

Theology for LIFE



LESSON #9: ANTHROPOLOGY

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ANTHROPOLOGY

— Lesson #9 —

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*"What is the chief end of man?
Man's chief end is to glorify God, and enjoy HIM forever."
-- Westminster Shorter Catechism*

–INTRODUCTION

THE STUDY OF MAN is called *anthropology*, from the Greek words *anthropos*, meaning "_____", and *logos*, meaning "word" or "discourse"; hence, anthropology is a discourse about man from a Biblical standpoint.

SINCE the doctrine of man can only come from Scripture, **THEN** a difference between Biblical Anthropology and Sociological Anthropology is patently obvious:

Quote:

"It is better, then, to recognize at the outset two contrasting possibilities in anthropology: (1) that in which man is simply set in relation to himself and his world, and (2) that in which man is also and primarily set in relation to God. On the one side is scientific anthropology in the sense of an empirical study of man in his world; on the other is theological or Biblical anthropology in the sense of a study of man in God's world". – ISBE

THUS only a study of God's Word can furnish a complete and accurate answer to the timeless question, "_____?"

Quote:

The question, 'What is Man?' challenges every age. But no age... knows so much, and so many things about man, as does ours; and yet no age knows less than ours what man [really] is. Having lost his awareness of God, modern man has set his sights on human existence as the one worthy object of his concern" – H.D. McDonald

1A: Why Was Man Created?

God did not _____ to create man. God did not create us because He was lonely or needed fellowship. God does not *need* us for any reason.

BUT He *did* create us—for His own _____ (Isa. 43:7; Eph. 1:11-12).

Therein lies the answer to the question, "What is our purpose in life?" Our purpose must be to fulfill the reason that God created us: to glorify Him (Psa. 27:4; 73:25-26; 84:1-2,10; 86:9, 12; Mat. 5:16; Rom. 11:33-36; 1 Cor. 10:31; Eph. 3:21; 1 Tim. 1:17; 2 Tim. 4:18; 1 Pet. 4:11; Rev. 1:6; Rev. 4:11).

WHEN we realize that God created us to glorify Him, and WHEN we start to act in ways that fulfill that purpose, THEN we begin to experience an intensity of _____ in the Lord that we have never before known.

2A: The Origin of Man

The Bible teaches that God created the entire universe in _____ 24-hour days (Gen. 1 & 2).^{*} There are several indicators in the creation account to validate this thesis:

1. The Hebrew word for "day" (*yom*) appearing with a numeral always designates a 24-hour day.
2. The phrase "evening and morning" (Gen. 1:5, 8, 13, 19, 23, 31) emphasizes a 24-hour day.

3. Exodus 20:8–11 emphasizes a literal six-day creation by analogy, in commanding man to labor in six days and rest on the seventh day as God did.

This is called *fiat creation*, which has two key aspects:

1. God created _____ by divine decree, and
2. God created instantaneously.

After the world was complete, God created man—the only part of His creation made specifically in God’s _____. From the Genesis account arise some essential truths about man’s origin.

1. God directly created man; he did not evolve from a lower life form (Gen. 1:27; 2:7; 5:1; Deut. 4:32). Christ affirmed the same truth (Mat. 19:4).
2. Both man and woman were created directly (though differently) by God, and God specifically created them male and female (Gen. 1:27).
3. God created man as a uniquely _____ being, accountable to God, and made in the image of God (Gen. 1:27).

3A: The Image of God

The fact that man was made in the image of God sets him apart from all creation. It’s of enormous import in understanding who God made man to be.

1B. Image of God—defined

Being made “*in the image of God*” means that man is in certain ways like God and representing God.

Genesis 1:26 *"Then God said, 'Let Us make man in Our **image**, according to Our **likeness**,'"*

Both the Hebrew word for "image" (*tseIm*) and for "likeness" (*demut*) refer to something that is _____ but not identical to the thing it represents.

When Scripture says "Let Us make man in Our image, and after Our likeness" it would have simply meant to the original readers, **Let Us make man to be like Us and to represent Us.**

The more fully we understand Who God is, the more similarities we will recognize, and the more fully we will understand what being made in the image of God actually means.

