

A. Social nature of Man as an outworking of the Image of God is a theme with many aspects:

- 1. Love the Lord your God with all your heart, with all your soul, and with all your mind.... Mat 22:37; Deut 6:5**
 - a. Believe, love, confess – what are the requirements for securing salvation with God?**
 - i. Is it mind? Heart? Action? In what proportion?**
 - ii. Jesus' intent was to love God completely with one's entire being. Jesus' intent was for a holistic faith integrated in every part of one's life. This is really different from the consideration of faith comprised of individual parts.**
 - iii. Too many focus on what constitutes the bare minimum for securing salvation – what do we need to do/believe to be 'secure in our salvation'. This is not what Jesus taught.**
 - iv. There is no Scriptural equivalent to the 'sinner's prayer' – where you speak a public confession and are guaranteed salvation. In Scripture it is all or nothing... take Jesus on His terms alone. He taught that if you love Me you will follow Me in obedience, and teach others to do the same. We should be focused on the bigger picture and what is really important to God – and going deeper with God.**
 - v. There is a beginning point of salvation, and then a period as we progress along into maturity through time.**
 - b. The book of Genesis – which is a prelude to the Law – demonstrates people journeying along with God as well as with each other.**
 - i. Genesis records the successes, the promises, and the failures of this journeying.**
 - ii. Scripture is brutally honest – it portrays humanity as it is warts and all – blessed, flawed, etc.**
 - iii. The journey is the working out of the identity of God's people in a holistic manner.**
 - iv. The emphasis is growth spiritually with sanctification as an on-going holistic process.**
 - v. We don't arrive in this lifetime... we arrive in eternity.**
- 2. Marriage – Gen 2:23-24**
 - a. וַיִּבְרָךְ. H1815 (4-50) [Q] to be united, hold fast, keep, cling to; [H] to overtake, cause to cleave, press hard upon; [Pu] to be joined fast, be stuck together; [Ho] be made to cleave, stick to; from the base joining or fastening objects together comes the figure of close association of people**
 - i. The scriptural imperative is that husband and wife will remain steadfastly united together and not let go of one another.**

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- ii. The existence of man and wife in the image of God is not segmented. It is a relational unity of two becoming one – completely committed to God, to each other, to their family, and to their community.
 - iii. The Hebrew understanding of human identity was the entire being – it was holistic, not the segmented and fragmented being of modern culture.
 - iv. In this context of wholeness the aspects of godliness, righteousness, and holiness have to be lived out in all of the spheres of your life. It is hypocrisy to act contrary to how you believe.
 - v. Humanity in our present age tends to present a different image of ourselves to different people in different settings. Literally being different people at church, at home with family, at work, or with friends is unacceptable.
 - vi. The old adage “familiarity breeds contempt” suggests that the better we know someone the less likely that we will put on airs or pretend to be other than we are. With people we know well, we tend to be less courteous, less pretentious, but also unfortunately more likely to take them for granted.
- b. Unequal relationships – within the social relational spheres in the Scriptural contract of unity:
- i. Eph 5:21 – be subject to each other in the fear of Christ:
 - 1. 1st as husband and wife – wife is subject to husband & treats him with respect. Husband is subject to Christ for his fair treatment to love wife as himself.
 - 2. 2nd as parents and children – children are to honor and obey parents. Parents are not to provoke or frustrate their kids.
 - 3. 3rd in work relationships – as slaves [workers] and masters [employers] – we are to render service and fair care and concern.
 - ii. Eph 6:10 – be strong in the Lord:
 - 1. The struggle we face is not against flesh and blood – it is spiritual.
 - 2. The full armor of God allows us to stand firm – properly outfitted we can resist the adversary and we are not helpless. The excuse that I couldn’t help myself is baseless.
 - 3. We are to pray at all times in the Spirit – our faith-life should be demonstrated in prayer – in petition and perseverance.
- c. The original intent of social unity needs to be understood with the limitations of the Fall, the NT mutual submission in Ephesians, and the full equality promised when Christ returns.
- i. The social contract response is gospel centered.
 - ii. Resist the temptation to take one another for granted.

