Essential Christianity: Historic Christian Systematic Theology

With a Focus on Its Very Practical Dimensions, Including God's Answers to Our Great Questions of Life—for Now and Eternity

Lesson 4: Anthropology—The Doctrine of Mankind (Abridged Overview)
Who are we; what are we like; and what are we doing?

Abridged Overview for Class Lecture/Discussion

Note: Highlighted subjects are the minimum to be addressed in classes with time constraints. Ask the class to read the larger version prior to the class meeting.

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Remember where Anthropology fits within systematic theology.

Review the logic of the loci in the next slides.

Before Looking at the Next Slide…

Let’s say together the six loci of historic Christian systematic theology. To help us start, what is the necessary first one from whom the others come?

The Six Loci of Historic Christian Systematic Theology

1. **Theology**: What the Bible Reveals about God
2. **Anthropology**: What the Bible Reveals about Mankind
3. **Christology**: What the Bible Reveals about Jesus Christ
4. **Soteriology**: What the Bible Reveals about Salvation (This doctrine is also called **Pneumatology** and **The Application of Christ's Redemption**, What the Bible Reveals about the Holy Spirit, the key agent in applying Christ's redemption for our salvation)
5. **Ecclesiology**: What the Bible Reveals about the Church
6. **Eschatology**: What the Bible Reveals about the Last Things or The End Times

The Six Loci of Historic Christian Systematic Theology: Biblical Derivation and Meaning of the Greek Terms

1. **Theology** < θεός (*theos*) → God + λόγος (*logos*) → word, subject, message
2. **Anthropology** < ἄνθρωπος (*anthrōpos*) → mankind + *logos*
3. **Christology** < Χριστός (*Christos*) → Christ, the Anointed One + *logos*
4. **Soteriology** < σῴζω (*sōzō*) → save, keep safe, preserve, rescue, make well + *logos*; cognate: σωτήρ (*sōtēr*) → Savior, redeemer, deliverer, preserver. **Pneumatology** < πνεῦμα (*pneuma*) → Spirit (the Holy Spirit); wind, breath + *logos.* **The Application of Christ's Redemption**, specifically to individuals.
5. **Ecclesiology** < ἐκκλησία (*ekklēsia*) → assembly, congregation, church < ἐκ (*ek*) → from, out of, away from + καλέω (*kaleō*) → call, name, summon, invite → literally, (the ones) called out (by the Lord) + *logos*
6. **Eschatology** < ἔσχατον (*eschaton*) → last + *logos*: individual and cosmic end

The Integration of the Six Loci of Historic Christian Systematic Theology

The Logic of the System and a Summary of the Six Main Doctrines of the Bible

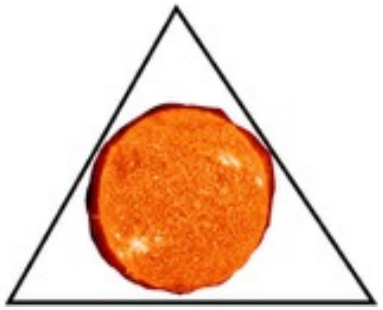
1. **Theology**: Everything starts with God. Essential aspects of God include his triune being; that he is creator; owner; most holy, righteous, and just, such that nothing unholy ever enters his presence; steadfast love to the core of his being; and for his being completely perfect in every way.
2. **Anthropology**: God created humans perfect, even to a limited extent in his image, but the first ones disobeyed God; this sin, which has resulted in cosmic disharmony, so corrupted themselves and their posterity that we cannot come into God's presence and have eternal life without his help. In love, God gave his law to teach his will, his plan of restoration, and to restrain sin to prevent chaos in the now sinful and evil world. What's his plan?
3. **Christology**: Since God is love, he is unwilling to destroy sinful humans who bear his image, but to preserve his holiness, righteousness, and justice, he instituted his plan to have one perfect human being represent all others, fulfill all the law, and credit that righteousness to all people who believe in and follow him. To accomplish God's perfect will for human beings, that one righteous human also had to be divine; the only One who could fulfill all God's law is his only begotten Son, the Redeemer, Savior, and Lord Jesus Christ, who did so in his First Coming to earth in his life, suffering, death, resurrection, and ascension. The whole Bible focuses on Jesus Christ. Thus, Jesus, and only Jesus (John 14:6), makes salvation, living forever in the presence of God, possible. How?
4. **Soteriology**: This explanation of salvation explains how the Third Person of the triune God, the Holy Spirit, applies the redemption and salvation Christ has provided to all individuals who believe in and follow Jesus.
5. **Ecclesiology**: This doctrine explains how God calls out, sets apart, brings together, and equips those whom he has redeemed in a new (i.e., renewed) covenant, the church, all those from every race and nation, to work together to most effectively bring to and implement the Good News of salvation throughout the whole world.
6. **Eschatology**: When the time is right in God's sight, he will bring the present age to a conclusion and restore his original plan in a new (i. e., renewed) heaven and new (renewed) earth. How he has already begun to do so, is seen in what the Bible reveals about the Last Things, or The End Times, including what occurs when we die and what occurs at the end of history, when Christ Jesus returns in his Second Coming.

Anthropology: Who are we; what are we really like in God's sight; and what are we doing?

Anthropology is a study of all the Bible teaches about mankind, including who we are and what we are like, that God created human beings in his image (and what that means) and that the first humans were made good, but that they disobeyed God, ignoring his warning of what would occur if they did not obey, resulting in a total corruption of human nature issuing in a disastrously destructive four-fold disharmony: between oneself and God; within oneself; with and among other human beings; and throughout God's creation, such that all creation groans as in travail. (Romans 8:22) Thus, sinful mankind is separated from God who is most holy. Also, contrary to every other religion, no solely human being is capable of earning his or her way into God's presence (salvation); rather, we daily increase our debt to God. Yet, because God is also love to the core of his being (1 John 4:8), he is unwilling to destroy the crown of his creation. How does he bring people into his holy presence without compromising his integrity or being unrighteous? We see how in our study of Christology and Soteriology. Anthropology comprises highlights, implications, and very practical applications of the Biblical doctrine of mankind: who we are, how we began, and what has changed since that time.

Anthropology: Who are we; what are we really like in God's sight; and what are we doing?

- God created mankind in his image and perfect.
- But humans sinned against God, disobeying his Word and his will.
- The disobedience, sin, corrupted human nature and puts a barrier between human beings and God.
- Unchanged we are unfit for, and unable to have, fellowship with God.



Anthropology: The Doctrine of Mankind

Who are we; what are we truly like?

We are made in the image of God;
we bear his communicable attributes in microcosm.

How Do We Know?

SPECIAL REVELATION	GENERAL REVELATION
Psalm 19:7-11 John 14:6 2 Timothy 3:14-17 God's disclosure that comes to us in His Word, the Bible, in the revelation of Jesus Christ as the only way to salvation; he is the way, the truth, and the life. The Bible is the standard of truth against which we measure, assess, and evaluate all else, including general revelation. If something we read or hear contradicts the Bible, we believe the Bible.	Psalm 19:1-6 Romans 1:18-32 God's disclosure of some aspects of his being, that all people on earth can observe, which disclosure is sufficient for coming to some knowledge of God, enough to render all without excuse for not believing in him. As important and useful as is general revelation, it is insufficient for salvation. General revelation includes true science, and it never contradicts special revelation. All truth comes from God, and God does not contradict himself.

Anthropology: Who are we, and what are we really like in God's sight?

Characteristics of Mankind Made in God's Image

- "Then God said, 'Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground.' [27]So God created man in his own image, in the image of God he created him; male and female he created them. [28]God blessed them and said to them, 'Be fruitful and increase [Hebrew: multiply] in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground.'" (Genesis 1:26-28)
- "The LORD God said, 'It is not good for the man to be alone. I will make a helper suitable for him.'… [20] So the man gave names to all the livestock, the birds of the air and all the beasts of the field. But for Adam no suitable helper was found. [21] So the LORD God caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man's ribs and closed up the place with flesh. [22] Then the LORD God made a woman from the rib he had taken out of the man, and he brought her to the man. [23] The man said, 'This is now bone of my bones and flesh of my flesh; she shall be called "woman," for she was taken out of man.' [24] For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh." (Genesis 2:18, 19-24)

Meaning and Practical Benefits

1. Where did human beings come from?
   a. The origin of mankind is in the counsel of God.
   b. Mankind is an immediate creation of God, not development over eons.
   c. Man was created perfect and at first lived in perfect harmony with God.

2. The nature of man taught in God's Word is significantly different from what is taught in secular philosophy.
   a. Man's nature is a dichotomy—body and soul.
   b. Note our special assignment, God's words here are <u>commands</u>. "Be fruitful [פְּרוּ (*pĕrû*)]," is an imperative verb conjugation, as are the following: multiply, fill, subdue, rule.

Anthropology: Who are we, and what are we really like in God's sight?

1. a. 1) The origin of mankind is in the counsel of God.

We read in Genesis 2:18 that "The LORD God said, 'It is not good for the man to be alone. I will make a helper suitable for him.'" The original Hebrew word for suitable is כְּנֶגְדּוֹ (*kĕnegdô*), like his counterpart; literally, like his corresponding opposite. Woman was formed by God to be Man's Counterpart. Neither is complete without the other. They fulfill each other, especially in Christ Jesus.

She is of his substance and is his corresponding opposite, his helper for God's purposes. They are equally loved and valued by God but have different purposes and different abilities in order to accomplish those purposes.

The woman completes the man, supplying what he lacks, and he completes her, supplying what she needs. The relationship is fullest and in its most profound manifestation in the one flesh relationship provided by marriage. However, all humans find in the opposite sex a fulfillment and joy in experiencing and appreciating what the other contributes to human relationships. And, to those faithful to him, who do not marry, God gives gifts to accomplish his calling for them.

Women and men find their dignity, value, and worth in the Biblical truth that each bears the image of God. When that truth is ignored, women are harmed emotionally, physically, spiritually and unnecessarily by following the demon-driven directive of secular culture that women's worth is in being able to do all that men can do, an unjust, unfair, and harmful lie that is seen clearly, for just one example, when biological males play in girls' and women's sports.

Anthropology: Who are we, and what are we really like in God's sight?

1. a. 1) The origin of mankind is in the counsel of God.

Dr. Michelle Cretella, President of the American College of Pediatricians, cites sound science demonstrating that there are only two sexes, as revealed in the Bible. (Genesis 1-2). She further states that "There are 6,500 genetic differences between men and women."*

Biologist Dr. Colin Wright explains: "The nature of biological sex…is connected to the distinct type of gametes (sex cells) that an organism produces…males are the sex that produce small gametes (sperm) and females produce large gametes (ova). There are no intermediate gametes, which is why there is no spectrum of sex. Biological sex in humans is a binary system."** Very importantly, males are born with the XY chromosome and females with the XX chromosome, and no amount of hormones, surgeries, or other medical interventions can ever eliminate or change those chromosomes. This reality, combined with sin, is causing the abuse of girls and women in female restrooms and locker rooms.

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* https://tfpstudentaction.org/blog/dr-michelle-cretella-on-transgender-ideology (Accessed 7/15/21).

** Mary Rice Hasson, "'It Isn't Hate to Speak the Truth': J.K. Rowling Takes a Stand against Gender Ideology, and We Should Stand with Her," *Our Sunday Visitor*, June 15, 2020 https://eppc.org/publications/it-isnt-hate-to-speak-the-truth-j-k-rowling-takes-a-stand-against-gender-ideology-and-we-should-stand-with-her/ (Accessed 7/7/20)

Anthropology: Who are we, and what are we really like in God's sight?