Note the similarity between Genesis 1:26 and 5:3.

Genesis 5:3 *"When Adam had lived one hundred and thirty years, he became the father of a son **in his own likeness, according to his image**, and named him Seth."*

Seth was not _____ to Adam, but he was like him. Scripture does not specify exactly how Seth was like Adam, and it would be overly restrictive for us to assert that one or another characteristic determined the way in which Seth was *in the image of Adam*. So to assert that man being made in the image of God means *only*, for example, the power to make moral decisions, would limit the meaning too much.

2B. Image of God–immaterial aspects

Unlike the animals, God created man with an immaterial (spiritual) nature as well as a material (physical) one. At this point, the question arises, are man's "_____" and "spirit" distinct, or are they the same? Three views exist, each with good, godly men supporting it.

• Dichotomy

Dichotomy comes from the Greek words *dicha*, meaning "two," and *temno*, "to cut." Hence, man is a two-part being, consisting of body and soul/spirit. Support for the dichotomous view is as follows:

- Genesis 2:7 affirms only _____ parts at the point of creation. God formed man from the dust of the ground (body) and breathed life into him, and he became "a living soul" (see also Job 27:3).
- The words *soul* and *spirit* are used interchangeably in Scripture (Gen. 41:8 & Psa. 42:6; Heb. 12:23 & Rev. 6:9).
- *Body and soul* (or *body and spirit*) are often mentioned together as constituting the _____ person (Mat. 10:28; 1 Cor. 5:3; 7:34; Col. 2:5; 3 John 2).

• Trichotomy

Trichotomy comes from the Greek words *tricha*, meaning "three," and *temno*, "to cut." Hence, man is a three-part being, consisting of body, soul, and spirit. The soul and spirit are said to be _____ in function and substance—the body being world-conscious, the soul being self-conscious, and the spirit being God-conscious. The soul is seen as a lower power consisting of man's imagination,

memory, and understanding; the spirit is a higher power, consisting of reason, conscience, and will. Support for the trichotomous view is as follows:

- Paul seems to emphasize a three-part view (“*spirit and soul and body*”) in desiring the sanctification of the entire person (1 Thess. 5:23).
- Hebrews 4:12 implies a distinction between soul and spirit (“*the division of soul and spirit*”).
- 1 Corinthians 2:14–3:4 can be seen to suggest a threefold classification—natural (fleshly), carnal (soulish), and spiritual; however this is a very weak argument.

- **Multifaceted**

This view holds that man's spiritual nature is more _____ than simply two or three aspects. Instead, a person's inner self can be understood as multifaceted.

The support for the multifaceted view is:

Although *soul and spirit* are common terms used to describe the nonmaterial nature of man, there are at least _____ other terms used in Scripture to describe man's spiritual nature:

heart (Mat. 15:19–20; Rom. 10:9–10; Heb. 4:7),

conscience (1 Cor. 8:7ff; 1 Tim. 4:2; Rom. 2:15),

mind (Mat. 22:37; Rom. 1:28; 12:2; 2 Cor. 4:4;),

and **will** (Rom. 9:16).

VARIOUS VIEWS OF MAN'S COMPOSITION		
Viewpoints	Analysis	
	Material	Nonmaterial
Dichotomy	Body	Soul Spirit
Trichotomy	Body	Soul
		Spirit
Multifaceted	Body	Soul Spirit Heart Conscience Mind Will

So the non-material nature has several different aspects to it, _____ of which are part of being made in the image of God.

- **Spiritual aspect**

God is a Spirit, and the human soul is a spirit. In making man in His image, God endowed him with those attributes which belong to His own nature as a Spirit. Man is thereby distinguished from all other inhabitants of this world and raised immeasurably above them. Being made in His image is a necessary condition of our capacity to _____ God, and is therefore the foundation of our religious nature.

If we were not *"like God,"* we could not know Him. We would be like animals which die and completely cease to be. Instead, we have a spiritual life that enables us to relate to God as persons, to pray and praise Him, and to understand His Word which He gave us.

- **Eternal aspect**

We also have _____ in the sense that we will never cease to exist, but our spirits will live forever after our earthly bodies die. Man has an awareness of the distant future, an inward sense that we will live beyond the time of our physical death, a sense that gives many people a desire to attempt to be right with God before they die (Eccl. 3:11).

