

## Study 6 Doctrine of Man

### I. Introduction

**A. In this next chapter, attention will be given to God’s chief creation—man.**

**B. A biblical understanding of humanity is important in facing the challenges that confront the man today.**

**C. Most doctrines of the Bible are interconnected with the doctrine of man and according to Millard Erickson are an integral part of having a well-rounded “*understanding of God’s work and, in a sense, of God himself.*”<sup>1</sup>**

**D. Additionally, having a robust understanding of the Bible’s teaching on humanity will equip the believer to answer the challenges that face mankind.**

**E. In an effort to bring understanding and equipping to the believer this chapter will focus on the origin, nature, original state and fall of man.**

### II. The Origin of Man

**A. The origin of man is a hotly debated topic in the world today.**

**1. However, the teaching of the Bible, when approached from a historical-grammatical discipline, makes it quite clear that mankind was created by God in His image.**

**2. This means that man has not evolved through a random process of chance but rather has come to be through the deliberate, intelligent design of a loving creator God.**

**3. Let us consider the three main views that are held.**

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<sup>1</sup> Millard J. Erickson, *Christian Theology*, 3rd ed. (Grand Rapids, MI: Baker Academic, 2013), 425.

## **B. Atheistic Evolution**

**1. The question of man's existence is not debated by any clear-thinking individual but how man came into existence is a question that has ardent supporters holding very different views.**

- a) One view of the origin of man is atheistic evolution.**
- b) This view completely rejects the idea that God exists and therefore had no part in creating this world or man.**
- c) Charles Ryrie (a creationist) summarizes evolution as teaching that man, “evolved over long periods of time through the action of mutations and natural selection from simpler, brute forms, which in turn had evolved from other forms, which ultimately came from an original single-celled creature.”<sup>2</sup>**

**2. Evolution rejects the Bible as the inspired Word of God and holds to a materialistic philosophy that has no place for God.**

- a) It is the opinion of this author that atheistic evolution is a philosophical system that was introduced to destroy belief in God.**
- b) Time does not permit for detailed consideration of the flaws of the evolutionary theory.**
- c) It is recommended that the reader further explore problems with evolution such as: its inability to account for the source of information found in the human genome, the complete absence of evidence in the fossil record that evolution has taken place, the lack of time required for the theory to produce life and the contradiction that exists between the theory of evolution and the second law of thermodynamics.**

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<sup>2</sup> Charles Caldwell Ryrie, *Basic Theology: A Popular Systematic Guide to Understanding Biblical Truth* (Chicago, IL: Moody Press, 1999), 196.

### **C. Theistic Evolution**

1. A second evolutionary view called theistic evolution holds to the philosophy that life has evolved but not without the help of God.
2. Ryrie again provides a succinct understanding of theistic evolution writing: “Theistic evolution holds that God directed, used, and controlled the processes of naturalistic evolution to ‘create’ the world and all that is in it. Usually this view includes the idea that the days of Genesis 1 were ages, that evolutionary processes were involved in the ‘creation’ of Adam, and that the earth and prehuman forms are of great antiquity.”
3. This view seeks to straddle evolution and creationism and present an accommodating view of these two competing systems.
4. While this author does not deny that theistic evolution is a view held by professing believers it is this paper’s position that theistic evolution is not supported by of a historical-grammatical method of interpreting Scripture and therefore must be rejected.

### **D. Creation**

1. The traditional biblical view of the origin of man is that God created him on the sixth day of creation.
2. It is the view of this author that this is the correct view and that each day of creation was a normal 24-hour period of time which is also known as a fiat creation.
3. The Genesis account records that God created man in His image from the dust of the ground and breathed life into him (Gen. 1:27; 2:7).

It is readily acknowledged that this was not a natural event but a display of supernatural power and wisdom. Creation stands as witness that a loving Creator exists and is One to whom they are accountable.

