

Xenos Christian Fellowship
Christian Ministry Light Unit 1
Introduction to Theology
Week 2 – Biblical Anthropology

Editors' note:

- *Italics (lower case or ALL CAPS) show what students should write in their student outline.*
- **Bold (including bold italics and bold ALL CAPS) shows what appears in the student outline.**
- Regular text is used for lecture notes; ALL CAPS are used for emphasis.

Overview

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Key Passages: Genesis 1-3; Romans 5; Romans 1-3

Introduction

Anthropology: Anthropology is *the study of humans*.

Biblical anthropology: focuses on *the Bible's revelation about humans*, especially our *original design* (CREATION), our *present abnormal state* (FALL), and the *effect of our salvation* through Christ (REDEMPTION). We will focus on the first two areas tonight; the third area will be covered extensively later...

The Dilemma: Is mankind essentially good or evil?

We see in mankind (and in ourselves) the capability to do great good...

Discussion: What are some things you have seen people do that left you inspired by the good man is capable of? Many choose to focus on the best

in mankind and conclude that man is essentially good and will eventually conquer his problems and achieve a sort of utopian existence.

**“Imagine no possessions,
I wonder if you can,
No need for greed or hunger,
A brotherhood of man,
Imagine all the people
Sharing all the world...
You may say I’m a dreamer,
but I’m not the only one,
I hope some day you’ll join us,
And the world will live as one.”**

– John Lennon

Then again, we also see in mankind a horrific mix of selfishness, arrogance and cruelty... in society and in our personal relationships. Some conclude that man is essentially an animal who will never be any different than he is today. This leads to cynicism and despair.

“Every mammal on this planet instinctively develops a natural equilibrium with the surrounding environment. But you humans do not. You move to an area and you multiply and multiply until every natural resource is consumed and the only way you can survive is to spread to another area. There is another organism on this planet that follows the same pattern. Do you know what it is? A virus. Human beings are a disease, a cancer of this planet. You are a plague.” – Agent Smith, *The Matrix*

How do you explain the presence of awe-inspiring good and shocking evil in mankind? In yourself? Your roommates?

Different views of man: Most philosophies and world views fall into one of the categories below on this issue –

- Man is basically good: (e.g. “Opra-ism”) However this always leads to despair as people fall short of our expectations.
- Man is basically depraved: (e.g. “Seinfeldism”) Leads to cynicism and justifying the mistreatment of people.
- Man is a blank slate: We’re born into this world morally neutral and our environment and experiences shape whether we turn out good or bad.
- It doesn’t matter: (e.g. Eastern religions – good and evil are illusory) This leads to a cold detachment from the problems and suffering of others.

The Bible presents us with a different answer – one that helps explain the contradictions we see in human society and in ourselves.

The practical importance of Biblical Anthropology

The Bible's teaching on Anthropology is important in many areas:

- **It helps us understand the *contradictions we see in people*** (both noble qualities and wickedness).
- **It shapes our view of *human nature*.** This, in turn, affects practical areas like PARENTING (discipline), DELEGATED AUTHORITY (its importance in a fallen world), SANCTIFICATION (how Christians grow spiritually), SOCIAL ETHICS (sexuality; abortion; euthanasia), PSYCHOLOGY (our main problem), our response to SUFFERING, etc. How can we be effective at making disciples, raising children, etc. unless we have an accurate understanding of human nature?

The Creation of Man: God's original design

Genesis 1:24-2:25

Discussion: As they read this passage, ask students to identify how God intended man to be. Answers students may provide include the ones below. Most of these points will be covered again when compare man before and after the fall, so move quickly through this section.

1. Man is made *in God's image*.

Genesis 1:26,27 – variations on the phrase “in his image” occur four times in these verses.

Man is truly great! He is not a virus. He is not a highly evolved animal. Notice that the repetition of “according to its/their kind” in 1:20-25 is abruptly broken with the statement “in our image” in 1:26. Unlike the rest of the created order, man is created in the image of God himself. This is the basis for the Christian belief in the inherent equality and dignity of all men. Being created in God's image also indicates that we were designed to have an relationship with God.

2. Man is made *to benevolently rule the earth*.

Genesis 1:28 – “fill the earth and subdue it.”

Man's role: to benevolently rule over the earth. Critics of Christianity often argue that Christianity's teaching on the dominion of man is the source of Western culture's environmental abuses and imperialistic tendencies. But God meant man to exercise his rule over the created order in a benevolent way as a stewardship.

