

SESSION 4

ANTHROPOLOGY

{ > DOCTRINE OF MAN < }



Quotes:

- "Anthropology will determine how we understand ourselves and consequently, how we do theology or even what theology is, that is, to the degree that it is thought of as a human activity."
(Erickson, CT, 481)
- Anthropology is "the study of human nature and culture. Theological anthropology is a theological interpretation of humanity."
(Erickson, CDCT, 12)

Derivation of Anthropology :

- Greek = "anthropos" man
 "logos" word, discourse
- Compound = a discourse or study of man

IV. ANTHROPOLOGY (Doctrine of Man)

A. Origin of Man: Major Views

1. Atheistic Evolution :

That view that denies the existence of a Creator and posits that eternal matter through the process of evolution (all living forms have developed through simpler forms by a series of gradual steps) was produced through atoms, motions, time and chance for all life.

2. Theistic Evolution :

That view that affirms that God created the universal reality at a point in time and then worked through the process of evolution to produce the desired results of life.

3. Progressive Creationism (a form of Theistic Evolution) :

That view that affirms that God created the universe "in the beginning." The age of the earth is very old, yet some 10-25 thousand years ago God created Adam and Eve. The "days" of creation (Genesis 1) are ages of indeterminate length leading to the creation of man.

4. Biblical Creationism (Special Creation) :

That view that affirms that God specifically, directly created the heavens and the earth as well as directly created life (especially human life); it denies evolutionary creation.

Image of God ("Imago Dei"):

- "That man uniquely bears the image of God is a fundamental biblical doctrine – as is also that this image is sullied by sin and that it is restored by divine salvation."

(C.F.H. Henry, EDT, 545)

- "The fact that man is in the image of God means that man is like God and represents God."

(W. Gruden, ST, 442)

Insight from the Hebrew Scriptures

- "Image" (Heb. tselem)

Basic meaning is an image, a model, a drawing, or a statue. Used to indicate that man is created in the image of God (not physical representation); this image remains (though marred) even after the sin of Adam and Eve (Gen. 9:6). In a concrete sense, the word can refer to physical images cut out of or molded from physical materials (2Kgs. 11:18). Some suggest a metaphorical meaning, thus the image is a spiritual, intellectual, or moral correspondence to God.

- "Likeness" (Heb. demut)

Basic meaning is likeness. Used in connection with "tselem" (image) to depict the Imago Dei. Some suggest the terms are basically interchangeable; others see shades of distinction. Used together, the two terms complete and amplify; thus, man is not just an image, but a likeness-image. Man is not simply a representative, but representational of the invisible, incorporeal God.

B. Image of God (Imago Dei) :

1. Man is created in the Image of God

a. Genesis 1:26

"Then God said, 'Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground.'"

b. Genesis 1:27

"So God created man in His own image, in the image of God He created him; male and female He created them."

c. Genesis 1:28

"God blessed them and said to them, 'Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground.'"

"The real human is not what we now find in human society. The real human is the being that came from the hand of God, unspoiled by sin and the fall. In a very real sense, the only true human beings were Adam and Eve, before the fall, and Jesus. All the others are twisted, distorted, corrupted samples of humanity. It is therefore necessary to look at man in his original state...a key expression used in describing the original form of humanity is that God made man in God's own image and likeness."

(M. Erickson, CT, 496)