## **III. Image of God**

**A. Having considered views concerning the origin of man let us now focus on who man is.**

**B. The first statement in this discussion is found in Genesis 1:26, which records the eternal Godhead deciding to make man in His image.**

- 1. Man is the only creation of God that bears His image.**
- 2. This likeness makes man unique among all of creation.**
- 3. Wayne Grudem writes that this image bearing, “means that man is like God in the following ways: intellectual ability, moral purity, spiritual nature, dominion over the earth, creativity, ability to make ethical choices, and immortality.”<sup>3</sup>**
- 4. Ryrie likewise writes that “the image of God in which man was created included the totality of his being as living, intelligent, determining, and moral.”<sup>4</sup>**
- 5. Further developing this thought about the image of God, Kenneth Gardoski presents the following conclusions,**

God gave of his divine “life-breath” to man alone. This not only made man a living and breathing creature, but also a thinking, speaking, volitional, moral, and spiritual being. These aspects of God’s own nature which God granted to man at creation constitute the imago Dei. In this sense God created man after the pattern of God’s own nature, for the Creator God is likewise a living (Gen 1:1), thinking, speaking (v. 3), choosing (v. 5a), deliberating, creating (vv. 26–27), evaluating, and morally judging (v. 31a) spiritual being (v. 2). It seems defensible from the opening pages of Scripture to argue that the imago Dei, the “likeness of God,” according to which God created man, is the complex of uniquely personal characteristics that God imparted to man at creation, which adhere to the immaterial aspect of man’s being.<sup>5</sup>

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<sup>3</sup> Wayne A. Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Leicester, England; Grand Rapids, MI: Inter-Varsity Press; Zondervan Pub. House, 2004), 443.

<sup>4</sup> Ryrie, *Basic Theology*, 219.

<sup>5</sup> Kenneth M. Gardoski, “The Imago Dei Revisited,” *Journal of Ministry and Theology* 12, no. 2 (2007): 23.

***C. Although God is Spirit and it would be inappropriate to conceive of Him in terms of a physical manifestation it does remain that God gave man a body to represent himself through.***

**1. Grudem believes human bodies have “been created by God as suitable instruments to represent in a physical way our human nature, which has been made to be like God’s own nature.”<sup>6</sup>**

**2. The beauty of God’s image in man has been marred through the fall but is being recovered through the work Christ.**

**3. This work began on the cross and will one day be fully realized for believers at Christ’s return.**

#### ***D. Image of God realized***

**1. The practical importance of walking in the knowledge that man was created in the image of God cannot be overstated.**

**2. It will impact how I view myself**

**a) It gives a sense of worthy and meaning in this life.**

It will probably amaze us to realize that when the Creator of the universe wanted to create something “in his image,” something *more like himself* than all the rest of creation, he made us. This realization will give us a profound sense of dignity and significance as we reflect on the excellence of all the rest of God’s creation: the starry universe, the abundant earth, the world of plants and animals, and the angelic kingdoms are remarkable, even magnificent. But we are more like our Creator than any of these things. We are the culmination of God’s infinitely wise and skillful work of creation.<sup>7</sup>

**3. It will impact how I view others**

**a) It will cause me to esteem both genders.**

**b) It will cause me to esteem those who look differently than me.**

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<sup>6</sup> Grudem, *Systematic Theology*, 448.

<sup>7</sup> Wayne A. Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (449).