- **Moral aspect**

Man was created in a state of what theologians call "original righteousness." Though this original righteousness was lost through the Fall, we still have an inner sense of right and wrong (_____, Rom. 2:15) that sets us apart from animals and makes us morally responsible to God for our actions.

When we act in obedience to God's standards, our likeness to God is reflected in holy, righteous behavior; but by contrast, our unlikeness to God is reflected whenever we sin.

- **Mental aspect**

We have an ability to _____, think logically, and learn on a level that sets us apart from the animals. Beavers build the same kind of dams they've built for a thousand generations. Birds make the same kind of nests, and bees the same kind of hives. But man continues to develop greater skill and complexity in technology, agriculture, science, and every other field of endeavor.

We have the ability to be _____ and innovative in areas such as art, music, and literature. And mankind's use of complex, abstract languages sets us far apart from the animals.

- **Relational aspect**

In addition to our unique ability to relate to God, man can also have deep relationships in marriage, within a family, with his children, with friends, and in a church body. This ability is a reflection of the _____ which the Members of the Trinity have with each other.

Man is also like God in his relationship to the rest of creation. Specifically, man has been given the right to _____ over the rest of creation—working with it, developing it, and using it (Gen. 1:26, 28; 2:15; Psa. 8:6-8).

- **Personality aspect**

Man has a self-awareness and personality lifting him above the realm of animals. In the complexity of the _____ man expresses we can see that human beings are far different from the rest of creation.

- **Willful aspect**

Man is born with a self-determination (will) that enables him to make complicated and non-material _____. He can choose what he does with his body, what he thinks about with his mind, how he responds to his emotions, and how he relates to God. This is very different from the instinct-driven manner in which animals live. And this ability to choose is important because it renders man capable of redemption.

3B. Image of God—physical aspects

Scripture makes a distinction between the spiritual (*soul/spirit*) (2 Cor. 5:1; 1 Thess. 5:23) and the _____ (*body*). Genesis 2:7 tells us the body of man was formed from the dust of the ground. There is a definite play on words in the Hebrew language: “*The Lord God formed man [adam] of dust from the ground [adamah]*” (Gen. 2:7). The very name _____ was to remind man of his origin: he is of the earth.

In contrast, God created the woman from Adam’s _____ (Gen. 2:21-23), so although her chemical makeup was the same as Adam’s, she is more closely identified with her husband’s body than with the dust of the earth.

A chemical analysis of the human body reveals that man’s components are those of the earth—calcium, iron, potassium, and so forth. Moreover, at death the body again unites with the dust from which it had its origin (Gen. 3:19; Psa. 104:29; Eccl. 12:7).

In life, however, the body is intrinsically involved with glorifying God, since the believer’s body is the _____ of God (1 Cor. 6:19). The body is NOT the master, so that the believer caters to it; NOR is it an enemy that needs to be punished. The body is to be submitted to God (Rom. 12:1) in order that Christ may be glorified in that body (Phil. 1:20). In Heaven, the believer will one day be rewarded for deeds done in the body (2 Cor. 5:10).

We should not think that our physical bodies imply that God has a body for “**God is Spirit, and those who worship Him must worship in spirit and truth**” (John 4:24).

However there *are* ways in which our bodies reflect something of God’s _____. Man himself—as a whole—is created in the image of God, not just his spirit.

For example, we see with our eyes. God also sees—far more than we could ever see (Gen. 16:13; 1 Sam. 16:7; Psa. 33:13). We hear with our ears. God also hears; the psalmist often rejoices in this fact (Psa. 4:3; 34:17; 69:33; 116:1). We speak with our mouths. And our God is a God Who speaks (Deut. 5:24; Job 38:1; Isa. 1:2; Heb. 1:1-2). Our God-given ability to bear and raise children who are like ourselves, is also a reflection of God's ability to create human beings who are in some ways like Himself (Eph. 5:1).

Our physical bodies are a very important part of our existence; they will be transformed when Christ returns, and they will continue to be part of us for all _____.