Let's reflect on and discuss the vast implications of this reality of being made in the image of God:

1. How does it make you feel to think of yourself and your *self worth* if you were an accident of nature that impersonally evolved out of a cosmic soup ***or*** if you have been the intention of a loving Creator who had you specifically in mind from the very beginning and built into you aspects of his image, who loves and values you, and who has a purpose for you in his plans for eternity?
2. Identify at least one implication of the *responsibility* we have as bearers of God's image for our calling as Christians to bring the light of his Word to our society and the rest of the world in such matters as the following: abortion, caring for others, homosexuality, (even physician-assisted) suicide, who decides on who receives healthcare and genetic engineering?
3. Contrast the huge differences between viewing a human baby at any stage in the womb according to the Biblical teaching that the child bears the image of God and the unbiblical view that "it" is not worthy of being born and can be aborted at any stage if the mother doesn't want "it." Consider the outcomes of the confusion that exists where laws permit aborting a child who bears the image of God at any stage while other laws in the same jurisdiction prohibit killing a baby turtle and can result in heavy fines and significant jail time for terminating the life of the animal.

Depending on time: (1) If time is short, ask the participants to discuss these questions, one at a time, with the person sitting next to them (in dyads); then after one minute ask for a few volunteers to share one comment that came out of their discussion. (2) If you have more time , ask the group to divide into groups of four. Ask each small group to appoint the person whose birthday is closest to today to record the points his or her group makes.. After three or four minutes, ask the recorders to report to the whole group <u>one</u> of the comments their group made. After each reporter has shared one of his or her group's comments, go back to the first recorder and ask if his or her group had anything else to say. Continue as long as time allows to include as many of the small group's thoughts as possible. Add any that were not mentioned that you, as the leader, would like to mention.

Anthropology: Who are we, and what are we really like in God's sight?

Characteristics of Mankind Made in God's Image

"Then God said, 'Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground.' [27]So God created man in his own image, in the image of God he created him; male and female he created them. [28]God blessed them and said to them, 'Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground.'" (Genesis 1:26-28)

In his famous painting on the ceiling of the Sistine Chapel in the Vatican in Rome, Michelangelo portrays the perfect relationship that man had at first with God, when God created him; nothing separated us from God.

Meaning and Practical Benefits

Anthropology: Who are we, and what are we really like in God's sight?

Characteristics of Mankind Made in God's Image

The Bible uses the two terms, soul and spirit, interchangeably. The Bible refers to the dead in some cases as "souls" and in some cases as "spirits."

a. As souls

- "Praise the LORD, O my soul; all my inmost being, praise his holy name." (Psalm 103:1)
- "I saw thrones on which were seated those who had been given authority to judge. And I saw the souls of those who had been beheaded because of their testimony for Jesus and because of the word of God. They had not worshiped the beast or his image and had not received his mark on their foreheads or their hands. They came to life and reigned with Christ a thousand years." (Revelation 20:4)

b. As spirits

- "to the church of the firstborn, whose names are written in heaven. You have come to God, the judge of all men, to the spirits of righteous men made perfect," (Hebrews 12:23)

Meaning and Practical Benefits

2. The nature of man taught in God's Word is significantly different from what is taught in secular philosophy.
   a. Man's nature is essentially a <u>unified dichotomy</u>—body and soul.
      1) Soul and spirit are two terms that are typically used interchangeably. They denote the spiritual dimension of the human being from two points of view. Theologian Louis Berkhof explains the differences well. (122)
      2) Spirit is "the principle of life and action which controls the body."
      3) Soul is "the personal subject which thinks and feels and wills, and in some cases the seat of the affections." As David refers to his soul in Psalm 103, "all my inmost being."

Anthropology: Who are we, and what are we really like in God's sight?

The ψυχή, as distinguished from the πνεῦμα, is the life which the spirit gives to the body as long as the two are connected; hence the ψυχή is the seat of the thoughts, emotions, feelings, desires, volitions, and actions pertaining to our earthly and bodily existence; the πνεῦμα, which is the source of the ψυχή, is the immaterial part of our being that was created and breathed into us by the breath of God and is, therefore, the real seat of all his gracious operations in regenerating and renewing us.

In the unregenerate the *psyche* rules and the *pneuma* is enslaved; in the regenerate this is reversed, the *pneuma* is enthroned.

R.C.H. Lenski, *Lenski New Testament Commentary – The Interpretation of The Epistle to the Hebrews and The Epistle of James,* p. 142.

Anthropology: Who are we, and what are we really like in God's sight?

Characteristics of Mankind Made in God's Image

- "the LORD God formed the man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being." (Genesis 2:7)
  - ➢ אָדָם (*ʾādām*) man, humankind, Adam
  - אֲדָמָה (*ʾădāmâ*), ground
- "everyone who is called by my name, whom I created for my glory, whom I formed and made." (Isaiah 43:7)
- "Do not be afraid of those who kill the body but cannot kill the soul. Rather, be afraid of the One who can destroy both soul and body in hell." (Matthew 10:28)
- "hand this man over to Satan, so that the sinful nature may be destroyed and his spirit saved on the day of the Lord." (1 Corinthians 5:5)
- "the dust returns to the ground it came from and the spirit returns to God…" Ecclesiastes 12:7)

Meaning and Practical Benefits

2. The nature of man taught in God's Word is significantly different from what is taught in secular philosophy.
   a. Man's nature is a dichotomy—body and soul.
   b. Note our special assignment in the text which follows. (Genesis 1:26-28) God's words are <u>commands</u> to do certain work. "Be fruitful [פְּרוּ (*pĕrû*)]" is an imperative verb conjugation, as are the following: multiply, fill, subdue, rule. Note the implications for such secular ideas as over-population and population control.

Anthropology: Who are we; what are we like; and what are we doing?

Characteristics of Mankind Made in God's Image

- "Then God said, 'Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground.'
  [27]So God created man in his own image, in the image of God he created him; male and female he created them.
  [28]God blessed them and said to them, 'Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground.'" (Genesis 1:26-28)
- "All flesh is not the same: Men have one kind of flesh, animals have another, birds another and fish another." (1 Corinthians 15:39)

Meaning and Practical Benefits

3. What does it mean to be made in the image of God?
   a. When our concept of our identity includes being made in the image of God, we view ourselves as infinitely superior and of far more worth and dignity than the animals and all other creatures over which God has <u>commanded</u> us to <u>rule</u>.
   b. Sadly, many people who live (i.e., merely exist) apart from God, and who do not see themselves as bearing God's image, are confused by sin and evil.
      1) Thus, they do not view themselves as any more important than the animals, and some see themselves as of no more worth than trees and other aspects of God's creation. Such a perspective and its related effects is a major cause of the depression we see so many people struggling with today.
      2) They do not sense, understand, or act on the implications of the responsibility they have to do all they can to bring God's Word into the public square on the moral and other issues of the day.

Anthropology: Who are we; what are we like; and what are we doing?

Characteristics of Mankind Made in God's Image

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- "All flesh is not the same: Men have one kind of flesh, animals have another, birds another and fish another." (1 Corinthians 15:39)
- "your body is a temple of the Holy Spirit who is in you, whom you have received from God."
(1 Corinthians 6:19 [*context is singular, referring to individual believers in Christ*])

Meaning and Practical Benefits

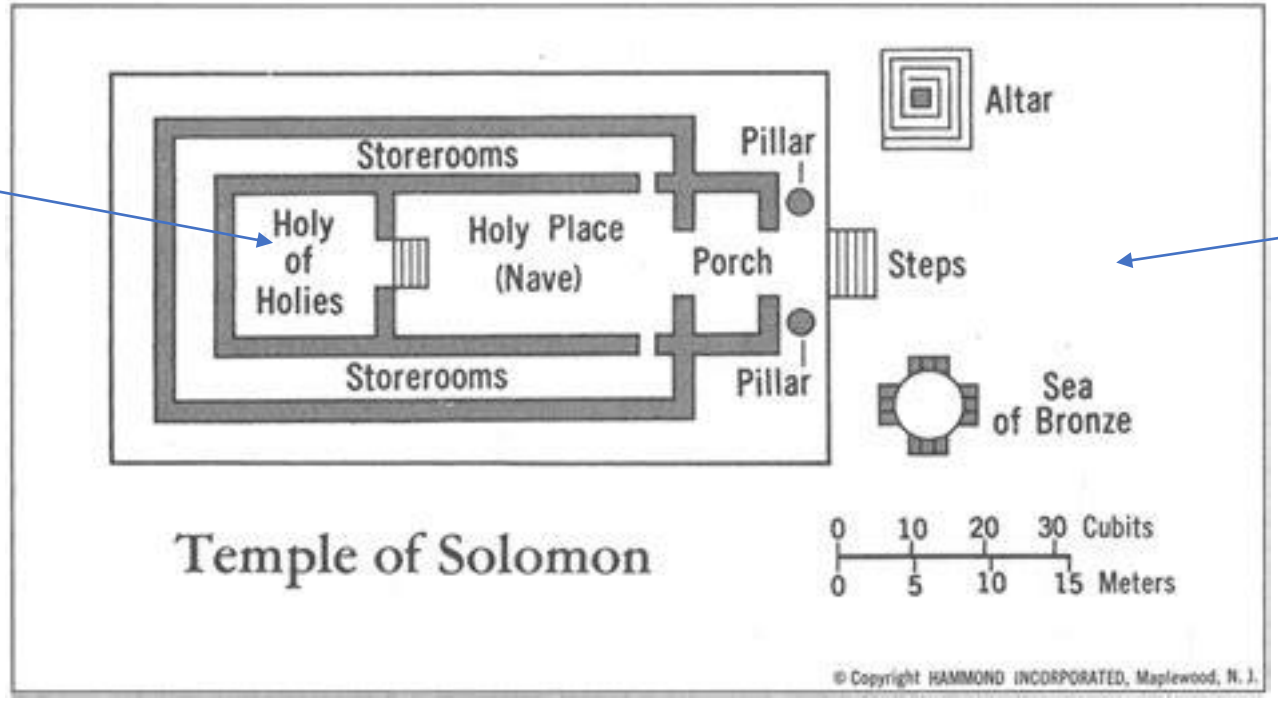
3. What does it mean to be made in the image of God?

c. As a pastoral candidate wrote in his credo, "The image of God in people is the foundation of who we are and what we do." Further, since we bear the image of God, and the Holy Spirit dwells within us who believe in Jesus Christ, this is the essence of our identity. Also, we are not to see ourselves as in the same classification as the animals and other aspects of God's creation. We should not accept the designation of secular science that humans are in "the animal kingdom." In stewardship we rule over "the animal kingdom." Animals are **not** our peers; neither are we only "a higher form of animal." Animals do not bear the image of God—not even close.

d. There is now a "human extinction movement," which rejects human rule over nature and calls our God-created rule hateful, one branch of which wants annihilation of humanity as a just punishment for destroying the earth. The other branch, transhumanists, expects humans to improve to an advanced cybernetic and immortal form and thus transcend *Homo sapiens*. Behind it all is Satanic rejection and rebellion against God and his plan and purposes, and thus Satan is against us.