Views on the Nature of the Imago Dei

VIEWPOINT	SUPPORT	PROBLEMS
Substantive View The image of God consists in a definite physical, psychological, and/or spiritual characteristic within the nature of man.	Image (<i>tselam</i>) in Genesis 1:26 can be translated "statue"; hence, the passage may read, "Let us make man to look like us." In John 1:14-18 (and elsewhere) it is made clear that Jesus was God and that He had a human body.	This view defines God by defining man. God is spirit (see John 4:24). In what way, then, does our physical body represent God? Also, birds and other animals have bodies and are not said to have been made in the image of God (see Genesis 1:20-23).
Functional View The image of God consists in what man does.	Genesis 1:26-28 clearly says that man is to rule or have dominion over the rest of creation. God clearly rules.	Genesis 1:27 indicates that God created man in His image before he gave man dominion. Therefore the <i>Imago Dei</i> may be other than the capacity for dominion.
Relational View Only when we have faith in (i.e., "interact with") Jesus Christ do we fully possess the image of God.	God created "man" male and female (Genesis 1:26-27), indicating the relational aspect of God in humankind. Also Exodus 20; Mark 12:28-31; Luke 10:26-27 suggest the relational dimensions of God and humankind. The entire word of God records God's relational nature.	Genesis 9:6 and James 3:9 make it clear that unregenerate man has also been created in the image of God.
Reformed View The image of God in man is man's conscious propensities and man's true knowledge. Part of the image of God in man (i.e., his "natural image") is obscured, but not destroyed by sin; and part of God's "moral image" is lost to man as the result of sin but is restored by Christ.	Part of the image of God in man is man's spiritual, moral, and immortal being, which has been "defaced but not erased" (see Genesis 8:15-9:7; Psalms 8:4-9; 1 Corinthians 11:7; 15:49; James 3:9; Hebrews 2:5-8.) Man's knowledge of righteousness and holiness is lost because of sin and restored by Christ. (See Ephesians 4:22-25; Colossians 3:9-10.) God is conscious and possesses true knowledge.	Genesis 1:26-28 does not refer to divisions of the image of God; rather it speaks of a single image of God.

(Charts, 84)

2. What is the Image of God? (Four Major Views)

a. Substantive View :

This view identifies a particular quality or qualities of man (such as physicality or reason or spirituality) as being the image of God in man.

(1) Some have seen the characteristic as a physical quality since "tselem" (image) can mean statue or form; this is the view, man in some way physically resembles God (a minority view; e.g. the Anthropomorphites or Audiana of the 4th cent. AD).

(2) More commonly, however, some have seen the quality or characteristic as a psychological or spiritual likeness (e.g. reason, personality, determination or will, et al.).

b. Relational View :

The image of God refers to interpersonal relationships (Bruner; Barth saw the creation of male and female as the image).

c. Functional View :

The image refers to the function we carry out, usually dominion over creation.

d. Reformed View :

A specialized form of the substantive view; the image of God is located in man and is seen in holiness, righteousness, knowledge of truth – so Calvin, others.

A Fifth View:

"Image" and "likeness" could refer in part to both similarity to God (as in the Substantive view) and representative of God (as in the Functional view). Thus, man is created "in" and also "as" the image/likeness of God. Therefore, man is "like" God in some ways but is the representative or viceroy of God ("rule" and "has dominion") on earth.

Imago Dei

THE IMAGE OF GOD IN MAN HAS BEEN MARRED BUT NOT ERASED (Genesis 9:6; 1 Corinthians 11:7; James 3:9)	
RATIONAL DIMENSION	<p>Man was given responsibility to exercise dominion over the earth (Genesis 1:26-28; Psalms 8:4-9).</p> <p>Adam was commanded to take care of the Garden.</p> <p>Adam named the animals (Genesis 2:19-20).</p> <p>Adam recognized that the woman was a helper suitable for him. (Genesis 2:22-24; cf. 2:20).</p>
SPIRITUAL DIMENSION	<p>Adam and Eve had fellowship with God (Genesis 3:8).</p> <p>Adam and Eve feared God after their sin (Genesis 3:10).</p>
MORAL DIMENSION	<p>God gave Adam and Eve a moral command (Genesis 2:17).</p> <p>Adam and Eve had a sense of moral rectitude (Genesis 2:25).</p> <p>Adam and Eve experienced guilt following their transgression (Genesis 3:7).</p> <p>This seems to indicate that the image included original righteousness (Genesis 1:31; Ecclesiastes 7:29).</p>
SOCIAL DIMENSION	<p>Adam and Eve conversed with each other [presumably] (Genesis 2:18, 23; 3:6-8; 4:1).</p>

(House, Charts, 83)

3. How has sin affected the Image of God?

- a. The Fall only distorted (not destroyed) the image.
 - Genesis 9:6
"Whoever sheds the blood of man, by man shall his blood be shed; for in the image of God has God made man."
- b. Redemption begins the recovery of the image.
 - Colossians 3:10
"...and have put on the new self, which is being renewed in knowledge in the image of its Creator."
 - 2 Corinthians 3:18
"And we, who with unveiled faces all reflect the Lord's glory, are being transformed into his likeness with ever-increasing glory, which comes from the Lord, who is the Spirit."
- c. Return of Christ will complete the restoration of the image.
 - 1 Corinthians 15:49
"And just as we have borne the likeness of the earthly man, so shall we bear the likeness of the man from heaven."