4B. Image of God—distorted, but not lost

At this point, the theological question arises, could man still be considered to bear the image of God after the _____, after man sinned? The Scriptures clearly indicate that man DOES still bear the image of God.

Genesis 9:6 *Whoever sheds man's blood, by man his blood shall be shed, **for in the image of God He made man.***

Even though men are sinful, there is still enough likeness to God remaining in them that to _____ another person is to attack the part of creation that most resembles God.

The New Testament also confirms that man still bears the image of God.

James 3:9 *"With it [our tongue] we bless our Lord and Father, and with it we curse men, who have been **made in the likeness of God;***

Even after the Fall, we are still in God's image—so James makes the point that HOW we speak about God's image bearers _____.

However, it is also sadly true that the image of God in us is distorted; we are less like God than we were before the entrance of sin. Therefore we can see the image more closely in the nature of Adam and Eve before the Fall (Gen. 1:31).

5B. Image of God—progressively recovered

Even though God's image is distorted in fallen man, our redemption in Christ means that we can, even in this life, progressively grow more and more into the _____ of God.

Colossians 3:10 ...and have put on the new self who is being renewed to a true knowledge **according to the image of the One Who created him—**

2 Corinthians 3:18 *But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being **transformed into the same image** from glory to glory, just as from the Lord, the Spirit.*

The goal for which God has redeemed us is that we might be ...**conformed to the image** of His Son... (Romans 8:29).

6B. Image of God—completely restored

The fullest measure of man's creation in the image of God is seen in _____
_____. In Jesus we see human likeness to God as it was intended to be.

Colossians 1:15 *He is the image of the invisible God, the firstborn of all creation.*

But the glorious promise of the New Testament is that **we too shall be like Christ**. The process of restoring that broken image will take a lifetime, and it will be culminated when we step into eternity and _____ our Savior!

1 Corinthians 15:49 *Just as we have borne the image of the earthy, we will also bear the image of the heavenly.*

1 John 3:2 *Beloved, now we are children of God, and it has not appeared as yet what we will be. We know that when He appears, we will be like Him, because we will see Him just as He is.*

7B. Image of God—conferring dignity

Quote:

It would be good for us to reflect on our likeness to God more often. It will probably amaze us to realize that when the Creator of the universe wanted to create something "in His image," something more like Himself than all the rest of creation, He made us. This realization will give us a profound sense of _____ and significance as we reflect on the excellence of all the rest of God's creation: the starry universe, the abundant earth, the world of plants and animals, and the angelic kingdoms are remarkable, even magnificent. But we are more like our Creator than any of these things. We are the culmination of God's infinitely wise and skillful work of creation. Even though sin has greatly marred that likeness, we nonetheless now reflect much of it and shall even more as we grow in likeness to Christ." – Wayne Grudem

Every human being has the status of being in God's image—no matter how much that image is marred by sin, _____, weakness, or age.

This has profound implications for our conduct toward others. It means that people of every nationality deserve equal dignity and rights. It means that elderly people, those seriously ill, the mentally handicapped, and children yet unborn, deserve full protection and _____ as human beings.

Those who deny this unique status as image bearers of the true God soon begin to depreciate the value of human life and tend to see humans as merely a higher form of animals. But for the believer who looks into the Scriptures to answer the question, "Who am I?" the knowledge that he is an image bearer of the God he loves should bring him not only a sense of dignity and worth, but also of great _____.

4A:
Mankind—Created Male and Female

It's theologically fascinating to notice that in the same verse, the same sentence, practically in the same breath we read that God created man in His image, and He created mankind _____ and _____.

Genesis 1:27 *God created man in **His own image**, in the image of God He created him; **male and female** He created them.*

- Why did God create two sexes?
- Are they equally His image bearers?
- How does that affect their roles?

There are three main views which attempt to answer these questions.

1. **Egalitarians** (feminist view) believe that men and women are of equal _____, and therefore they should have equal access to all roles in the Church and family.
 2. The **Hierarchical** view (traditional) gives lip service to the equal value of women, but maintains that _____ should hold positions superior to women in every aspect of society.
- The **Complementarian** view (Biblical) says that men and women are absolutely _____ in value, but they've been given—by God—completely different roles in the Church and family.

