

# \* Anthropology

The Essential Nature of Man

# \*The Nature of Man

Three Views

The body and the soul are of the same substance.

\***Monism**

Monism insists that humans are not to be thought of as in any sense composed of parts or separate entities, but rather as a radical unity. In the monistic understanding, the Bible does not view a human as body, soul, and spirit, but simply as a self. The terms sometimes used to distinguish parts of a human are actually to be taken as basically synonymous. A human is never treated in the Bible as a dualistic being. Erickson

According to monism, to be human is to be or have a body. The idea that a human can somehow exist apart from a body is unthinkable. Consequently, there is no possibility of postdeath existence in a disembodied state. Immortality of the soul is quite untenable. Not only, then, is there no possibility of a future life apart from bodily resurrection, but any sort of intermediate state between death and resurrection is ruled out as well. Erickson

 **Monism**  
..

This view has not generally been adopted by evangelical theologians because so many scriptural texts seem clearly to affirm that our souls or spirits live on after our bodies die.  
Grudem

\* **Monism - A Biblical Response**

Genesis 35:18

<sup>18</sup> It came about as her soul was departing (for she died), that she named him Ben-oni; but his father called him Benjamin.

Psalms 31:5

<sup>5</sup> Into Your hand I commit my spirit; You have ransomed me, O LORD, God of truth.

Luke 23:43

<sup>43</sup> And He said to him, “Truly I say to you, today you shall be with Me in Paradise.”

Luke 23:46

<sup>46</sup> And Jesus, crying out with a loud voice, said, “Father, INTO YOUR HANDS I COMMIT MY SPIRIT.” Having said this, He breathed His last.

 **Monism = A Biblical Response**

Acts 7:59

<sup>59</sup> They went on stoning Stephen as he called on the Lord and said, “Lord Jesus, receive my spirit!”

Philippians 1:23-24

<sup>23</sup> But I am hard-pressed from both directions, having the desire to depart and be with Christ, for that is very much better;

<sup>24</sup> yet to remain on in the flesh is more necessary for your sake.

2 Corinthians 5:8

<sup>8</sup> we are of good courage, I say, and prefer rather to be absent from the body and to be at home with the Lord.

 **Monism** - A Biblical Response

Man is composed of body, soul, and spirit.

\*Trichotomy



Body = material part. Relates to self

Soul = animal life. Relates to the world.

Spirit = the God related, rational, immortal element. Relates to God.

# \*Trichotomy

Tom Pennington

Unbelievers have living souls and bodies, but no living spirit.

At regeneration, God awakens their spirit.

The spirit is to be developed and the soul and body deprecated.

\*Trichotomy

Tom Pennington

1 Thessalonians 5:23

<sup>23</sup> Now may the God of peace Himself sanctify you entirely; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ.

Hebrews 4:12

<sup>12</sup> For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart.

1 Corinthians 15:44

<sup>44</sup> it is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual body.

\*Trichotomy - Scripture Used

1 Thessalonians 5:23

<sup>23</sup> Now may the God of peace Himself sanctify you entirely; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ.

...not a scientific enumeration of the constituent parts of human nature, but a comprehensive sketch of that nature in its chief relations; compare Mark 12:30—“thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength”—where none would think of finding proof of a fourfold division of human nature. Strong

\*Trichotomy = An Explanation

Hebrews 4:12

<sup>12</sup> For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart.

Here the trichotomist insists, since the soul can be “divided” from the spirit, is evidence that they are two separate and distinct ontological entities. But this is to ignore the fact that “soul” and “spirit” are both genitives governed by the participle “dividing.” The verse is saying that the Word of God “divides” the soul, *even* the spirit. But it does not say that the Word of God divides *between* soul and spirit (that would require some such word as *μεταξύ*, *metaxu*) or divides the soul *from* the spirit. The verse no more intends this than it intends, when it goes on to say that the Word is the judge of *thoughts* and of *intents* of the heart (again, two genitives governed by the noun “judge”), that thoughts and intents are ontologically distinct things. Clearly, intents are simply one kind of thought. What the verse is actually saying is that the Word of God is able to penetrate into the deepest recesses of a man’s spirit and judge his very thoughts, even the secret intentions of his heart. Reymond

\* **Trichotomy** = An Explanation

1 Corinthians 15:44

<sup>44</sup> it is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual body.