Temple Built by Solomon
Schematic

naos



hieron

https://duckduckgo.com/?q=solomon%27s+temple+layout&t=chromentp&iax=images&ia=images (Accessed 01/23/2023)

Our Identity: “Your body is a temple of the Holy Spirit.” You belong to God.

R. C. H. Lenski Commentary on 1 Corinthians 6:19-20

- [19] **Or do you not know that your body is a sanctuary of the Holy Spirit in you, whom you have from God?** We now see fully what Paul meant when he wrote a moment ago: “The body for the Lord, and the Lord for the body.”

Our humble, earthly body is nothing less than “a sanctuary of the Spirit,” and Paul writes “Holy Spirit,” for because of its very name “a sanctuary” is holy. He uses ναός [*naos*], the inner sanctuary itself, not ἱερόν [*hieron*],…the outer temple courts. The genitive “of the Holy Spirit” denotes possession…so that this body actually becomes his sanctuary.

In the second place Paul adds the relative clause: “whom you have from God,”…by attraction to the genitive [indicating possession] antecedent. We are the Spirit’s, and he is ours, a blessed mutuality but one that is “from God,” a most gracious gift to us. The moment we hold this fact beside the other that fornication desecrates our body as does no other sinful act, the true character of this vicious sin becomes clear to us.

Our Identity: “Your body is a temple of the Holy Spirit.” You belong to God.

R. C. H. Lenski Commentary on 1 Corinthians 6:19-20

[20] …**You are not your own**, you do not belong to your own selves. As the Spirit’s sanctuary we belong wholly to him, and that certainly includes also our body, so that this body itself can be called his sanctuary. To this is added the positive: **for you were bought with a price.** The positive is linked to the negative by making it the proof (γάρ [*gar*], for) for the negative. Effect and cause are thus combined: our having been bought (cause) results in our no longer being our own (effect).

The aorist [past tense] “were bought” is historical and reports the fact: God bought us when on Calvary he paid the blood of his own Son as the price, Acts 20:28.

The genitive [indicates possession] of price, τιμῆς [*timēs*],…suggests the idea of a great price….In the present connection the great fact of our purchase establishes that we, including our body, no longer belong to our own selves, no longer dare desecrate our body with fornication, but must ever glorify God in our body.

Paul adds the capstone to the positive part of his presentation. **By all means, then, glorify God in your body!**…The thought cannot be carried higher than this admonition to glorify God in our body. To be sure, that includes also the sanctification of our body. But “God” and not “our body” is the ultimate consideration.

R. C. H. Lenski, *The Interpretation of St. Paul’s First and Second Epistle to the Corinthians* (Minneapolis, MN: Augsburg Publishing House, 1963), 269–271.

Our Identity: "Your body is a temple of the Holy Spirit." You belong to God.

Consider the profound and extensive implications and applications of the Biblical revelation that believers in and followers of the/our triune God belong to him.

- Much sound social science research reveals that the need to belong is one of mankind's top needs. We not only belong to the owner and ruler of the cosmos, but those who become his children through faith in Christ Jesus, can have a relationship with him, directly and indirectly through his church, the body of Christ. (1 Corinthians 12:27)

- Thus, we are never alone. We thereby are able to avoid one of the top mental health struggles humans have: loneliness.

A Very Important Aspect of Learning

In all of life, and especially in the most important matters of life and eternity, look for relationships, implications and applications. For example, when considering the Bible's teaching about God being holy, indeed that he is most holy, in Hebrew terminology, holy, holy, holy, look for what that means in many related aspects of life. Ask, "What does God's being most holy mean for how I treat other people (beginning with my spouse) whom he also loves and who bear his image?"

To help us make those connections, most of the PowerPoint slides in this course will have two columns:

Doctrinal Subject	**Meaning and Practical Benefits**
Biblical basis, texts	Implications and applications

As you read and study, think about connections and inferences. This course is designed to help us do so.

Anthropology: Who are we; what are we like; and what are we doing?

Characteristics of Mankind Made in God's Image

- "Then God said, 'Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground.'
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- "All flesh is not the same: Men have one kind of flesh, animals have another, birds another and fish another." (1 Corinthians 15:39)

The impact of sin and evil in the world has caused human confusion, resulting in a reversal of the divine order in Genesis 1:26-28, e.g., in the advertisement at the right, a dehumanizing of human beings. Pagan people, historically misled by the same Satan who led Adam and Eve astray, have no understanding of the uniqueness of humans bearing the image of God and being far superior to animals. Another example is the belief of American Indians who have "always deemed [bison] as a relative." How dishonoring to God, and demeaning to humans! Such a concept of human identity is counterproductive to human mental and spiritual health and well being. No wonder many today sense themselves as "nothing special" and "worthless."*

*"Bison Spread as Native American tribes reclaim stewardship," by Matthew Brown, Loveland *Reporter Herald*, 11/22/2022, p. A3.

Meaning and Practical Benefits

Anthropology: Who are we; what are we like; and what are we doing?

Characteristics of Mankind Made in God's Image

- "Then God said, 'Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground.' [27]So God created man in his own image, in the image of God he created him; male and female he created them. [28]God blessed them and said to them, 'Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground.'" (Genesis 1:26-28)
- "All flesh is not the same: Men have one kind of flesh, animals have another, birds another and fish another." (1 Corinthians 15:39)

Meaning and Practical Benefits

3. What does it mean to be made in the image of God?
   e. The Hispanic dog expert (in the TV show, "The Dog Whisperer") shows that problems with dogs occur when the dogs perceive that they are our peers. The problem is easily resolved by teaching the dog that its owner is in authority and is **not** a peer.
   f. Remember, the Hebrew verb, "rule," in Genesis 1:28 is in the imperative mood, a command, as are the other four verbs in that verse: "be fruitful," "multiply," "fill," and "subdue."

Anthropology: Who are we; what are we like; and what are we doing?

The Impact of Sin on God's Creation

4. a. Sin caused disharmony between oneself and God.

1) "Then the man and his wife heard the sound of the LORD God as he was walking in the garden in the cool of the day, and they hid from the LORD God among the trees of the garden." (Genesis 3:8)
2) "…be ready by the third day, because on that day the LORD will come down on Mount Sinai in the sight of all the people. Put limits for the people around the mountain and tell them, 'Be careful that you do not go up the mountain or touch the foot of it. Whoever touches the mountain shall surely be put to death." (Exodus 19:11-12)

The Impact of Sin on God's Creation

4. Sin is enormously destructive and has caused a four-fold cosmic disharmony

a. between oneself and God

b. within human relationships

c. within oneself

d. throughout all creation.

Anthropology: Who are we; what are we like; and what are we doing?

The Impact of Sin on God's Creation

4. Adam's sin caused disharmony throughout all creation, beginning between humans and God. (Genesis 3:17) Thus, sin is extremely serious; indeed, it is <u>inexcusable</u>, <u>but</u> it is <u>not</u> <u>unforgivable</u>, thanks be to our most holy yet also all-loving triune God, who has provided the only way for that forgiveness: by being credited with the righteousness of Jesus Christ through faith in him, thus reconciling us with God, which is the main focus of the Bible (Romans 4:16-25; John 14:6) and Christian theology.

+ "…in hope that the creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God.

  "We know that the whole creation has been groaning as in the pains of childbirth right up to the present time. Not only so, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for our adoption as sons, the redemption of our bodies." (Romans 8:20-23)

The Impact of Sin on God's Creation

4. a. Disharmony between man and God

Anthropology: Who are we; what are we like; and what are we doing?

The Impact of Sin on God's Creation

4. a. Sin caused disharmony between oneself and God.

3) "When everything had been arranged like this, the priests entered regularly into the outer room to carry on their ministry. But only the high priest entered the inner room, and that only once a year, and never without blood, which he offered for himself and for the sins the people had committed in ignorance. The Holy Spirit was showing by this that the way into the Most Holy Place had not yet been disclosed as long as the first tabernacle was still standing." (Hebrews 9:6-8)

The Impact of Sin on God's Creation

4. Sin is enormously destructive and has caused a four-fold cosmic disharmony

a. between oneself and God

b. within human relationships

c. within oneself

d. throughout all creation.

Anthropology: Who are we; what are we like; and what are we doing?

The Impact of Sin on God's Creation

4. b. Sin caused disharmony within human relationships.

+ Now Cain said to his brother Abel, "Let's go out to the field." And while they were in the field, Cain attacked his brother Abel and killed him." (Genesis 4:8)

The Impact of Sin on God's Creation

4. Sin is enormously destructive and has caused a four-fold cosmic disharmony

a. between oneself and God

b. within human relationships

c. within oneself

d. throughout all creation.

Anthropology: Who are we; what are we like; and what are we doing?

The Impact of Sin on God's Creation

4. c. Sin caused disharmony within oneself.

1) "Hannah responded, "No, sir. I'm not drunk. I'm depressed. I'm pouring out my heart to the LORD." (1 Samuel 1:15 GW)

2) "His wife Jezebel came to him and said, 'Why are you so depressed that you will not eat?'" (1 Kings 21:5 NRSV)

3) Consider the top four mental health problems people report today:
   - Stress
   - Anxiety
   - Depression
   - Loneliness

The Impact of Sin on God's Creation

4. Sin is enormously destructive and has caused a four-fold cosmic disharmony

   a. between oneself and God

   b. within human relationships

   c. within oneself

   d. throughout all creation.

Anthropology: Who are we; what are we like; and what are we doing?

The Impact of Sin on God's Creation

4. d. Sin caused disharmony throughout all creation.

1) "'Cursed is the ground because of you….It will produce thorns and thistles….'" (Genesis 3:17-18)
2) "'…we have disregarded the commands you gave through your servants the prophets when you said: "The land you are entering to possess is a land polluted by the corruption of its peoples. By their detestable practices they have filled it with their impurity from one end to the other."'" (Ezra 9:10-11)
3) "…in hope that the creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God. "We know that the whole creation has been groaning as in the pains of childbirth right up to the present time. Not only so, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for our adoption as sons, the redemption of our bodies." (Romans 8:20-23)

The Impact of Sin on God's Creation

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Anthropology: Who are we; what are we like; and what are we doing?

Characteristics of Mankind—Made in God's Image: Including God's Communicable Characteristics in Microcosm for Us

5. Since all people are made in the image of God, whether they believe it or not, out of respect for God's image in them, we should treat them with respect.
   + "But in your hearts set apart Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect," (1 Peter 3:15)

<u>For reflection or discussion</u>:

Will we be more likely to reach someone for Christ if we treat him or her with respect? (Cf. 1 Peter 2:12)

Meaning and Practical Benefits

5. When Adam and Eve sinned, and human nature was corrupted, the impact on the image of God in us was severe.
   a. All but three of the aspects of God's image in us, his communicable attributes, which he has in macrocosm, that he built into us in microcosm, are corrupted, but not lost.
   b. Three of the aspects of God's image are lost, but restored through regeneration (the new birth) and faith in Jesus Christ: true knowledge, righteousness, and holiness. (Ephesians 4:24; Colossians 3:10)

Anthropology: Who are we; what are we like; and what are we doing?

For an explanation of each of the characteristics see the corresponding essay on my Website, www.fromacorntooak12com.