3. Man is made to be relational.

Genesis 2:20 – “No suitable helper was found”

Even in a perfect relationship with God, Adam wasn't complete. The appearance of Eve provided Adam with everything he needed. The Genesis account reveals that human beings are relational creatures who need relationships – both with God and other people. If we try to live autonomously we are going against the grain of our nature

4. Sexuality is part of God's design.

Genesis 2:24,25 – “they became one flesh”

Sexuality was not the original sin, or a result of the fall, but part of God's design for unifying husband and wife. Sex is not casual, inconsequential recreation as is argued in our culture – it bonds two people together. In a marriage relationship, this is beautiful; in uncommitted relationships, tragic - 1 Corinthians 6:15-20.

5. Man is designed to work.

Genesis 2:15 – “God put man in the garden to work it and take care of it”

Work is not a result of the fall. Man was designed to accomplish and achieve. Living without a healthy work ethic is contrary to our design.

We also should note what is missing from this narrative – death, relational conflict, alienation from God, shame, natural disaster.

The Fall

Obviously, things are not as they should be. What happened? Adam and Eve, despite being in a perfect environment, chose to rebel against God. Theologians call this event, “the Fall.”

Definition: *When Adam and Eve disobeyed God and sin entered the human race.*

Read **Genesis 3:1-19**.

v.1 - The serpent is mentioned. Although he is not identified, we know this is Satan from his activity in this account and also based on Revelation 12:9.

v.2 - Why did God forbid the tree? First let's realize this was the only rule they had! The emphasis of the passage is on the FREEDOM Adam and Eve had – “any tree” “eat freely”. Can you imagine having freedom to the extent that you only had one thing to avoid? Furthermore, so there was no room for confusion or mistake, God placed this tree in the middle of the garden.

In other words, a choice to eat that fruit would be a deliberate rejection of God's command. The presence of the forbidden tree provided humans the opportunity to accept or reject God's authority in their lives. By not eating of the tree, they were communicating in an ongoing way that they trusted and loved God. By eating of the tree, they made a clear statement of their desire for autonomy from God.

Thus, it's not a story about a magical fruit. The tree of the knowledge of good and evil represented the choice to trust God to define good and evil versus arrogating that choice to ourselves ("become like God"). In this sense, Satan's promise that eating it would make them like God (3:5) was true (see God's affirmation of this in 3:22)--but it also was an act of rebellion against God's loving rulership which had disastrous consequences for Adam and Eve and all their descendants . . .

Instructors: (Not presented to class) There is no special attention given to the tree and subsequent discussion of this event in the Bible focuses on the morality of Adam and Eve's decision. The forbidden fruit did not offer experiential knowledge of evil. If this were the case then God would also have experiential knowledge of evil. This would contradict one of God's attributes we covered last week: righteousness. For a fuller discussion on this, see *Genesis in Space in Time*, Francis A. Schaeffer, pp. 71-80.

Immediate effects of the Fall:

- **3:7** – *shame* – “the eyes of both of them were opened, and they knew that they were naked...”
- **3:8** – *alienation from God* – “they hid themselves”
- **3:9** – *fear* – “I was afraid”
- **3:12** – *relational alienation between humans* – “the woman gave it to me”

Adam and Eve's decision to disobey God not only had consequences for the first humans, but for all of their descendants. The Bible explains this tragic legacy in Romans 5...

Federal Headship

Discussion: Romans 5:12-19 talks about the impact two men have had on humanity – Adam and Jesus. According to Paul, how has the human race been effected by each of their actions?

(Romans 5:12-19)** Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned-- (13) for until the Law sin was in the world; but sin is not imputed when there is no law. (14) Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come. (15) But the free gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many. (16) And the gift is not like that which came through the one who sinned; for on the one hand the judgment arose from one transgression resulting in condemnation, but on the other hand the free gift arose from many transgressions resulting in justification. (17) For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ. (18) So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men. (19) For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous.

Theologians use the phrase “Federal Headship” to describe HOW Adam’s sin and Jesus’ death on the cross effect us today.

Definition: *The choice of the head affects all of his descendants.* Adam's choices affected all of humanity, and Jesus' choices affect all who descend spiritually from him.

e.g. If my great-great-great-grandfather chose to get into a duel before getting married and having children, that choice affected me even though I had was not there and had no choice in the matter. If he lost, I would never be born! Likewise, his choice to immigrate from France to the United States affected some of the most important features of my life (language; environment; etc.).

This principle can work in our favor (e.g. Christ; the example above) or it can bring about negative repercussions (e.g. Adam).

Let's explore the effect that Adam and Christ had on all of humanity.