- c) **It will cause me to esteem those that are older.**
- d) **It will cause me to esteem those who are younger.**
- e) **It will cause me to esteem the unborn.**
- f) **It will cause me to esteem the ill or handicapped.**

Every single human being, no matter how much the image of God is marred by sin, or illness, or weakness, or age, or any other disability, still has the *status* of being in God's image and therefore must be treated with the dignity and respect that is due to God's image-bearer. This has profound implications for our conduct toward others. It means that people of every race deserve equal dignity and rights. It means that elderly people, those seriously ill, the mentally retarded, and children yet unborn, deserve full protection and honor as human beings. If we ever deny our unique status in creation as God's only image-bearers, we will soon begin to depreciate the value of human life, will tend to see humans as merely a higher form of animal, and will begin to treat others as such. We will also lose much of our sense of meaning in life.<sup>8</sup>

### **E. Transmission of Man's Being or Soul**

**1. It is easily understood how the physical part of man is passed from parents to children.**

- a) **What is not as clear is how the image of God, the immaterial part of man, is transmitted from one generation to the next.**
- b) **While the transmission of God's image in man may be argued, what the Bible does state emphatically is that this image of God has transmitted from one generation to the next.**
- c) **This means that the image of God was not lost at the fall but continues to be a unique feature of man (Gen 5:1; 9:6; Col 3:10).**

Genesis 5:1 (NKJV) <sup>1</sup> This is the book of the genealogy of Adam. In the day that God created man, He made him in the likeness of God.

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<sup>8</sup> Wayne A. Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (450).

Genesis 9:6 (NKJV) <sup>6</sup> “Whoever sheds man’s blood, By man his blood shall be shed; For in the image of God He made man.

Colossians 3:10 (NKJV) <sup>10</sup> and have put on the new *man* who is renewed in knowledge according to the image of Him who created him,

**2. There are three common views of the transmission of the immaterial part of man to the next generation.**

a) **The first view** teaches that the immaterial part of man preexists and thus at conception the image of God is transmitted to that forming body.

*(1) Enns warns of this view that it “advocates that the human soul has existed previously, has its roots in non-Christian philosophy; it is taught in Hinduism and was also held by Plato, Philo, and Origen. This theory teaches that in a previous existence men were angelic spirits, and as punishment and discipline for sin, they were sent to indwell human bodies.”<sup>9</sup>*

b) **A second view** holds that God creates the immaterial part of man at the time of conception of all babies.

*(1) This view sees God as continually creating and according to Enns is held by “Roman Catholics and many reformed Christians.”<sup>10</sup>*

c) **The third view** is the traducian argument.

*(1) This view believes that the immaterial makeup of man is transmitted through natural generation process.*

*(2) Ryrie and J. O. Buswell state “I am inclined toward the traducian view, but I do not feel that it can be firmly established on the grounds of any explicit scriptural teaching.”<sup>11</sup>*

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<sup>9</sup> Paul P. Enns, *The Moody Handbook of Theology*, (Chicago: Moody Press, 1989), WORDsearch CROSS e-book, 305.

<sup>10</sup> Ibid.

<sup>11</sup> Ryrie, *Basic Theology*, 222.

***F. In concluding this section on the origin of man it is clear from the biblical evidence that God created man Ex Nihilo (not using any preexisting materials in creating man).***

1. In this creative fiat man was made in the image of God which is unique to humanity.
2. This eliminates any room for the evolutionary theory as an explanation for the existence of man.
3. It is further believed that God created man in such a way that not only could his physical body be reproduced but that God also wired man in such a way that the immaterial part of him was able to be transmitted to the next generation.

#### **IV. The Nature of Man**

***A. Although the material part of man is easily identified the same is not always the case for the immaterial aspects of humanity.***

1. Even though debate may surround how God has constituted man, it is evident to most, that life consists of much more than simply blood, bones and organs.
2. Unseen thoughts, desires, dreams and emotions are every bit as real as the physical body man possesses.
3. Attention will now be directed to consider these two aspects of man and how God composed him.

#### ***B. Material***

1. The human body is that material part of man that allows him to beautifully express the immaterial part of his humanity.