N.B. for those who identify the "image of God" in man as having relational, spiritual, moral and/or social characteristics, the question of the effects of sin upon the image is noteworthy. Note preceding page, "Imago Dei."

4. What is the practical significance of the Image of God?

See "The Doctrine of the Image of God"
(Practical Implications), page 108.

Two Views Concerning the Constitution of Man

<h2>1. DICHOTOMY</h2> <h3>Man as a Twofold Being</h3>	
ARGUMENTS FOR	ARGUMENTS AGAINST
God breathed into man but one principle – a living soul (Genesis 2:7).	The Hebrew text is plural, "Then the Lord God formed man of dust from the ground and breathed into his nostrils the breath of life (lives); and man became a living being."
The immaterial part of man (the soul) is viewed as an individual and conscious life, capable of possessing and animating a physical organism (body).	Paul states that man has both a spirit and a soul, which are housed in a physical body (1 Thessalonians 5:23).
The terms "soul" and "spirit" seem to be used interchangeable in some references (Genesis 41:8 and Psalms 42:6; Matthew 20:28 and 27:50; John 12:27 and 13:21; Hebrews 12:23 and Revelation 6:9).	Hebrews 4:12 speaks of the separation of the soul from the spirit. If they were the same, they could not be divided.
"Spirit" (as well as "soul") is ascribed to brute creation (Ecclesiastes 3:21; Revelation 16:3).	The term "spirit" or "soul" may be used for animal "life" or animation, but never in the unique sense in which human spirit or soul is used. Human spirits continue beyond physical existence, unlike the animals, and human spirits are in relationship with the divine spirit of God. (Matt. 17:3; Acts 7:59; Gal. 6:8; 1 Thess. 5:23; Rev. 16:3).
Body and soul are spoken of as constituting the whole person (Matt. 10:28; 1 Cor. 5:3; 3 John 2).	The spirit, soul, and body are spoken of as constituting the whole person (Mark 12:30; 1 Cor. 2:14; 3:4; 1 Thess. 5:23).
Consciousness testifies that there are two elements in man's being. We can distinguish a material part and an immaterial part, but the consciousness of no one can distinguish between soul and spirit.	It is the spirit of man that deals with the spiritual realm. The soul is the dimension of man that deals with the mental realm, man's intellect, the sensibilities, and the will—the part that reasons and thinks. The body is the part of man that contacts or deals with the physical realm. Hebrews 4:12 does literally speak of the separation of the soul from the spirit (1 Thess. 5:23; cf. John 3:7; Rom. 2:28-29; 1 Cor. 2:14; 14:14).

(House, Charts, 81)

(continued, page 106)

C. Essential Nature of Man

1. The Distinct Parts

- a. Man "was" created as an integrated, unified person.
(Sin destroyed the unity; Christ restores fully when He returns.)
- b. Man "now" struggles to live a holy life before God in the material (physical body) and immaterial (soul/spirit) aspects of our being.

2. Man is Material and Immaterial

- a. Genesis 2:7 (NASB)
"Then the Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being."
- b. The "dust" (physical particles of the earth) provided the material.
- c. The "breath of life" (spiritual life in the inner man) provided the immaterial.
- d. The material part of man's nature (body) eventually dies; the immaterial part of man's nature (that relates to God - i.e. soul/spirit lives on after the body dies).
 - 2 Corinthians 4:16 (NASB)
"Therefore we do not lose heart, but though our outer man is decaying, yet our inner man is being renewed day by day."