Characteristics of Mankind—Made in God's Image: Including God's Communicable Characteristics in Microcosm for Us

- A living being, spirit, personal and relational
- Holy
- Perfect and good
- Love, grace, mercy, patience (longsuffering)
- Knowledge
- Wisdom
- Righteous, just
- True, faithful
- Sovereign
- Power
- Freedom within limits

Characteristics of Mankind—Made in God's Image: Common Terms in Theology

6. a. Comprehensive Sense (Natural): *Obscured* but Not Lost by Sin
   1) A spiritual being
   2) Immortal
   3) Capacity for love, fellowship
   4) Moral
   5) Rational
   6) Dominion over lower creation
   7) Freedom within limits

Here we have one of the Biblical bases for respecting and loving all human beings: every human being bears the image of God. We cannot "look down our noses" at, mistreat, hate, or be unloving toward any other human being—that person bears God's image! (Cf. James 3:9-10) Yet that does not mean we agree with what someone else says and does.

Anthropology: Who are we; what are we like; and what are we doing?

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Characteristics of Mankind—Made in God's Image: Common Terms in Theology

6. b. Restricted Sense (Moral):
Lost by Sin *but Restored in Christ*

1) True knowledge (John 8:31-32; 14:6-7)
2) Righteousness (2 Corinthians 5:21)
3) Holiness (1 Peter 2:5,9)

Here we have one of the Biblical bases for respecting and loving all human beings: every human being bears the image of God. We cannot mistreat, hate, or be unloving toward any other human being—that person bears God's image! (Cf. James 3:9-10) Yet that does not mean we agree with what someone else says and does, but this perspective helps us speak the truth in love more effectively.

Anthropology: Who are we; what are we like; and what are we doing?

Characteristics of Mankind Made in God's Image

"The Spirit searches all things, even the deep things of God. For who among men knows the thoughts of a man except the man's spirit within him? In the same way no one knows the thoughts of God except the Spirit of God. We have not received the spirit of the world but the Spirit who is from God, that we may understand what God has freely given us. This is what we speak, not in words taught us by human wisdom but in words taught by the Spirit, expressing spiritual truths in spiritual words. The man without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually discerned. The spiritual man makes judgments about all things, but he himself is not subject to any man's judgment:
'For who has known the mind of the Lord that he may instruct him?'
But we have the mind of Christ." (1 Corinthians 2:10b-16)

Meaning and Practical Benefits

6. d. Many examples can be given of how the image of God that all humans bear remains, but it has been damaged, impaired, and corrupted by sin. One such example is seen in the wisdom of God that he has in macrocosm, and is infinitely superior to our human wisdom, the capacity for which God has given us in microcosm but which has been damaged, impaired, and corrupted by sin. Perfect though limited in creation, it is now flawed. But in Christ the wisdom God built into humans in creation, when he made us in his image, is restored in Jesus and operational through the Holy Spirit, though still limited and flawed due to sin.

Anthropology: Who are we; what are we like; and what are we doing?

Characteristics of Mankind Made in God's Image

- "For from him and through him and to him are all things. To him be the glory forever! Amen." (Romans 11:36)
- "In him we were also chosen, having been predestined according to the plan of him who works out everything in conformity with the purpose of his will, in order that we, who were the first to hope in Christ, might be for the praise of his glory." (Ephesians 1:11)
- "This is to my Father's glory, that you bear much fruit, showing yourselves to be my disciples." (John 15:8; cf. Galatians 5:22-23)
- [Jesus said] "by their fruits you will know them." (Matthew 7:20; Greek, EDS translation)

Meaning and Practical Benefits

7. Mankind is not an accident; God had and has a purpose for us.
   a. The primary purpose of mankind is to glorify God.
   b. Accordingly, in order to glorify God we need to do the following:
      1) We need to live as children of the Creator in obedience to his will. Doing so pleases God, just as our children please us when they do what we require of them.
      2) We are to serve God and our fellow human beings as he has taught us in his Word, e.g., bearing fruit, including the fruit of the Spirit. (Galatians 5:22-23)

Anthropology: Who are we; what are we like; and what are we doing?

Characteristics of Mankind

And God spoke all these words: "I am the LORD your God, who brought you out of Egypt, out of the land of slavery.
3"You shall have no other gods before me.
4"You shall not make for yourself an idol in the form of anything in heaven above or on the earth beneath or in the waters below. You shall not bow down to them or worship them;
7"You shall not misuse the name of the LORD your God, for the LORD will not hold anyone guiltless who misuses his name.
8"Remember the Sabbath day by keeping it holy.
12"Honor your father and your mother, so that you may live long in the land the LORD your God is giving you.
13"You shall not murder.
14"You shall not commit adultery.
15"You shall not steal.
16"You shall not give false testimony against your neighbor.
17"You shall not covet your neighbor's house. You shall not covet your neighbor's wife, or his manservant or maidservant, his ox or donkey, or anything that belongs to your neighbor." (Exodus 20:1-17)

Meaning and Practical Benefits

8. Because God loves us, he has given mankind laws, rules, according to which we must live in order to please him, who is also most holy, and to have the best life possible, individually and corporately, in this sinful age. Together with God's other help, the laws provide a restraint on sin and evil. Consider how painful life would be if people were allowed to do these sins, and how bad it is when they do disobey these commandments. We will be held accountable for disobeying God's laws.

REFLECT AND DISCUSS:

(Compare rules wise parents make to protect their children.) Exodus 20:1-2, which are called the preface of the Ten Commandments, clearly place the laws in the context and expression of God's love. He is **not** a killjoy; he knows obeying these laws will give us lives with much joy, and that disregard for these laws and righteousness will result in lives of sadness.

a. Some of the ordinances exist with, are based on, and are implicit within the creative activity of God.
   1) Human beings are to work and be productive.
   2) Marriage and family are the basis and *sine qua non* of a healthy and productive human society.
   3) People are to work six days a week and then rest for physical health and strength, and also worship for spiritual health and strength in order to glorify God and accomplish his purposes.

Anthropology: Who are we; what are we like; and what are we doing?

Characteristics of Mankind

- "But when they said, 'Give us a king to lead us,' this displeased Samuel; so he prayed to the LORD. And the LORD told him: 'Listen to all that the people are saying to you; it is not you they have rejected, but they have rejected me as their king.'" (1 Samuel 8:6-7)
- "…be sure to appoint over you the king the LORD your God chooses. He must be from among your own brothers. Do not place a foreigner over you, one who is not a brother Israelite." (Deuteronomy 17:15)
- "'Any Israelite or any alien living among them who eats any blood—I will set my face against that person who eats blood and will cut him off from his people. For the life of a creature is in the blood, and I have given it to you to make atonement for yourselves on the altar; it is the blood that makes atonement for one's life.'" (Leviticus 17:10-11)

Meaning and Practical Benefits

8. God has given mankind laws, rules according to which we must live in order to please him and ourselves.
   b. God's kingdom is his rule in his people's hearts and minds. In Israel's history, his rule was as a theocracy. At first, he ruled through those he chose directly, such as Moses, Joshua, and the judges. (Cf. Judges 8:23) Then, in accommodation to his people's request, he allowed them to have a human king, but the king was to be responsive to God's rule through him. In the OT, God thus gave three types of laws that were to guide Israel to accomplish its mission under God's theocracy.
      1) **Civil laws** were given for the period of time in the Old Testament that God related to Israel as their king in a theocracy. God accommodated to Israel's plea for a human king. (1 Samuel 8:6-7; Deuteronomy 17:15ff.)
      2) **Ceremonial laws** were established for religious purposes that pointed to and were fulfilled in Christ. (Leviticus 17:10-11)

Anthropology: Who are we; what are we like; and what are we doing?

Characteristics of Mankind

- "The LORD said to Moses, 'Speak to the entire assembly of Israel and say to them: "Be holy because I, the LORD your God, am holy."'" (Leviticus 19:1-2)
- "'Do not steal. "'Do not lie. "'Do not deceive one another.'" (Leviticus 19:11)
- "'The time is coming,' declares the LORD, 'when I will make a new covenant with the house of Israel and with the house of Judah…[33]'This is the covenant I will make with the house of Israel after that time,' declares the LORD. 'I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people. [34]…'For I will forgive their wickedness and will remember their sins no more.'" (Jeremiah 31:31-34)
- "You are all sons of God through faith in Christ Jesus, [27]for all of you who were baptized into Christ have clothed yourselves with Christ. [28]There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus. [29]If you belong to Christ, then you are Abraham's seed, and heirs according to the promise." (Galatians 3:26-29)

Meaning and Practical Benefits

8. God has given mankind laws according to which we must live in order to please him and ourselves.
   b. His laws are inscribed in Scripture.
      3) **Moral laws** God gave to his people, e.g., the Ten Commandments, are based on God's character, given out of his love, and help his people to be holy to him, witness for him effectively, and accomplish his redemptive purposes. Much pain is avoided when the moral laws are followed carefully each day.
      4) The church in Jesus Christ, composed of Jews and Gentiles who believe in Christ and do God's will (e.g., Matthew 7:21, John 14:21, Ephesians 2:8-10), is NT Israel, the visible manifestation of God's new covenant, which is in and through Jesus Christ. (Cf. Matthew 16:19; Luke 1:30-33; Romans 14:17; Ephesians 5:5; Colossians 1:12-13; Revelation 1:4-6). The Greek word for new, in the term new covenant, is καινός (*kainos*, which means new in nature or quality, i.e., renewed, significantly different from, but having continuity with, the covenant with Abraham, which is eternal [Genesis 17:7]), not νέος (*neos*, new in time or origin, i.e., brand new). For more information, see the following sections, in particular Christology, Ecclesiology, and Eschatology.

Anthropology: Who are we; what are we like; and what are we doing?

Characteristics of Mankind

- "I will sing of your love and justice; to you, O LORD," (Psalm 101:1)
- "The LORD said to Moses, 'Speak to the entire assembly of Israel and say to them: "Be holy because I, the LORD your God, am holy."'" (Leviticus 19:1-2)
- "You shall not murder. You shall not commit adultery." (Exodus 20:13, 14)
- "'Do not steal. "'Do not lie. "'Do not deceive one another.'" (Leviticus 19:11)

Though these values that are upheld worldwide, are violated worldwide, doing so does not verify the violations. Claiming so commits the naturalistic fallacy, the illogical attempt to reason from is to ought. Non-Christians also know that just because something is, does not mean it ought to be. Logic, reason, is another of God's communicable attributes that, in a limited but genuine way, are part of God's image in human beings.

Meaning and Practical Benefits

8. God has given mankind rules according to which we must live in order to please him and ourselves.
   c. From God's image built into all humans, and from his moral law, everyone has an inclination to intuitively know that some behaviors are right and others are wrong. This inclination is called the natural moral law.
      1) For example, sound science informs non-Christians as well as Christians that abortion kills a developing human being with its own DNA from conception, and is wrong, whether they admit it or not. Those who do it feel significant, even great guilt, which is a major reason for the mental health crisis and rising rates of sadness, anxiety, depression, suicide, substance abuse, and much more, especially for those who do not believe in Jesus Christ, who can't experience the relief of his love and forgiveness that only he makes possible.
      2) God's communicable characteristics of holiness (Leviticus 19:2) and love and justice (Psalm 101:1) are built into us in a limited but real way.
      3) Therefore, while murder and adultery are done globally, they are globally viewed as wrong.
      4) Thus, we can argue on Biblical and philosophical grounds for functioning morally.

Anthropology: Who are we; what are we like; and what are we doing?