Here the trichotomist urges that to assert that there is no difference between “soul” and “spirit” is to assert that there is no distinction between the preresurrection body and the resurrection body. But precisely because it is evident that there is a difference between these two bodies, he continues, it is equally clear that there is an ontological distinction between soul and spirit. I would note, however, that the implied subject of both verbs (“sown,” “raised”) is the *same* subject, the body, and that the same word σῶμα, *sōma*, is used in both instances, suggesting that it is the *same* body numerically that is sown and raised. If the two words really intended totally distinct ontological entities, then the body that is raised is not the same body that is sown. Paul doubtless intended simply to say that the “soulish body,” that is, the body whose attributes fit it for life in this *natural* world during this age, will be so transformed that, as the “spiritual body,” it will fit the life which the person who is associated with the risen Christ will live in the *supernatural* New Earth situation. Raymond

\*Trichotomy = An Explanation

- (a) That of the Gnostics, who held that the πνεῦμα (spirit) is part of the divine essence, and therefore incapable of sin.
- (b) That of the Apollinarians, who taught that Christ's humanity embraced only σῶμα (body) and ψυχή (soul), while his divine nature furnished the πνεῦμα (spirit).
- (c) That of the Semi-Pelagians, who excepted the human πνεῦμα (spirit) from the dominion of original sin.
- (d) That of Placeus, who held that only the πνεῦμα (spirit) was directly created by God (see our section on Theories of Imputation).
- (e) That of Julius Müller, who held that the ψυχή (soul) comes to us from Adam, but that our πνεῦμα (spirit) was corrupted in a previous state of being.
- (f) That of the Annihilationists, who hold that man at his creation had a divine element breathed into him, which he lost by sin, and which he recovers only in regeneration; so that only when he has this πνεῦμα (spirit) restored by virtue of his union with Christ does man become immortal, death being to the sinner a complete extinction of being.

\* **Trichotomy** - Associated False Teaching

Strong

The body is to be treated by the physician, the spirit by the pastor, and the soul by the psychologist. Clyde Narramore

CBC Distinctive:

### **The Sufficiency of Scripture**

We believe that God has provided us in the Scripture with everything necessary to nurture and sustain spiritual life. That means we are committed to teaching and to counseling directly and exclusively from the Word of God. We do not believe that secular psychology has any legitimate role in the sanctification of the believer.

# \*Trichotomy and Counseling



Man is composed of two distinct parts: body and soul.

\*Dichotomy

Probably the most widely held view throughout most of the history of Christian thought has been the view that the human is composed of two elements, a material aspect (the body) and an immaterial component (the soul or spirit). Dichotomism was commonly held from the earliest period of Christian thought. Following the Council of Constantinople in 381, however, it grew in popularity to the point where it was virtually the universal belief of the church. Erickson

Man has a two-fold nature,—on the one hand material, on the other hand immaterial. He consists of body, and of spirit, or soul. That there are two, and only two, elements in man's being, is a fact to which consciousness testifies. This testimony is confirmed by Scripture, in which the prevailing representation of man's constitution is that of dichotomy. Strong

 **Dichotomy**  
.. **Dichotomy**

## The Record of Man's Creation

### Genesis 2:7

<sup>7</sup> 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.

### Ecclesiastes 12:7 (A commentary)

<sup>7</sup> then the dust will return to the earth as it was, and the spirit will return to God who gave it.

\* **Dichotomy** - A Biblical Defense

The interchangeable use of the terms “soul” and “spirit.”

Genesis 41:8

<sup>8</sup> Now in the morning his spirit was troubled, so he sent and called for all the magicians of Egypt, and all its wise men. And Pharaoh told them his dreams, but there was no one who could interpret them to Pharaoh.

