with his fellow-creatures, with creation and with himself. The following words must then be used of him, namely 'disjointed', 'dislocated', and 'dysfunctional'. He is an existent in his universe who suffers basic pain and anguish because he is out of kilter with all things, and is hopeless in that he has no true goal, and no true way. He contradicts his true ontology.

Summed up we can say that the horrific fact of man is that he has exchanged the truth of God for a lie. He lives in this lie, seeking to

rationalise it as the truth. Therefore he is unfaithful to his true (created) self. The image of God has not been rescinded, but his abdication from its reality has put him into enormous conflict. He must use this image in a perverse way. That is to say, the attributes or elements of God such as love, goodness, righteousness, truth and holiness now take the 'self' prefix. Man has reversed the image, using its dynamic perversely. This, in terms of Genesis 2: 17, is death, the death of an existent who refuses the true motions of life.

The Independent Dependant

We have seen that man is a contingent creature. He is only true man (ie. true man, man-according-to-the-truth) when he is creaturely, ie. when he is dependent upon God. 'The way of a man is not in himself'; 'All my resources are in You' (Jer. 10:23, Psalm 37:23). Proverbs 4:23 says, 'Keep your heart with all diligence, for from it flow the issues of life.' God is in Himself and of Himself 'the Fountain of living waters'. Man is a pure fountain only in a state of contingency. His waters fail to be true waters when he becomes (as he imagines) autonomous, ie. self-ruling, self-dependent. In this state he has failed to keep his heart. It is 'deceitful above all things and desperately corrupt', and 'like a muddled stream or a polluted fountain'. See Jeremiah 17:9, Proverbs 25:26.

There are numerous descriptions of fallen man, such as in Romans 3:9–18, 5:12–21, Ephes. 2:1–3, 11–12, 4:17–19, Titus 1:15–16, 3:3, II Peter 2:10–19, Jude 10–13. The book of the Revelation describes those having the mark of the Beast as being subject to Satan (cf. I John 5: 19). These and those who—receiving God's judgements—do not repent, but rather are more entrenched in their rebellion and impenitence. Romans 8:5–8 calls this mind set that of the flesh, and says it is incorrigible, ie. intransigent.

This then shows us man fallen, a creature depraved, open to compounding rebellion, guilt and anger against God, man, and circumstances, a person who—being still in the image of God—is capable of the highest deceit, and the lowest forms of evil. Even so this does not mean he has lost all sense of righteousness, and that he is incapable of great and noble deeds. He is, in fact, a contradiction in that he will accomplish grand objects even against his own egotistic self-orientation. It is this contradiction-in-himself that makes existence so painful for man. He is, in ontological fact, an errant son, an

errant creature, an errant subject, and an errant lord. Described in Romans 5:6 as morally weak, ie. utterly incapable of turning and doing absolute good, man neither desires to be saved from his fallen state, nor seeks to do so. His many actions in devising religious formulations, in philosophical speculation, and in deeds which certainly appear righteous, are all abortive in the moral realm. We mean that although he may accomplish good of a sort, yet it is not wholly good. It has some measure of self-action and achievement. It is not pure good. Acts 17:26–28 shows that God has authored a functional thrust in creation to pressure man to find Him, but man spends his time and efforts making sure he will not find God. He seeks to find a substitute for God which may bring some kind of satisfaction to his love-compulsive and worship-hungry spirit. This idolatrous creature— as fallen—has moved a long way from the creational norm.

(iii) Fallen Man not Truly Human, not the Paradigm for Humanity

From ancient times religionists, philosophers, and ideologists have examined the phenomenology of man as they have seen it. Unaware that they—the religionists, philosophers and ideologists—are themselves caught in their innate depravity and so cannot objectively see man, they assume their premises and conclusions are correct. Monism finds a natural place for evil along with the good. Dualism goes contrary to the truth of creation as Biblically implied, ie. that God is good and creates no evil. Optimism misses the fact of man's depravity and the operations of personal evil. Pessimism and nihilism fall to understand the image of God in man. Theirs is a philosophy of despair or cynicism. However, what concerns us deeply is that political and ideological systems are built on a deficient view of man. Marxism insists that dialectical materialism is innate in the evolutionary progress and process of man-in-history. The passion of utopians, self-constituted messiahs and the like is one of the most dangerous forces for dissension and destruction in the human race. It is the compulsion for truth which is that part of the image of God in man that drives him to establish a godless 'kingdom of God'. Failure with one ideology seems no problem. Cynicism takes over those who see the failure of a system due to man's self-corruption and unreliability. Yet as one endeavour falls, a fresh batch of

idealistic ideologists emerges to carry on the fruitless task. There is no end to these progeny of Sisyphus, ever rolling their ideological stone to the golden summit but never reaching it. The crushing reversal of the endeavour teaches fallen man nothing. It simply compounds his irrational anger against God, and further establishes him in his (imagined) righteous indignation.