1B. Equality in personhood

Men and women are *equally* made in God's image (Gen. 1:27; 5:1-2). Hence, they are equally important and valuable in God's eyes—both now and for eternity.

In this belief _____ stands alone among the religions and cultures of the world. In a Biblical worldview, one gender is NOT better than the other.

2B. Differences in roles

To understand the differences in the roles of men and women, we must look to the _____ amongst the Members of the Trinity.

Differences in the roles and authority amongst the Members of the Trinity are completely consistent with equal importance, equal personhood, and equal _____.

In redemption, the **Father** sends the **Son** into the world, and the **Son** comes and is obedient to the **Father** and dies to pay for our sins (Luke 22:42; Phil. 2:6-8). After the **Son** has ascended into Heaven, He sends the **Holy Spirit**, Who comes to equip and empower the Church (John 16:7; Acts 1:8; 2:1-36).

There is clearly an exercise of authority on the Father's part as He sends the Son to earth; and then the Son sends the Spirit to earth. Yet nowhere in that interchange was there any _____ of deity or lessening of importance of any Person of the Trinity.

If human beings reflect the character of God, then we would expect similar differences in roles among them. Just as God the Father has authority over the Son, though the two are equal in deity, so in a marriage, the husband has authority over the wife, though they are equal in personhood.

1 Corinthians 11:3 *But I want you to understand that Christ is the Head of every man, and **the man is the head of a woman**, and **God is the Head of Christ**.*

3B. Pre-Fall existence of roles

Were these distinctions between male and female roles part of the original creation? Or were they part of the punishment after the Fall? ...*Yet your desire will be for your husband, and he will rule over you* (Gen. 3:16). The answer to this question carries immense theological repercussions.

Those who support the idea that the distinction in roles came _____ the Fall, believe that differing roles are the result of sin. Therefore, we should live today according to God's original plan, with no distinctions in roles, as it was with Adam and Eve.

This view is unbiblical for a number of reasons.

- **Adam was created first**

The fact that God first created Adam, then after a period of time created Eve (Gen. 2:7; 18-23), strongly suggests that God saw Adam as having a _____ role in his family.

The creation of Adam first is consistent with the Old Testament pattern of "primogeniture", the idea that the _____ in any generation in a human family has leadership in the family for that generation (Gen. 25:27-34; 35:23; 38:27-30; 49:3-4; Deut. 21:15-17; 1 Chron. 5:1-2).

And in the New Testament Paul uses the fact that "*Adam was formed first, then Eve*" as a reason for restricting governing and teaching roles in the _____ to men (1 Timothy 2:13).

- **Eve was created as a helper for Adam**

Genesis 2:18 *Then the Lord God said, "It is not good for the man to be alone; I will make him a **helper** suitable for him."*

1 Corinthians 11:9 *...for indeed man was not created for the woman's sake, but woman **for the man's sake**.*

These verses are in no way teaching lesser importance; however they DO indicate that there was a difference in roles from the _____.

"The noun "helper" in Genesis 2:18 (Hebrew, 'ezer) means "help," "support," "aid." It is the key word used to describe the woman's role. This is not a demeaning term. God is frequently described as a "Help" to His people (Psa. 121). To be a helper means that the woman has the necessary ability, fitness, resources, and strength to be a help (see Prov. 31:10-31). The woman was created for the man's sake, not vice versa (1 Cor. 11:9)." – Alexander Strauch

- **Adam named Eve**

Adam gave _____ to all the animals, indicating Adam's authority over the animal kingdom, because in Old Testament thought, the right to name someone implied authority over that person (this is seen when God gave names to people such as Abraham and Sarah, or when parents gave names to their children).

A Hebrew name typically designated the character or function of the one named.

Adam was specifying the characteristics or functions of the animals he named.

Therefore, when Adam said, *"She shall be called Woman, because she was taken out of Man"* (Gen. 2:23; 3:20), it indicated a leadership role on his part. This leadership role was true _____ the Fall (*"she shall be called woman"* Gen. 2:23) and _____ the Fall (*"the man called his wife's name Eve"* Gen. 3:20).

- **God named the human race "Man," not "Woman"**

The fact that God named the human race with a term that also referred to _____ in particular, or man in distinction from woman, suggests a leadership role given by God to the man.

