

*Essentials of Christianity (pt 20)*  
*7/18/2010*

*Introduction*

Good morning saints! I'm pleased with the territory we'll be in today, because how appropriate it is for leading us into our time of communion.

In our study of Christian essentials we are now talking about the subject of anthropology--**the doctrine of man**.

Last week we talked about the various aspects of man's nature as one who is created in the image of God. These characteristics include: **his moral, spiritual, mental, relational and physical aspects**.

Then we talked about the constitution of man: meaning, the fact that man has both a **physical** (material) and a **non-material** (spiritual) make up. Man is essentially a being consisting of body soul and spirit.

As Paul stated in 1Thes 5:23.

*<sup>NAU</sup> 1 Thessalonians 5:23 Now may the God of peace Himself sanctify you entirely; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ.*

There are many many more things that we could spend time learning about in the field of biblical anthropology. Trust me when I say that we've only scratched the surface of the vast amounts of data that exists about the complexities of the makeup of man.

In fact this one book--**the DSM IV**, attempts to provide answers for the complexities of the human psyche'. They're way off base in their conclusions. But the amount of time that people have spent coming to the wrong conclusion demonstrate that man is more than just blood and tissue.

Let me wrap this up by going over a few more essential points about the doctrine of man.

**First of all**, let me quickly go over a list of qualities that are related to the spiritual side of man's being. We talked about man's non-material side consisting of **soul** and **spirit**.

There's also some additional terms that describe man's non-material nature. Hence, man's non-material nature can be understood as multifaceted.

Here are **four** of the **terms** that are used throughout the scriptures.

(some of this overlaps with the next topic)

**Heart** (*not the organ*): The heart describes the intellectual (Matt. 15:19–20) as well as the volitional part of man (Rom. 10:9–10; Heb. 4:7).

**Conscience**: God has placed within man a conscience as a witness. The conscience is affected by the Fall and may be seared and unreliable (1 Tim. 4:2); nonetheless, it can convict the unbeliever (Rom. 2:15). In the believer it may be weak and overly conscientious (Cor. 8:7, 10, 12).

**Mind** (*not the brain*): The unbeliever's mind is depraved (Rom. 1:28), blinded by Satan (2 Cor. 4:4), and darkened and futile (Eph. 4:17–18). In the believer there is a renewed mind (Rom. 12:2) that enables him to love God (Matt. 22:37).

**Will:** The unbeliever has a will that desires to follow the dictates of the flesh (Eph. 2:2–3), whereas the believer has the ability to desire to do God’s will (Rom. 6:12–13). At conversion, the believer is given a new nature that enables him to love God with all his heart, mind, and will.<sup>1</sup>

Finally, let me offer up this great summary by Bruce Ware on the significance and purpose of man’s being. This wraps things up nicely for this segment, and provides of good summary of practical application.

### **1. God is ultimate, while all of humanity is dependent upon God.**

We need to realize that we owe everything to God who was our Creator. Our very design, to live as the human beings he created us to be, is owing to God's design. God is ultimate. He is the one who receives all the glory for all of His creation, including the creation of humanity, and we need to acknowledge our wholehearted dependence upon him.

### **2. Humanity owes God obedience, loyalty, and worship.**

He owns us. To create is to own and to own is to have the right to rule. So, God, as Creator and Owner of us, then requires our obedience to Him. This is not an option that is given to humanity. No, it is an obligation, from the very first instant of humanity's existence, to give to God their obedience, loyalty, and worship. We truly are made to bring glory to God and to acknowledge Him as our source and provider; the one to whom we owe everything.

### **3. Humanity, as created by God, was entirely (body and soul) good.**

In the western tradition in theology there has been a tendency to diminish the importance of the body and exalt the importance of the

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<sup>1</sup> Paul P Enns, *The Moody Handbook of Theology* (Moody, Chicago, 1989).

soul. In biblical theology this just is not accurate. God intentionally made both body and soul. He told the man and the woman, before sin occurred, that their mandate was to reproduce. In other words, sexual relations were designed by God and are part of the created order. Certainly they are marred because of sin, no question about that. The point is, our sexuality, our bodies, as well as our souls are created by God and are good and are meant to be used for the purposes that God intended in creating us.