Psalm 42:6

<sup>6</sup> O my God, my soul is in despair within me; Therefore I remember You from the land of the Jordan And the peaks of Hermon, from Mount Mizar.

John 12:27

<sup>27</sup> “Now My soul has become troubled; and what shall I say, ‘Father, save Me from this hour’? But for this purpose I came to this hour.

 **Dichotomy** = A Biblical Defense

The interchangeable use of the terms “soul” and “spirit.”

John 13:21

<sup>21</sup> When Jesus had said this, He became troubled in spirit, and testified and said, “Truly, truly, I say to you, that one of you will betray Me.”

Matthew 20:28

<sup>28</sup> just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.”

Matthew 27:50

<sup>50</sup> And Jesus cried out again with a loud voice, and yielded up His spirit.

Revelation 6:9

<sup>9</sup> When the Lamb broke the fifth seal, I saw underneath the altar the souls of those who had been slain because of the word of God, and because of the testimony which they had maintained;

 **Dichotomy** - A Biblical Defense

The mention of body and soul (or spirit) as together constituting the whole man.

Matthew 10:28

<sup>28</sup> “Do not fear those who kill the body but are unable to kill the soul; but rather fear Him who is able to destroy both soul and body in hell.

1 Corinthians 5:3

<sup>3</sup> For I, on my part, though absent in body but present in spirit, have already judged him who has so committed this, as though I were present.

3 John 2

<sup>2</sup> Beloved, I pray that in all respects you may prosper and be in good health, just as your soul prospers.

\* **Dichotomy** = A Biblical Defense

The words “soul” and “spirit” are used to designate the immaterial element of the dead.

1 Peter 3:19

<sup>19</sup> in which also He went and made proclamation to the spirits now in prison,

Hebrews 12:23

<sup>23</sup> to the general assembly and church of the firstborn who are enrolled in heaven, and to God, the Judge of all, and to the spirits of the righteous made perfect,

Revelation 6:9

<sup>9</sup> When the Lamb broke the fifth seal, I saw underneath the altar the souls of those who had been slain because of the word of God, and because of the testimony which they had maintained;

Revelation 20:4

<sup>4</sup> Then I saw thrones, and they sat on them, and judgment was given to them. And I saw the souls of those who had been beheaded because of their testimony of Jesus and because of the word of God, and those who had not worshiped the beast or his image, and had not received the mark on their forehead and on their hand; and they came to life and reigned with Christ for a thousand years.

 **Dichotomy** = A Biblical Defense

Scripture says at death that the “soul” or “spirit” departs.

Genesis 35:18

<sup>18</sup> It came about as her soul was departing (for she died), that she named him Ben-oni; but his father called him Benjamin.

Luke 12:20

<sup>20</sup> “But God said to him, ‘You fool! This very night your soul is required of you; and now who will own what you have prepared?’

Psalms 31:5

<sup>5</sup> Into Your hand I commit my spirit; You have ransomed me, O LORD, God of truth.

Luke 23:46

<sup>46</sup> And Jesus, crying out with a loud voice, said, “Father, INTO YOUR HANDS I COMMIT MY SPIRIT.” Having said this, He breathed His last.

 **Dichotomy** = A Biblical Defense



Those who advocate trichotomy face a difficult problem defining clearly just what the difference is between the soul and the spirit (from their perspective). If Scripture gave clear support to the idea that our spirit is the part of us that directly relates to God in worship and prayer, while our soul includes our intellect (thinking), our emotions (feeling), and our will (deciding), then trichotomists would have a strong case. However, Scripture appears not to allow such a distinction to be made. Grudem

The “spirit” and emotions. Acts 17:16; Jn 13:21; Prov 17:22

The “spirit” and thinking. Mk 2:8; Rom 8:16; 1 Cor 2:11

Our “souls” and worship. Ps. 25:1, 62:1, 103:1

 **Dichotomy** - A Biblical Defense

God commands us to love him with all our souls.

Mark 12:30

<sup>30</sup> AND YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND, AND WITH ALL YOUR STRENGTH.'