5. Man the Redeemed

(i) The Dilemma of Man

Man needs saving. This he will not admit. He needs God to take the initiative in such salvation. Man is under the bondage of Satan (I John 5:19, Heb. 2:14–15, Ephes. 2:1–3), because of the guilt of his sin. For the same reason he is under the bondage of Satanic 'world powers (Col. 2: 14–15, Gal. 1:4, cf. Ephes. 5: 12). Likewise—because of guilt of sin which is both fear of death and the judgement that will follow—he is under the bondage of sin, death, the world system, the flesh, the law, the wrath of God, the idols and conscience. His dilemma is that he cannot extricate himself from these lords which keep him in bondage. On the one hand he has no wish to go to God or be helped by God. On the other hand he does not enjoy the bondage of the lords. What then can he do? His dilemma is that God's wrath is upon his actions of suppressing the truth in unrighteousness (Rom. 1:18). He is doomed to judgement because of his sin and his sinfulness. The law is holy and righteous and good: his transgression of it must be punished—in accordance with the nature of law and the holiness of God. Man's conscience tells him this (Rom. 1:32, cf. 2:14–15). Again, he has no moral power to effect self-salvation (Rom. 5:6, cf. Ephes. 2:8–9, II Tim. 1:9, Titus 3:5). He may seem to seek God and salvation, but there is no true seeking unless God moves him to such endeavour. His dilemma then is that he cannot change himself, much less effect the expiation of his sin, or initiate propitiation which is acceptable to God. He cannot destroy his sins or erase his past actions. He cannot depollute himself of his moral impurity. By nature of the case he is a creature of judgement, as well as being incorrigible in his sin.

(ii) God's Initiative and Act in Redemption

Theologians have rightly discerned that history—truly understood—is not profane, but is 'salvation history'. All God's actions are designed to effect salvation. This does not mean that God in His sovereignty violates the wills of men to whom He has given free choice, but it does mean that He never lets history get out of His control in any sense. He works all things according to the counsel of His own will (cf. Isa. 46:8–13, 48:3–8, Ephes. 1:9–11, Rev. 10:1–7). His intention—announced in some measure in Genesis 3: 15—is to redeem His elect. This action is wholly of love, wholly of grace. It is not incumbent upon God to redeem rebellious mankind. Keeping in mind such prophecies as Genesis 3:15, the covenant promises to Abraham, Genesis 49: 10, and the whole stream of the former and latter, the major and minor prophets, we see that God's intention is to redeem an elect people for His glory. His glory is that He plans the glorification of elect man and then effects it (Isa. 43:6–7). This is formulated in many ways throughout the Old and New Testaments.

Covenant and Redemption

God's promise was that in Abraham's covenant seed would all the nations of the earth be blessed. Abraham himself was justified by his faith in God, and this—at the least—was to be the blessing for the nations. The NT pursues this point. In Galatians 3 the children of faith are the children of (faithful) Abraham. They are also the sons of God (Gal. 3:7–29). The main point is that God enters into covenant relationships with sinful men. Whilst the Abrahamic covenant finds some expression in the Mosaic covenant (the covenant with Israel), yet it broadens out in the promises of the prophets (eg. Jeremiah and Ezekiel) in what is called 'the new covenant' (Jer. 31:31–34). It is this covenant which is prophesied of on the eve of fulfilment, first by Zechariah (Luke 1 :68–79, especially verses 68–75), and then by Christ (Matt. 26:28, cf. Acts 3:25–26). Christ fulfils this covenant (cf. Heb. 8, 10: 10–22). By this covenant of course man is saved through repentance, faith and the accepted gift of salvation.

The Kingdom and Redemption

Along with covenant are many other promises and figures. The Kingdom of God, which is particularised in Israel (Exodus 19:5–6) is

prophetically foretold as being universal and under God's Messiah. He is also the Davidic King. In Daniel he is Son of man, head of the Kingdom. In Psalm 2 he is Messiah-King, conqueror of the nations. These many figures, one of which is the Isaianic Suffering Servant, are conflated to form one Redeemer, the Son of God, and this conflation is seen in the New Testament. God, through the Word—become—flesh, has shaped up the redemptive work of Jesus. The King (Jesus) secures the Kingdom by defeating all evil at the Cross, and liberating man from the bondage of his guilt. Thus salvation can be—and is—offered to those who need it. The 'gospel of the Kingdom' thus becomes the 'gospel of salvation'.

