







The Origin of Man

- The Dignity of Man — Man is a created being and submissive to God, but also has great dignity
 - Man has dignity because he is created in the image of God (Gen. 1:26)
 - ♦ our BODIES reflect the power of God
 - ♦ our PERSONALITIES reflect the personhood of God
 - ♦ our RESPONSIBILITIES reflect the authority of God
 - ♦ our MORALITY reflects the holiness of God
 - ♦ our RELATIONSHIPS reflect the unity and fellowship of God within himself and with us

The Origin of Man

- The Dignity of Man
 - Man has dignity because he is created with a significant authority (Gen. 1:28-30; Ps. 8)
 - Man has dignity because he is created for a great purpose (Rom. 11:36; Rev. 4:11)

The Dignity of Man

"To man, a creature of seeming insignificance, God has given great dignity. To man, little and lost in the vastness of space, God has given sovereignty. To man, puny and restless and weak, God has given part of himself. Of all God's creatures, only man is made in his image. Man is the crown of the cosmos, the measure of creation. Man as male and female is God's finest work." [Ronald Allen, The Majesty of Man.]

The Origin of Man

- The Distinctives of Men and Women
 - Men and women both bear the same image of God (Gen. 1:27)
 - The woman was created to help the man (2:18, 20 — “help” denotes a different function, but not an inferior position)
 - The consequences of the fall denote different functions for men and women (3:16-19)

The Origin of Man

- The Distinctives of Men and Women
 - The hierarchy of the church reflects the hierarchy that God intended for the home (1 Tim. 2:11-15; Eph. 5:22-33; 1 Pt. 3:1-7)
 - Conclusion: the sameness of dignity between men and women should not overshadow the uniqueness of different functions in the home and church.

The Material Nature of Man

- Man is more than just material, but he is material. Three possibilities:
 - The body is the prison house of the soul. This led to two opposing extremes of asceticism and libertinism.
 - The body is the only part of man that is important. This led to the notion that the soul is unimportant.
 - The body is the partner of the soul, so the body becomes the means and location by which the soul glorifies God.

The Material Nature of Man

- Implications of the unity between body and soul:
 - Do not depreciate the body — it is valuable.
 - Guard the body against all forms of idolatry and sin (1 Cor. 6:18; 10:14).
 - Care for the body in life (1 Cor. 6:19).
 - Care for the body in death (Mt. 14:12).

The Immaterial Nature of Man

- DICHOTOMIST View — Man is two parts — immaterial and material. The body is one; the soul and spirit are the same substance and are used synonymously.
- TRICHOTOMIST View — Man is a three-part being — body, soul, and spirit. The soul and spirit are different in substance and function (e.g., Heb. 4:12). The body is world-conscious, the soul is self-conscious, and the spirit is God-conscious. Cf. 1 Cor. 2:14.

The Immaterial Nature of Man

- DICHOTOMIST View
- TRICHOTOMIST View
- MULTIFACETED View — Man is material and immaterial, and the immaterial part of man is comprised of a variety of different facets — soul, spirit, heart (Mt. 15:19-20; Rom. 10:9-10), conscience (Rom. 2:15; 1 Tim. 4:2; 1 Cor. 8:7ff), mind (Rom. 1:28; 2 Cor. 4:4; Eph. 4:17-18), and will (Eph. 2:2-3; Rom. 6:12-13).

The Immaterial Nature of Man

"Soul, spirit, heart, mind, will and conscience are all facets of man's immaterial nature, and it is often difficult to make hard and fast distinctions between them. It seems to be an oversimplification to say that man is body, soul and spirit, for soul and spirit do not fully categorize the immaterial part of man, and they are not always distinct."

[Ryrie, Survey of Bible Doctrine.]

The Immaterial Nature of Man

• Summary

- It is best to see the immaterial part of man as condemned to enslavement to his old nature prior to salvation. *In every part of his being* he has an ability to only do evil and an complete inability to glorify God. He can always and only do "that which leaves God out." [Ryrie, p. 106.]
- After salvation, man is given a new nature in which he has a capacity to serve God and be enslaved to righteousness in every part of his being.