The impact of Adam's sin on humanity

Romans 5 teaches that Adam's decision to sin had a negative effect on ALL of humanity. Because we all descend from Adam, we reap the consequences of Adam's choice.

- *Sin nature*

Vs 19a: "... through the one man's disobedience the many were made sinners ... "

- *Physical & spiritual death*

Vs 12: "... death spread to all men because all sinned"

Vs 15a: "... by the transgression of the one the many died ... "

Vs 17a: "... by the transgression of the one, death reigned through the one ..."

- *Separation from God*

Vs 18a: "... through one transgression there resulted condemnation to all men ... "

Other passages:

(1 Cor. 15:21,22) "For since by a man came death, by a man also came the resurrection of the dead. For as in Adam all die, so also in Christ all shall be made alive."

(Eph. 2:1-3) And you were dead in your trespasses and sins, in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience. Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest.**

(Ps. 51:5) "... in sin my mother conceived me" (NIV is most clear)

(Prov. 22:15) "Foolishness is bound up in a child's heart ... "

(Gen. 8:21) "... for man is evil from his youth up ... "

Note: Granted, a sinful environment affects us, but the primary reason we sin is because we have a sin nature (Isa.26:10f).

(Mark 7:18-23) And He said to them, "Are you so lacking in understanding also? Do you not understand that whatever goes into the man from outside cannot defile him; because it does not go into his heart, but into his stomach, and is eliminated?" (Thus He declared all foods clean.) And He was saying, "That which proceeds out of the man, that is what defiles the man. "For from within, out of the heart of men, proceed the evil thoughts, fornication's, thefts, murders, adulteries, deeds of coveting and wickedness, as well as deceit, sensuality, envy, slander, pride and foolishness. "All these evil things proceed from within and defile the man."

Sin isn't something outside of us that we are defiled by. Christ taught that "evil things proceed from within." This is why attempts by Christians to protect themselves from sin by retreating from society fail to address the core problem (e.g. fortress mentality, monasticism). Sin is not just an outside force. It is a principle at work inside each of us.

Objection: "It's not fair!" Why should I have to suffer the consequences of someone else's wrong decision?"

1. God will not hold you responsible on judgment day for Adam's sin.

(Ezekiel 18:20,21) "The person who sins will die. The son will not bear the punishment for the father's iniquity, nor will the father bear the punishment for the son's iniquity; the righteousness of the righteous will be upon himself, and the wickedness of the wicked will be upon himself.

The guilt of Adam's actions are not attributed to us. Nevertheless, we are still affected by his decision.

2. Free will requires that our choices affect others.

It is the nature of reality and an essential aspect of free will that our choices have a real impact on the external world. Removing the impact of our choices essentially curtails our ability to freely make decisions. This includes having a negative impact on others – even if they don't agree with our choice, even if they have no voice in it, even if they haven't been born yet.

e.g. The Chernobyl disaster: This disaster resulted from a series of flawed human decisions and immediately affected thousands of people. The radioactive fallout will continue to adversely affect the environment and cause birth defects for many years to come. In the same way, Adam's sin affected his offspring. Every one of his descendants inherited the moral "fallout" of his rebellion against God.

e.g. September 11, 2001: the choices of 20 men (hijackers) sent entire world into turmoil.

3. The principle of federal headship can also bring *undeserved blessing & joy.*

Although we complain about having to reap the negative consequences of someone else's wrong choices, we don't mind reaping the positive consequences of someone's wise choices.

I have yet to hear of anyone filing a complaint about having to receive a large monetary inheritance!

Likewise, people do not complain about inheriting artistic talent, intelligence, athletic ability, physical beauty, etc.

Think of those in Washington who would have been killed on Sept 11 if the flight that crashed in Pennsylvania had succeeded in reaching its target. The heroic choices of a few to resist the hijackers on that plane had a positive effect on countless lives in Washington DC.

The impact of Jesus' death on humanity

Romans 5 also teaches the good news that you're also reaping the benefits of another man's choices – the 'second Adam', Jesus Christ (v.14-19).

v.15 – “the gift of God abounds to the many by the grace of one man...”

v.17 – “righteousness will reign in life through the one, Jesus Christ.”

Why is salvation and forgiveness available to you? Why is eternal life and true righteousness available to you? Why is the Holy Spirit available to you? Because of something you did? No! It is only due Jesus' freely chosen actions – his decision to die for us. His choice made it possible for us to have a restored relationship with God.

What makes Jesus effect on humanity different than Adam, is that...