The Work of the Spirit and the Cross

Jesus spoke of the work of the gospel of the Kingdom and of the Spirit in bringing man to conviction of sin, righteousness and judgement, and then liberating him from his fallen state and his many en chaining enemies. With the coming of the Spirit men were prepared for the freedom which was to be theirs. Without the liberating fact and truth of the gospel (John 8:32–36) man could not be called out from his incorrigible state of sin and rebellion. The word of the Cross is powerful to do this (I Cor. 1:17–18, 21–23). Through the Spirit revealing the gospel man responds and comes through repentance, faith and forgiveness to a new state of life. 'Old things have passed away from him. Look! *They* [ie. the old things] have become new' (I Cor. 5: 17). Hence 'the law of the Spirit of life in Christ Jesus has freed us from the law of sin and death' (Rom. 8:2), and so where the Spirit of the Lord is there is liberty (I Cor. 3: 17). Man is redeemed!

(iii) The Nature of Redeemed Man

There are so many things to be said of redeemed man. What we cannot pause to explain is *how* all these things have come to be so for him. We merely state his situation from the New Testament point of view.

- (a) The redeemed man is forgiven, cleansed of guilt and pollution, through repentance and faith. Repentance and faith are gifts of God, along with forgiveness (Acts 5:31–32, 11: 18, Ephes. 2:8–9, Phil. 1:29). Thus man is justified by faith (Rom. 5: 1) and is no longer under condemnation of law (Rom. 8:1, 7:4, 6:7).

- (b) Man is renewed (I Cor. 5:17, Gal. 6:15, Titus 3:3–7). His ‘old things’ have become ‘new things’. This means he is not affected by his past failures (Jer. 31:34). If he is reminded of them they are basically reminders of the grace and love which have covered them, and not primarily of the failures he has had.
- (c) According to the renewal of his humanity (Col. 3:10, II Cor. 3:17, Titus 3:5, cf. Ephes. 4:22–24), man/s *now man*. We mean this: (1) The creature man into whom God breathed the breath of life (Gen. 2:7, Psalm 104:29–30), and who had died by rebellion, has now come alive by the gift and work of the Holy Spirit; (2) this process of renewal is always operating (Col. 3:10, II Cor. 3:18), and so the image of God is gaining lustre, dynamic and expression. Put another way: man was always contingent. His gifts of love, goodness, holiness, righteousness and truth were always present and active *in the context and relationship man had with God*. He was only truly himself when he was in this union with God. Through salvation this union has been restored. It is a union of grace and faith.
- (d) Man is restored to being a son (Gal. 4:4–6, cf. John 14: 1–6), a creature (I Cor. 5:17), a subject (Col. 1:13–14), as also a lord in life (Rom. 5:17). This means he sees God as Father, Creator, King and leading covenant Partner.
- (e) Man as renewed is a participant in holiness (I Peter 2:9–10, I Thess. 4:1–7, I Peter 1:12–14, II Peter 3:10f., Rev. 21:27). Thus he is always concerned with the matter of holiness (Heb. 12: 14).
- (f) Redeemed man is always living in terms of faith, hope and love (I Cor. 13:13), and these three are the one, together. He is a man of *faith*, which is trust in God’s Word and so trust in God, as also obedience to the Word (God). He does all things in *love* (I Cor. 16: 14), for this is his primary motivation (I John 4:19, II Cor. 5:14, cf. John 14:15). He is a creature of *hope*, for the glorification prepared for him is always ahead of him (I John 3:3, Rom. 8:18–25). Thus he is never goal-less and purposeless. He knows the plan of God (Ephes. 1:9–11, Rom. 8:28–30, I John 3:1–3, I Peter 1:3–5).
- (g) He is a man who has wholesome relations with the Father and the Son (John 17:3, 14:16–23, I John 3:1–3), and with his brethren (I John 3: 14). All of this means he has eternal life. Also he is a member of Christ’s Body and so of the family (household) of God. This means his functional existence of communality is rehabilitated.
- (h) The creational (covenant–) partnership with God in His work and plan in the world has now come freshly to him as a servant of

God and fellow-worker with Him (I Cor. 3:9, and *passim*).

Some Reflections on Redeemed Man

We must see that man as created must always have been a ‘becoming’ creature. Now as redeemed man he is strongly a ‘becoming’ creature. He is (a) growing in grace to maturity (Heb. 5: 14–6:3, I Cor. 3:1ff.); (b) growing in holiness through grace, with a view to the ultimate holiness he will know; and (c) growing, ie. being developed’: in glorification, from one stage to another; and so on (II Cor. 3:18, cf. 4:16f.).

Redeemed man has the continuous conflict between the old attractions of flesh, and the new life of the Spirit (cf. Rom. 8:6, Gal.–’ 5: 16–26). He has to overcome the accusation of Satan by the Atonement (Rev. 12: 10). He has to face constant accusation, threatening and seduction as Satan seeks to manipulate him. In other words, his life is always a battle. He is often tempted to misjudge himself (and’ .others) and to be cast down (II Cor. 5:16, cf. I Cor. 4:1–5), but he retains his integrity by holding to ‘the word of God and the testimony; of Jesus’ troy. 1:2, 9, 6:9, 12:10–11, 17, 14:12, 19:10, 20:4). This means he knows the truth as in Jesus (Ephes. 4:21) and lives the truth in love (Ephes. 4:21ff.).