\* **Dichotomy** - A Biblical Defense

There are sins of the spirit as well as the flesh.

2 Corinthians 7:1

<sup>1</sup> Therefore, having these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God.

 **Dichotomy - A Biblical Defense**

Fleshly lusts war against the soul.

1 Peter 2:11

<sup>11</sup> Beloved, I urge you as aliens and strangers to abstain from fleshly lusts which wage war against the soul.

\* **Dichotomy - A Biblical Defense**

Soul is used of God.

Isaiah 42:1

<sup>1</sup> “Behold, My Servant, whom I uphold; My chosen one in whom My soul delights. I have put My Spirit upon Him; He will bring forth justice to the nations.

Hebrews 10:38

<sup>38</sup> BUT MY RIGHTEOUS ONE SHALL LIVE BY FAITH; AND IF HE SHRINKS BACK, MY SOUL HAS NO PLEASURE IN HIM.

\* **Dichotomy** - A Biblical Defense

# \*The Origin of the Soul

It is agreed by most that the physical body comes into existence through the process of natural generation.

Since we are composed of both a body and a soul, where does the soul come from?

# \*The Origin of the Soul

Preexistence

Creationism

Traducianism

# \*The Origin of the Soul

Three Views



...the souls of people exist in heaven long before their bodies are conceived in the wombs of their mothers, and that God then brings the soul to earth to be joined with the baby's body as he or she grows in the womb. Grudem

This view, which 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. Enns

\* Preexistence

*Creationism* is the view that God creates a new soul for each person and sends it to that person's body sometime between conception and birth. Grudem

God creates the soul sinless, but once it is united to the body it becomes tainted with original sin and depravity. Tom Pennington

\*Creationism

### Genesis 2:7

<sup>7</sup> 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.

### Ecclesiastes 12:7

<sup>7</sup> then the dust will return to the earth as it was, and the spirit will return to God who gave it.

### Isaiah 57:16

<sup>16</sup> “For I will not contend forever, Nor will I always be angry; For the spirit would grow faint before Me, And the breath of those whom I have made.

### Zechariah 12:1

<sup>1</sup> The burden of the word of the LORD concerning Israel. Thus declares the LORD who stretches out the heavens, lays the foundation of the earth, and forms the spirit of man within him,

### Hebrews 12:9

<sup>9</sup> Furthermore, we had earthly fathers to discipline us, and we respected them; shall we not much rather be subject to the Father of spirits, and live?

The original account of creation points to a marked distinction between the creation of the body and that of the soul.

The immaterial and spiritual, and therefore indivisible nature of the soul of man, generally admitted by all Christians, is clearly recognized by Creationism.

It avoids the pitfalls of Traducianism in Christology and does greater justice to the Scriptural representation of the person of Christ. He was very man, possessing a true human nature, a real body and a rational soul, was born of a woman, was made in all points like as we are,—and yet, without sin. He did not, like all other men, share in the guilt and pollution of Adam's transgression. This was possible, because he did not share the same numerical essence which sinned in Adam.

## \* Arguments for Creationism

“This theory, if it allows that the soul is originally possessed of depraved tendencies, makes God the direct author of moral evil; if it holds the soul to have been created pure, it makes God indirectly the author of moral evil, by teaching that He put this pure soul into a body which will inevitably corrupt it.” Strong

It regards the earthly father as begetting only the body of his child,—certainly not the most important part of the child,—and therefore does not account for the re-appearance of the mental and moral traits of the parents in the children. Berkhof

It is not in harmony with God’s present relationship to the world and His manner of working in it, since it teaches a direct creative activity of God, and thus ignores the fact that God now works through secondary causes and ceased from His creative work. Berkhof

## \* Objections to Creationism

Holds that the soul as well as the body of a child are inherited from the baby's mother and father at the time of conception. Grudem

Traducianists on the one hand deny that the soul is created; and on the other hand, they affirm that it is produced by the law of generation, being as truly derived from the parents as the body. The whole man, soul and body, is begotten. Hodge