***Genesis 2:7 “And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being.”***

2. Here Scripture tells us how God formed the physical body of man out of the dust and breathed life into him.

3. Ryrie observes that “Although there were two steps to the act of creating, the result was a single, unitary living person. To be sure, the particles of the earth provided the material, while God’s breath effected life.”<sup>12</sup>

### **C. Nonmaterial**

1. The Bible informs the reader of these immaterial aspects of their humanity referring to their soul (1 Thess 5:23), spirit (1 Thess 5:23), heart (Matt 15:19), conscience (1 Tim 4:2), mind (Eph 4:17–18) and will (Eph 2:2–3).

1 Thessalonians 5:23 (NKJV)<sup>23</sup> Now may the God of peace Himself sanctify you completely; and may your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ.

Matthew 15:19 (NKJV)<sup>19</sup> For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.

1 Timothy 4:2 (NKJV)<sup>2</sup> speaking lies in hypocrisy, having their own conscience seared with a hot iron,

Ephesians 4:17–18 (NKJV)<sup>17</sup> This I say, therefore, and testify in the Lord, that you should no longer walk as the rest of the Gentiles walk, in the futility of their mind,<sup>18</sup> having their understanding darkened, being alienated from the life of God, because of the ignorance that is in them, because of the blindness of their heart;

Ephesians 2:2–3 (NKJV)<sup>2</sup> in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience,<sup>3</sup> among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others.

2. It should be kept in view when studying these references to the immaterial aspects of man that some may be synonymous terms or aspects that fall under subcategories of greater headings.

3. At creation, the Lord wonderfully knitted both the material and immaterial together to create a single being—man.

### **D. Man’s Composition**

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<sup>12</sup> Ryrie, *Basic Theology*, 223.

1. It has been observed that man is made up of both the material and immaterial creating one single entity.
2. The question now is whether or not the immaterial aspects of man should be categorized as dichotomous (body and soul) or trichotomous (body, soul and spirit).

### **a) Dichotomous**

*(1) Louis Berkhof, a proponent of the dichotomous view states, “It is customary, especially in Christian circles, to conceive of man as consisting of two, and only two, distinct parts, namely, body and soul.”<sup>13</sup>*

*(2) At the heart of this persuasion is that Genesis 2:7 only refers to man as having a body and being given life.*

*(3) Further, adherents to the dichotomous persuasion note that Scripture uses the terms soul and spirit interchangeably.*

*(4) Enns offers the following verses and comments as support for the above point, “Compare Genesis 41:8 with Psalm 42:6, and Hebrews 12:23 with Revelation 6:9. (c) Body and soul (or spirit) together are mentioned as constituting the entire person (cf. Matt. 10:28; 1 Cor. 5:3; 3 John 2).”<sup>14</sup>*

### **b) Trichotomous**

*(1) The trichotomous view argues that man is composed of body, soul and spirit.*

*(2) This view is popular among protestants has supporters in the early Church, as noted by Erickson, “among the Alexandrian fathers of the early centuries of the church, such as Clement of Alexandria, Origen, and Gregory of Nyssa.”<sup>15</sup>*

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<sup>13</sup>Berkhof, *Systematic Theology* (Grand Rapids, MI: Wm. B. Eerdmans publishing co., 1938), 191.

<sup>14</sup> Enns, *Basic Theology*, 306.

<sup>15</sup> Erickson, *Christian Theology*, 478.

*(3) The trichotomous persuasion leans heavily upon the distinction that is made in 1 Thessalonians 5:23 and Hebrews 4:12 between soul and spirit.*

1 Thessalonians 5:23 (NKJV) <sup>23</sup> Now may the God of peace Himself sanctify you completely; and may your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ.

Hebrews 4:12 (NKJV) <sup>12</sup> For the word of God *is* living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart.

***E. In summary, it is conclusive from Scripture that man is made up of both the physical and spiritual.***

1. Furthermore, Scripture uses many terms to describe the immaterial aspects of man.
2. These terms are helpful for the believer to help identify areas that need to be brought under the Lordship of Jesus.
3. While I have leanings toward the trichotomous view of man's composition it is readily admitted that this topic is debated by good and godly students of Scripture.