- **We have a choice** to reap the benefits of Christ's death for us. We can't choose out of being a descendant of Adam and inheriting the negative consequences of his sin. But we can choose to be a descendant of Jesus Christ (see "those who receive" in vs. 17). By receiving him (John 1:12). You can choose to reverse the effects of the fall.

Comparing humanity before and after the Fall (Genesis 1 & 2; Romans 1-3)

We've already discussed God's original design for humans in Genesis 1 & 2. Romans 1-3 describes what mankind is like after the fall.

Discussion: Read Romans 1:18-23 and ask students to identify how our spiritual state and our cognition (the way we think) have been effected by the fall.

Spiritual State

Before (Gen. 2:16,17): Adam and Eve had...

- *direct and immediate access to God*
- *ability to follow his directives* (with joy!)
- *authority over evil* as long as they remained under God's authority.

After (Genesis 3:24; Romans 5:12-19; Ephesians 2:1-3**):**

- *Sin nature* – also called "indwelling sin" (Romans 7:17). An internal inclination to rebel against God (Rom. 5:19; Eph. 2:3).

Our sin nature is evidenced by man's "darkened heart," our tendency to "suppress the truth in unrighteousness," and the fact that we don't naturally "honor God" or "give him thanks" (Romans 1:18-21).

- *Humans are cut off from God's presence* (Gen. 3:24).
- *Death in all manifestations* – spiritual separation from God in this life (Genesis 2:17), physical death (Genesis 3:19b), eternal separation from God apart from God's intervention (Romans 5:12,15,18; Ephesians 2:1,3; Revelation 20:14).

- *Under Satan's authority* – Satan uses the Kosmos to deceive us and distract us away from God (Ephesians 2:2). We'll talk more about the Kosmos in Christian Ministry 3.

Cognition

Before (Genesis 2:19,20):

- **Humans used their minds** *to understand the creation and obey God* – Adam used his powers of observation to name the animals (Gen. 2:19,20). Modern science developed in cultures with a biblical world-view. Because God created a real and orderly universe, and because we are made in his image, we can use our minds to discover how the universe works, etc. Spirituality should never be anti-intellectual!

After (Genesis 6:5):

- **Humans use their minds** *to rationalize rebellion against God* – Instead of using our minds to discover God's will so we can follow it, fallen humans now tend to use their minds to rationalize rebellion against God.

(Rom. 1:21,22,28,32) For even though they knew God, they did not honor Him as God, or give thanks; but they became futile in their speculations, and their foolish heart was darkened. (22) Professing to be wise, they became fools . . . (28) And just as they did not see fit to acknowledge God any longer, God gave them over to a depraved mind, to do those things which are not proper . . . (32) and, although they know the ordinance of God, that those who practice such things are worthy of death, they not only do the same, but also give hearty approval to those who practice them.

Humans are now motivated to originate comprehensive world-views apart from God and his revelation ("the wisdom of the world" >> DARWIN, FREUD, MARX provided freedom from God in origins, psychology and economics), and there is an innate attraction to these views because fallen humans want to rebel. We are deeply committed to make life work apart from repentance and dependence on God. We expend enormous mental energy on how to manipulate, deceive, intimidate others, etc. (see 2 Peter 2:3,10b, 13, 18)

Sexuality

Before (Genesis 2:24,25):

- *Permanent, heterosexual monogamy*

Sex was originally part of God's plan for mankind. This is implied by the phrase "the two shall become one flesh" (Genesis 2:24). God designed human sexuality to be heterosexual ("suitable" – Genesis 2:18), monogamous ("the TWO shall become one flesh" – 2:24) and permanent ("cleave," also used of Israel's covenant relationship with God, implies leaving one's family and entering a new, even more binding and permanent relationship).

Serial monogamy was not what God intended (e.g. John 4:17). While God permitted polygamy in Old Covenant Israel, he never condoned it. Rather, it was cited as one of the reasons for Solomon's downfall (compare Deuteronomy 17:17 with 1 Kings 11:3,4,6). Lamech (Genesis 4:18-24) is first recorded case of polygamy and he's certainly not an example to follow! In the New Testament, Paul insists that an elder or deacon must be a one-woman man (1 Timothy 3:2).

Discussion: Read Romans 1:14-27 and ask students to identify how our sexuality has been effected AFTER the fall.

After (Romans 1:24-27):

- **Sex is *distorted* from God's ideal and used for *self-gratification*.**

God's ideal for sex is often viewed as too restrictive. Some argue we should reject the parameters God provides for expressing our sexuality and instead do what feels right. But God's prescription for human sexuality was intended for our good. He wants us to avoid pain and damage caused by rejecting his will (Romans 1:27b). Some of the deepest pain many of us have ever experienced has been related to actions (whether our own or someone else's) that were outside of God's will in this area.