Characteristics of Mankind

- "The LORD God took the man and put him in the Garden of Eden to work it and take care of it. And the LORD God commanded the man, 'You are free to eat from any tree in the garden; but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die.'" (Genesis 2:15-17)
- "Like Adam, they have broken the covenant—they were unfaithful to me there." (Hosea 6:7)
- Cf. Romans 5:12-21; 9-11.

Meaning and Practical Benefits

10. The Biblical explanation for the core of man's problem is sin: disobedience, rebellion against God, and sin's resulting corruption, the essence of what Adam and Eve did. The Bible is clear: God is not the author of sin and evil; man, disregarding God's warning, giving into temptation, and disobeying God, has brought sin and evil into the world. We can't blame others.

    To help understand God's loving relationship with the humans who bear his image, some theologians, building upon the major Biblical theme of the covenant, see in Scripture what they call a covenant of works with Adam, before God created Eve. Though the word covenant is not present in the first three chapters of Genesis, like other theological constructs, e.g., the Trinity, the idea is there and therefore we are duty bound to teach the concept.

    While this construct is a reasonable and helpful understanding, we need to distinguish the contrast between that which is Biblically evident and that which contains unwarranted and Biblically unsupported speculation. For example, pertaining to the latter, some of these theologians hold that God's covenant with Adam contained a probationary period which, if he, as the covenant head of humanity passed successfully, would mean that man would not be able to sin but would be confirmed in righteousness; however, that lacks Biblical evidence.

Anthropology: Who are we; what are we like; and what are we doing?

Characteristics of Mankind

- "The LORD God took the man and put him in the Garden of Eden to work it and take care of it. And the LORD God commanded the man, 'You are free to eat from any tree in the garden; but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die.'" (Genesis 2:15-17)
- "Like Adam, they have broken the covenant (בְּרִית (*berît*)—they were unfaithful to me there." (Hosea 6:7)
- Cf. Romans 5:12-21; 9-11.

Meaning and Practical Benefits

10. The Biblical explanation for the core of man's problem is sin: disobedience, rebellion against God, and sin's resulting corruption, the essence of and stemming from what Adam and Eve did.
    a. Before the entrance of sin and corruption in the world, God established with man a covenantal relationship, called by some a covenant of works, a theological term not appearing in the Bible but based on Hosea 6:7 and largely in accord with what Biblical scholars call the major motif of covenant throughout the whole Bible.

    Though the concept of the covenant of works in some theologians' thinking contains some flaws, they are not all wrong. When we separate out the flaws, as we've just mentioned in the previous slide, we see important and helpful Biblical information, which follows here.

    A covenant (בְּרִית [*berît*]) is a relationship between two parties. In the covenants God made with his people, the parties are not equal. God tells us how the relationship will be and what he expects of us. It is not a democratic process. Neither does he ask our opinion of how it should work; the whole creation was created by and belongs to him, and he knows best!

    The covenant of works is seen as containing a promise; a condition; a penalty for breaking the covenant; and a sacrament, the tree of life, a sign and seal of life and membership in the covenant.

Anthropology: Who are we; what are we like; and what are we doing? God's Covenants

Throughout the whole of God's Word, which presents and teaches about his perfect creation, its corruption by human disobedience and sin, and his plan of redemption and restoration in Jesus Christ, he reveals his plan as including two essentially distinct covenants with human beings: the covenant of works, preliminary to and preparatory for, the covenant of grace. Since all creation belongs to God, who is love to the core of his being and most holy, just, perfect, all knowing and wise, he is unwilling to destroy human beings who bear his image and whom he loves; therefore, he has established these covenants to implement his plan of salvation.

The covenants are made according to God's sovereign will, without our flawed human input; he knows best. We are not on his level. As Gleason Archer, the outstanding Professor of Biblical Languages at Fuller Theological Seminary has well written, humans "may accept or reject but cannot alter" these covenants. Archer adds, "[God's] motive in adopting [his people] as his own covenant children is stated to be 'lovingkindness' or 'covenant love' (*hesed*), a term with which *berîth* [covenant] is often associated (cf. Deut. 7:9; I Kings 8:23; Dan. 9:4)…This presents a remarkable contrast to the motivation attributed by the heathen Semites to their gods, who were uniformly depicted as entering into covenant-relations with their devotees for the purpose of extracting service and nourishment from their altars." This contrast is not surprising, for the false gods are the work of Satan, the father of lies (John 8:44), and who has always been self-serving and opposed to the one true, loving, triune, God.

Anthropology: Who are we; what are we like; and what are we doing? God's Covenants

In addition to specific elements of both covenants, which will be discussed in subsequent slides, other key elements of the covenants include the requirement that human beings function in faith and obedience to God in accord with his will as stipulated in the covenant. Archer explains "(a) that the promises made by [the LORD] in the covenant of grace represent decrees which he surely will bring to pass, when conditions are ripe for their fulfilment [e.g., Gen. 12:3; Gal. 3:8]; (b) that the personal benefit—and especially the spiritual and eternal benefit—of the divine promise will accrue only to those individuals of the covenant people of God who manifest a true and living faith (demonstrated by a godly life). [Ex. 19:5; Matthew 7:15-23; Ephesians 2:8-10; James 2:14-26]"

A brief description of the covenant of works has been well stated by Scottish Minister George Norman MacLeod Collins. "The *parties* to the former covenant were God and Adam. The *promise* of the covenant was life. The *proviso* was perfect obedience by Adam [of only one command]. And the *penalty* of failure was death. To save man from the penalty of his disobedience, a second covenant, made from all eternity, came into operation, namely, the covenant of grace. Throughout the OT period there were successive proclamations of this covenant. We find it in the *protoevangelium* [< Greek: *protos*, first + *evangelion*, Gospel, good news; meaning the first announcement of the Gospel of Jesus Christ] of Gen. 3:15. Certain of its provisions were later revealed to Noah (Gen. 9). It was then established with Abraham (Gen. 12), and with his descendants after him, thus becoming a national covenant."

Anthropology: Who are we; what are we like; and what are we doing? God's Covenants

Collins continues: "Although in the NT this covenant is described as *new*, such passages as Rom. 4 and Gal. 3 show that it is essentially one with the covenant under which believers lived in OT times. Salvation was shown to be of grace and not of merit, for the OT sacrifices were prefigurative of the atoning death of Christ. But although the same covenant, it is described as a *better* covenant under the NT…, because it is now administered not by Moses, a servant, but by Christ the Son (Heb. 3:5,6).

"The covenant of grace is treated under two aspects. The first is a Godward aspect, under which it is sometimes called the covenant of redemption. The *parties*, under this aspect, are God and Christ; the *proviso* is the Son's perfect obedience even to his suffering the penalty of man's disobedience, namely, death; and the *promise* is the salvation of all believers. The second is a manward aspect, in which the *parties* are God and the believer; the *promise* eternal life; and the *proviso* faith in Jesus Christ as the only "work" required of the believer (John 6:29) [yet which faith is to be demonstrated as genuine by works done out of gratitude for salvation, not at all to earn it, as indicated by the Bible references and Archer in the previous slide and elsewhere in this PPT]."

When Adam broke the covenant of works, he, and of course Eve, were expelled from the Garden of Eden, God's perfect creation, the perfection of which they corrupted and disharmonized. In their disobedience of the one command God gave them, they experienced spiritual death, separation from God, and eventually physical death.

Anthropology: Who are we; what are we like; and what are we doing? God's Covenants

No longer worthy to inhabit the Garden of Eden, God expelled Adam and Eve. When he did so, he said, Adam "must not be allowed to reach out his hand and take also from the tree of life and eat, and live forever." (Genesis 3:22) What God means is explained well by the great Dutch Reformed theologian, Wilhelmus à Brakel, ca. 1700, "after Adam had lost [his] life, the Lord no longer wanted him to be a partaker of this [sacrament, this sign and] seal of eternal life….there was no inherent power in this tree to restore the spiritual life and communion with God which had been lost….this is a rebuking and reprimanding manner of speech….God did not want [Adam] to abuse the sacrament since he had forfeited…eternal life. It was the Lord's will that [Adam] being lost in himself, would put all his hope in the seed of the woman, which was promised to him immediately after the fall." (362-363) Here we have an early basis for church discipline (*op cit.*), cf. Paul's direction to the church at Corinth. (1 Corinthians 5:5)

Is the covenant of works still in effect? Yes. As à Brakel writes, "…this covenant remains in full force, obligating the entire human race (that is, all who have not been translated into the covenant of grace) to obedience and subjecting men to punishment, since the fulfillment of the promise continues to be contingent upon obedience [cf. Romans 2:12-16]….However, when God permits man to exit this covenant of works and enter into the covenant of grace, he is no longer under obligation to that covenant." (375-376)

Anthropology: Who are we; what are we like; and what are we doing?

Characteristics of Mankind

"Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned—[13]for before the law was given, sin was in the world. But sin is not taken into account when there is no law. [14]Nevertheless, death reigned from the time of Adam to the time of Moses, even over those who did not sin by breaking a command, as did Adam, who was a pattern of the one to come.

[15]But the gift is not like the trespass. For if the many died by the trespass of the one man, how much more did God's grace and the gift that came by the grace of the one man, Jesus Christ, overflow to the many! [16]Again, the gift of God is not like the result of the one man's sin: The judgment followed one sin and brought condemnation, but the gift followed many trespasses and brought justification. [17]For if, by the trespass of the one man, death reigned through that one man, how much more will those who receive God's abundant provision of grace and of the gift of righteousness reign in life through the one man, Jesus Christ.

[18]Consequently, just as the result of one trespass was condemnation for all men, so also the result of one act of righteousness was justification that brings life for all men. [19]For just as through the disobedience of the one man the many were made sinners, so also through the obedience of the one man the many will be made righteous.

[20]The law was added so that the trespass might increase. But where sin increased, grace increased all the more, [21]so that, just as sin reigned in death, so also grace might reign through righteousness to bring eternal life through Jesus Christ our Lord." (Romans 5:12-21)

Meaning and Practical Benefits

10. The Biblical explanation for the core of man's problem is sin: disobedience, rebellion against God, and sin's resulting corruption, the essence of what Adam and Eve did. The Bible is clear: God is not the author of sin and evil; man, disregarding God's warning, giving into temptation, and disobeying God, has brought sin and evil into the world. The first step in God's loving plan of redemption, which in God's omniscience he foreknew what Adam and Eve would do: God established the Covenant of Works with Adam, before God created Eve.
    a. Before the entrance of sin and corruption in the world, God established with man a covenant of works, which involved a promise, a condition, a penalty for breaking the covenant, and a sacrament.

    + Louis Berkhof writes well: "The parallel which Paul draws between Adam and Christ in Rom. 5:12-21, in connection with the imputation of sin on the one hand and the imputation of righteousness on the other hand, can only be explained on the assumption that Adam, like Christ, was the head of a covenant. If we share in the righteousness of Christ, because He is our representative, then it follows that we share in the guilt of Adam for the same reason." (131)

Anthropology: Who are we; what are we like; and what are we doing?

Characteristics of Mankind

- "The LORD God took the man and put him in the Garden of Eden to work it and take care of it. And the LORD God commanded the man, 'You are free to eat from any tree in the garden; but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die.'" (Genesis 2:15-17)
- "Like Adam, they have broken the covenant—they were unfaithful to me there." (Hosea 6:7)

Meaning and Practical Benefits

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    a. The covenant of works contained five main elements:
        1) The <u>parties</u> are the triune God and Adam as representative of the human race.
        2) The <u>promise</u> is that God will bless Adam with perfect life, including life without death (what believers in Christ, the second and last Adam, receive).