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- iii. Resist the temptation to allow leadership to control the relationships – the person in the stronger position has the moral and ethical responsibility before God to care and nurture for the weaker party [those under their care or supervision], while the weaker party has the responsibility to provide excellent service in a respectful manner with appreciation to their leaders [to those from whom they earn their living]. To do otherwise is sin.
 - iv. However, there is no requirement to remain in an abusive or brutal relationship. To be unequally yoked has connotations incumbent upon both leadership and followership... this is more of a dance than a wrestling match.
 - v. A person who willfully abuses another physically, emotionally, mentally, or spiritually will be held accountable before God. Those who find themselves in such a situation should find a healthy and legal way out of it... and the church should be a resource to help.
3. Anthropological unity of the nature of man – alternate conceptions that frame philosophy and theology –
- a. Greek thought:
 - i. Duality of spirit and body – the spirit/soul was eternal and of supreme importance, the body was nothing.
 - ii. Hence – Paul’s preaching of resurrection made no sense to the Greeks – this was not what they expected of wanted.
 - b. Hebrew thought:
 - i. Unity of soul & body – they held to a holistic life experience.
 - ii. There were other aspects of their being – heart, mind, soul, body – but they were not separable from the whole being. They saw the person as a holistic unity, not something that could be separated or bisected.
 - c. Christian/Pauline thought:
 - i. Spirit and soul were seen as eternal, and the flesh or body was seen as temporal and degrading due to the Fall.
 - ii. God had intended a humans to be a being comprised of spirit, mind/soul, and body. This is not a degradation of the spiritual realm, but a nexus or intersection where spirit and material come together. This holistic unity would be perfected in the resurrection when we are seen as we were intended to be.
 - iii. There were inward and outward perspectives of the individual, the new man of the spirit and the old man of the flesh were in conflict on fallen earth – but this deficiency would be perfected in the resurrection.
 - d. Christian anthropology - humanity as holistic being:
 - i. The integrated holistic person is what is convicted of sin by the Spirit. Personal experiences of spiritual transformation and the process of sanctification, require

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- us to look forward to the resurrection of a perfected being – spirit, soul, mind, heart, and body.
- ii. Everything we experience affects our thought and approach to life and God. We can't separate our past from the present or our hoped for future – it is a process continuum that is guided, nourished, validated, and ultimately fulfilled by God. This is a key point.
 - iii. Faith needs to be lived out in the context of others in community. This is where God's people can strengthen and encourage one another in Christian community, and then to be salt and light in the greater social community in which we live.
 - iv. The individual's personal experience of God is necessary and powerful, but the social context is where we act together in the image of God... as a reflection of the joy in the Trinity.
 - v. There are problems with dealing with Christian identity as distinct components rather than a holistic whole:
 1. People get confused as to what the Church is intended to be – it is not primarily to make your life work, or to bring you success, happiness or satisfaction; rather it is to appreciate the Nature of God and enjoy relational intimacy with Him and each other as He transforms us into the ever-increasing likeness of the Son.
 2. Some Christian leaders focus on making your life work apart from the primacy of the Gospel – Joel Osteen and others.
 3. Some focus almost exclusively on the Father and reduce the Son and Spirit to lesser supporting positions or even marginalize their deity by reductional thinking about the Gospel.
 4. Healthy identity grows out of a life lived consistently where the holistic being and faith are integrated and demonstrated relationally.
 - e. Dichotomy or Trichotomy distinctions for Christian Anthropology are both confusing and misunderstood as Biblical word usage is often interchangeable. Term usage:
 - i. Soul –
 1. OT use – 660 times שֵׁנִי n.f. H5883 (43-756) breath; by extension: life, life force, soul, an immaterial part of a person, the seat of emotion and desire; a creature or person as a whole: self, body, even corpse
 2. NT use - 91 times ψυχή n. G6034 (16-103) life, soul; heart, mind; a person; the immaterial (and eternal) part of inner person, often meaning the animate self, which can be translated by pronouns: “my soul” = “I, myself”
 - ii. Spirit –