We have to reckon then that redeemed man is not yet glorified, is always fighting the old humanity, the old aeon (system), whilst belonging to the new humanity and the new age. In this battle he is assisted by the Spirit (Gal. 5:16–18).

Whilst man is renewed by the new birth; he is not automatically all he should be. He must be what he is in and by obedience and faith....

Man in Service*

All who are in Christ have *diakonia*, ie. *ministry*, which is to say, *service*. No one has service above or below another; all are servants. The service of believers is first seen in the community of believers. There they are teaching, sharing, praying and caring people. The physical and emotional needs are met within the simple but intricate workings of the Body, the church. The hungry, the poor, the needy, the widows and children, the refugees and the downtrodden are always cared for.

* For a fuller treatment of this section, see the writer’s, *The Sons of God are the Servants of All* (Adelaide: NCPI, 1982).

Man was created to serve (Gen. 1:28ff.). In the NT man is to do good unto all men (Gal. 6:10), to love all men (I Thess. 3:12), and to pray for all men (I Tim. 2:1–4). God is Servant to all (John 5:17) and so man must likewise reflect His image by serving. This too is part of his true humanity, now renewed through the Word, gospel and Spirit.

(iv) Christ the Paradigm of True Humanity

In the OT accounts of man's creation we have sought to see man as he truly is, especially as he is constituted and unfallen. True manhood is seen in Christ. The Gospels never indicate that he appeared to be other than, or more than, man to his onlookers, and even to his intimates. They are awed by his authority over the sabbath, over demonic powers, sickness and the like. They are no less awed by his authority to forgive sins on earth. Even so they consider him to be man. They never think he is God. The term, 'Messiah, Son of God', is acceptable to those who see him thus, but 'Son of God' is a term they hear in the OT, as also is 'Son of man'. Messiah is surely a man, and man surely Messiah.

Later generations of Christians began to make emphasis on his deity to the detriment of his humanity. In this study we need not explore the question of how the deity of Christ was present along with his humanity. Probably we cannot understand anyway, despite all attempts to explain this unique situation. What we do know is that he was truly man. Even the works which he did he said came from the Father (John 5:36, 14:10, 9:4), and he told his disciples they would do yet greater works (John 14:12). We gather then that he was truly man. We remember of course that he was 'baptised with the Holy Spirit and power.' Even so he did not call upon powers which are not available—if and when necessary—to any believing human being.

Romans 8:3 poses a thoughtful question: 'What is the meaning of Jesus coming "in the likeness of sinful flesh"?' The answer must be: 'He came in flesh, but not the likeness of flesh. He did not come in sinful flesh. He came in flesh but not sinful flesh, yet in the likeness of sinful flesh, ie. he was open to the elements which come to man through his sinful flesh, ie. his sinful humanity.' That is, he was 'like his brethren in every respect,' 'yet without sin'. So then he was truly man.

When we see this then we see who and what man truly is. It is a rich prospect to consider. We have to remember that as to his mission and ministry Jesus was unique. However, as man generally he was identified with us, as we are with him. Each of us is unique but we have a generally identity with all other human creatures. Jesus had this with us. We can therefore understand him as man. As man he brought revelations of both Godhead and manhood, and with these of the nature of creation and the ways in which man can relate to these three. In bringing revelations of Godhead he showed us the reality of Him in whose image we are made. In showing manhood he revealed elements of manhood we would not otherwise know. For example he said, 'The Son does nothing but what the Father shows him. The Father loves the Son and shows him all things.' This is a revelation, namely that to be a true son to one's father one does all that the father shows him. Likewise true fatherhood so loves that it shows its son all things. Doubtless we might think of such as a worthy ideal, but not *what is normal to genuine humanity*.

So then, in every way his humanity is the one against which we can measure and examine our own. In saying that we must see that Jesus submitted himself gladly to the Father, that he was filled with and led by the Spirit, that he was wholly contingent upon God, that he received all the powers and life that a man receives when his will is submitted. We agree that he received special powers for his unique task, but in so doing did not go outside what is true humanity. Thus when he does things which are unusual, such as not saving himself, not reviling those who reviled him, in laying down his life for men, and the like, then we are bound to see these elements as part of *normal man*, and not works of supererogation or some super-humanity.

The Resources of Christ are for the Redeemed Man

We must keep in mind that contingency is the note to true humanity. We have seen that man must be dependent upon God for the gifts he receives, and upon the attributes of God to work in him. Also he is in constant need of the power of God. His mind has constantly to be renewed against the onslaughts of evil's deceits, seductions and threats. We see that the Word cleanses him from wrong views, the Spirit leads, guides and aids him in all his exercises as a new man, and

a new man in the community of God. What we also need to see is that the Spirit brings redeemed man into union with Christ who dwells in him by the Spirit (Ephes. 3:16, cf. John 14:16–23, Gal. 2:20, Col. 1:27, II Cor. 13:5). The Epistles teach that Christ is the new man, and that redeemed man is new in Christ. He is *in* Christ (of. John 15:1–8, the Ephesian Epistle where ‘in’, ‘by’, ‘with’ and ‘through’ are prepositions which speak of man’s relationship with Christ), and Christ is *in him*.