Anthropology: Who are we; what are we like; and what are we doing?

Characteristics of Mankind

"The LORD God took the man and put him in the Garden of Eden to work it and take care of it. And the LORD God commanded the man, 'You are free to eat from any tree in the garden; but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die.'" (Genesis 2:15-17)

Meaning and Practical Benefits

10. The Biblical explanation for the core of man's problem is sin: disobedience, rebellion against God, and sin's resulting corruption, the essence of what what Adam and Eve did. The Bible is clear: God is not the author of sin and evil; man, disregarding God's warning, giving into temptation, and disobeying God, has brought sin and evil into the world.
    a. The covenant of works contained five main parts:
        3) The <u>stipulation</u> is perfect obedience to only one law: Adam could eat of any tree in the Garden of Eden except one, the tree of the knowledge of good and evil.
        4) The <u>penalty</u> was what Adam would receive if he disobeyed. Specifically, the penalty would consist of death in the fullest sense: physical, spiritual, and eternal, including separation from God forever. Providentially, Jesus, the last Adam, kept that and the other covenant.
        5) A <u>sacrament</u>, the tree of life, a sign and seal of life and membership in the covenant. As à Brakel states, if there are no sacraments, "then it is not a covenant, for God has never established a covenant without seals." (Vol. 1, p. 460)

Anthropology: Who are we; what are we like; and what are we doing?

Characteristics of Mankind

- "The LORD God took the man and put him in the Garden of Eden to work it and take care of it. And the LORD God commanded the man, 'You are free to eat from any tree in the garden; but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die.'" (Genesis 2:15-17)
- "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. I tell you the truth, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished." (Matthew 5:17-18)

Meaning and Practical Benefits

10. The Biblical explanation for the core of man's problem is sin: disobedience, rebellion against God, and sin's resulting corruption, the essence of what Adam and Eve did. The Bible is clear: God is not the author of sin and evil; man, disregarding God's warning, giving into temptation, and disobeying God, has brought sin and evil into the world. The first step in God's loving plan of redemption, which in God's omniscience he foreknew what Adam and Eve would do: God established the Covenant of Works with Adam, before God made Eve.

    b. It is important to understand the essential character of sin.

        1) Sin is a specific type of evil. Sin is not a synonym for evil. While all sin is evil, not all evil is sin. For example, sickness is an evil, but obviously it is not a sin to be sick.

        2) Sin is always related to God and his will; essentially sin is disobedience to and not conforming with the will of God.

Anthropology: Who are we; what are we like; and what are we doing?

Characteristics of Mankind

- "The LORD God took the man and put him in the Garden of Eden to work it and take care of it. And the LORD God commanded the man, 'You are free to eat from any tree in the garden; but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die.'" (Genesis 2:15-17)
- "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. I tell you the truth, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished." (Matthew 5:17-18)
- "Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come!" (2 Corinthians 5:17)

Meaning and Practical Benefits

10. The Biblical explanation for the core of man's problem is sin: disobedience, rebellion against God, and sin's resulting corruption, the essence of what Adam and Eve did. The first step in God's loving plan of redemption, which in God's omniscience he foreknew what Adam and Eve would do: God established the Covenant of Works with Adam, before God made Eve.
    b. It is important to understand the essential character of sin.
        3) In order to understand sin, we need to distinguish between **original** and **actual** sin.
            a) **Original** sin refers to the *state and condition* in which all humans are born as a result of our relationship with Adam and his fall. Berkhof calls original sin "the inward root of all the actual sins that define the life" of human beings. That definition is changed for those who have the new life in Christ. (See e.g., 2 Corinthians 5:17.)

Anthropology: Who are we; what are we like; and what are we doing?

Characteristics of Mankind

- "To Adam he said, 'Because you listened to your wife and ate from the tree about which I commanded you, "You must not eat of it," 'Cursed is the ground because of you [Hebrew: 2nd person male singular];…'" (Genesis 3:17) [People are wrong who want to blame women. Eve did sin, and God punished her as well as Adam, but God holds Adam responsible.]
- "Rebuke your neighbor frankly so you will not share in his guilt." (Leviticus 19:17b)
- "Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned…" (Romans 5:12)
- "Those who live according to the sinful nature have their minds set on what that nature desires; but those who live in accordance with the Spirit have their minds set on what the Spirit desires. The mind of sinful man is death, but the mind controlled by the Spirit is life and peace; the sinful mind is hostile to God. It does not submit to God's law, nor can it do so. Those controlled by the sinful nature cannot please God." (Romans 8:5-8)

Meaning and Practical Benefits

10. b.3)a)1-a- **Original** sin makes the sinner guilty of transgressing God's command, of violating God's will, whereby the sinner deserves God's punishment for such disobedience. (Romans 5:12; 8:5-8)

1] Consider the meaning of Adam's name, אָדָם(*adam*), the Hebrew generic word for mankind. (Another Hebrew word, אִישׁ (*ʾîsh*, means an individual man and אִשָּׁה [*ʾishshāh*] means an individual woman.) Very significantly, while Adam is an individual person, he is not only an individual; his very name indicates that he represents humankind. Indeed, he is the progenitor of all human beings and the one God holds accountable for his and Eve's disobedience that resulted in the death (including corruption) God warned him, even before Eve was made, would occur if he disobeyed. (Genesis 2:16-17; 3:17-19) Further, Eve ate first, but Adam could and should have stopped her. (Note the principle in Leviticus 19:17b)

Anthropology: Who are we; what are we like; and what are we doing?

Characteristics of Mankind

- "Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned…" (Romans 5:12)
- "Those who live according to the sinful nature have their minds set on what that nature desires; but those who live in accordance with the Spirit have their minds set on what the Spirit desires.
The mind of sinful man is death, but the mind controlled by the Spirit is life and peace; the sinful mind is hostile to God. It does not submit to God's law, nor can it do so. Those controlled by the sinful nature cannot please God." (Romans 8:5-8)
- "He who spares the rod hates his son, but he who loves him is careful to discipline him." (Proverbs 13:24)
- "Discipline your son, for in that there is hope; do not be a willing party to his death." (Proverbs 19:18)
- "Do not withhold discipline from a child; if you punish him with the rod, he will not die. Punish him with the rod and save his soul from death." (Proverbs 23:14)
- See also Proverbs 29:15,17.

Meaning and Practical Benefits

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2] Again, an analogy on the human level is helpful. Some in unwise pseudosophistication reject the concept of punishment, but as we see how unruly, disruptive, out of control, harmful to themselves as well as to others, and even dangerous, children become when their human parents fail to punish their wrongdoing, God not only has the right to punish those who disobey his will, and offend his most holy being, but he blesses everyone when he does so, not only now but forever. Can you imagine an eternity living with out of control sinful people doing whatever they want with impunity? Contrast Hebrews 12:6.

Anthropology: Who are we; what are we like; and what are we doing?

- “The rod of correction imparts wisdom, but a child left to himself disgraces his mother.” (Proverbs 29:15)
- “Discipline your son, and he will give you peace; he will bring delight to your soul.” (Proverbs 29:17)
- “And you have forgotten that word of encouragement that addresses you as sons: ‘My son, do not make light of the Lord's discipline, and do not lose heart when he rebukes you, [6]because the Lord disciplines those he loves, and he punishes everyone he accepts as a son.’ [7]Endure hardship as discipline; God is treating you as sons. For what son is not disciplined by his father? [8]If you are not disciplined (and everyone undergoes discipline), then you are illegitimate children and not true sons. [9]Moreover, we have all had human fathers who disciplined us and we respected them for it. How much more should we submit to the Father of our spirits and live! [10]Our fathers disciplined us for a little while as they thought best; but God disciplines us for our good, that we may share in his holiness. [11]No discipline seems pleasant at the time, but painful. Later on, however, it produces a harvest of righteousness and peace for those who have been trained by it.” (Hebrews 12:5-11)

Anthropology: Who are we; what are we like; and what are we doing?

Characteristics of Mankind

- "Surely I was sinful at birth, sinful from the time my mother conceived me." (Psalm 51:5. Notice the implications of this text for when human life begins, specifically support for the pro-life view that it's at conception.)
- "Those who live according to the sinful nature have their minds set on what that nature desires; but those who live in accordance with the Spirit have their minds set on what the Spirit desires. The mind of sinful man is death, but the mind controlled by the Spirit is life and peace; the sinful mind is hostile to God. It does not submit to God's law, nor can it do so. Those controlled by the sinful nature cannot please God." (Romans 8:5-8)

Meaning and Practical Benefits

10. b.3)a)1-b- The guilt of sin <u>pollutes</u> the sinner, whereby he or she experiences an *inherent corruption that contaminates his or her whole being*. All human beings carry Adam's guilt and are born with a nature that is corrupt. (Psalm 51:5; Romans 8:5-8)
    1} Can you now understand how a little child is not "completely innocent" and why this sweet child can so willfully disobey you with defiance (e.g., throwing the sandwich you have just told him or her to eat on the floor)?
    2} This understanding should also help keep you from thinking you are a bad parent when such disobedience occurs. Yet such acts should receive appropriate discipline. (Hebrews 12:6ff. [preceding slide])

Anthropology: Who are we; what are we like; and what are we doing?

Characteristics of Mankind

"I do not understand what I do. For what I want to do I do not do, but what I hate I do. And if I do what I do not want to do, I agree that the law is good. As it is, it is no longer I myself who do it, but it is sin living in me. I know that nothing good lives in me, that is, in my sinful nature. For I have the desire to do what is good, but I cannot carry it out. For what I do is not the good I want to do; no, the evil I do not want to do—this I keep on doing.
"Now if I do what I do not want to do, it is no longer I who do it, but it is sin living in me that does it. So I find this law at work: When I want to do good, evil is right there with me. For in my inner being I delight in God's law; but I see another law at work in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin at work within my members. What a wretched man I am! Who will rescue me from this body of death? Thanks be to God—through Jesus Christ our Lord! So then, I myself in my mind am a slave to God's law, but in the sinful nature a slave to the law of sin." (Romans 7:15-25)

Meaning and Practical Benefits

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3} This pollution has two dimensions.

b} <u>The sinful human nature is totally unable on its own to change its primary preference for sin</u>. Even the acts which in the limited sight of other humans are perceived as being good, they are radically defective in God's sight, since they are not motivated by love for God or for doing his will.

Anthropology: Who are we; what are we like; and what are we doing?

Characteristics of Mankind

"I do not understand what I do. For what I want to do I do not do, but what I hate I do. And if I do what I do not want to do, I agree that the law is good. As it is, it is no longer I myself who do it, but it is sin living in me. I know that nothing good lives in me, that is, in my sinful nature. For I have the desire to do what is good, but I cannot carry it out. For what I do is not the good I want to do; no, the evil I do not want to do—this I keep on doing.
"Now if I do what I do not want to do, it is no longer I who do it, but it is sin living in me that does it. So I find this law at work: When I want to do good, evil is right there with me. For in my inner being I delight in God's law; but I see another law at work in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin at work within my members. What a wretched man I am! Who will rescue me from this body of death? Thanks be to God—through Jesus Christ our Lord! So then, I myself in my mind am a slave to God's law, but in the sinful nature a slave to the law of sin." (Romans 7:15-25)

Meaning and Practical Benefits

10. b. 3) a) 1- b- The guilt of sin <u>pollutes</u> the sinner, whereby he or she experiences an *inherent corruption that contaminates his or her whole being*.
3} This pollution has two dimensions.

b} The sinful human nature is totally unable on its own to not sin. Since the fall of Adam and Eve we have lost the freedom to always avoid sinning, and we are not by ourselves able to lead lives fit for fellowship with God who is most holy. Salvation cannot be earned, contrary to the teaching of all other religions. <u>We can avoid certain sins at certain times, and even some sins all the time, but not all sins all the time</u>.