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1. OT use – 348 times רוּחַ n.f. H8120 (11-378) breath, wind; by extension: spirit, mind, heart, as the immaterial part of a person that can respond to God, the seat of life; spirit being, especially the Spirit of God
 2. NT use – 344 times πνεύμα n. G4460 (19-379) wind, breath.. real things which are commonly perceived as having no material substance; by extension: spirit, heart, mind, the immaterial part of the inner person that can respond to God; spirit being: (evil) spirit, ghost, God the Holy Spirit
- iii. Flesh –
1. OT use – 234 times בָּשָׂר n.m. H1414 (33-270) flesh, the soft tissue mass of any animal; the whole body; particular parts of the body: meat, skin, genitals, etc.; by extension: humankind, living things
 2. NT use – 124 times σάρξ n. G4922 (5-147) flesh, body, the soft tissue of a creature, often in contrast to bone, ligament, or sinew; by extension human, humankind, with a focus on the fallen human nature, which is frail and corrupt in contrast to immaterial (spiritual) things, thus the NIV translation “sinful nature”
 3. Biblical use of Flesh:
 - a. 1/3 of the time this term is used for animals, 2/3 for humans.
 - b. It is never used of God – thus the image of God cannot be flesh.
 - c. A fleshly body is what we share with animals in creation – we inhabit a material world in a material universe... God exists in another immaterial Spiritual plane along with the angelic beings, and the demonic beings opposing them.
 - d. In Paul’s dualistic thinking the inward man is soul/spirit, while the outer man is body/flesh.
 4. Orthodox Jews anthropological world view – they do not believe that humanity exists in a “Sinful State” of being, although they do acknowledge that people perform sinful acts.
 - a. If you are not in a sinful state – then logically the Law can make you righteous. It requires consistent faithful obedience without significant exception.
 - b. If you are in a sinful state – they the Law can help me do righteous acts, but it will never transform my nature. If my nature is sinful, I remain sinful until transformed by grace.
 - c. How you view the state of humanity has a profound effect on how you see sin, righteousness, and grace.
 5. In a Christian anthropological world view – the ‘Falleness of humanity’ and the resultant ‘curse on creation’ completely changes everything. Without God’s intervention, I am doomed and cannot rise out of my fallen nature.

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- a. This was the major disconnect between the self-righteous Jews and Jesus.
 - b. Jesus discussion of faith has “Walk with God” as a developmental transformative process – we begin with simple childlike faith, and progress to maturity as disciples. Though we never achieve perfection in this world order, we will find it in the next at Jesus’ 2nd Coming.
 - c. Good exegesis should look for the developmental transformative process when studying Scripture – the standards don’t change, but the expectations do as we mature... this is a key point. Too often we get confused thinking God has a sliding standard... He doesn’t, His standard is Jesus – but as we mature we become more like Him and more responsible disciples.
 - d. Genesis as a book is all about “fallen acts” and this theme threads throughout the OT.
 - e. The Prophets demonstrate clearly the fallen state of God’s people in particular [and humanity in general]. They preached an end to the old covenant and a new covenant that would change everything [Jer 31:31-33]
“The time is coming,” declares the LORD, “when I will make a new covenant with the house of Israel and with the house of Judah. It will not be like the covenant I made with their forefathers when I took them by the hand to lead them out of Egypt, because they broke my covenant, though I was a husband to them,”
declares the LORD. “This is the covenant I will make with the house of Israel after that time,” declares the LORD. “I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people.”
 - f. Romans is all about the fallen state and how God through Jesus has totally changed everything. Thus, the NT fulfills the commands of the Law and the Prophets.
 - a. The Law was given to shepherd God’s people as a righteous caretaker – it provided a standard of conduct and well as a means of restitution of sinful acts, but it didn’t provide the transformative power to live a life satisfactory to God.
 - b. The Messiah made clear the problem of sin and man’s sinful state, as well as the inability of the Law to solve their problem of sin... which only He could do.
- iv. Heart –
1. OT use – 393 times לבָּn.m. H4213 (13-598) heart; by extension: the inner person, self, the seat of thought and emotion: conscience, courage, mind, understanding