\* Traducianism

God created man in his own image (Gen. 1:27), and this includes a likeness to God in the amazing ability to “create” other human beings like ourselves. Grudem

Traducianism could explain how the sins of the parents can be passed on to the children without making God directly responsible for the creation of a soul that is sinful or has a disposition that would tend toward sin. Grudem

Traducianism also explains the heredity factor—the intellect, personality, and emotional similarities of children and their parents. Enns

The creation of Eve’s soul was included in that of Adam, since she is said to be “of the man” (1 Cor. 11:8), and nothing is said about the creation of her soul, Gen. 2:23 Berkhof

## \* Arguments for Traducianism

God ceased from the work of creation after He had made man, Gen. 2:2

Descendants are said to be in the loins of their fathers, Gen. 46:26; Heb. 7:9, 10. Cf. also such passages as John 3:6; 1:13; Rom. 1:3; Acts 17:26.

It is supported by the analogy of vegetable and animal life, in which the increase in numbers is secured, not by a continually increasing number of immediate creations, but by the natural derivation of new individuals from a parent stock.

## \* Arguments for Traducianism

Berkhof



It is contrary to the philosophical doctrine of the simplicity of the soul. The soul is a pure spiritual substance that does not admit of division. The propagation of the soul would seem to imply that the soul of the child separates itself in some way from the soul of the parents. Moreover, the difficult question arises, whether it originates from the soul of the father or from that of the mother. Or does it come from both; and if so, is it not a compositum?

It proceeds on the assumption that, after the original creation, God works only mediately. After the six days of creation His creative work ceased.

If in Adam human nature as a whole sinned, and that sin was therefore the actual sin of every part of that human nature, then the conclusion cannot be escaped that the human nature of Christ was also sinful and guilty because it had actually sinned in Adam.

## \* Objections to Traducianism

Berkhof

Whether God involves the human mother and father to some degree in the process of the creation of a soul as well as of a physical body, is impossible for us to say. It is something that occurs in the invisible realm of the spirit, which we do not have information about except from Scripture. And on this point Scripture simply does not give us enough information to decide. Grudem

*Caution required in speaking on the subject.* It must be admitted that the arguments on both sides are rather well balanced. In view of this fact it is not surprising that Augustine found it rather hard to choose between the two. The Bible makes no direct statement respecting the origin of the soul of man, except in the case of Adam. The few Scriptural passages that are adduced as favoring the one theory or the other, can hardly be called conclusive on either side. And because we have no clear teaching of Scripture on the point in question, it is necessary to speak with caution on the subject. We ought not to be wise above that which is written. Berkhof

 **Conclusion**  
.. Conclusion

All human beings are made in God's image.

All mankind is equal in value before God.

We must take all men infinitely seriously.

Human beings are of greater significance and value to God than the rest of creation.

There is in every person a profound sense of dignity and significance—because without exception everyone was made in the image of God.

“we are not to consider that men merit of themselves but to look upon the image of God in all men, to which we owe all honor and love... Therefore, whatever man you meet who needs your aid, you have no reason to refuse to help him... Say, he is contemptible and worthless; but the Lord shows him to be one to whom he has deigned to give the beauty of his image... Say that he does not deserve even your least effort for his sake; but the image of God, which recommends him to you is worthy of your giving yourself and all your possessions.” Calvin

 **Application**

Tom Pennington

# \* Anthropology

Male and Female

The two genders, male and female, belong to the Creation pattern. Men and women are equally God's image-bearers (Gen. 1:27), and their dignity is equal in consequence. The complementary nature of the genders is meant to lead to enriching cooperation (see Gen. 2:18-23) as their roles are fulfilled not just in marriage, procreation, and family life, but in life's wider activities also. Perception of the unfathomable difference between a person of the other gender and oneself is meant to be a school for learning the practice and joy of appreciation, openness, honor, service, and fidelity, all of which belong to the courtesy that the mysterious reality of the other gender requires. Packer, J. I. (1993). *Concise theology: a guide to historic Christian beliefs*. Wheaton, IL: Tyndale House.