Two Views Concerning the Constitution of Man

<h2>2. TRICOTOMY</h2> <h3>Man as a Threefold Being</h3>	
ARGUMENTS FOR	ARGUMENTS AGAINST
Genesis 2:7 does not absolutely declare that God made a twofold being. The Hebrew text is plural, "the Lord God formed man from the dust of the ground and breathed into his nostrils the breath of life (lives), and man became a living being."	It is not said that man became spirit and soul. And further, "living being" is the same phrase used of animals and translated "living creature" (Genesis 1: 21-24).
Paul seems to think of the body, soul, and spirit as three distinct parts of man's nature (1 Thessalonians 5:23). The same seems to be indicated in Hebrews 4:12, where the Word is said to pierce "even to dividing soul and spirit, joints and marrow."	Paul is emphasizing the whole person, not attempting to differentiate his parts. Hebrews 4:12 does not speak of the separation of the soul from the spirit, but of the separation itself extending to that point. The Word pierces to the dividing of the soul itself and spirit itself. The soul and spirit are laid open.
A threefold organization of man's nature may be implied in the classification of man as "natural," "carnal," and "spiritual," in 1 Corinthians 2:14; 3:1-4 (KJV).	Body and soul are spoken of as constituting the whole person (Matthew 10:28; 1 Corinthians 5:3, 3 John 2).
In Luke 8:55, we read about the girl whom Jesus raised from the dead that "her spirit (pneuma) returned." And so when Christ died, it is said that "He gave up his life," "He dismissed his spirit," (Matthew 27:50). "The body without the spirit is dead" (James 2:27). <i>Pneuma</i> refers to a life principle apart from the soul.	<i>Pneuma</i> (spirit) and <i>Psyche</i> (soul) are used interchangeably throughout the New Testament. Both represent one life principle.

3. Primary Views of the Distinct Parts

- a. Dichotomy : man is integrated with two parts: the material (body) and the immaterial (soul/spirit).

- See chart, page 104, "Two Views Concerning the Constitution of Man."

- b. Trichotomy : man is integrated with three parts: the body, the soul, the spirit (soul and spirit are seen as distinct, not synonymous = not the same).

- See chart, preceding page 106.

- c. Monism : man is one element with different expressions (body, soul, spirit, etc.) for the one person.

4. Origin of the Immaterial Part (or the Soul)

- a. Theory of pre-existence

The view that "souls have existed in a previous state and enter the human body at some point in the early development of the body" (Thiessen, Lectures, 164). Proponents have included Plato, Origen, Theosophy, Hinduism, Tennant (philosopher), others.

- b. Creation Theory

The view that the soul is an immediate creation of God at the point of conception; at the point of contact with the body does the soul become sinful (exception: Jesus Christ). Proponents have included Ambrose, Jerome, Aquinas, Roman Catholicism, Reformed Theologians.

(continued, page 109)

The Doctrine of the Image of God

(Practical Implications)

1. We belong to God.

Mark 12:13-17

"Later they sent some of the Pharisees and Herodians to Jesus to catch him in his words. ¹⁴ They came to him and said, 'Teacher, we know you are a man of integrity. You aren't swayed by men, because you pay no attention to who they are; but you teach the way of God in accordance with the truth. Is it right to pay taxes to Caesar or not?' ¹⁵ Should we pay or shouldn't we?' But Jesus knew their hypocrisy. 'Why are you trying to trap me?' he asked. 'Bring me a denarius and let me look at it.' ¹⁶ They brought the coin, and he asked them, 'Whose portrait is this? And whose inscription?' 'Caesar's,' they replied. ¹⁷ Then Jesus said to them, 'Give to Caesar what is Caesar's and to God what is God's.' And they were amazed at him."

2. We pattern ourselves after Jesus Christ, the complete revelation of what the image of God in perfect humanity is.

Hebrews 4:15

"For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are —yet was without sin."

3. We experience full humanity as we are properly related to God.

2 Corinthians 3:18

"And we, who with unveiled faces all reflect the Lord's glory, are being transformed into his likeness with ever-increasing glory, which comes from the Lord, who is the Spirit."