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2. NT use – 148 times καρδία n. G2840 (16-156) heart, mind (seat of thought and emotion). The heart was thought to be the seat of the inner self (composed of life, soul, mind, and spirit). “Heart” is similar in meaning to “soul,” but often the “heart” has a focus on thinking and understanding (Mk 2:8; Lk 1:51; 24:38)
 3. These terms explained the deepest level of humanity where our most important decisions and rational functions occur.
 4. The heart is the most important as the deepest aspect of our nature – but it is still part of the whole being.
 5. When Scripture states that Jesus knew what was in a man, it was speaking about the condition of their heart – Mark 2:8; Luke 5:22.
- v. Blood –
1. OT use – 294 times דָּם n.m. H1947 (11-361) blood, lifeblood; by extension: bloodshed, death; blood-colored fluids: grape juice, wine; “to pour out blood” is “to kill” since life is in the blood, usually used as a reference to physical life
 2. NT use – 90 times αἷμα n. G135 (11-97) blood; extended meanings: killing, death, sacrifice
- vi. Additional Differences in use of these terms in OT vs. NT
1. Rom 7:19-25 – “inward and outward man”:
 - a. Inward [spirit/soul] and outward [flesh] have different laws.
 - b. Are fundamentally at war with each other.
 - c. Cannot consistently do the good I desire to do as a consequence of the war between my spirit [innerman] and my flesh [outerman].
 - d. Our failure draws our whole being to Christ.
 2. 2 Cor 4:12-16 – “already but not yet” – some things have fundamentally changed with Messiah’s 1st coming, other things will ultimately be changed at His 2nd coming.
 3. Eph 3:14-21 – the engine of growth for the believer is the “breadth, length, height, & depth” of the love of Christ.
 - a. This is a fundamental re-understanding of human nature, and who I am as a child of God in Jesus.
 - b. Goal is to be filled up with the fullness of God – this is a qualitatively different condition than that of merely reflecting God [Moses veil].
 - c. The conundrum of the OT is that “good people do evil things.” Without an understanding of the Fallen and depraved state of humanity, it is inconceivable to reconcile good people doing bad things... or the converse of bad people being an instrument of God [Babylonians being used to punish the more righteous Jews].
 - d. The answer of the NT is that we are fallen and the world is broken, and our nature is sinful, rebellious, wicked, and evil. However, the Spirit within us is perfect... so where it matters most in relation to a Pure and Holy God we are already redeemed. Otherwise the Spirit could not make a human body His Temple.

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4. Phil 1:6 – indicates that the perfection I desire is not secured by my ‘doing’ things right, but by God’s promise to complete what He started... Good News indeed!
5. Phil 2:12-13 – demonstrates an interesting dynamic that plays out of 1:6...
So then, my beloved, just as you have always obeyed, not as in my presence only, but now much more in my absence, work out your salvation with fear and trembling; for it is God who is at work in you, both to will and to work for *His* good pleasure
 - a. Consider the following formula that emerges from this passage:
SPIRITUAL VITALITY (SV) is approximately equal to my obedience (O) resulting with intentional work which is the outward working of my faith (WO). God works in me (WI) to continue the Spiritual Transformation process He began and sustains it in accordance with His Will and Good Pleasure (WP). In this formula, Fear & trembling – literally awe & wonder (A+W) flows out of a close personal experience of God’s Greatness and from my dependence on Him. In this formula, I see the awe and wonder component as the transformational driver, and thus I give it a power of infinity.
Formula recap – $SV \approx ((O+WO) \times (WI+WP)) \times (A+W)^\infty$
 - b. The implications of this transformational component I believe to be of critical importance to individuals and to the church. It may just be me, but I find it a rare occasion when I emerge from a corporate church service feeling that I have met God, and that He is conducting business with me. Usually such experiences occur in my private prayer and meditations. I think this is a problem, and we need to make room for intentional development of the wonder of God corporately, because this is what drives spiritual vitality.
 - c. The greater my understanding and appreciation of the greatness and wonder of God [the bigger God becomes], the greater my personal dependence upon Him [the greater my love and obedience].
- vii. The “body” is the ‘human-being’ in its entirety. The resurrection makes no sense apart from a unified person.
 1. Rom 2:29 – the soul is referring to the whole person... and Spirit has different meanings depending on the context – it can refer to the Holy Spirit, or to the whole person relating to God (Rom 8:16) – and it can refer to the contrast between the carnal and spiritual person.
 2. Heart is the emotive, relational, and volitional aspect of the body.
 3. Mind is the cognitive, reasoning aspect of the body.
 4. Paul’s view of “innerman” as being Godly, and “outerman” as being worldly.
- f. Theological examples of dichotomous and trichotomous theology:

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- i. Jack Salhamer – OT scholar had a simple dichotomy of believing and not believing. He used the OT difference between Abraham who always believed, and Moses who disobeyed [stopped believing] God at the spring of Marabah.
 1. Everything hinges on faith and continuance of believing in this model.
 2. Moses did splendidly for so long, but in one failure of faith he blew it.
 3. While the Law is more representative of this type of thinking, Grace in Jesus is another thing altogether.
 - ii. Watchman Nee – has a “Keswick Variant” approach to sanctification.
 1. Believed that an initial trusting faith was not enough, that a second crisis experience comes into your life that brings maturity and true dependence.
 2. Salvation is freely given and received – but then human action is required for growth into maturity.
 3. Watchman Nee taught that the Holy Spirit and the human spirit were fundamentally intertwined – a functional trichotomist.
 4. He taught that Jesus’ substitutionary death on the cross secures salvation – blood buys life.
 5. He then argued that the blood meant forgiveness, and the cross meant sanctification and deliverance. The blood is for past sin as step 1, and the cross is to work out our future as step 2.
 6. The difficulty in his teaching is seeing the cross and blood as 2 different things. Also in not seeing my past sin and future sin as a continuum covered by Grace.
 7. His theological error is not understanding that spiritual transformation is God provided and enabled [Phil 1:6], and that my cooperation is understanding what God has given me, actively looking for His presence, and voluntarily agreeing with His will and purpose [Phil 2:12-13]. My “doing” is connected with my “being” secured in God, but justification is in God alone.
 8. Keswick Convention conferences were a popular English faith approach in the late 1800’s. It was profoundly spiritual in nature – intending to renew spiritual life in defeated and ineffectual Christians.
4. Genesis Accounts as myth or historical:
- a. Myth is a fantastic story of proto-history. It is by nature unprovable and seeks to explain the unexplainable in the poetic or prosaic form of a tall tale.
 - b. History is an account of events that actually occurred and were either observed or revealed to another.
 - c. Moses in the Genesis account is seen as relating theological truth he learned from God’s revelation of distant events.
 - d. The story of Gilgamesh and other Pagan earth origin stories are by nature myth. They are fantastic and inexplicable in the natural order.
 - i. In virtually all Pagan occurrences some fantastic creature is killed and the corpse made into the material world. The gods are seldom heroic and usually capricious, petty, and indifferent to human life or suffering.

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- ii. In the Genesis account, God speaks creation into being by the power and authority He inherently possess... and the world order is created out of the preexisting chaos.
 - e. Genesis is different – it is a well developed theology of how God spoke material reality into existence and brought an ordered and purposeful progression.
 - f. Eden – is described in Gen 2:10-14 it is bordered by:
 - i. The Pishon river is unknown by that name, but Havilah would be near the border with Egypt – it would have been on the West – CR Gen 25:18.
 - ii. Cush [Ethiopia] is on the South.
 - iii. Euphrates and Tigris rivers would be on the East.
 - iv. Eden could thus be near the historic land of Israel.
 - g. Genesis is not intended to be strictly historical, but it certainly is rooted in reality. The main point that is being made is what kind of a Being God is... it is a theological statement about the nature of God.
5. Fallenness – a better understanding of sin allows for a more complete view of God’s graciousness to humanity.
- a. Sin is not just wrong ‘doing’ – it is wrong ‘being’. The relational component is a BIG DEAL to God. Too many people underestimate the magnitude of the sin-problem, and way too few pastors preach adequately and correctly on this matter.
 - i. There are far too many examples of sin-failure in Scripture than sin-success. This is both a comfort and a challenge to believers.
 - ii. Notice the relational dependence on God of all the heroes of Scripture. Even when they sinned, they remained relationally focused and dependent upon God... and God forgave and accepted them.
 - b. Biblical development of moral decay:
 - i. Gen 4-11 gives the historical grounding for the moral decay spiral.
 - 1. Murder
 - 2. Lying about responsible actions
 - 3. Refusing to take responsibility for familial care
 - ii. Gen 6 – marriage boundary of humanity is broken.
 - 1. Angels [spirit beings – demons?] and humanity in sexual infidelity – this is really bad. God had set boundaries but here is the sense that both the physical and the spiritual worlds are deviant.
 - 2. 6:5 – wickedness – used 296 times in OT אָרָם n.f. H8288 (10-318) bad, disaster, harm, trouble; by extension: ethical evil, wickedness; what is “bad” to God is ethically evil; God’s actions of judgment are seen as “bad” to the wicked (Jer 18:8), but are not ethically evil... they are true and just.
 - a. The hearts that were wicked were continually evil – this is not an occasional problem, but a systemic one.
 - b. Things were so bad that Scripture relates that God was sorry He made man – what does this mean? Was God surprised and then dismayed?
 - c. Example of roles in story telling – when a movie is produced there