## \* Male and Female

Genesis 1:27

<sup>27</sup> God created man in His own image, in the image of God He created him; male and female He created them.

\* Male and Female

## Genesis 2:18-23

<sup>18</sup> Then the LORD God said, “It is not good for the man to be alone; I will make him a helper suitable for him.”

<sup>19</sup> Out of the ground the LORD God formed every beast of the field and every bird of the sky, and brought them to the man to see what he would call them; and whatever the man called a living creature, that was its name.

<sup>20</sup> The man gave names to all the cattle, and to the birds of the sky, and to every beast of the field, but for Adam there was not found a helper suitable for him.

<sup>21</sup> So the LORD God caused a deep sleep to fall upon the man, and he slept; then He took one of his ribs and closed up the flesh at that place.

<sup>22</sup> The LORD God fashioned into a woman the rib which He had taken from the man, and brought her to the man.

<sup>23</sup> The man said, “This is now bone of my bones, And flesh of my flesh; She shall be called Woman, Because she was taken out of Man.”

\* Male and Female

Genesis 2:24

<sup>24</sup> For this reason a man shall leave his father and his mother, and be joined to his wife; and they shall become one flesh.

Genesis 5:1-2

<sup>1</sup> This is the book of the generations of Adam. In the day when God created man, He made him in the likeness of God.

<sup>2</sup> He created them male and female, and He blessed them and named them Man in the day when they were created.

\* Male and Female



Just as the members of the Trinity are equal in their importance and in their full existence as distinct persons (see chapter 14, above), so men and women have been created by God to be equal in their importance and personhood. When God created man, he created both “male and female” in his image (Gen. 1:27; 5:1-2). Men and women are made *equally in God’s image* and both men and women reflect God’s character in their lives. This means that we should see aspects of God’s character reflected in each other’s lives. If we lived in a society consisting of only Christian men or a society consisting of only Christian women, we would not gain as full a picture of the character of God as when we see both godly men and godly women in their complementary differences together reflecting the beauty of God’s character. Grudem

## \*Equality of Personhood

But if we are equally in God's image, then certainly men and women are *equally important* to God and *equally valuable* to him. We have equal worth before him for all eternity. The fact that both men and women are said by Scripture to be "in the image of God" should exclude all feelings of pride or inferiority and any idea that one sex is "better" or "worse" than the other. In particular, in contrast to many non-Christian cultures and religions, no one should feel proud or superior because he is a man, and no one should feel disappointed or inferior because she is a woman.<sup>3</sup> If God thinks us to be equal in value, then that settles the question, for God's evaluation is the true standard of personal value for all eternity.  
Grudem

## \*Equality of Value

1 Peter 3:7

<sup>7</sup> You husbands in the same way, live with your wives in an understanding way, as with someone weaker, since she is a woman; and show her honor as a fellow heir of the grace of life, so that your prayers will not be hindered.

1 Corinthians 11:11-12

<sup>11</sup> However, in the Lord, neither is woman independent of man, nor is man independent of woman.

<sup>12</sup> For as the woman originates from the man, so also the man has his birth through the woman; and all things originate from God.

\* Quality of Value

1 Corinthians 12:7

<sup>7</sup> But to each one is given the manifestation of the Spirit for the common good.

1 Corinthians 12:11

<sup>11</sup> But one and the same Spirit works all these things, distributing to each one individually just as He wills.

1 Peter 4:10

<sup>10</sup> As each one has received a special gift, employ it in serving one another as good stewards of the manifold grace of God.

\*Quality of Service

Acts 2:41

<sup>41</sup> So then, those who had received his word were baptized; and that day there were added about three thousand souls.

Galatians 3:27-28

<sup>27</sup> For all of you who were baptized into Christ have clothed yourselves with Christ.

<sup>28</sup> There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus.

 **Spiritual Benefits**

## Genesis 2:7

<sup>7</sup> 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.