Anthropology: Who are we; what are we like; and what are we doing?

Characteristics of Mankind

"I do not understand what I do. For what I want to do I do not do, but what I hate I do. And if I do what I do not want to do, I agree that the law is good. As it is, it is no longer I myself who do it, but it is sin living in me. I know that nothing good lives in me, that is, in my sinful nature. For I have the desire to do what is good, but I cannot carry it out. For what I do is not the good I want to do; no, the evil I do not want to do—this I keep on doing. "Now if I do what I do not want to do, it is no longer I who do it, but it is sin living in me that does it. So I find this law at work: When I want to do good, evil is right there with me. For in my inner being I delight in God's law; but I see another law at work in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin at work within my members. What a wretched man I am! Who will rescue me from this body of death? Thanks be to God—through Jesus Christ our Lord! So then, I myself in my mind am a slave to God's law, but in the sinful nature a slave to the law of sin." (Romans 7:15-25)

Meaning and Practical Benefits

2- <u>REFLECT AND/OR DISCUSS</u>: What practical implications and applications do you notice? Add any of these:

a- Maintaining this realistic perspective protects God's people from harm due to placing trust in others that is unwarranted, such as the abuses many young women suffer by allowing themselves to be alone or even enter a relationship with a man who misleads them into thinking he is a nice person.

b- One effective way to challenge unrealistic anthropologies is to raise questions, e.g., if one views mankind as essentially good, then why do doors have locks? Why is there increasing identity theft, cybercrime, and mass murder? Why do roofers require such a large down payment?

c- This perspective helps us understand and avoid being depressed by the horrible and uninvited thoughts that we immediately reject but that our sinful nature causes to periodically erupt in our minds and temporarily trouble our hearts.

d- We are motivated to join with other believers to mature in Christ. (Ephesians 4:7-16)

Anthropology: Who are we; what are we like; and what are we doing?

Characteristics of Mankind

- "I know that nothing good lives in me, that is, in my sinful nature." (Romans 7:18)
- "And you will hear of wars and rumors of wars; see that you are not alarmed; for this must take place, but the end is not yet. [7]For nation will rise against nation, and kingdom against kingdom, and there will be famines and earthquakes in various places…." (Matthew 24:6-7)
- "When you hear of wars and rumors of wars, do not be alarmed; this must take place, but the end is still to come. [8]For nation will rise against nation, and kingdom against kingdom; there will be earthquakes in various places; there will be famines. This is but the beginning of the birth pangs. (Mark 13:7-8 NRSV)

Meaning and Practical Benefits

2- <u>REFLECT AND/OR DISCUSS</u>: What practical implications and applications do you notice? Add any of these:

e- Maintaining the Biblical revelation about the essential sinfulness of post-fall human nature, in particular Jesus' teaching on "wars and rumors of wars" and that "nation will rise against nation" which will occur throughout this present age, consider the realistic helpfulness of this revelation for nations. The unrealistic "peace not war" efforts to reduce military preparedness is dangerous and subjects the nation to being conquered and subjected to all kinds of evil that the conquering nation(s) would want to perpetrate upon the conquered country. Of course, the most important resource for any nation is the extension and nurture of the Kingdom of God, as more and more people are regenerated and transformed in Christ which enables them to be heard by God (2 Samuel 24:25; James 5:16), yet God expects us to use the wisdom he has given to protect ourselves, nationally as well as individually.

Anthropology: Who are we; what are we like; and what are we doing?

Characteristics of Mankind

- "Surely I was sinful at birth, sinful from the time my mother conceived me." (Psalm 51:5)
- "there is no one who does not sin." (1 Kings 8:46)
- "for all have sinned and fall short of the glory of God,…" (Romans 3:23)
- "I know that nothing good lives in me, that is, in my sinful nature." (Romans 7:18)
- "Those who live according to the sinful nature have their minds set on what that nature desires; but those who live in accordance with the Spirit have their minds set on what the Spirit desires. The mind of sinful man is death, but the mind controlled by the Spirit is life and peace; the sinful mind is hostile to God. It does not submit to God's law, nor can it do so. Those controlled by the sinful nature cannot please God." (Romans 8:5-8)

Meaning and Practical Benefits

2- <u>REFLECT AND/OR DISCUSS</u>: What practical implications and applications do you notice? Add this if not thought of or mentioned:

f- Maintaining this realistic Biblical perspective protects the whole society, including God's people, from harm due to an unrealistic anthropology. Since police are sinners too, monitor and correct problems, but don't eliminate the department.

Cartoon source: Loveland *Reporter-Herald*, 6/12/20, p. 4A

Anthropology: Who are we; what are we like; and what are we doing?

Characteristics of Mankind

"I do not understand what I do. For what I want to do I do not do, but what I hate I do. And if I do what I do not want to do, I agree that the law is good. As it is, it is no longer I myself who do it, but it is sin living in me. I know that nothing good lives in me, that is, in my sinful nature. For I have the desire to do what is good, but I cannot carry it out. For what I do is not the good I want to do; no, the evil I do not want to do—this I keep on doing.
"Now if I do what I do not want to do, it is no longer I who do it, but it is sin living in me that does it. So I find this law at work: When I want to do good, evil is right there with me. For in my inner being I delight in God's law; but I see another law at work in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin at work within my members. What a wretched man I am! Who will rescue me from this body of death? Thanks be to God—through Jesus Christ our Lord! So then, I myself in my mind am a slave to God's law, but in the sinful nature a slave to the law of sin." (Romans 7:15-25)

Meaning and Practical Benefits

10. b. 3) In order to understand sin, we need to distinguish, and understand the connection, between **original** and **actual** sin. Original sin produces actual sins.

b) **Actual** sin refers not only to the outward acts contrary to God's will that result from original sin. Actual sins also include thoughts and predilections, tendencies, that are willed, wished, and nurtured that are contrary to God's will and flow from original sin.

Anthropology: Who are we; what are we like; and what are we doing?

Characteristics of Mankind

- And God spoke all these words: "I am the LORD your God, who brought you out of Egypt, out of the land of slavery.
  3"You shall have no other gods before me.
  4"You shall not make for yourself an idol…;
  7"You shall not misuse the name of the LORD your God….
  8"Remember the Sabbath day by keeping it holy.
  12"Honor your father and your mother….
  13"You shall not murder.
  14"You shall not commit adultery.
  15"You shall not steal.
  16"You shall not give false testimony against your neighbor.
  17"You shall not covet…anything that belongs to your neighbor." (Exodus 20:1-17)
- Anyone, then, who knows the good he ought to do and doesn't do it, sins. (James 4:17)
- Although they know God's righteous decree that those who do such things deserve death, they not only continue to do these very things but also approve of those who practice them. (Romans 1:32)

Meaning and Practical Benefits

10. b. 3) b) Concerning **actual** sin, we also need to distinguish between acts of **commission** and acts of **omission**.
    1- Sins of **commission** refer to the outward acts as well as thoughts, predilections, and tendencies that are willingly done contrary to God's will as discussed above. Sins of commission involve at least two types:
    a- Sins actively done by oneself, e.g., by breaking one of the 10 Commands.
    b- Guilt by approval of sins done by others (e.g., Leviticus 19:17b; Luke 11:48; Romans 1:32). One example is someone who claims to be personally against abortion but fails to speak against it.

Anthropology: Who are we; what are we like; and what are we doing?

Characteristics of Mankind

- And God spoke all these words: "I am the LORD your God, who brought you out of Egypt, out of the land of slavery.
  3"You shall have no other gods before me.
  4"You shall not make for yourself an idol…;
  7"You shall not misuse the name of the LORD your God….
  8"Remember the Sabbath day by keeping it holy.
  12"Honor your father and your mother….
  13"You shall not murder.
  14"You shall not commit adultery.
  15"You shall not steal.
  16"You shall not give false testimony against your neighbor.
  17"You shall not covet…anything that belongs to your neighbor." (Exodus 20:1-17)
- [Jesus said] "Whoever has my commands and obeys them, he is the one who loves me. He who loves me will be loved by my Father, and I too will love him and show myself to him." (John 14:21)
- Anyone, then, who knows the good he ought to do and doesn't do it, sins. (James 4:17)

Meaning and Practical Benefits

10. b. 3) b) Concerning **actual** sin, we also need to distinguish between acts of **commission** and acts of **omission**.
    2- Sins of **omission** are those acts that we do when we consciously fail to do what we know we should do. (See e.g., James 4:17; Matthew 25:44-46.)
    3- <u>REFLECT AND/OR DISCUSS</u>: Cite examples of both sins of commission and sins of sins omission.

Anthropology: Who are we; what are we like; and what are we doing?

Characteristics of Mankind

- "Above all else, guard your heart, for it is the wellspring of life." (Proverbs 4:23)
- "The heart is deceitful above all things and beyond cure. Who can understand it?" (Jeremiah 17:9)
- "He has showed you, O man, what is good. And what does the LORD require of you? To act justly and to love mercy and to walk humbly with your God." (Micah 6:8)
- "Delight yourself in the LORD and he will give you the desires of your heart" (Psalm 37:4)
- "Above all else, guard your heart, for it is the wellspring of life." (Proverbs 4:23)
- "[6]Flesh gives birth to flesh, but the Spirit gives birth to spirit. [7]You should not be surprised at my saying, 'You must be born again.'" (John 3:6-7)
- "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life." (John 3:16 NASB)

Meaning and Practical Benefits

10. b. 4) Sin's seat is located in the heart.

1- We often hear people (not only in the world, but sadly, too many in the church) say, "Follow your heart." To which I reply, "You mean that organ in my body that God revealed to the prophet Jeremiah as being deceitful above all things and beyond cure? You want me to follow **that**?!" Doing so is a dangerous practice which has gotten many people into much and serious trouble! Instead, follow Jesus Christ!

2- There is a place in the Bible for the heart, helping to discern God's will in decision-making, but it is the regenerated heart (John 3:6,7,16; Proverbs 4:23; Psalm 37:4) and only **after** careful prayerful cognitive reflection has been engaged, including with God's Word and the Holy Spirit operating directly in one's life and, as needed, in and through the church. (Micah 6:8)

See also Theology: Discerning God's Will.

Anthropology: Who are we; what are we like; and what are we doing?