## **V. The Original State of Man**

***A. The discussion about the original state of man explores the condition of man prior to his fall into sin.***

1. In the next section the fall of man will be explored but the question before us now is what was man like before the fall?
2. In answering this question time will be spent considering the purpose of man, his moral nature, his body and his mandate to have dominion over the world.

### ***B. Purpose***

1. The purpose of man, simply put, is to glorify God. The chief aim of man is to worship God and bring others to do the same (Matt 5:16). Grudem writes,

God did not create us because he was lonely or because he needed fellowship with other persons—God did not need us for any reason. Nevertheless, God created us for his own glory... that God speaks of his sons and daughters from the ends of the earth as those ‘whom I created for my glory’ (Isa. 43:7; cf. Eph. 1:11–12). Therefore, we are to ‘do all to the glory of God’ (1 Cor. 10:31).<sup>16</sup>

a) **Man will never discover his full meaning apart from coming to the place where living for the glory of God directs their life.**

2. **In addition to bring glory to God it is clear that God has created man to have fellowship with Him.**

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b) **When walks with God it will brings a joy and peace that is unattainable anywhere else.**

Psalm 16:11 (NKJV) <sup>11</sup> You will show me the path of life; In Your presence is fullness of joy; At Your right hand are pleasures forevermore.

3. **Although man has fallen since his original creation it remains the purpose of man to bring glory to God.**

Revelation 4:11, NLT “You are worthy, O Lord our God, to receive glory and honor and power. For you created all things, and they exist because you created what you pleased”.

### **C. Moral Nature**

1. **When God had finished breathing life into Adam there came forth a man whom Kenneth Gardoski writes was a “man with the ability to make thoughtful choices generally, but also specifically to make moral choices”** <sup>17</sup>

2. **Man was righteous and equipped with the moral compass to make righteous decisions.**

3. **A. H. Strong notes that, “Man’s original righteousness was not immutable or indefectible; there was still the possibility of sinning. Though the first man was**

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<sup>16</sup> Grudem, *Systematic Theology*, 440.

<sup>17</sup> Gardoski, *The Imago Dei*, 20.

fundamentally good, he still had the power of choosing evil. There was a bent of the affections and will toward God, but man was not yet confirmed in holiness.”<sup>18</sup>

#### **D. Physical Body**

1. When God finished the week of creation He “**saw everything that He had made, and indeed it was very good**” (Gen 1:31).
2. Man was created with a “very good” body and was placed in a “very good” environment.
3. J. I. Packer comments on the physical body Adam was given saying,

There was nothing evil or corruptible about the body as God first made it, and had sin not come in, the physical ailing, aging, and rotting that leads to death as we know it would have been no part of human life (Gen. 2:17; 3:19, 22; Rom. 5:12). Now, however, human beings are corrupt throughout their psycho-physical being, as their disordered desires, both physical and mental.<sup>19</sup>

4. It is with this understanding of the perfect state of man at creation that most of the questions of sickness, disease and death can be answered.
5. It was not God’s plan for man to deal with death but sin brought in this unwelcome intruder which causes so much hurt and pain.
6. The condition of man today is not part of God’s original plan for man.

#### **E. Dominion**

1. In Genesis 1:28 God uttered the command, **Genesis 1:28 (NKJV) <sup>28</sup> Then God blessed them, and God said to them, “Be fruitful and multiply; fill the earth and subdue it; have dominion over the**

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<sup>18</sup> Augustus Hopkins Strong, *Systematic Theology* (Philadelphia: American Baptist Publication Society, 1907), 518.

<sup>19</sup> J. I. Packer, *Concise Theology: A Guide to Historic Christian Beliefs* (Wheaton, IL: Tyndale House, 1993), 75.

fish of the sea, over the birds of the air, and over every living thing that moves on the earth.”