The Fall of Man (Genesis 3)

- The Test — originated by God (2:16-17)
- The Temptation (3:1-13)
 - A CORRUPTION of God's word / command (3:1) — casting doubt on the authority and Word of God by changing the decree of God.
 - A QUESTION about the love of God — would God restrict those whom He loves?
 - A direct DENIAL of God's Word (3:4)

The Fall of Man (Genesis 3)

- The Temptation (3:1-13)
 - An appeal to IDOLATRY — man making himself like God (3:5)
 - A DISREGARD of the consequences of sin (3:5-6)
 - A twisting of REALITY (3:6) — the tree's fruit was tasty and it would make one wise, but not in the manner in which God intended. Not all "good" things are good.

The Fall of Man (Genesis 3)

- The Consequences (3:14-24)
 - Judgment on the SERPENT (3:14)
 - Judgment on SATAN (3:15)
 - Judgment on the WOMAN (3:16)
 - her pain in childbirth corresponds to the man's hardship in work — they both suffered in their primary responsibilities.
 - her "desire for her husband" could be sexual desire, desire for her husband to provide security for her, or for an ability to rule over her husband.

The Fall of Man (Genesis 3)

- The Consequences (3:14-24)
 - Judgment on the MAN (3:17-19)
 - Judgment on CREATION (3:17-18)
 - Judgment on the HUMAN RACE — death (3:19; Rom. 5:12; 8:19-22)
 - Even in judgment, there is grace (3:22-24)

The Fall of Man (Genesis 3)

- Summary: Man is created in the image of God and reveals his glory even in his manhood but sin has tarnished every aspect of his being. Yet that sin can be redeemed through Christ so that man can yet serve and honor the God who created Him.



Anthropology

What role does anthropology play
in counseling theory and practice?

A Summary of Anthropology

- Man was created in the IMAGE and LIKENESS of God (Gen. 1:27; Ps. 139), condemned by his sin (Gen. 3:6ff; Rom. 5:12), and subsequently restored to fellowship with God by the saving work of Christ (Rom. 5:15).
- Man was created as a MATERIAL being.
- Man was created as a SPIRITUAL being.
- Man was created as a MORAL being.

A Summary of Anthropology

- Man was created as a SOCIAL being.
- Most importantly, man was created for GOD'S GLORY.
- While this is what man was created to be, sin intruded (Gen. 3:1ff).
 - He is a sinner both because of what he does and what he is.
 - A believer's fleshly (sinful) nature will be in constant battle with the desire to glorify God (Rom. 7:14-25).

A Summary of Anthropology

- While this is what man was created to be, sin intruded (Gen. 3:1ff).
 - The provision and hope for all men is the cross of Christ, by which the sinner receives the righteousness of Christ (Rom. 5:18), his conscience is cleansed (Heb. 9:14; 10:22), the Holy Spirit is given (Eph. 1:13-14; Gal. 5:16-26), and he is freed to live righteously, as he was created to do (2 Pt. 1:3-4).

Areas to Address in Counseling Sinners

- What will the counselee do when his own sin detrimentally impacts the lives of others?
- How will the counselee respond when he does not sin, but his life is dramatically changed and he suffers from a sinful offense against him?
- How will he respond when his life is not impacted by anyone's direct sin, but by the fact that the world in which he lives is fallen (perhaps he suffers debilitating physical loss through disease or accident)?

Areas to Address in Counseling Sinners

- The counselor is doing three things:
 - He prayerfully instructs his mind (which also suffers from depravity) through the Word of God — so that he will be trained in righteousness.
 - He prayerfully appeals to the heart, seeking a new motivation for the counselee (e.g., Mk. 7:14-15).
 - He prayerfully exhorts the will, so the counselee is given an opportunity to change and be transformed (this is the force of all Biblical imperatives; e.g., Eph. 6:10ff; Rom. 12:2).