Because man is in Christ and Christ in him then the new life of the redeemed is dynamic. We have said that servanthood is part of the new humanity, as it was intended to be part of creational man. We see now that when Christ inhabits a man and man inhabits Christ, that man becomes a true servant because of this union with the True Servant. This also goes for all aspects of Christ’s being. The redeemed man is also filial because the Son is in him. This principle is shown in Ephesians 5: 1–2. Thus all that is truly human in Christ affects redeemed man. *Christ’s true humanity is effected in his people*. Again, Christ’s doing the will of the Father is likewise effected in and through his people. This, then, is the state of redeemed man.

(v) Conclusion Regarding Redeemed Man

- (a) Redeemed man (as was man created) is a contingent creature. He is not intended to be sufficient in himself. Redemption has restored him to true contingency.
- (b) Redeemed man is released from bondage to all those powers which kept him in bondage. Only by faith does he live, and by dependence upon God, His Word, His Spirit, and the power of Christ.
- (c) Redeemed man has had a crisis of conversion which has brought him into new life. Even so this *crisis* has led to a *process* by which man is growing in holiness and maturity. He is all he needs to be in contingency, but even so he is being transformed from stage to stage. The crisis of fulfilment will *climax* the process in which he now lives. This maturing by faith is constantly attacked by the world, the flesh, and the Devil. Even so the Holy Spirit wars against all evil powers. Man, who walks in, and is led by, the Spirit, can overcome (ie. be delivered) from such evil. He can conquer.

- (d) Man, living in faith, hope and love, is a creature who is always becoming; hence he is purposive. He has regard to the will and plan of God in which he is a working partner. He looks to the consummation of this plan when all things shall be united in Christ.

6. The Ultimate Man: Man of the Future

(i) Introduction: Man as Planned

Ephesians 1:3ff. shows us that man’s destiny was planned by God the Father. This goes as much for a man as a race, as man as a person. Prior to creation, God chose man that he should be holy and blameless before him. In love He predestinated him to be His son, so that the elect should all be sons, that is the family of God. This wisdom of glorification was also planned before the world (I Cor. 2:6–10). Man’s salvation—was not an expedient made by God to meet the exigency of man’s sin. God was not caught by surprise, nor did He ‘look ahead in time and see what would be’. That is inadmissible, for God is not caught within time. Man was not to be the victim of impersonal forces, or of evil powers. The sovereignty of God—innate in God—would be demonstrated in God’s history for His creation.

Man then is a creature of destiny and not a victim of fate. Man must always have this inner sense, no matter how much he dislikes the election of God, and no matter how much he wishes—and seeks—to carve out his own destiny.

(ii) Man: Man of Destiny

We must not make the error of thinking that man’s destination alone is his destiny. He is *always* involved in his destiny. We mean long before he reaches his destination. Man may come to his goal via the Fall, the grace of God in the new birth, personal growth and ultimate glorification, but he is always currently working out his destiny. Man—before—the-end is man—in—the-now—time. He has both a general identity as son—creature—subject—lord, and a particular identity

as a person. All persons are unique, having their own particular identity in the midst of general human identity.

(1) Man's Patent Identity with a View to Ultimate Identity

(a) His Priestly and Royal Destiny

Man as creature, subject, son and lord has ways of fulfilling both the creational mandate and the mandate to bring the liberating news of the gospel to all the world. This present identity must be seen in the light of ultimate identity. In the materials which tell us what man will be we discover statements which tell us he will form a collective royal priesthood which will serve both God and the creation. Statements such as, 'a kingdom, priests to his God and Father'; '... a kingdom and priests unto our God, and they shall reign on the earth'; 'priests of God and of Christ'; and '... they shall reign for ever and ever', are found in the book of the Revelation.

What these terms mean is not easy to discover. We at least know these king-priests shall reign over the creation, and minister to God. Redeemed man's present identity (in this respect) is that he—collectively as the church—constitutes what the Reformers called 'the priesthood of *all* believers.' Note the *all*: it is not the priesthood of *every* believer. Each is not a priest as such. For this priesthood and the spiritual ministry it offers, see I Peter 2:4–10, and Hebrews 13:15–16. These passages show us that all our worship and service (cf. Rom. 12:1–2, Heb. 9:14, Rev. 7:15) is priestly. We see then that our present priestly ministry will issue in a glorious future priestly service. It will be a kingly one.

