



ANTHROPOLOGY & HAMARTIOLOGY: MAN & SIN THE CREATION AND HISTORICITY OF MAN | SEPTEMBER 13, 2026

DEFINITIONS

Anthropology: The study of _____, especially in relation to God

Theological Anthropology: The study of God's Word to understand who we are, why we _____, and how we relate to our Creator

WHY STUDY ANTHROPOLOGY?

We cannot rightly understand ourselves apart from understanding our _____ to God (Psalm 8:3–6).

The Bible devotes significant attention to revealing _____ and what we are (Genesis 1:26–28).

A biblical understanding of man is necessary for a proper understanding of other major Christian _____:

- God — Man was created in God's image for His glory (Genesis 1:26–27; Isaiah 43:7).
- Christ — God's Son became truly man in order to redeem mankind (Hebrews 2:14–17).
- Sin — Adam's fall brought sin and death into the human race (Romans 5:12).
- Salvation — Salvation restores fallen sinners through union with Jesus Christ, the last Adam (Romans 5:18–19).

What we believe about human beings determines how we understand human _____ and how we treat one another (Genesis 9:6; James 3:9).

MAN WAS SPECIALLY CREATED BY GOD

God prepared the _____ for mankind before creating them, displaying His goodness and generous provision for His creatures (Genesis 1:1–25, 29–30).

Human beings occupy a _____ place in God's creation, having been created male and female in His image and given dominion over the earth (Genesis 1:26–28).

God _____ and supernaturally created the first man, Adam, forming him from the dust of the ground and personally giving him life (Genesis 2:7; cf. 3:19). Scripture uses several terms to describe God's creation of mankind—"create," "make," "form," and "build"—all describing aspects of God's direct creative work (Genesis 1:26–27; 2:7, 22).

God directly and supernaturally created the first woman, Eve, from _____ (Genesis 2:18–23).

WHAT ABOUT THE DIFFERENCES BETWEEN GENESIS 1 AND 2?

Genesis 1 presents man's creation within the _____ account of God's creation of the world, while Genesis 2 focuses more closely on the creation of the first man and woman and their relationship with God and one another.

The change from "God" (*Elohim*) in Genesis 1 to "the LORD God" (*Yahweh Elohim*) in Genesis 2:4 corresponds to the change in emphasis from God as Creator of the universe to His personal _____ with mankind.

The second account supplements and _____ the first rather than contradicting it. Jesus Himself joined the two accounts together when teaching about God's creation of man and woman (Matthew 19:4–6).

MAN WAS CREATED FOR PERSONAL RELATIONSHIP WITH GOD

Man is a _____ creature whose life comes from God and continues only by God's sustaining power (Acts 17:24–28).

Man is a _____ creature who lives under God's authority (Genesis 2:15–17).

Adam was given both a vocation to fulfill and a command to obey. Man was created not to live autonomously but to live under the _____ of his Creator.

Man was created to know, worship, and _____ his Creator (Isaiah 43:7, 21; Psalm 95:6–7).

ADAM AND EVE WERE THE HISTORICAL PARENTS OF THE HUMAN RACE

Scripture consistently presents Adam and Eve as _____ people who lived at the beginning of human history. Genesis places Adam within a genealogy of historical descendants, and Luke traces Jesus' human ancestry back to him (Genesis 5:1–5; Luke 3:23–38).

The _____ human race descended from Adam and Eve. Eve is called "the mother of all living," and Paul teaches that God made every nation from one man (Genesis 3:20; Acts 17:26).

Jesus and the apostles treated Adam and Eve as _____ persons whose actions have continuing theological significance (Matthew 19:4–6; Romans 5:12–14; 1 Corinthians 15:21–22).

A historical Adam is foundational to the Bible's teaching concerning:

- Human _____ and unity — all humanity shares a common origin as God's special creation (Genesis 1:26–27; Acts 17:26).
- Human _____ — sin and death entered the human race through one man (Romans 5:12–14).
- _____ in Christ — the first Adam points forward to Jesus Christ, the last Adam, through whom come righteousness and life (Romans 5:18–19; 1 Corinthians 15:21–22, 45).