4. We find goodness in learning and work, in service and worship.

Genesis 1:26, 28; 2:15

"Then God said, 'Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground...' ²⁸ God blessed them and said to them, 'Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground.'"

¹⁵ The Lord God took the man and put him in the Garden of Eden to work it and take care of it."

5. We are very valuable as humanity created in the image of God. Life is sacred.
6. We possess derived majesty and dignity as creatures created in the image of God.

(Adapted from Erickson, CT, 515-16)

c. Traducian Theory

The view that "the human race was immediately created in Adam, with respect to the soul as well as the body, and that both are propagated from him by natural generation" (Thiessen, Lectures, 165). Proponents have included Augustine (?), Luther, Shedd, Ryrie, others).

Summary/ Brief Definitions
(M. Erickson, Dictionary)

- Pre-existence of Souls : the belief that the human soul existed before conception and birth of the individual into this world.
- Creationist view of the Soul : the belief that God directly and especially creates each individual soul at the moment of conception or birth; in other words, the soul is not transmitted from the parents.
- Traducianist View of the Soul : the belief that the soul together with the body is propagated by the parents.

Male-Female Roles : 3 Views

1. Hierarchical:
that view of male - female relationships in marriage that sees a highly structural authority (some, a chain of command) of male headship and female subordination; often, this view downplays (or ignores) the equality of personhood between men and women.
2. Egalitarian:
that view of male - female relationships that emphasizes equality of personhood, i.e. there are no substantive differences between men and women; this view emphasizes mutual submission but sees no subordination of the wife to the husband (as a result of salvation...neither male nor female. Gal. 3:28).
3. Complementarian:
that view of male - female relationships in marriage that emphasizes both the equality of personhood (due to creation) as well as the differentiation of specific roles assigned to both the man (husband) and the woman (wife).

The Complementarian View is the one espoused in this Workbook. John Piper has captured the unique roles of man and woman in the following:

"At the heart of mature masculinity is a sense of benevolent responsibility to lead, provide for and protect women in ways appropriate to a man's differing relationship."

"At the heart of mature femininity is a freeing disposition to affirm, receive and nurture strength and leadership from worthy men in ways appropriate to a woman's differing relationship."

For a Biblical defense of Complementarianism, see Piper and Grudem, Recovering Biblical Manhood and Womanhood, Wheaton: Crossway, 1991.

D. Man as Male and Female

1. Equality of personhood (worth, dignity, value)

a. By virtue of creation

Genesis 1:27

*"So God created mankind in His own image,
in the image of God He created them; male and female
He created them."*