Paul mentions homosexual sin here as the most obvious violation of God's design for sexuality.¹ But this violation

¹ For a balanced, biblical and compassionate treatment of this issue, see Thomas Schmidt, *Straight and Narrow* (Downers Grove: InterVarsity Press, 1995), and his tape "Homosexuality and Christian Morality."

also includes heterosexual promiscuity, adultery, pornography, etc. Instructors: spend some time talking with students about the damaging effects of pornography and the wisdom of having an internet filter at home to reduce temptation.

Promiscuity and perversion are simultaneously manifestations of human rebellion against God and consequences of that rebellion (Rom. 1:24-27; Eph. 4:19).

Nature

Before (Genesis 1:26,28; 2:15):

- *Nature was cooperative under man's benevolent rulership.*

Those who accuse the Bible of being responsible for western civilization's rape of the environment misunderstand it. It affirms the legitimacy of human dominion over nature, but that dominion is defined as a stewardship to be managed with love and respect for the environment (e.g. see Old Testament prohibitions against the cruelty of animals in Deuteronomy 22:4,10). But note: human dominion over nature was contingent to humans remaining under God's rulership.

After (Genesis 3:17a; Romans 8:19-21):

- *Nature is now in an abnormal, "futile" state because humans are not in right relationship with God (Gen. 3:17a; Rom. 8:19-21). This is the answer to "natural evil" – suffering not caused directly by wrong choices (NATURAL DISASTERS; DISEASES; GENETIC DEFECTS). Like Chernobyl, they are the disastrous after-effects of a wrong choice.*

(Rom. 8:19-21) For the anxious longing of the creation waits eagerly for the revealing of the sons of God. (20) For the creation was subjected to futility, not of its own will, but because of Him who subjected it, in hope (21) that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God.

Discussion: Read Romans 1:28-32 and ask students to summarize the effects of the Fall on human relationships.

Relational

Before (Genesis 2:18,20,25):

- *love and unity in relationships*

Notice the repetition of “good” in Genesis 1 & 2 (1:4;10,12,18,21,25,29,31; 2:9,12) and the abrupt statement "It is NOT GOOD for the man to be alone" (Gen. 2:18). Even in a perfect environment with plenty of productive work and a relationship with God, humans still need relationships with other people. God probably had Adam study the animals to help him realize that he needed a human counterpart (Gen. 2:20).

The marriage relationship reflected the image of God in a unique way. Just as God is a community of love relationships ("Us" and "Our" in Gen. 1:26), so humans in marriage reflect God's image by being separate persons who enjoy a unique unity in relationship with each other (Gen. 1:27; 2:24; Jn. 17:24).

After:

Because mankind is cut off from God, we try to exact from each other what only God can ultimately provide. As a result, human relationships are now marred by...

- **Genesis 3:7** – *Fear of vulnerability and alienation.*
- **Genesis 3:12; Genesis 4:5-8** – *Destructive conflict* caused by refusal to take responsibility for sin (Gen. 3:12), and jealousy (Gen. 4:5-8; Jas. 3:13-18; 4:1).
- **Genesis 4:23,24** – *Taking vengeance.* Lamech's song in Genesis 4:23,24 is an example of using power to dominate and take vengeance.
- **Genesis 6:11** – *Pervasive violence.*

Other areas affected by the Fall that are not specifically addressed in Rom 1:18-32.

Work

Before (Genesis 2:15):

- *Work is personally satisfying and productive*

Work is not a product of the Fall! Like God, we were designed to be productive and goal-oriented (Gen. 2:15). We derive satisfaction from accomplishing work. A work ethic is good.

After (Genesis 3:17-19):

- *Work can be frustrating and tedious.*

Work is difficult and tedious and can become a false source of identity and security (Gen. 3:17-19). There is no perfect job! Beware of taking your total identity from your job!

Creativity

Before (Genesis 2:19,20):

- *Creativity is used to glorify God.*

Adam demonstrated his creativity in naming the animals (Gen. 2:19,20). The names probably summarized the essence of each species. His first words to Eve (Gen. 2:23) are poetic. Human creativity is derived from God and reflects his glory. It is part of being made in the image of God.