(b) Man's Royal Destiny

This, as we have seen above, is linked with the priestly ministry given to man. Man in God's image is glorious. He is the glory and image of God (I Cor. 11:7). His nobility became ignobility by the Fall. In Christ man is restored to reign in both this life and the next (Rom. 5:17, Ephes. 1:5–7, cf. Rev. 2:26–27, 3:21). Redeemed man is lord over his world. He will reign over the earth in the ultimate (Rev. 5:10, 22:5, Rom. 5:17). He will judge the world: he will judge angels (I Cor. 6:2–3). This collective or corporate royalty is part of his present identity.

(c) Man's Prophetic Destiny

The community of the redeemed is a prophetic community. This is

clearly seen from Acts 2:17–18. All are anointed for prophetic proclamation.* The community of God has always been prophetic. The prophet is the mouthpiece of God: he utters the word of God, and this word is identical with God (cf. Exodus 7:1–2, Deut. 18:15–22, Jer. 23:28–32, Acts 3:21–26, espec. v.25). The priestly and the prophetic are united in Peter's words of I Peter 2'9–10. Man's future priestly ministry is seen specifically in a statement such as Revelation 7: 15. Even so his prophetic ministry lies in the praises of God as seen in Revelation 14:1–5, 15:24, and 19:1–8.

We conclude then that man, both as son-servant-creature and prophet-priest-king, has his present identity in these categories. His work of serving issues from them. His present renewal will reach its fulfilment in eternity when these elements will then constitute his true being.

(d) Man's Particular and Unique Identity

Revelation 7:3–4, 9:4, 14: 1 and 22:4 show all God's people as being sealed with a mark (cf. Ephes. 1:13–14, II Cor. 1:22). This seal identifies them with the Father and the Lamb (the Son). It is thus filial and familial, Pateriological and Christological. The Name (or name) signifies the person, power, authority and identity of the One (or one) who possesses it. In Revelation 3:12 each conquering believer 'has personal (but general) identity with all things, including God: 'He

who conquers, I will make him a pillar in the temple of my God; never shall he go out of it, and I will write on him the name of my God, and the name of the city of my God, the new Jerusalem which comes down from my God out of heaven, and my own new name.' However, in Revelation 2:17 he has particular identity: 'To him who conquers I will give some of the hidden manna, and I will give him a white stone, with a new name written on the stone which no one knows except him who receives it.' That is, he is given *his own name*, his true and unique identity. This accords with 'in my Father's house are many mansions,' ie. one for each, and suited to each.

When, then, in Romans 8:29, and I John 3:1–3 the redeemed shall be in the likeness of the Son, they will not be—so to speak—homogenised. Whilst their character likeness with the Son will be total, yet their personal identities will each be unique.

* See the writer's, *Is Prophecy for Today?* (Adelaide: NCPI, 1982).

(2) The Happenings and Inheritance of Future Man

(a) No Death for the Faithful, but Full Resurrection

Christ's famous promise of John 11:25–26 needs to be contemplated. He says there is no death for the faithful. Paul comes close to this when he says that death has no sting and the grave no victory. Sin, the sting of death, has been withdrawn on the Cross (cf. Heb. 2:14–15, II Tim. 1:10). Death is stingless. Yet it appears to be death. In fact the believer *never sees death*. The one who witnesses the death of the body sees what appears to be the death of the person. The person, however, simply moves on into life: he does not witness anything of his (so-called) death.

Christ the paradigm-man never saw death. Psalm 16 quoted by both Peter and Paul (Acts 2:24–28, 13:35), says that Jesus knew he would not see corruption. His body rose from the dead. Whilst, as Paul says, 'the body is dead [condemned to dissolution] because of sin' (Rom. 8: 10), yet 'the Spirit is life-giving because of justification.' The Spirit dwells with us and will not allow us to see corruption. The Spirit dwells in us and will raise us. We will be as the paradigm-man (Jesus), with this exception, that our bodies will corrupt. We, however, will not. The miracle of resurrection is that we sow the seed of the dead body, and reap—so to speak—a body of glory. Paul's thrilling passage of I Corinthians 15:35–38 needs persistent reading to grasp its breathtaking insights. With this is also the passage of II Corinthians 4: 16—5:8. This latter can be read in two ways: (A) Our body is wearing away but the new true body as the new true person is building up within all the time, and at death this radiant being will be shown forth. We have this building now, but will not see and fully use it until the climax of death which is really the new crisis of life. Hence we look forward to it. (B) God has prepared a body for us. For some time we may be naked—which we do not wish to be—but *ultimately* (at what point?) we will receive that new body of glory, and so it is worth leaving this earthly life in order to gain that. Whatever the true interpretation, death can never triumph (I Cot. 15:55–56).

Peter (in I Peter 1:3f.) sees the resurrection of Christ as bringing us to a living hope of our own resurrection, and indeed to an eternal inheritance. Paul often uses the thought that in his resurrection Christ raises us to life, both presently and in the eschaton (see Romans 6:4–5). Hence the anticipation of the body of glory in Philippians

3:21 and other passages.