## Genesis 2:18-23

<sup>18</sup> Then the LORD God said, “It is not good for the man to be alone; I will make him a helper suitable for him.”

<sup>19</sup> Out of the ground the LORD God formed every beast of the field and every bird of the sky, and brought them to the man to see what he would call them; and whatever the man called a living creature, that was its name.

<sup>20</sup> The man gave names to all the cattle, and to the birds of the sky, and to every beast of the field, but for Adam there was not found a helper suitable for him.

<sup>21</sup> So the LORD God caused a deep sleep to fall upon the man, and he slept; then He took one of his ribs and closed up the flesh at that place.

<sup>22</sup> The LORD God fashioned into a woman the rib which He had taken from the man, and brought her to the man.

<sup>23</sup> The man said, “This is now bone of my bones, And flesh of my flesh; She shall be called Woman, Because she was taken out of Man.”

 **Distinct Roles Pre-fall**

1 Timothy 2:13

<sup>13</sup> For it was Adam who was first created, and then Eve.

\*Distinct Roles Pre-fall

Genesis 2:18

<sup>18</sup> Then the LORD God said, “It is not good for the man to be alone; I will make him a helper suitable for him.”

1 Corinthians 11:9

<sup>9</sup> for indeed man was not created for the woman’s sake, but woman for the man’s sake.

\*Distinct Roles Pre-fall



The fact that Adam gave names to all the animals (Gen. 2:19-20) indicated Adam's authority over the animal kingdom, because in Old Testament thought the right to name someone implied authority over that person (this is seen both when God gives names to people such as Abraham and Sarah, and when parents give names to their children). Since a Hebrew name designated the character or function of someone, Adam was specifying the characteristics or functions of the animals he named. Therefore when Adam named Eve by saying, "She shall be called Woman, because she was taken out of Man" (Gen. 2:23), it indicated a leadership role on his part as well. This is true before the fall, where Adam names his wife "Woman," and it is true after the fall as well, when "the man called his wife's name Eve, because she was the mother of all living" (Gen. 3:20). Grudem

 **Distinct Roles Pre-fall**

### Genesis 2:19-20

<sup>19</sup> Out of the ground the LORD God formed every beast of the field and every bird of the sky, and brought them to the man to see what he would call them; and whatever the man called a living creature, that was its name.

<sup>20</sup> The man gave names to all the cattle, and to the birds of the sky, and to every beast of the field, but for Adam there was not found a helper suitable for him.

### Genesis 2:23

<sup>23</sup> The man said, “This is now bone of my bones, And flesh of my flesh; She shall be called Woman, Because she was taken out of Man.”

### Genesis 3:20

<sup>20</sup> Now the man called his wife’s name Eve, because she was the mother of all the living.

 **Distinct Roles Pre-fall**

Genesis 5:2

<sup>2</sup> He created them male and female, and He blessed them and named them Man in the day when they were created.

\*Distinct Roles Pre-fall

Satan, after he had sinned, was attempting to distort and undermine everything that God had planned and created as good. It is likely that Satan (in the form of a serpent), in approaching Eve first, was attempting to institute a role reversal by tempting Eve to take the leadership in disobeying God (Gen. 3:1). This stands in contrast to the way God approached them, for when God spoke to them, he spoke to Adam first (Gen. 2:15-17; 3:9). Paul seems to have this role reversal in mind when he says, “Adam was not deceived, but the woman was deceived and became a transgressor” (1 Tim. 2:14). This at least suggests that Satan was trying to undermine the pattern of male leadership that God had established in the marriage by going first to the woman. Grudem

 **Distinct Roles Pre-fall**

Genesis 3:1

<sup>1</sup> 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’?”

1 Timothy 2:14

<sup>14</sup> And it was not Adam who was deceived, but the woman being deceived, fell into transgression.

\* **Distinct Roles Pre-fall**

## The Curse Brought a Distortion of Previous Roles, Not the Introduction of New Roles Grudem

### Genesis 3:18-19

<sup>18</sup> “Both thorns and thistles it shall grow for you; And you will eat the plants of the field;

<sup>19</sup> By the sweat of your face You will eat bread, Till you return to the ground, Because from it you were taken; For you are dust, And to dust you shall return.”