After (Genesis 4:21):

- *Creativity is often used to glorify self.*

While Seth's line emphasizes spiritual accomplishments (Gen. 4:26; 5:22-24), Cain's line (Gen. 4:16-24) emphasizes temporal accomplishments (agriculture, metallurgy, music) along with immoral behavior (polygamy, vengeance-killings). This does not mean that human creativity and art are evil in themselves. But human ingenuity and creativity can often be used to exalt self (e.g. tower of Babel in Genesis 11). Creative achievements easily become idols utilized by the world-system to seduce us from knowing and serving God (EGO; PRAISE; SEXUAL TEMPTATION). Artists: Handle with care! Be willing to lay it down for a while . . .

Authority

Before (Genesis 2:15-17):

- **Humans are under God's direct authority.**

Evidently, all humans were under God's direct authority (Gen. 2:16,17). He communicated his will for them, and they trusted him completely.

After (Genesis 3:16; 9:6; Romans 13:1-5):

After the fall, humanity's rejection of God's authority led to chaos and destruction (e.g. Cain killing Abel in Genesis 4; global flood because of pervasive human wickedness in Genesis 6). To prevent Noah's descendants from going down the same path, God delegated his authority to humans to preserve order ("by man his blood shall be shed" – **Genesis 9:6**).

- *Delegated authority*

Examples include...

Civil Government

Paul explains that governments have been given a legitimate sphere of authority over our lives:

(Rom. 13:1-5) Let every person be in subjection to the governing authorities. For there is no authority except from God, and those which exist are established by God. Therefore he who resists authority has opposed the ordinance of God; and they who have opposed will receive condemnation upon themselves. For rulers are not a cause of fear for good behavior, but for evil. Do you want to have no fear of authority? Do what is good, and you will have praise from the same; for it is a minister of God to you for good. But if you do what is evil, be afraid; for it does not bear the sword for nothing; for it is a minister of God, an avenger who brings wrath upon the one who practices evil. Wherefore it is necessary to be in subjection, not only because of wrath, but also for conscience' sake.

Christians aren't called to unqualified obedience (e.g. Acts 4:19). But our general disposition should be to submit when possible, and disobey only when necessary. The Roman government was associated with many wicked practices (including imprisoning and eventually killing Paul himself). Despite their many flaws, Paul encouraged submission to the Romans.

Christians who are in a position to play a role in government should do so with a healthy respect for the effects of the Fall.²

Marriage and Family

Genesis 3:16

(Col.3:18-21) Wives, be subject to your husbands, as is fitting in the Lord. (19) Husbands, love your wives, and do not be embittered against them. (20) Children, be obedient to your parents in all things, for this is well-pleasing to the Lord. (21) Fathers, do not exasperate your children, that they may not lose heart.

As in any area, leadership in marriage is expressed through sacrificial love and service toward those we lead.

Workplace

(Col.3:22-4:1) Slaves, in all things obey those who are your masters on earth, not with external service, as those who merely please men, but with sincerity of heart, fearing the Lord. (23) Whatever you do, do your work heartily, as for the Lord rather than for men; (24) knowing that from the Lord you will receive the reward of the inheritance. It is the Lord Christ whom you serve. (25) For he who does wrong will receive the consequences of the wrong which he has done, and that without partiality. (1) Masters, grant to your slaves justice and fairness, knowing that you too have a Master in heaven.

² “Once we see the Bible’s realism, we can understand why the Reformation produced a democracy of checks and balances. A Christian does not even trust himself with unlimited power. Calvin pointed out that because men are sinners it is better to be governed by the many rather than the few or a single man. Every Christian organization and every state built on the Reformation mentality are built to allow men freedom under God but not unlimited freedom. Unlimited freedom will not work in a lost world.” - Francis Schaeffer, *No Little People* (Downers Grove, Illinois: InterVarsity Press, 1974) p. 44-45.

Church

(1 Thessalonians 5:12,13) But we request of you, brethren, that you appreciate those who diligently labor among you, and have charge over you in the Lord and give you instruction, and that you esteem them very highly in love because of their work. Live in peace with one another

(Heb. 13:17) Obey your leaders, and submit to them; for they keep watch over your souls, as those who will give an account. Let them do this with joy and not with grief, for this would be unprofitable for you.

Do your leaders find leading you a joy? Some of us have not learned to be good followers. Can you get behind your home group leader's decisions in non-moral areas (e.g. retreat location, home group teaching series topic, plans for a home group activity, etc.) or do you always have to have your way?

Note: *Delegated authority is preferable to no authority at all.* While human delegated authorities can and do misuse their authority, God views this as preferable to no delegated authority at all. Learning to respect and submit to delegated authorities is an important aspect of our spiritual growth. For more on delegated authority roles see Ephesians 5:22-6:9 and Colossians 3:18-4:1.

