

Systematic Theology: The Doctrine of Man

Biblical Anthropology

Psalm 8

I. Why Study Biblical Anthropology?

A. The Biblical Importance of Anthropology

1.

2.

3.

4.

5.

6.

B. Secular Culture Has Corrupted Anthropology

1. Antropocentric vs. Theocentric Worldview

2. Biology and naturalism

3. Psychology and materialism

4. The secular paradox: slime vs. self-esteem

5. Feminist and homosexual agendas seek to undermine biblical gender and role distinctions.

II. How Should We Study Man? Soft Sciences or Divine Revelation?

- A. Presuppositions are critical

- B. Common grace and empirical observation

- C. God's Word is always the final authority.

- D. We should always be cautious of "integrationism"

IV. Humanity's Nature and the Origin of the Soul

A. Humanity's Constitutional Nature

1. Monism

2. Trichotomy

3. Dichotomy

4. Critique of Trichotomy

1 Thess. 5:23 –

Heb. 4:12 –

5. Psychosomatic sensitivity

B. The Origin and Transmission of the Soul

1. Creationism

2. Traducianism

3. Observations

4. Conclusion: God is the originator/Creator of each human soul, whether mediately (through parents) or immediately, and thus all human life is valuable, even in the womb.
Psa 139:13-16

V. The Image of God

A. The Importance of the Doctrine of the *Imago Dei*

1. It is what makes us as human beings unique (Gen. 1:26-28; Psa. 8:4-6).
2. It is what gives us dignity (Gen. 9:6; Jas. 3:9).
3. It is vitally connected with our depravity
4. It plays a vital role in redemption

B. Meaning of “Image” and “Likeness” in Gen. 1:26

1. Many have taken these terms to be separate and distinct
2. The terms simply form a hendiadys, the image is a likeness
3. The focus is functional.
4. Brief exposition of Gen. 1:26-28
5. Further observations

C. Conclusions

- 1) The *Imago Dei* is primarily functional
- 2) The *Imago Dei* is also relational
- 3) The *Imago Dei* is finally ontological

D. Aspects of the image (Grudem)

1. Moral
2. Spiritual:
3. Mental:
4. Emotions:
5. Relational:
6. Physical:

D. Implications of the *Imago Dei*

1. Prohibits racism

2. Demands the protection of the ill and the mentally handicapped
3. Demands the protection of the unborn
4. The *Imago Dei* requires the death penalty (Gen. 9:6)
5. The *Imago Dei* requires a walk that imitates God (Eph. 5:1)
6. We glorify God when we reflect/image God by acting like God and representing God, in our relationships, our calling, etc.

V. Man in Relationship with God

A. A unique relationship between Adam and God

B. The framework of the relationship

1. The creation ordinances

2. The Specific terms of the relationship with Adam

3. The federal and organic nature of the relationship
Rom. 5:12-19; 1 Cor. 15:22, 45, 46

C. The Perpetuity of the Creation Relationship

1. The original creation relationship was unique

2. The original creation relationship does impose an obligation on every person.

Lk. 17:7-10

3. The relationship of Creator and King is true of every man in relation to God.
Ecc. 12:13-14

4. The fact that there will be a universal judgment reveals that God's standards are righteousness and justice which is summarized in the moral Law, which will be the standard of judgment. Final judgment expresses God's Lordship over all creation
Ecc. 12:13-14; Psa. 97:1-2; Jn. 5:28-30; Isa. 24:5-6

The Doctrine of Man

The Fall of Man

Cornelius Plantinga, *Not the Way it's Supposed to Be, A Breviary of Sin*

1) The fall; 2) the imputation of Adam's sin 3) the nature of sin 4) man in his state of sin (depravity and inability) 5) a summary and the relevance of the doctrine of sin.