Characteristics of Mankind

- "The LORD God took the man and put him in the Garden of Eden to work it and take care of it. And the LORD God commanded the man, 'You are free to eat from any tree in the garden; but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die.'" (Genesis 2:15-17)
- "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. I tell you the truth, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished." (Matthew 5:17-18)

Meaning and Practical Benefits

11. The Biblical explanation for the core of man's problem is sin: disobedience, rebellion against God, and sin's resulting corruption, the essence of what Adam and Eve did. The Bible is clear: God is not the author of sin and evil; man, disregarding God's warning, giving into temptation, and disobeying God, has brought sin and evil into the world. The next step in God's plan of redemption: The Covenant of Grace.
    a. For those who do not accept the righteousness offered in and by the Lord Jesus Christ, who alone fulfilled all the law, all the demands of the covenant of works and the covenant of grace with Abraham (in the Law and the Prophets), the stipulation of the requirement for perfect obedience that they cannot meet in the Old Testament covenants still stands, and that will be the standard of their judgment. (Matthew 5:17-18)
    b. For those of us who are in Christ Jesus, the covenant of works and the Abrahamic covenant has been replaced by the new covenant of grace in Him. Jesus has fulfilled all the law, the civil, ceremonial, and moral laws. Yet, we are to keep the moral laws, not to for merit but to honor God's most holy being; to maintain our holiness and mental, emotional, social, and spiritual health; and to draw all people to God and his kingdom.

Anthropology: Who are we; what are we like; and what are we doing?

Characteristics of Mankind Made in God's Image

- "As for me, this is my covenant with you: You will be the father of many nations. No longer will you be called Abram; your name will be Abraham, for I have made you a father of many nations. I will make you very fruitful; I will make nations of you, and kings will come from you. I will establish my covenant as an everlasting covenant between me and you and your descendants after you for the generations to come, to be your God and the God of your descendants after you." (Genesis 17:4-7)
- "While they were eating, Jesus took bread, gave thanks and broke it, and gave it to his disciples, saying, 'Take and eat; this is my body.'
  Then he took the cup, gave thanks and offered it to them, saying, 'Drink from it, all of you. This is my blood of the covenant, which is poured out for many for the forgiveness of sins.'" (Matthew 26:26-28)
- You are all sons of God through faith in Christ Jesus, for all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus. If you belong to Christ, then you are Abraham's seed, and heirs according to the promise. (Galatians 3:26-29)

Meaning and Practical Benefits

11. The Biblical explanation for the core of man's problem is sin: disobedience, rebellion against God, and sin's resulting corruption, the essence of what Adam and Eve did. The Bible is clear: God is not the author of sin and evil; man, disregarding God's warning, giving into temptation, and disobeying God, has brought sin and evil into the world. The next step in God's plan of redemption: The Covenant of Grace.
    c. Since Adam failed to keep the covenant of works God established with him, God, out of his love and righteousness, immediately inaugurated a covenant of grace with him (Genesis 3:15), established it with Noah (Genesis 9:9), and implemented it with Abraham. Periodically throughout the Old Testament, the covenant of grace was renewed with additions by God, and it was ultimately renewed in its final form and continues for believers in and followers of Jesus Christ.

Anthropology: Who are we; what are we like; and what are we doing?

Characteristics of Mankind

Made in God's Image

- "As for me, this is my covenant with you: You will be the father of many nations. No longer will you be called Abram; your name will be Abraham, for I have made you a father of many nations. I will make you very fruitful; I will make nations of you, and kings will come from you. I will establish my covenant as an everlasting covenant between me and you and your descendants after you for the generations to come, to be your God and the God of your descendants after you." (Genesis 17:4-7)
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- "You are all sons of God through faith in Christ Jesus, for all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus. If you belong to Christ, then you are Abraham's seed, and heirs according to the promise." (Galatians 3:26-29)

Meaning and Practical Benefits

11. The Biblical explanation for the core of man's main problem is sin: disobedience, rebellion against God, and sin's resulting corruption, the essence of what Adam and Eve did. The Bible is clear: God is <u>not</u> the author of sin and evil; man, disregarding God's warning, giving into temptation, and disobeying God, has brought sin and evil into the world. The next step in God's plan of redemption: The Covenant of Grace.
    d. Throughout the Old Testament, the covenant of grace with Abraham was renewed periodically, including with Moses, with additions (e.g., the Ten Commandments). To help his people understand, God used a suzerain-vassal type of covenant, common in the Near East, and with which they were familiar. It contained three main parts: an historical prologue, stipulations, and ratification.

Anthropology: Who are we; what are we like; and what are we doing?

Characteristics of Mankind Made in God's Image

- "In the fortieth year, on the first day of the eleventh month, Moses proclaimed to the Israelites all that the LORD had commanded him concerning them…." (Deuteronomy 1:3ff.)
- "This is the law Moses set before the Israelites. These are the stipulations, decrees and laws Moses gave them when they came out of Egypt…" (Deuteronomy 4:44-45)
- "If you fully obey the LORD your God and carefully follow all his commands I give you today, the LORD your God will set you high above all the nations on earth. All these blessings will come upon you and accompany you if you obey the LORD your God:" (Deuteronomy 28:1-2ff.)
- "However, if you do not obey the LORD your God and do not carefully follow all his commands and decrees I am giving you today, all these curses will come upon you and overtake you:" (Deuteronomy 28:15ff.)

Meaning and Practical Benefits

11. The Biblical explanation for the core of man's problem is sin: disobedience, rebellion against God, and sin's resulting corruption, the essence of what Adam and Eve did. The Bible is clear: God is not the author of sin and evil; man, disregarding God's warning, giving into temptation, and disobeying God, has brought sin and evil into the world. The next step in God's plan of redemption: The Covenant of Grace.
    d. As did the suzerain-vassal covenant, the covenant of grace with Abraham, renewed with Moses, contained three main parts, which can be seen in the outline of the Book of Deuteronomy.
        1- An historical prologue (Cf., Deuteronomy 1:3-4:43)
        2- Stipulations (Cf., Deuteronomy 4:44-26:19) including reference to the sacraments
        3- Ratification: curses that will occur for failing to keep the covenant and blessings that will follow obedience. (Cf., Deuteronomy chapters 27-30)

Anthropology: Who are we; what are we like; and what are we doing?

Characteristics of Mankind Made in God's Image

- "For although they knew God, they neither glorified him as God nor gave thanks to him, but their thinking became futile and their foolish hearts were darkened." (Romans 1:21)
- "Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned—" (Romans 5:12)
- "I know that nothing good lives in me, that is, in my sinful nature. For I have the desire to do what is good, but I cannot carry it out." (Romans 7:18)
- "Those who live according to the sinful nature have their minds set on what that nature desires; but those who live in accordance with the Spirit have their minds set on what the Spirit desires." (Romans 8:5)

Meaning and Practical Benefits

13. The results of human sin are seen in God's reaction and in man's condition.
    b. Man's condition is now 180^0 different from the way he was when God created him.
        1) Man has failed to accomplish God's purpose for him.
        2) Chaos, confusion, corruption, unhappiness, fear, and death have replaced the bliss in which he existed in the Garden of Eden.
        3) He now needs military and police, locks on homes, and payment in full or a down payment is required before work begins due to lack of trust.
        4) Sin dehumanizes man. Examples include homosexuality and other sexual confusion regarding humans' vital and vast distinction from the animals.

Anthropology: Who are we; what are we like; and what are we doing?

Other Characteristics of Mankind

- God created human beings male and female.
- The sinful human nature leads people to commit sins, acts of disobedience to God that gravely harm themselves and others.
- One current example and major issue today is LGBTQ+, one aspect of which is transgenderism (*sic*), which like all sins is progressive. Many transgender, more accurately transsexual, people, especially those who go to the extent of having surgery, deeply regret having done so. Some even go farther. The photos on the right are of "Sally," who was born male and still has, and always will have, the male XY chromosomes despite surgeries and female hormone treatments.
- Source of the photos: http://ai.eecs.umich.edu/people/conway/TS/TS-II.html

Practical Aspects of the Doctrine

Anthropology: What are some of the practical implications and applications of this doctrine?

The Doctrine of Mankind

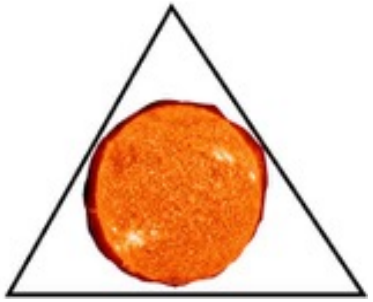
Practical Aspects of the Doctrine

- The progressive aspect of sin, especially sexual sin, is seen in this illustration of transgenderism, more scientifically accurately, transsexualism. (See LGBTQ+ papers on the Current Issues page of my From Acorn to Oak 12, and Academia, Websites.) Dissatisfied with his attempt to transition from male to "female," he tried to become an animal, not insignificantly a reptile; he not only dishonored God, he dehumanized himself. Tragically, he's not alone. Called "Furries," many children are identifying as animals. Some public schools have litter boxes for students who identify as cats! Now that this is becoming public, media outlets are portraying it as a myth or a hoax. Not so as anecdotal reports have evidenced. Yet, hope exists if they'll change, believe in, and follow Jesus Christ who is the truth who does set them free from their bondage to sin and evil. (John 8:32; 14:6)
- Photo source: http://www.nationalreview.com/article/433724

Anthropology: Who are we; what are we like; and what are we doing?

Questions for Reflection and Discussion

1. Identify and explain at least two ways it helps you in daily life to understand and function more realistically, including safely and effectively, pertaining to the Biblical revelation of human nature.
   - If no one mentions it, include the reality that while needed, politicians, laws, and regulations are not going to produce the lasting change any country most needs. The only hope of our country, and of all the other countries in the world, is for the extension and nurture of God's Kingdom throughout the country and throughout the world. Extension means the proclamation of the Gospel of Jesus Christ by evangelism and Christian witness through which the Holy Spirit changes human hearts and minds (regeneration, new birth [see below, Soteriology]). Nurture refers to the sanctification, the growth in Christlikeness of the regenerated believers in Christ. What does this imply for us?



2. List at least three more implications of the Biblical doctrine of the image of God in mankind. Include the following: implications for
   a. Parenting (E.g., what practical differences should it make to teach your child(ren) the Biblical doctrine of the image of God?)
   b. Racial and other human relations (E.g., since every human is created in the image of God, how can we mistreat someone who bears God's image?)

[If time: Start in groups of four, preferably the same ones you were in before, then debrief in the large group. If time is short: begin in dyads, then ask for volunteers to share with the whole group what they think.]

For More Information

In order to facilitate course preparation, the slides in this presentation on Biblical Anthropology have been selected from the larger overview of Anthropology, which itself has been drawn from the Anthropology section of the original and unabridged version of the PowerPoint program (PPT), *Essential Christianity: Historic Christian Systematic Theology—With a Focus on Its Very Practical Dimensions, Including God's Answers to Our Great Questions of Life—for Now and Eternity*.

This abridged PPT is still larger than can be covered in an average one-class session, particularly in the West. Therefore, highlighting of especially essential parts is offered to help when time is very limited.

For further information about the subjects on the Anthropology slides in this abridged program, see the additional slides in the Anthropology section that are on the original and unabridged presentation, which is located on the Christian Theology page of the author's free and secure general Website. See also other documents on the Christian Theology page that supply additional information.

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For More Information

This PowerPoint presentation (PPT) is an abridged version of the accompanying larger overview of Anthropology. Ask the class to read the larger overview prior to the class meeting. Provide opportunities for questions, comments, and discussion of any of the subjects in the larger version, this abridged version, or related subjects, especially contemporary implications and applications of the Biblical content.

Each of the PPTs, in this introductory course on historic Christian systematic theology, is written in an expanded sentence outline format in order to provide a stand-alone resource for teachers, students, and those who want to have the PPT for independent study or devotional use. The last session of the course includes redoing the matching task (Lesson One), discussion of any subject the class wants to address further, or any related topic for which time was not available in previous sessions.