Qualification: Obedience to delegated authority is...

- *Conditional* - obeying delegated authorities must not involve disobeying God.
- *Limited to its PROPER sphere*

Remember: Delegated authorities should always use their authority to serve.

Summary:

Before The Fall	After The Fall
Spiritually alive: able to relate to & follow God (Gen. 2:16,17).	Spiritually dead: alienated from God & enslaved to sin & Satan (Gen. 3:24; Rom. 5:12-19**; Eph. 2:1-3**).
Cognition is used to live according to God's will (Gen. 2:19,20).	Cognition is often used to rationalize revolt against God's will (Gen. 6:5; Rom. 1:21,22,28,32; Eph. 4:17,18).
Sexuality is an expression of loving union within monogamous marriage (Gen. 2:24,25).	Sexuality is used selfishly for personal gratification (Gen. 4:19; Rom. 1:24-27; Eph. 4:19).
Nature cooperates under benevolent human rulership (Gen. 1:26,28; 2:15).	Nature is abnormal & subjected to futility (Gen. 3:17-19; Rom. 8:19-21).
Relational closeness characterizes human relationships (Gen. 2:18,25).	Relational alienation affects all human relationships (Gen. 3:7,12; 4:5-8,23,24; 6:11).
Work is personally satisfying & productive (Gen. 2:15).	Work now includes frustrating & tedious elements (Gen. 3:17-19).
Creativity is used to glorify God (Gen. 2:19,20,23).	Creativity is often used to glorify self (Gen. 4:21).
Humans are under God's <i>direct authority</i> (Gen. 2:15-17).	Delegated human authority is necessary to preserve order (Gen. 3:16; 9:6; Rom. 13:1-5).

Total Depravity

Discussion: Read Romans 3:9-20 and ask student to summarize the effects of the fall described in this passage.

"Total depravity" is the term theologians use to summarize the effects of the Fall.

Definition: Because of the Fall, all humans are unable to earn God's acceptance by their righteousness, all areas of our lives are damaged, and none of us seeks for God without God's prior initiative.

Total depravity does NOT mean that:

- *Humans are without value.* Though deeply fallen, we still retain vestiges of God's image and (more importantly) we remain the objects of God's redemptive love.
- *Humans are as evil as the COULD be.* We aren't as evil as we could possibly be. Fallen humans (including non-Christians) are capable of doing good.

Total depravity DOES mean that:

- *The fall affects everyone.*
- *We can never approach God by our righteousness.* As sinful beings, we are not acceptable on the basis of our works.
- *Every area of our humanity has been adversely affected.* Our bodies, minds, emotions, intuition, etc. have all been distorted by the Fall.
- **We would never seek for God without his prior initiative** (Jn. 6:44). "No one seeks for God" on their own (Romans 3:11). The fact that we become seekers is the result of God in his grace seeking us and convicting us of our need for him.

Practical implications of the Fall

Instructors: You may be out of time here and need to leave this for the students to refer to later.

We should not be surprised by the discovery of real sin, either in others or ourselves.

“Bible believing Christians should never have the reaction designated by the term *shocked*. There is a type of Christian who constantly draws himself or herself up and declares, “I am shocked.” If he is, he is not reacting to reality as he should, for it is as much against the teaching of Scripture to romanticize men, himself or others, as to explaining away sin. On the one hand, we should not view men with a cynical eye, seeing them only as meaningless products of chance, but on the other hand, we should not go to the opposite extreme of seeing them romantically. To do either is to fail to understand who men really are – creatures made in the image of God, but fallen.”³

³ Francis Schaeffer, *No Little People* (Downers Grove, Illinois: InterVarsity Press, 1974) p. 46.

We should not hold God responsible for the fallen state of the world, our circumstances, our health,..

“In general, I would say that I do not think Christians take the Fall and the present abnormality of the world with practical comprehension and seriousness. I mean by this that although Bible believing Christians certainly do hold to a historical Fall and the present abnormality of the world as a theological truth, when it comes down to living, this is often forgotten. In other words, we forget that everything is abnormal today, and that much of the sickness in the world and sorrows in other areas are a result of this abnormality. Or to say it another way, there is so much in history that God did not mean to be there, in the way that He created the world and created man.

To me, perhaps the greatest key here is Jesus standing in front of the tomb of Lazarus. The Greek makes plain that Jesus only wept, but He was angry. In other words, He who was God was angry at the abnormality of death without being angry at Himself. The death of Lazarus, death in general, and sickness come not from God, but flow from the fact that all things are now abnormal.