One point often argued is whether the body of glory (the resurrection body) is received at the point of death or at the point of resurrection. It can be argued that the point of personal physical death and physical resurrection are simultaneous. Timewise, ie. from a present time-perspective, they are necessarily not simultaneous, and will never be seen as such, but is this time-perspective fully congruous with time-time-eternity relationship? The argument that one would have two bodies concurrently (the corpse and the glorified body) is confusing the time-eternity concept into a time-time appraisal. Of course such speculation is to no great point: Paul envisages absence from the body to be presence with the Lord. He seems to see no actual state of nakedness. Perhaps the glorified appearances of Elijah and Moses at the transfiguration (prior in time to the resurrection) may indicate that we enter immediately and fully into our ultimate state of resurrection.

(b) No Corruption for the Faithful: Only Glory

Man's glorification has always been God's plan (1 Cor. 2i6–10, Isa. 43:6–7, Ephes. 1:13–14, Rom. 8:18–30). This means we shall be fully in the likeness of the Son (Rom. 8:28–30, I John 3:1–3), and thus in the likeness of the Father (John 14:9, Heb. 1:3). Glorification will undoubtedly be a moral glory, a spiritual likeness to the Father, but it will necessarily involve action. The Son's glorification of the Father (ie. showing His glory) was always by doing the Will of the Father (John 17:4). It will be likewise with us. With man's glorification will come the glorification of the creation (Rom. 8:18–25, cf. Rev. 21:1–5). The 'body of glory' (I Cor. 15:43, Phil. 3:21) will be substantial. Jesus, as paradigm man, had (and has) a substantial body, capable of being felt, and able to eat and drink. It may be said that this body was not glorified until it was ascended, but the point still remains. The glorified man will live substantially in a substantial (new) heaven and earth.

(c) No Poverty for the Faithful, But Total Inheritance

Revelation 21:7 says that man will inherit *all things*. This must mean the heavens and the earth, for Jesus had just said (in this context), 'I make *all things new*.' The NT tells us that redeemed man will inherit the Kingdom of God (Acts 14:22, I Cor. 6:9–10, 15:50, Gal. 5:21, Ephes. 5:5. NB These references are cast in negative

form, but inform us of the positive promises). This saying is equivalent to stating that we shall inherit the earth (Matt. 5:5, Rom. 4:13). In Matthew 25:34 Jesus states that this Kingdom has been prepared for those who are 'blessed of my Father'. It has been prepared 'from the foundation of the world'.

Looked at from one angle this inheritance is 'all things'. From another it is an inheritance 'imperishable, undefiled and unfading'. From yet another angle, it is eternal life. This is stated so many times (Mark 10:17, Matt. 19:29, of. John 3:15, 16, 36, 10:28, 17:2-3, Rom. 6:23). Eternal life is knowing the Father and the Son (John 17:3) and loving the brethren (I John 3:14). It is life with the Father, the Son and the Spirit, forever. See then Revelation 7:15-17, 21:1-5, and 22:1-5.

(d) No Death, Hell, Judgement for the Faithful, But Only Eternal Life

Jesus' cry, 'it is finished!' is matched by Paul's, 'There is no condemnation to them that are in Christ Jesus.' Both speak of a completed work of salvation. That is why, when the Spirit informs the listening penitent, he knows judgement has passed. He has come into life (John 5:24). Hence he does not fear death (Heb. 2:14-15, I John 4:16-18). Yet Paul insists in II Corinthians 5:10 that we will all stand before the judgement seat of Christ. Is this the judgement seat revealed in Revelation 20:11-15? If it is then there is a double judgement, (1) for the redeemed and (2) for the damned (cf. John 5:28-29). So far as works are concerned the redeemed and damned may stand together. However, for the believer judgement will simply be 'as to the deeds done in the body' (cf. II Cor 5:10, Rev. 14:13), ie. losses and rewards (cf. II John 8, I Cor. 3:12-15). The unbeliever's works-judgement will relate to the measure or degree of punishment (Luke 12:48, Rom. 2:14-15), but his eternal judgement will not relate to these elements but will ensue because his name is *not* written in the book of life. The believing man's name is already written in this book. He is one of the elect, saved not by works but by grace (Rev. 13:8, cf. II Tim. 1:9, Titus 2:11).

The absence of the fear of death means that the strangulating fear which man otherwise knows, does not affect him. He is the creature of love (I John 4: 19) so he has hope in the present time. Perfect love has cast out fear. He lives in love. There is nothing in the future to terrify him. He concludes that he can entrust his soul to a faithful Creator (I Peter 4: 19).