I. The condition prior to the fall

II. The temptation

III. The appeal (cf. I Jn. 2:15-17; Matt. 4:1-11)

IV. The sin and its results (Gen. 3:1-19)

A. The woman took it (2 Cor. 11:3; 1 Tim. 2:14)

B. She gave it to her husband (usurps husbands authority, Adam allows her! 1 Tim. 2:14)

C. Their eyes were opened, they were ashamed

D. The first act of self-righteousness - cover their own guilt!

- E. Alienated from God: broken relationship (3:8, 22-24)
- F. Alienated from one another
- G. Death - physical, spiritual and eternal
- H. Their environment is cursed (3:17-19; Rom. 8:20-22)
- I. Life becomes hard! For women and men
- J. The first promise and expression of grace (3:16, 21)

The Doctrine of Man

Man in His State of Sin: Total Depravity

I. Total Depravity

A. Definitions:

The phrase total depravity is commonly used to make explicit the implications of original sin. It signifies a corruption of our moral and spiritual nature that is total not in degree (for no one is as bad as he or she might be) but in extent. It declares that no part of us is untouched by sin, and therefore no action of ours is as good as it should be, and consequently nothing in us or about us ever appears meritorious in God's eyes. We cannot earn God's favor, no matter what we do; unless grace saves us, we are lost. (J.I. Packer)

Man in his raw, natural state as he comes from the womb is morally and spiritually corrupt in disposition and character. Every part of his being- his, his will, his emotions, his affections, his body- has been affected by sin (this is what is meant by the doctrine of total depravity). His understanding is darkened, his mind is at enmity with God, his will to act is slave to his darkened understanding and rebellious mind, his heart is corrupt, his emotions are perverted, his affections naturally gravitate to that which is evil and ungodly, his conscience is untrustworthy, and his body is subject to immorality. (Robert Reymond).

The doctrine of total depravity is a very humbling one. It is not that man leans to one side and needs propping up, nor that he is merely ignorant and requires instructing, nor that he is run down and calls for a tonic; but rather that he is undone, lost, spiritually dead. Consequently, he is "without strength," thoroughly incapable of bettering himself; he is exposed to the wrath of God, and unable to perform a single work which can find acceptance with Him.

It is therefore a most unpalatable doctrine. It cannot be otherwise, for the unregenerate love to hear of the greatness, the dignity, the nobility of man. The natural man thinks highly of himself and appreciates only that which is flattering. . . . Nevertheless, the duty of God's servants is to stain the pride of all that man glories in, to strip him of his stolen plumes, to lay him low in the dust before God. However repugnant such teaching is, God's emissary must faithfully discharge his duty. (A.W. Pink)

B. Inheritance from Adam

1. Legal standing: imputation of sin (Rom. 5:12-21)
2. Spiritual status: dead, alienated, enemies (Eph. 2:1; Rom. 5:10)
3. Nature: corruption (Psa. 51:3; 58:3; Rom. 3:10-18)

C. Pervasive constitutional corruption

1. The mind (1 Cor. 2:14; Rom. 8:7; Eph. 4:17-19)
2. The will (Jn. 8:34, 44; Rom. 6:20; Titus 3:3)

3. The affections (Jer. 17:9; Jn. 3:19)
- D. Total inability *to will* and *to do* good, according to God's standards
Jer. 13:23; Jn. 6:44; 15:5; Rom. 3:10-12

II. The Issue of Free Will

1. What most mean by "free will"
2. How do we choose?
3. Edwards' distinction - moral and physical ability
4. The Bible teaches the bondage of the will, not the freedom of the will
Jn. 8:34; 2 Pet. 2:19; Titus 3:3; Rom. 6:16-20; 2 Tim. 2:25-26

III. The Nature of Sin

- A. The heart of all sin is unbelief in God and His Word
Psa. 78:17-22; Heb. 3:18-29; 4:1-3, 6, 11
- B. Sin is the violation of God's commands
1 Jn. 3:4
- C. Sin is a personal affront to God and His glory
Psa. 51:5; Isa. 43:24; Rom. 1:23, 25
- D. Degrees of sin
Deut. 27:26; Jas. 2:10-11

Prov. 6:16-19; Jn. 19:11; Mt. 11:20-24; Lk. 12:47-48;
- E. The punishment of sin

IV. Summary and Relevance

- A. Man is dead (1) in Adam; (2) by nature; (3) by choice
- B. Man is unwilling to serve God (Rom. 1:18-20)
- C. Man is unable to trust and obey God (Jn. 5:40; 6:44)
- D. We must feel our own depravity before we will ever feel our need of a Savior.
We must be deeply aware of our sin before we will ever understand grace