In forgetting this, Christians, when they hear they have cancer, say, ‘Why did God give me the cancer?’ This is what I mean by forgetting in practice the existence of the Fall and the present abnormality. I do not believe for a moment that God gave me my lymphoma. It is a result of the abnormal flow of things, just as my eventual death will be from some [abnormal] case (if Christ does not come back first). This changes everything – for now I can use every medical means, as well as prayer by myself and others, to fight against this abnormal thing that not only I hate, but God does.”⁴

God can use our negative experiences in the fallen world to comfort and bless others through us.

“I called each of our four children to tell them with my own voice about the malignancy as soon as I knew I had it. Each of the four responded in the same way – that is, by saying... how glad they are that I have stressed to them the reality of the Biblical teaching that the world really is abnormal because of the Fall. Thus, they were not taken by surprise, though, of course, there have been tears. Knowing the world is abnormal, and yet knowing that it is possible to bring our mistakes and sin under the work of Christ, means that there is the possibility of living a life, in an unromantic and practical way, that has fullness and beauty – in spite of

⁴ Francis Schaeffer, Lane T. Dennis, Ed. *Letters of Francis A. Schaeffer* (Westchester, Illinois: Crossway Books, 1987) p.157,158.

those scars that are there, either because of our past choices, or simply because of the fallenness of the world.

“And because of the specific experiences each one of us has had as a result of the Fall, each one of us can help others in a way that no one else is able to do. I would say this gently – that my having had cancer has enabled me to be a help to some people that otherwise I never could have helped. The cancer of sin and failure is not different from this, once it is cared for in the Biblical way.”⁵

All men, even the best of men, need to be saved.

“From within the perspective of Biblical realism we understand that even if a man is a nice man and shows many evidences of being made in the image of God, (and we should be thankful for that), he nevertheless is a sinner who needs to be saved. The apostle Paul understood Abraham and David as excellent illustrations.... [Rom 4:1-7] Both David and Abraham understood that it was not just others, the ‘they’, who needed to be saved but themselves as well.”⁶

As workers & leaders, we are not automatically set aside by God because we have sinned.

“God knew from the beginning who David was. When David was keeping sheep, God had no illusions that here was a perfect man to do God’s work. David’s sin did not take God by surprise. He knows who men are when he chooses them for leadership. There are no perfect men to do God’s work. God is not romantic concerning men... And just as you and I should go on with each other when there has been confession, so God goes on with his people, including his leaders, after their repentance.”⁷

Notice how realistic the Scriptures are about the great men of Biblical history:⁸

	Praised in Scripture as...	Scripture’s ruthless truth...
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⁵ Francis Schaeffer, Lane T. Dennis, Ed. *Letters of Francis A. Schaeffer* (Westchester, Illinois: Crossway Books, 1987) p.152,153.

⁶ Francis Schaeffer, *No Little People* (Downers Grove, Illinois: InterVarsity Press, 1974) p. 52.

⁷ Francis Schaeffer, *No Little People* (Downers Grove, Illinois: InterVarsity Press, 1974) p. 54.

⁸ Chart adapted from Francis Schaeffer, *No Little People* (Downers Grove, Illinois: InterVarsity Press, 1974) p. 51,52.

Noah	One of the great men of faith; willing to stand alone against his entire culture – literally one man against the world.	Got so drunk, on at least one occasion, that he lay naked in his tent in a drunken stupor.
Abraham	The great example of faith, father of God’s people.	Lied on several occasions, putting his own wife in danger.
Jacob	Father of the twelve patriarchs.	A swindler and a cheat, whose deception tore apart his family.
Moses	Led Israel out of slavery; delivered the Law; the first great prophet.	An explosive temper that caused problems so serious that he forfeited his opportunity to enter the Land.
Aaron	Chosen by God as high priest, to represent the people before God; ‘father’ of the Levitical priesthood.	Made an idol, then offered a silly explanation: “I cast in the gold, and out came this calf.” He undoubtedly had fashioned the golden calf.
David	“A man after God’s own heart”; established the Messiah’s throne.	An adulterer who arranged to have the husband of his mistress murdered.
Peter	The leader of the early Church.	Denied Christ 3 times; led believers into hypocrisy at Antioch.

Armed with a fuller understanding of who we are, now we're in a position to appreciate GRACE (NEXT WEEK) ...

Memory Verses

Romans 5:12-19 - Federal headship; spiritual effects of the fall (Total Depravity)**

Ephesians 2:1-3 - Spiritual effects of the fall (Total Depravity)**

Assignment

- Complete the *Christology Assignment*.