### Genesis 3:16

<sup>16</sup> To the woman He said, “I will greatly multiply Your pain in childbirth, In pain you will bring forth children; Yet your desire will be for your husband, And he will rule over you.”

 **Distinct Roles Pre-fall**

Just as God spoke to Adam on his own even before Eve was created (Gen. 2:15-17), so, after the fall, even though Eve had sinned first, God *came first to Adam* and called *him* to account for his actions... Grudem

Genesis 3:9

<sup>9</sup> Then the LORD God called to the man, and said to him, “Where are you?”

\*Distinct Roles

1 Corinthians 15:22

<sup>22</sup> For as in Adam all die, so also in Christ all will be made alive.

Romans 5:15

<sup>15</sup> But the free gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many.

Romans 5:12

<sup>12</sup> Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned—

 **Distinct Roles**



### Colossians 3:18-19

<sup>18</sup> Wives, be subject to your husbands, as is fitting in the Lord.

<sup>19</sup> Husbands, love your wives and do not be embittered against them.

### Ephesians 5:22-33

<sup>22</sup> Wives, be subject to your own husbands, as to the Lord.

<sup>23</sup> For the husband is the head of the wife, as Christ also is the head of the church, He Himself being the Savior of the body.

<sup>24</sup> But as the church is subject to Christ, so also the wives ought to be to their husbands in everything.

<sup>25</sup> Husbands, love your wives, just as Christ also loved the church and gave Himself up for her,

 **Distinct Roles**

Ephesians 5:21

<sup>21</sup> and be subject to one another in the fear of Christ.

While the household code is introduced by a plea for mutual submissiveness, the submissiveness enjoined in the code itself is not mutual. As in the parallel code in Col. 3:18-4:1, wives are directed to be subject to their husbands, children to be obedient to their parents, and slaves to their masters, but the submissiveness is not reciprocated: husbands are told to love their wives, parents to bring up their children wisely, and masters to treat their slaves considerately. FF Bruce

## \*The Question of Mutual Submission

Mary the Mother of Jesus

The Samaritan Woman

The Woman with a hemorrhage

Mary and Martha

Mary Magdalene

 **Jesus' Attitude Towards Women**

Ephesians 5:25

<sup>25</sup> Husbands, love your wives, just as Christ also loved the church and gave Himself up for her,

Paul does not here, or elsewhere for that matter, exhort husbands to rule over their wives. They are nowhere told, ‘Exercise your headship’! Instead, they are urged repeatedly to love their wives (vv. 25, 28, and 33). This will involve each husband showing unceasing care and loving service for his wife’s entire well-being. O’Brien

Clearly the biblical picture of a husband laying down his life for his wife is directly opposed to any kind of male tyranny or oppression. The husband is bound by love to ensure that his wife finds their marriage a source of rich fulfillment and joyful service to the Lord. Notably, Paul devotes three times more space to the husband’s duty (nine verses) than to the wife’s (three verses). ESV

\*The Husband’s Role

Ephesians 5:2

<sup>2</sup> and walk in love, just as Christ also loved you and gave Himself up for us, an offering and a sacrifice to God as a fragrant aroma.

Romans 5:6-11

<sup>6</sup> For while we were still helpless, at the right time Christ died for the ungodly.

<sup>7</sup> For one will hardly die for a righteous man; though perhaps for the good man someone would dare even to die.

<sup>8</sup> But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.

<sup>9</sup> Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him.

<sup>10</sup> For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.

<sup>11</sup> And not only this, but we also exult in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

\*The Pattern of Christ

## Ephesians 5:26

<sup>26</sup> so that He might sanctify her, having cleansed her by the washing of water with the word,

<sup>27</sup> that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless.

1. Sanctification
2. Cleansing by washing of water with the Word
3. Present her to Himself in all her glory
4. Having no spot or wrinkle
5. Holy and blameless

 **The Goal of Christ's Love**