This is similar to the custom of a woman taking her husband's last name—it signifies his headship.

- **The serpent came to Eve first**

Satan, in his effort to undermine God's plans, approached Eve first in an attempt to institute a role _____ by tempting Eve to take the leadership in disobeying God (Gen. 3:1).

Paul seemed to have had this role reversal in mind when he said, *And it was not Adam who was deceived, but the woman being deceived, fell into transgression* (1 Tim. 2:14).

- **God spoke to Adam first**

In contrast to Satan, and in keeping with the man's leadership role, God spoke to Adam first, both _____ and _____ the Fall (Gen. 2:15-17; 3:9). As the leader of his family, Adam was to be called to account first for what had happened in the family.

- **Adam, not Eve, represented the human race**

Even though Eve sinned first (Gen. 3:6) we are counted sinful because of _____ sin. *"In Adam all die"* (1 Cor. 15:22; Rom. 5:12-21).

4B. Distortion of roles

The curse brought a **distortion of previous** roles,
NOT the **introduction of new** roles.

In the punishments God gave to Adam and Eve, He did not introduce new roles, but simply introduced _____ and distortion into the roles they already had.

Adam would still till the _____, *but* the ground would bear thorns and thistles (Gen. 3:17-18); Eve would still bear _____, *but* doing so would be a painful experience (Gen. 3:16).

The Fall introduced _____ and pain into the previously harmonious relationship by Eve's new desire to rebel against Adam's authority.

Genesis 3:16 ...*Yet your **desire** will be for your husband, and he will rule over you.*

The word translated "*desire*" (Heb. *teshuqah*) means "*desire to conquer.*"

Adam will misuse his authority by ruling harshly over his wife who introduces pain and conflict into a relationship that was previously harmonious. This does not imply a role _____—simply a sad distortion of the roles already in place.

Opposite distortions of the Biblical pattern can also occur in the marriage relationship.

The opposite of leadership by the husband are the sins of passivity or _____. He can become a wimp! Or a husband may become so considerate of his wife that he allows her to make all the decisions and even agrees when she urges him to do wrong (like Adam, Ahab, and Solomon all did). The husband can also become _____—emotionally or physically—from the home.

The wife too can become entirely _____ (NOT the same as being submissive), contributing nothing to the decision-making process of the family (a wife can be subject to her husband and still participate fully in the decision-making process), and being unwilling to confront her husband even when he is doing wrong.

5B. Redemption of roles

Just as redemption in Christ restores the image of God in the believer, so too redemption in Christ reaffirms the creation order.

In the New Testament we would expect that in Christ, redemption would encourage wives not to rebel against their husbands' authority, and would encourage husbands not to use their authority harshly. Why? Because "*in Christ*" there is an _____ of the painful aspects of the relationship that resulted from sin and the curse.

Colossians 3:18-19 *Wives, **be subject** to your husbands, as is fitting in the Lord. Husbands, **love** your wives and do not be embittered against them (see also Eph. 5:22-23; Titus 2:5; 1 Pet. 3:1-7).*

IF it were a sinful pattern for wives to be subject to their husbands' authority, Peter and Paul would not have commanded it to be maintained in Christian marriages!

Quote:

*"New Testament commands concerning marriage do not perpetuate any elements of the curse or any sinful behavior patterns; they rather reaffirm the order and distinction of roles that were **there from the beginning** of God's good creation". – Wayne Grudem*

Quote:

*"There is eternal **beauty** and **dignity** and **rightness** in this differentiation in roles both within the Trinity and within the human family" – Wayne Grudem*

As we grow in maturity in Christ, we will grow to delight and rejoice in the God-ordained differences in our roles.

6B. Application of roles

When husbands begin to act in selfish, harsh, domineering, or even abusive and cruel ways, they should realize that this is _____—a result of the Fall, and destructive and contrary to God's purposes.

Rather, husbands must earnestly strive to fulfill the New Testament commands to _____ their wives in a Biblical, Christ-like manner.