#### **4. Humanity is invested with moral freedom and responsibility.**

To none of the rest of creation does God give a moral commandment, as He does to the man in the garden, when He says to him, "Of all the trees you may freely eat, but of the tree of the knowledge of good and evil you may not eat of it, for in the day that you eat of it you will surely die," (Genesis 2:15-17). It sets up, right at the very beginning, the moral imperative that humanity must realize they are required by God to obey. But, they are given a kind of freedom in which they may obey or not. So, they must use this gift of moral freedom in a way that would bring God glory and themselves blessing, rather than to bring harm and destruction to themselves. The whole history of the human race shows how these two tracks are followed, either of obedience or disobedience, as our moral freedom is expressed.

#### **5. There is clearly an equality between the sexes and yet a differentiation in the creation of the man and the woman.**

It is very clear, in Genesis 1 that God created both male and female in the image of God. Both share together a common, equal humanity, equal personhood, equal dignity, equal respect for one another. Yet, man is man, not woman; woman is woman, not man. God intended for there to be created differences between man as man and woman as woman, even though both are equally human. Those differences include, among other things, an establishment, in the very Garden of Eden itself, of an authority or a male headship that was given to the man, while the woman was created to be the helper, the helpmeet, for the man. They are equal in their personhood and human essence, and

yet different in the roles that each is designed and commanded to carry out, with male headship being a part of the very created order.<sup>2</sup>

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Of the splendor of God's glorious creation--man; F.B. Meyer said,

Man was placed in the world like a king in a palace stored with all to please him, monarch and sovereign of the lower orders of creation. The sun to labor for him like a very Hercules; the moon to light his nights, or lead the waters of the earth in tides, cleansing its shores: elements of nature to be his slaves and messengers: flowers to scent his pathway: fruit to please his taste: birds to sing for him: beasts to toil for him and carry him: and man himself, amidst all this luxury, God's representative, His vice regent. This is man as God made him.<sup>3</sup>

**BUT WE HAVE A BIG PROBLEM!!!**

Our next topic will address that problem.

### ***Hamartiology: The Doctrine of Sin***

Hamartiology: "Hamartiology," comes from two Greek terms: hamartia meaning "sin" and logos (study of). Thus it concerns the biblical doctrine of sin including its origin, nature, transmission, effects, and judgment.<sup>4</sup>

As with our survey of anthropology, we'll look to the book of Genesis, where sin began for mankind.

**Let's turn to Genesis 3.**

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<sup>2</sup> Ware

<sup>3</sup> Herbert Lockyer, *All the Doctrines of the Bible: A Study and Analysis of Major Bible Doctrines* (Zondervan Publishing Company, 1966).

<sup>4</sup> Paul P Enns, *The Moody Handbook of Theology* (Moody, Chicago, 1989).

<sup>NAU</sup> *Genesis 3:1 Now the serpent was more crafty than any beast of the field which the LORD God had made. And he said to the woman, "Indeed, has God said, 'You shall not eat from any tree of the garden '?"*

<sup>2</sup> *The woman said to the serpent, "From the fruit of the trees of the garden we may eat;*

<sup>3</sup> *but from the fruit of the tree which is in the middle of the garden, God has said, 'You shall not eat from it or touch it, or you will die.'"*

<sup>4</sup> *The serpent said to the woman, "You surely will not die!*

<sup>5</sup> *"For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil."*

<sup>6</sup> *When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate.*

<sup>7</sup> *Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings.*

<sup>8</sup> *They heard the sound of the LORD God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden.*

<sup>9</sup> *Then the LORD God called to the man, and said to him, "Where are you?"*

<sup>10</sup> *He said, "I heard the sound of You in the garden, and I was afraid because I was naked; so I hid myself."*

<sup>11</sup> *And He said, "Who told you that you were naked? Have you eaten from the tree of which I commanded you not to eat?"*

<sup>12</sup> *The man said, "The woman whom You gave to be with me, she gave me from the tree, and I ate."*

<sup>13</sup> *Then the LORD God said to the woman, "What is this you have done?" And the woman said, "The serpent deceived me, and I ate."*

<sup>14</sup> *The LORD God said to the serpent, "Because you have done this, Cursed are you more than all cattle, And more than every beast of the field; On your belly you will go, And dust you will eat All the days of your life;*

<sup>15</sup> *And I will put enmity Between you and the woman, And between your seed and her seed; He shall bruise you on the head, And you shall bruise him on the heel."*