b. By virtue of salvation

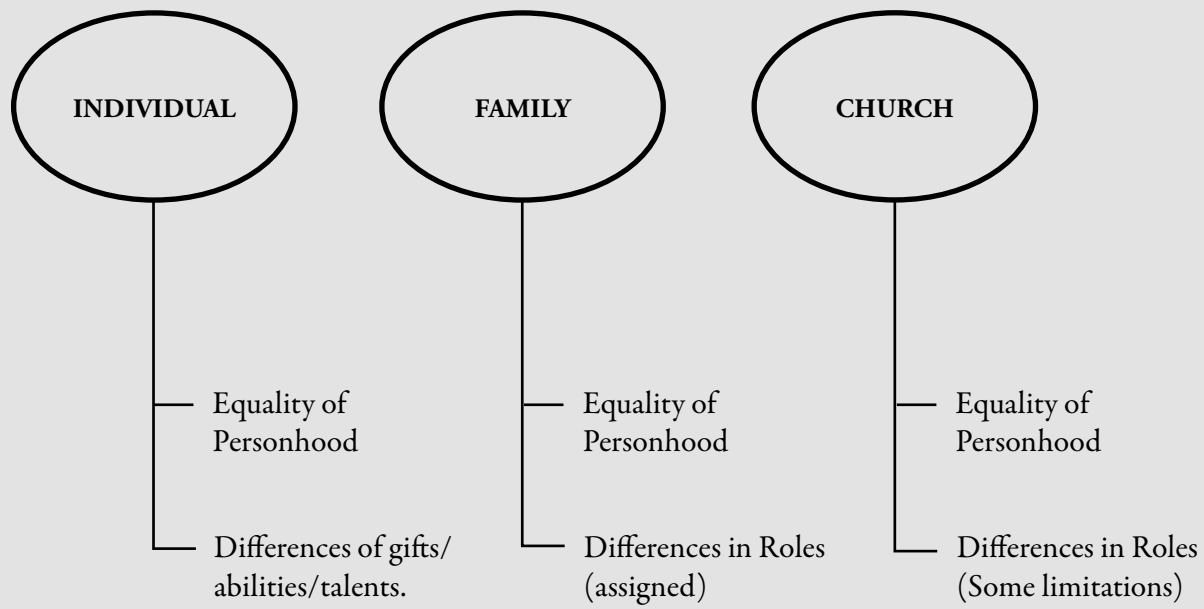
Galatians 3:26-28

*"So in Christ Jesus you are all children of God through faith,
²⁷ for all of you who were baptized into Christ have clothed
yourselves with Christ. ²⁸ There is neither Jew nor Gentile, neither
slave nor free, nor is there male and female, for you are all one in
Christ Jesus."*

Implication :

By creative design man and woman are equally, fully created in the image of God. This act bestows divine dignity upon both man and woman equally. After the fall, both man and woman need salvation; both man and woman are equally saved and equally restored to relationship to God in Christ. This is equality of personhood.

Complementarian Diagram of Key Relationships



2. Differentiation of Roles

a. Major Premise :
Equality of personhood does not abrogate (nullify)
differentiation of roles.

b. In the family :

(1) The man is the head of the woman.

(a) Before the fall

Genesis 1:27

*"So God created mankind in His own image, in the image
of God He created them; male and female He created them."*

1 Timothy 2:13

"For Adam was formed first, then Eve."

Significance :

Headship due to priority of creation order.

Genesis 3:6

*"When the woman saw that the fruit of the tree was good for
food and pleasing to the eye, and also desirable for gaining
wisdom, she took some and ate it. She also gave some to
her husband, who was with her, and he ate it."*

1 Corinthians 15:22

"For as in Adam all die, so in Christ all will be made alive."

Significance :

Headship due to Adam's role as
representative of the human race.

"Mature Masculine Leadership"

(from Piper in Recovering Biblical Manhood & Womanhood, 38-41)

1. Mature masculinity expresses itself not in the demand to be served, but in the strength to serve and to sacrifice for the good of woman.
2. Mature masculinity does not assume the authority of Christ over woman, but advocates it.
3. Mature masculinity does not presume superiority, but mobilizes the strength of others.
4. Mature masculinity does not have to initiate every action, but feels the responsibility to provide a general pattern of initiative.
5. Mature masculinity accepts the burden of the final say in disagreement between husband and wife, but does not presume to use it in every instance.
6. Mature masculinity expresses its leadership in romantic sexual relations by communicating an aura of strong and tender pursuit.
7. Mature masculinity expressed itself in a family by taking the initiative in disciplining the children when both parents are present and a family standard has been broken.
8. Mature masculinity is sensitive to cultural expressions of masculinity and adapts to them (where no sin is involved) in order to communicate to a woman that a man would like to relate not in any aggressive or perverted way, but with maturity and dignity as a man.
9. Mature masculinity recognizes that the call to leadership is a call to repentance, humility and risk-taking.

Insight :

"When the Bible teaches that men and women fulfill different roles in relation to each other, charging men with a unique leadership role, it bases this differentiation not on contemporary, cultural norms but on permanent facts of creation. This is seen in 1 Corinthians 11:3-16 (esp. vv. 8-9,14); Ephesians 5:21-33 (esp. vv 31-32); and 1 Timothy 2:11-14 (esp. vv 13-14)." (Piper, 35)

Genesis 2:20

"So the man gave names to all the livestock, the birds in the sky and all the wild animals. But for Adam no suitable helper was found."

Genesis 2:23

"The man said, 'This is now bone of my bones and flesh of my flesh; she shall be called 'woman,' for she was taken out of man.'"