Likewise, when wives feel rebellious or resentful of their husbands' leadership, or when they compete with their husband for leadership in the family, they should realize that this is _____—a result of the Fall, and destructive and contrary to God's purposes. A wife desiring to act in accordance with God's pattern should be submissive to her husband, respecting and rejoicing in the fact that God made him the leader in their home.

Husbands should aim for loving, _____, thoughtful leadership in their families.

Wives should aim for active, intelligent, _____ submission to their husband's leadership.

Colossians 3:18-19 *Wives, be subject to your husbands, as is fitting in the Lord. Husbands, love your wives, and do not be harsh with them.*

5A: Fall of Man

Genesis 3 does not describe the _____ of sin itself, but it does describe the entrance of sin into the human race. Genesis 3 describes an actual historical event; Adam and Eve were real people who sinned against God in real time and space. The historicity of this event is essential if an analogy is to be seen in Romans 5:12–21. If Adam was not a real creature who brought sin into the human race at one point in history, then there is no point to Jesus' redeeming humanity at another point in history. Christ's own testimony, however, confirms Adam and Eve as _____ figures (Mat. 19:3–5).

1B. The test

During their life in the garden, God tested Adam and Eve regarding their _____. They were free to eat of the fruit from any tree except the Tree of the Knowledge of Good and Evil (Gen. 2:16–17). The test was simple: it was to determine whether or not they would believe God and obey Him. Disobedience would mean death—both physical and spiritual.

2B. The temptation

The avenue through which the temptation came to Adam and Eve was the serpent (Gen. 3:1), an actual animal created by God. However, the temptation must also be seen as coming through _____; the Devil is called "*the serpent of old*" (Rev. 12:9; 20:2), and the allusion in Romans 16:20 indicates that the judgment of Genesis 3:15 refers to Satan, not simply the serpent. Satan's strategy of temptation can be summarized in three phases.

1. Satan raised _____ concerning God's Word (Gen. 3:1). He created suspicion about the goodness of God, raising the question whether God was dealing wisely and fairly with Adam and Eve. Eve succumbed to the temptation in that she exaggerated God's prohibition in her response to Satan (Gen. 3:3). God had said nothing about not touching the fruit.
2. Satan _____ by saying they would not die—a categorical denial of God's earlier statement (Gen. 3:4).
3. Satan told a _____ truth (Gen. 3:5). Satan told them they would be like God, knowing good and evil, if they ate the fruit. It was true they would know good and evil, but Satan did not tell them the rest—he did not tell them about the pain, suffering, and death that would occur through their sin. The test was in three areas—the lust of the flesh, the lust of the eyes, and the boastful pride of life (1 John 2:16).

3B. The terrible results

- **Judgment on the serpent (Gen. 3:14)**

The serpent had earlier been a _____ 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 that Christ delivered a death blow to Satan at the Cross (Col. 2:14-15; Heb. 2:14). Christ would have a _____ victory. "You shall bruise Him on the heel" suggests Satan would have a _____ 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/toil (Heb. *yizabon*) in _____. Another aspect of the woman's judgment was that she would desire her husband's role, but he would rule over her.

- **Judgment on the man (Gen. 3:17-19)**

The first judgment on man was against the _____. No longer would the earth spontaneously produce its fruit, but only through hard toil/pain (same Heb. word *yizabon*) by the man. The second judgment on the man was _____. 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 a sin nature leading ultimately 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 now resist the man. Animals would become wild and ferocious; plant life would produce _____ 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).

6A: Future Glorification of Man

In his grand chapter of Romans 8, Paul lists the different facets of the jewel of salvation.

Romans 8:29-30

*For those whom He **foreknew**, He also **predestined** to become **conformed to the image** of His Son, so that He would be the firstborn among many brethren; and these whom He predestined, He also **called**; and these whom He called, He also **justified**; and these whom He justified, He also **glorified**.*

The last piece of salvation is the believer's ultimate glorification. The effects of the Fall will one day be completely reversed, and believers will once again be flawless image bearers, perfectly reflecting Christ!

1 John 3:2b

*We know that when He appears, **we will be like Him**, because we will see Him just as He is.*

The curse will be lifted, and God's _____ people will live in a perfect world, once again walking in perfect relationship with their Creator.

Revelation 22:3a

*There will **no** longer be any **curse**;*