<sup>16</sup> *To the woman He said, "I will greatly multiply Your pain in childbirth, In pain you will bring forth children; Yet your desire will be for your husband, And he will rule over you."*

<sup>17</sup> *Then to Adam He said, "Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying, 'You shall not eat from it'; Cursed is the ground because of you; In toil you will eat of it All the days of your life.*

<sup>18</sup> *"Both thorns and thistles it shall grow for you; And you will eat the plants of the field;*

<sup>19</sup> *By the sweat of your face You will eat bread, Till you return to the ground, Because from it you were taken; For you are dust, And to dust you shall return."*

*<sup>20</sup> Now the man called his wife's name Eve, because she was the mother of all the living.*

*<sup>21</sup> The LORD God made garments of skin for Adam and his wife, and clothed them.*

*<sup>22</sup> Then the LORD God said, "Behold, the man has become like one of Us, knowing good and evil; and now, he might stretch out his hand, and take also from the tree of life, and eat, and live forever "--*

*<sup>23</sup> therefore the LORD God sent him out from the garden of Eden, to cultivate the ground from which he was taken.*

*<sup>24</sup> So He drove the man out; and at the east of the garden of Eden He stationed the cherubim and the flaming sword which turned every direction to guard the way to the tree of life.*

This is where it all began. Most of us are very familiar with this story.

For many historians, philosophers and liberally-minded believers, this account of the fall is viewed as nothing more than a myth, urban legend, or just a non-issue. But for anyone who loves God, who is biblically minded--the account of man's fall is horrific.

There are numerous amounts of insightful details in this account. I think it's safe to say this is a prototype of all the ways sin is expressed in the Bible and throughout history.

Looking at our text, we find all that one would expect to find as to how Satan operates and how we respond to his temptations.

*<sup>NAU</sup> James 1:13 Let no one say when he is tempted, "I am being tempted by God"; for God cannot be tempted by evil, and He Himself does not tempt anyone.*

*<sup>14</sup> But each one is tempted when he is carried away and enticed by his own lust.*

*<sup>15</sup> Then when lust has conceived, it gives birth to sin; and when sin is accomplished, it brings forth death.*

We see all of this here in Genesis 3.

**Vs 1--** Satan was working through the serpent. He catches Eve off guard *and* without her husband. His question to her calls into question the authority of God's word. She bites the bait.

When the Word of God as final authority is questioned or removed, there's no ground left upon which to stand.

Human reason cannot thwart the enemies lies.

**Vs 2-3--** she makes a feeble attempt to respond to the enemy: misquoting what God actually said. Satan lies by saying they actually wouldn't die by eating the fruit.

He tells her God is withholding something from her (them).

**Vs 6--** the temptation is three-fold: lust of the eyes, flesh, pride of life.

*<sup>NAU</sup> 1 John 2:15 Do not love the world nor the things in the world. If anyone loves the world, the love of the Father is not in him.*

*<sup>16</sup> For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world.*

Another minister put it this way:

### **Three Kinds of Urges for Independence**

#### **The Hedonist Urge**

She saw that the tree was "good for food." In other words, she said, "I will have my appetite satisfied my way, I don't care that God has said that you shall not eat from the fruit of this tree, I like the looks of it, I'll eat it."

#### **The Covetous Urge**

She saw that the tree was a "delight to the eyes." A delight to the eyes meant she liked what she saw and she wanted it to be hers, even though God had said she could not have it. Nonetheless, she coveted what God said she could not have and she took it.

#### **The Prideful Urge**

Then she saw that the tree was "desirable to make one wise." Here she wanted to have her own wisdom; she did not want to be dependent upon God. The prideful urge brought her to this place of rebellion.<sup>5</sup>

**Vs 6--** Adam gets in on the action. As much as I'd like to blame the woman like Adam did--the fact is he is culpable. He is the head, he takes the brunt of the heat.

Those who minimize or marginalize this account, might gasp at the severity in which God deals with them.

“All they did was eat some fruit; at least they didn't kill anyone; how bad could this really be?”

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<sup>5</sup> Ware

**Vs 7--** well, immediately we see the corruption settling into God's created order. Not just in creed, but in deed. Sin was not only imputed (more on that later), but was actually ruling their hearts at the moment they ate the fruit.

Just look at their immediate response.