Significance :

Headship due to Adam's "naming" role (demonstrating authority over).

Genesis 2:18

"The Lord God said, 'It is not good for the man to be alone. I will make a helper suitable for him...'"

1 Corinthians 11:9

"...neither was man created for woman, but woman for man."

Significance :

Headship due to Eve's assigned "helper" role.

(b) After the fall

Ephesians 5:23

"For the husband is the head of the wife as Christ is the head of the church, His body, of which He is the Savior."

1 Corinthians 11:3

"But I want you to realize that the head of every man is Christ, and the head of the woman is man, and the head of Christ is God."

Key Text

Ephesians 5:21-24 (AMP)

"Be subject to one another out of reverence for Christ (the Messiah, the Anointed One).²² Wives, be subject (be submissive and adapt yourselves) to your own husbands as [a service] to the Lord.²³ For the husband is head of the wife as Christ is the Head of the church, Himself the Savior of [His] body.

²⁴ As the church is subject to Christ, so let wives also be subject in everything to their husbands."

Insight on the Biblical concept of "Submission"

To be subject to or submissive to is the Biblical word, "hupotassō". Some have attempted to define it as "to be thoughtful" or "to be considerate". However, the lexical (dictionary) meaning is "to submit to authority." It is used in Scripture of demons subject to the apostles (Lk. 10:17), citizens subject to government (Ro. 13:1,5), of Christ subject to God the Father (1 Cor. 15:28).

The compound Greek word is from "hupo" (under) and "tassō" (arrange or place), thus "to place under" or "to arrange." It could be used of military soldiers under authority who "place or arrange" themselves in military formation, i.e. assume one's rightful place under authority.

Insight on the Biblical concept of "Headship"

For scripture to note that "the head of the woman is her husband, and the head of Christ is God" has generated disagreement among Christian interpreters. Some would suggest that "head" simply means source (e.g. the headwaters of a river) and carries no connotation of authority.

Theologian Wayne Grudem has conducted a survey of 2,336 examples of "kephalē" (head) in Greek literature and found no unqualified instances where "source" was the best translation over "head." Even in a few examples where some suggest "source," in people relationships, one person always still had "authority over another."

The conclusion is that Biblical headship means "authority over."

Significance :

Headship of the man continues even after the fall.

(2) The woman is not the head of the man.

- (a) The man is the head of the family
(for reasons previously discussed).
- (b) The woman is subject (submissive) to the man
(i.e. man's headship role).

Ephesians 5:22-24

"Wives, submit yourselves to your own husbands as you do to the Lord. ²³ For the husband is the head of the wife as Christ is the head of the church, His body, of which He is the Savior. ²⁴ Now as the church submits to Christ, so also wives should submit to their husbands in everything."

Colossians 3:18

"Wives, submit yourselves to your husbands, as is fitting in the Lord."

Insight :

Within God's design for the marriage and home, there is equality of personhood yet with differentiation of assigned roles. Role differentiation does not imply inferiority, only difference.

Selected Scripture :

- Genesis 1:26-27 (MSG)

"God spoke: 'Let us make human beings in our image, make them reflecting our nature So they can be responsible for the fish in the sea, the birds in the air, the cattle, And, yes, Earth itself, and every animal that moves on the face of Earth.' God created human beings; he created them godlike, Reflecting God's nature. He created them male and female. God blessed them: 'Prosper! Reproduce! Fill Earth! Take charge! Be responsible for fish in the sea and birds in the air, for every living thing that moves on the face of Earth.'"

- Galatians 3:28 (MSG)

"In Christ's family there can be no division into Jew and non-Jew, slave and free, male and female. Among us you are all equal. That is, we are all in a common relationship with Jesus Christ. Also, since you are Christ's family, then you are Abraham's famous "descendant," heirs according to the covenant promises."

- Proverbs 31:10, 28-30

*"A wife of noble character who can find?
She is worth far more than rubies."*

*"Her children arise and call her blessed;
her husband also, and he praises her:"*

*²⁹ 'Many women do noble things,
but you surpass them all.'*

*³⁰ Charm is deceptive, and beauty is fleeting;
but a woman who fears the Lord is to be praised."*

- 1 Corinthians 11:11-12

"In the Lord, however, woman is not independent of man, nor is man independent of woman. ¹² For as woman came from man, so also man is born of woman. But everything comes from God."