(3) Conclusion as to the Future Man

The implications of man's final state are enormous. They are also difficult to assess, seeing so much is hidden from us. Sufficient is shown to give us a steady and glorious hope. For man to be finally and fully son-servant-creature along with prophet-priest-king, fulfilment is worthy of much thought. The context of his living will be holy and righteous, all evil being banished. His sight of God as true and faithful, the One who has fulfilled His word to perfection, will mean that faith passes into sight. The state of being eternal and knowing all things (I Cor. 13:12, I John 3:2, Rev. 22:4) will mean also the functional use of all things to the glory of the Father (Ephes.' 1:11-14), including the operations of worship, service and praise (Rev. 7:15).

What concerns us, however, is not simply what man will be—wonderful as that state is represented to us—but what affects the future has upon us now. After all, we are presently the creatures of the now-time. It is in the now-time that God *is* (who *was*, and *is to come!*), and so we need to see the dynamic for present living which issues from hope as well as faith and love. Hope in the NT is a powerful motivating force for ethical, moral and service living. Paul says hope is based on the experience of present love (God's love: Rom. 5:5). He says we hope for justification (Gal. 5:5), that is, whilst we are already justified we believe (hope) that nothing will change this. When we see what we are (says John) we know we will be that in the future, ie. the sons of God (I John 3: 1-3). That is why we here and now purify ourselves. This is the constant principle. We set out to become what we know we will be.

This means then that the new man in Christ is not passive and static, simply waiting to be 'zapped' into perfection at the end-time. He is dynamic. Because he knows what he assuredly will be, he goes' out to be that. This is the same as making effectual the call which itself is effectual (II Peter 1:10-11, Phil. 3:10-14, cf. Phil. 2:12-13,; with 1:6). In one sense, then, the future man is the man of the now-time, in mortal flesh, living out his destiny in time as he knows what it will be in eternity.

7. Conclusion: Our Overall View of Man: Man is—What?

Man and the Creation

Man was created to be in the image and likeness of God. He was to reflect His glory. This means his whole being was in God, and out of God man is utterly incongruent. It is difficult for us to conceive what man is as he is totally in God; difficult, that is, until we see the paradigm man, Jesus. Even then it is difficult to understand, because we tend to look at Jesus' humanity and think it was above the norm set for true humanity. We keep thinking that our humanity is the norm, when it is not, simply because of the fact that it is fallen and infected with sin. We keep imagining Jesus could call on his deity at any point where he wished so to do. By so thinking, we fail to comprehend the message of his incarnation, ie. that he truly became flesh, that he was made in the likeness of sinful flesh, that he emptied himself. Of course he did not empty himself of his deity, for that would be impossible, but in no sense did he draw upon his deity in order to fully effect his humanity. so then, when we wish to know what man is we must look to this paradigm, that is to say the paragon of true humanity.

We have also seen that man-out-of-Christ is not truly man. Christ now inhabits man, and man dwells in Christ. This means that man dwells in the Father, and the Father in him. Likewise, man dwells in the Holy Spirit and the Holy Spirit in him. The fact of the matter is that man is the object of the unchanging love of the triune God. The sense of inferiority which has come to man through the Fall makes it nigh impossible for him to see that this God delights in him, crooning songs of tenderness over him, loving him freely, setting his great destiny before even He creates him, and making him a creature of shining glory, both in the creation, and then in the ultimate new creation. Not only does He create him, but he continually sustains him with life and breath and everything, and He constantly minds him and visits him, and He displays the depths of His suffering love in redeeming him. The cost to Father, Son and Spirit is inestimable, but that cost sets man high in creation and history. Through sin and pain and death God is in the work of bringing man through a painful probation of existence, in order to shape him into that kind of personhood

which parallels the being of the Son. Man will be like the Son, and thus like the Father.

This then is man. God's ways of dealing with him may be incomprehensible to human beings, even to the most intelligent, but they are the ways of holy love. The Father will have His family—that is His inflexible intention—and He will work all things according to the counsel of His will.

It is appropriate therefore to see in Isaiah 43:6–7 the mind of God as it has ever been:

*'I will say to the north, Give up,
and to the south, Do not withhold;
bring my sons from afar
and my daughters from the end
of the earth,
everyone who is called by my name,
whom I created for my glory,
whom I formed and made.'*

Man then is the object of His love, yet His work of making the sinful rebel into a son, a priest, and a king must have purposes which are even at this moment beyond our comprehension. Man-become-complete, the shining man of eternal destiny, must have endless aeons before him, and mighty tasks to do. The ever-surg-ing Fountain of Living Waters, the Living God, has great and glorious operations in which this glorified creature—loving and obeying from the heart— will gladly share.

Man then is the covenant-partner of the Eternal God. Little wonder is it that Paul, seeing the simple but brilliant purposes of God, was suddenly urged to cry out:

*'O the depths of the riches and wisdom and knowledge of God! How unsearchable are His judgements and how inscrutable His ways!
"For who has known the mind of the Lord
or who has been His counsellor?"
"Or who has given a gift to Him that
He might be repaid?"
For from Him and through Him and to Him are all things. To Him be glory for ever.
Amen.'* (Romans 11:33–36)

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