**Vs 7:** *“Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings.”*

**Vs 8:** *They heard the sound of the LORD God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden.*

They try to hide. They're full of corruption, their innocence is gone. They take cover to hide from God because now there's shame because of their defilement.

This is why people recoil from God; from the idea of heaven or hell; or why they get defensive when we witness to them.

They run from the light.

What are the ramifications of all this? Let's consider some helpful categories to aid us in wrapping our minds around the magnitude of the sin problem.

### **The Results Of The Sin.**

**Judgment on the serpent (Gen. 3:14).** The serpent had earlier been a noble creature; as a result of the judgment it was altered in form and shape. Because the serpent exalted itself it would now be forced to crawl on its belly and eat the dust of the earth as it crawled along.

**Judgment on Satan (Gen. 3:15).** Genesis 3:15 must be understood as addressed not to the serpent, but to Satan. There would be enmity between Satan's seed (unbelievers and possibly demons) and the woman's seed (believers, but specifically Christ). "He shall bruise you on the head" indicates Christ delivered a death blow to Satan at the cross (Col. 2:14–15; Heb. 2:14). Christ would have a major victory. "You shall bruise Him on the heel" suggests Satan would have a minor victory in the fact that Christ died; nonetheless, that death became Satan's own defeat.

**Judgment on the woman (Gen. 3:16).** The woman would experience pain in childbirth. The pain in childbirth is similarly used of Adam's toil (Gen. 3:17). Both would suffer in their respective roles. The desire of the woman would be toward her husband. A final aspect of the judgment upon the woman was that the husband would rule over her.

**Judgment on the man (Gen. 3:17–19).** The first judgment was against the ground. No longer would the earth spontaneously produce its fruit but only through hard toil by the man. The second judgment on the man was death. Adam had been made from the elements of the ground. The death process would return the man to the dust from which his body had been taken.

**Judgment on the human race (Rom. 5:12).** The result of Adam's sin was passed on to the entire human race. All humanity now became subject to death.

**Judgment on creation (Gen. 3:17–18).** All animal and plant life would be affected by the sin of Adam. Animal life and nature would resist the man. Animals would become wild and ferocious; plant life would produce weeds to hinder productivity. All creation would groan

with the effect of the Fall and anxiously long for the day of restoration (Rom. 8:19–21).<sup>6</sup>

Before we close today, let's increase our personal misery by looking at some text book definitions of what sin is.

### **Definition Of Sin**

**Sin is a transgression of the law of God.** The Greek word for transgression means “overstepping.” God gave the Mosaic law to heighten man’s understanding of His standard and the seriousness of transgressing that standard (Rom. 4:15). Thereafter, when God said, “You shall not bear false witness,” a lie was seen to be what it is: an overstepping or transgression of the law of God (Gal. 3:19).

**Sin is a failure to conform to the standard of God.** The Greek word hamartia means “miss the mark,” “every departure from the way of righteousness.” Hence, it means that all people have missed the mark of God’s standard and continue to fall short of that standard (Rom. 3:23). This involves both sins of commission as well as omission. Failure to do what is right is also sin (Rom. 14:23).

**Sin is a principle within man.** Sin is not only an act but also a principle that dwells in man. Paul refers to the struggle with the sin principle within (Rom. 7:14, 17–25); all people have this sin nature (Gal. 3:22). Hebrews 3:13 refers to it “as the power that deceives men and leads them to destruction.” Jesus also refers to sin as a “condition or characteristic quality” (John 9:41; 15:24; 19:11).

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<sup>6</sup> Paul P Enns, *The Moody Handbook of Theology* (Moody, Chicago, 1989).

**Sin is rebellion against God.** Another Greek word for sin is anomia, which means “lawlessness” (1 John 3:4) and can be described as a “frame of mind.” It denotes lawless deeds (Titus 2:14) and is a sign of the last days, meaning “without law or restraint” (Matt. 24:12).

**Sin is wrongful acts toward God and man.** Romans 1:18 refers to “ungodliness and unrighteousness of men.” Ungodliness refers to man’s failure to obey God and keep the commandments related to Him (Exod. 20:1–11); unrighteousness is seen in man’s failure to live righteously toward his fellow man (Exod. 20:12–17).<sup>7</sup>

**Communion/ Band/ Turn to 1Timothy 1:1-17**

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<sup>7</sup> Paul P Enns, *The Moody Handbook of Theology* (Moody, Chicago, 1989).