2. We see in the above verse that man, created in God’s image, should have dominion on the earth, ruling over the animals.

a) It appears that being created in the image of God enabled man the unique ability to rule over creation. Gardoski writes,

b) In Genesis 1:26 God deliberated not only to make man in his image, but likewise to “let them rule” over his creation. After creating man in his own image as male and female (v.27), God blessed them to be fruitful, multiply, and fill the earth (v. 28a)—the same blessing he had bestowed upon the animals (v. 22). But God commanded mankind further to subdue the earth and rule over the animals (v. 28b).<sup>20</sup>

3. This command to have dominion over the earth was a blessing that was assigned to man alone.

a) Berkhof provides a helpful expansion of this thought writing,

b) Man is represented as standing at the apex of all the created orders. He is crowned as king of the lower creation, and is given dominion over all the inferior creatures. As such it was his duty and privilege to make all nature and all the created beings that were placed under his rule, subservient to his will and purpose, in order that he and his whole glorious dominion might magnify the almighty Creator and Lord of the universe, Gen. 1:28; Ps. 8:4–9.<sup>21</sup>

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<sup>20</sup> Gardoski, *The Imago Dei*, 14.

<sup>21</sup> Berkhof, *Systematic Theology*, 183.

4. This mandate to rule over the earth is still intact though much of the beauty of creation has been marred by the Fall.

a) This command stands as a unique and blessed privilege of man who was created in the image of God.

b) It is with the purpose of glorifying God that man can make decisions as a moral being that will bring fullness and blessing to God and fellow mankind.

## VI. The Fall of Man

A. *The Fall of man is a crucial study to properly understanding what happened after God declared that everything he made was “very good” (Gen 1:31).*

1. The Fall of Man refers to Adam’s sin which severed man’s relationship with God.

2. Packer states, “Paul, in Romans, affirms that all mankind is naturally under the guilt and power of sin, the reign of death, and the inescapable wrath of God ...” He traces this back to the sin of the one man whom... he described as our common ancestor...”<sup>22</sup>

3. This account is given in Genesis 3 but many references are made regarding this historical event throughout the Bible (1 Cor 15:21–22; 1 Tim 2:14; Rom 5:12–21).

1 Corinthians 15:21–22 (NKJV) <sup>21</sup> For since by man *came* death, by Man also *came* the resurrection of the dead. <sup>22</sup> For as in Adam all die, even so in Christ all shall be made alive.

1 Timothy 2:14 (NKJV) <sup>14</sup> And Adam was not deceived, but the woman being deceived, fell into transgression.

Romans 5:12–21 (NKJV) <sup>12</sup> Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned—<sup>13</sup> (For until the law sin was in the world,

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<sup>22</sup> Packer, *Concise Theology*, 79.

but sin is not imputed when there is no law. <sup>14</sup> Nevertheless death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come. <sup>15</sup> But the free gift *is* not like the offense. For if by the one man's offense many died, much more the grace of God and the gift by the grace of the one Man, Jesus Christ, abounded to many. <sup>16</sup> And the gift *is* not like *that which came* through the one who sinned. For the judgment *which came* from one *offense resulted* in condemnation, but the free gift *which came* from many offenses *resulted* in justification. <sup>17</sup> For if by the one man's offense death reigned through the one, much more those who receive abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.) <sup>18</sup> Therefore, as through one man's offense *judgment* came to all men, resulting in condemnation, even so through one Man's righteous act *the free gift came* to all men, resulting in justification of life. <sup>19</sup> For as by one man's disobedience many were made sinners, so also by one Man's obedience many will be made righteous. <sup>20</sup> Moreover the law entered that the offense might abound. But where sin abounded, grace abounded much more, <sup>21</sup> so that as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord.