"But if we are equally in God's image, then certainly men and women are equally important and equally valuable to Him."

(Grudem, ST, 456)

c. In the church family :

(1) Men and women possess equality of personhood.

- (a) By creation and rebirth
(Gen. 1:27; Gal. 3:28)
- (b) By the equally shared ministry of the Holy Spirit
(Acts 2:17-18; 1 Cor. 12:7; 1 Pet. 4:10; Eph. 5:18)
- (c) By the New Covenant sign of baptism
 - i. Unlike the Old Covenant sign of circumcision—males only
 - ii. Men and women alike are baptized
(Matthew 28:19-20; Acts 8:12)
- (d) By our equal participation in the Universal Body of Christ
(1 Corinthians 12:13)

(2) Men and women can have differentiation (differences) in roles (Biblically limited responsibilities).

- (a) Only men can be elders
(1 Tim. 3:1-5; Tit. 1:5-6^a)
- (b) Only men were apostles
(Matt. 10: 2-4; Acts 1:24-26)
- (c) Only men can be teaching pastors who exercise church-wide teaching authority
(1 Tim. 2:11-15; 1 Cor. 14:33^b-36)

Insight :

Within God's design for the church "family" (community), there is equality of personhood and salvation standing for men and women, yet with differentiation of "some" church roles.

3. Biblical illustration of equality of personhood with differentiation of roles, see page 120.

Equality of Personhood and Differentiation of Roles (A Biblical Illustration of the Trinity)

A. Ontological Trinity

The orthodox understanding of the Trinity affirms that the Father, the Son, and the Holy Spirit are co-equal and co-eternal. As such they are perfectly equal in divine being (nature or essence). Thus, the Father is not greater than the Son, the Son is not greater than the Holy Spirit, so forth. They share in equality of Personhood.

"Notwithstanding that the Father, Son, and Spirit are the same in Substance, and equal in power and glory..."
(C. Hodge, 1797-1878)

B. Economic Trinity

The orthodox understanding of the Trinity affirms that the co-equal Persons of the Trinity voluntarily took on differing roles (called subordination). For example, with respect to the plan of redemption, the Father designed, the Son executed, and the Spirit applied, yet without loss of equality or diminishing of majesty.

Insight:

The Trinity illustrates that there can be equality of personhood yet with clear differences of roles.

E. Fall of Mankind

1. Described (Biblically) :

Genesis 3:1-7 (NASB)

"Now the serpent was more crafty than any beast of the field which the Lord God had made. And he said to the woman, 'Indeed, has God said, 'You shall not eat from any tree of the garden?''² The woman said to the serpent, 'From the fruit of the trees of the garden we may eat;³ but from the fruit of the tree which is in the middle of the garden, God has said, 'You shall not eat from it or touch it, or you will die.'⁴ The serpent said to the woman, 'You surely will not die!⁵ For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil.'⁶ When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate.⁷ Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings."

2. Observations :

- a. The Serpent (Satan; Rev. 12:9, 20:2) was a fallen creature prior to man's fall (from innocence).
- b. The Serpent slyly challenged God's word and His right to rule (v.1).
- c. The Serpent caused the woman to doubt God's word (v.4) and His goodness (v.1).
- d. The woman was the initial focus of Satan's attack strategy; she distorted God's prohibition (cp. 3:2-3 with 2:15-17).
- e. Satan used subtle questions (v.1) and half-truths (vv. 4-5) to deceive the woman.
- f. Satan used a temptation strategy with the woman (v.6) that was repeated with Christ (Lk. 4:3,5,9) and is a snare to all believers today (1Jn. 2:16).
- g. The women's sin was lack of faith in God's perfect provision and a personal disobedience to His will; by this act of the two humans, sin entered into the human predicament.
- h. The woman was deceived (and sinned); the man sinned willfully (Ro. 5:12-14).