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- are different roles involved – there is a director, a screenwriter, actors, viewers, etc. Each interacts with the story progress in different ways. Even though the director knows the story and how it will play out, when viewed it is not unreasonable for an emotional response. Each person in the story can thus have a reasonable emotional response to the unfolding drama related and their role in it.
- d. Foreknowledge does not mean you can't experience emotion when you see the story play out. "Jesus wept." Is a NT example of this process – Jesus knew what He was going to do... He was going to raise Lazarus from the grave, but He entered into the emotional world of those around Him who felt real loss and sadness.
 - e. This demonstrates that God cares for people, that He feels their pain and suffers with them. This is a completely different picture of the divine from every other faith.
- iii. Gen 9 – the sin of Noah's grandson Canaan is an interesting story. The sin occurred with Noah being drunk – itself not a particularly good thing, when Canaan viewed Noah's nakedness.
 - 1. This is probably some sort of sexual sin given the differential approach Noah's sons took to cover his nakedness.
 - 2. Hebrew is a very chaste language – there aren't many words to graphically describe sexual contact or abuses [C.R. Ruth 3:4-10].
 - 3. As we discussed in the Hermeneutics-Interpreting Scripture segment... Hebrew is an ancient language that had only 3,000 words in its vocabulary. Greek had about 5,000. By means of comparison, modern English on a college level has over 20,000 words used regularly with some 150,000 words overall. The ancients didn't have that sort of specificity in word usage.
 - iv. Gen 11 – Tower of Babel – the sin of the people was pride, independence, and rebellion – it is desire without bounds. God confusing their language can be seen as a restraining action against this evil... the Law also had such a restraining action.
- c. Sermon on the Mount – was taught in the light of OT Law that was considered the only means of living a life of pleasing God.
 - i. Jesus taught a new standard that is unattainable and impossible for humanity to achieve.
 - ii. The intent was to force a sober self-appraisal that would compel one to accept God's grace.
 - iii. Forcing a works based standard of behavior leads to guilt and condemnation – this is the fundamental problem with the Law.
 - iv. Jesus teaching employed hyperbole that shredded the Jews self-justification.
 - v. If you believe in a works program of Law – you have no room for the Sermon on the Mount that is built upon grace.
 - vi. If you understand the limitations of the Law and believe in the work of the Cross – you know you need grace for your redemption.

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- vii. Sermon on the Mount describes sinfulness as a fallen state of humanity – it describes the completeness of the Fall upon a total person.
- d. Romans – Paul is teaching in light of OT Law demonstrating the depravity of humanity and the glory of grace.
 - i. Chap 1 – deals with pagans.
 - ii. 2:1-16 deals with philosophical moralists.
 - iii. 2:17-3:20 deals with Jews.
 - iv. 3:21 – introduces justification by grace
 - v. 5:12-14 deals with the headship of Adam and sets the stage for the headship of Jesus.
 - vi. 7:1-13 deals with the influence of sin on the individual.

6. Sin

- a. The Fallenness of humanity and the problem of sin was best developed by the prophets. They witnessed to the failure of the Jews to obey God and His commands – demonstrating their sin-state and complete moral and ethical depravity. Unrestrained by the Law or the fear of God, they dealt selfishly and falsely with everyone, seeking their own pleasure and rebellious authority.
 - i. Is 53:5-6 “transgression” used 90 times **עֲוֹנוֹתָם** 93 7322 rebellion, revolt, sin, transgression (against human or divine authority). It is rebellion in the context of a legal failure or understanding.
 - “Iniquities” used 36 times – it is guilt from wrong doing.
 - ii. Jer 31:33-34 “Sin” used 124 times - means “missed the mark” and is the generic form of sin.
 - “Evil” – means calamity.
 - iii. Jesus use of the term Sin was way more expansive and pervasive than what the Jews understood. Jesus saw sin as a fatal disease that only His blood could cure.