**4. In consideration of this doctrine the key elements of the test, temptation and the effects of this rebellion will be examined.**

### **B. Test**

- 1. At the completion of creation God put a test before mankind to determine if he would be obedient or disobedient.**
  - a) The test was quite simple, obey the prohibition of eating the fruit from the tree of the knowledge of good and evil.**
  - b) Some will object and wonder why God placed the tree in the Garden at all.**
  - c) Although the desire to see the beauty of the newly created world maintained, this logic fails to see the**

importance that choice and testing provides in relationships.

2. Charles Ryrie clearly illustrates this necessity stating, **“In setting a test at all, God showed that He wanted men to voluntarily choose to obey Him and to serve Him. He did not want automatons.”**<sup>23</sup>

a) With the capacity to choose obedience or disobedience mankind chose to disobey.

### **C. Temptation**

1. While God provided a test with His prohibition to not eat of the one tree in the Garden, Satan came to tempt man to violate God’s instruction.

2. The distinction between test and tempt is an important one. James writes, “Let no one say when he is tempted, ‘I am tempted by God’; for God cannot be tempted by evil, nor does He Himself tempt anyone” (James 1:13).

3. Satan approached Eve as a serpent and we are told that “the serpent was more cunning than any beast of the field” (Gen 3:1).

4. In this encounter Eve was deceived (Gen 3:13), thinking that God was withholding something good and pleasant from her.

5. He offered an alternative plan to obeying God, tempting man to satisfy his desire for pleasure, possessions and position (1 John 1:16).

6. Adam fell to temptation because he failed to believe that what God had given him was “very good.”

7. James gives excellent instruction on how to face temptation stating, **“Do not be deceived, my beloved brethren. Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning” (James 1:16–17).**

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<sup>23</sup> Ryrie, *Basic Theology*, 232.

8. This was the faith that Adam and Eve should have walked in and it is also the key for how believers today can withstand the continuing temptations Satan throws our way.

#### ***D. Effects of the Fall***

1. As man ate of the forbidden fruit he succumbed to the temptation of Satan, failed the test of God and entered into an altered existence on earth.

2. Paul Enns provides a helpful six-point outline of the ramifications of man's sin.<sup>24</sup>

a) (1) The serpent that had yielded itself as an instrument of deception to Satan was cursed to crawl on its belly in the dust of the ground (Gen 3:14).

b) (2) A most significant judgment is pronounced on Satan in Genesis 3:15. Here the Lord announces that the Seed of the woman will crush the head of Satan. This prophecy of judgment was ultimately fulfilled when Jesus died on the cross and triumphed over Satan (Col 2:11–15). A future day at the end of the millennial reign of Christ Satan will be cast into the lake of fire never deceiving again (Rev 20:10).

c) (3) Genesis 3:16 speaks of the pain that the woman would now have in childbirth and that she would have a desire to run the family but her husband will have rule over her.

d) (4) Likewise, man would also experience a judgment for his rebellion. The Lord declares in Genesis 3:17–19 that man would have to toil hard in order to receive the produce of the land. The other judgement that is pronounced in verse 19 is that he would experience death and return to the dust of the ground from which he was made.

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<sup>24</sup> Cf. Enns, 309.

e) (5) The judgment of death that came to Adam was now passed down to all subsequent generations (Rom 5:12). This judgment of death has opened up the door for sickness and death to afflict mankind. The world today with death and disease is the result of the fall of man.

f) (6) Not only did God pronounce judgment on man, woman, serpent and Satan but also upon the rest of creation (Gen 3:17–18). Romans 8:19–21 speaks of the longing of creation for the restoration that Christ will bring when He returns.

## **VII. Conclusion**

***A. The doctrine of man explains where man has come from and why things are the way they are in the world today.***

***B. The Bible teaches God is the creator of humanity.***

***C. Man was uniquely made in the image of God and the original state of man is different than today.***

***D. This is the result of the fall that took place which introduced death and judgment on creation.***

***E. It is with these understandings that the student of Scripture can face many of the hard questions posed by a hurting world today.***