

B.E.T.T.E.R.

Theological Definitions:

Antinomy: The bringing together of two principles, statements or laws that, even though appearing to be contradictory to or in tension with one another, are both believed to be true. A theological example of an antimony is the belief in both the absolute sovereignty of God and human free will.

Antiochene School: So called because it arose in the city of Antioch in the third to fifth centuries AD, the Antiochene School practiced an approach to scriptural interpretation that emphasized the literal meaning of the text. This was in reaction to the Alexandrian school of interpretation, which sought “deeper” allegorical, moral and spiritual meanings not immediately evident in the text.

Federal theology, federal headship: a theological system of thought identified with the work of Johannes Cocceius [1603-1669] and often called covenant theology. It suggests that as the first human, Adam acted as the “federal head” [from Latin foedus, “covenant”] or legal representative of the rest of humankind. Thus God entered into a covenant relationship with Adam that promised blessing for obedience and a curse for disobedience. But because Adam was disobedient, the curse extends to humankind, of which Adam is the covenantal representative.

Historical Jesus: A reference to the person of Jesus as He can be understood and investigated using the tools and methods of modern approaches to the study of history. The “historical Jesus” is often contrasted with “the Christ of faith,” that is, the Jesus that is honored and preached about by the Christian church.

Sublapsarianism, infralapsarianism: Related to a debate among Calvinists over the intricacies of divine election, this position assures that God’s decree of election logically follows God’s decree to allow the Fall of humankind into sin. That is, the decree of election is “sublapsarian” in contrast to “supralapsarian,” which places this decree prior to the decree to allow the Fall.

Praxis, orthopraxy: literally meaning “right practice,” is living out the known and experienced truth of the Christian faith in love and justice.

Prevenient Grace: The term refers to the gracious action of God, displayed in the person and work of Christ but present in the lives of human beings through the agency of the Holy Spirit, which precedes all human response to God’s initiative. Calvinists view prevenient grace as that aspect of special grace by which God redeems, sanctifies and glorifies the believer; hence, it is bestowed only on those whom God elects to eternal life through faith in Jesus Christ. For Wesley [and consequently many Arminians] prevenient grace is the Holy Spirit’s work in the hearts of all people, which gives them the freedom to say yes to the gospel; thus prevenient grace can be accepted or rejected, but justification cannot be achieved without it.

Man and Sin

Anthropology & Hamartiology

Importance of Anthropology: [400-401]

“Anthropology is the study of humankind... Anthropology answers the ultimate question like, who am I? Why am I here? Why am I able to reason and feel? What is my purpose in life? Where am I headed?”

Anthropology also entails asking questions as it relates to mankind as a whole: How should we relate to another? What is our responsibility before God in our interactions with one another? What is our purpose as the human race? How should we view our unique differences in gender, personality, physical features and roles within society?

Scrip. Ref: Acts 17:26-28a – and He made from one, every nation of mankind to live on all the face of the earth, having determined their appointed times, and the boundaries of their habitation, [27] that they should seek God, if perhaps they might grope for Him and find Him, though He is not far from each one of us; [28] for in Him we live and more and exist,

Quote: Louis Berkhof notes, “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.”

“Anthropology helps us understand our relationship to God...it helps address specific issues like abortion, euthanasia; homosexuality, transgenderism, and environmentalism... A biblical anthropology guides us in applying a Christian worldview to critical matters facing our world... a biblical view of man refutes false philosophies. Secular humanism asserts that there is no God and that the universe is only material.”

From a biblical perspective we see how anthropology addresses the fallen world around us: 1] **The role of male headship** and female submission in the family and in formal worship settings was meant to undermine women’s equality as image-bearers of God [1 Cor. 11:3-12; 1Tim. 2:9-15]; 2] **cultural norms of marriage relationships** [multiplying of wives and concubines] were clear violations of Scripture [Deut. 17:17; Mark 10:6-8]; 3] **social class of rich and poor**, though design by God, was never meant to be use as an ontological measure of hierarchy [the rich are inherently superior to the poor by nature] [Prov. 14:31; 22:2] . Nor were those placed in positions of power [government] to function on behalf of God were to view themselves as God [superior to those under their charge] [Psalm 82]; 4] **levels of intellectual giftedness** was not meant to be used as an ontological measure of importance above other human beings who are not as intelligent. 5] **physical differences** were not given by God as a measure of superiority within the human race. Thus the survival of the fittest, Nazism, racism, abortion, euthanasia and genocide are abominations in the sight of God. In fact, God despises those who boast in themselves [Eccl. 9:11; Jer. 9:23-24; 1 Cor. 1:26-29].

Scrip. Ref: Jer. 9:23-24 – Thus says the LORD, “Let not a wise man boast of his wisdom, and let not the mighty man boast of his might, let not a rich man boast of his riches; [24] but let him who boasts boast of this, that he understands and knows Me, that I am the Lord who exercises lovingkindness, justice, and righteousness on earth; for I delight in these things,” declares the Lord.

In other words, distinctions in gender, marital roles, social class, people groups or levels of intellect were never meant to be used as a standard of ontological superiority within the human race. God designed these differences in order to hold mankind accountable as His vice-regents in displaying His character as a holy, compassionate, gracious, loving God who shows no partiality [Lev. 19:9-18; Deut. 10:17-21; Psa. 68:5-6]. In fact, on a number of occasions God reversed the social order in order to humble the proud and exalt the humble [1 Sam. 1-2:10; Psalm 113:5-9]. Therefore the study of anthropology must take into account how God holds man responsible for how he treats other image bearers of God [Job 31:1-23; Prov. 31:10-20]. For man was created to follow His example.

“To know what to do, we must know who we are. This is the benefit of a Scripture-based doctrine of man”

Scrip. Ref: Gen. 1:26-27 – Then God said, “Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth.” [27] And God created man in His own image, in the image of God He created him; male and female He created them.

Sudden Creationism: [402-405]

“Today, only a minority of theologians hold to “sudden creationism,” the view that the creative process described in Genesis 1 occurred in six literal and consecutive days.”

“Since the publication of “Origin of Species” by Charles Darwin in 1859, a storm of controversy has raged among theologians and scientists. Some proponents of Darwin’s theory have elevated it as a new paradigm to be used to reinterpret the human experience”. [Evangelical Dictionary of Theology, pp. 415-417]

The Pre-Adamites Theories – These take two forms. The gap theory states that after the creation of the heavens and the earth and before the situation described in Genesis 1:2, a long period of time elapsed in which a great cataclysm desolated the earth. Jeremiah 4:23-26, Isa. 24:1, and Isa. 45:18 were cited as evidence of this cataclysmic judgment of God. This theory attributes early human fossils to pre-Adamites in the first creation in Genesis 1:1, who were destroyed before the rest of the creation events in Genesis 1. The two Adams theory states that the first Adam of Genesis 1 was the old Stone Age Adam, who was since been extinct, and the second Adam of Genesis 2 was the new Stone Age Adam, that who is the ancestor of mankind today.

Fiat Creationism – This includes all of the literal views that insist on a twenty-four hour creation day in Genesis 1. It demands a young earth of approximately ten thousand years of age and a universal deluge that accounts for most if not all of the sedimentary deposits and fossils of today. It adopts essentially the chronology worked out by Archbishop Ussher [1581-1656] and John Lightfoot [1602-75] based on the assumption that biblical genealogies were intended to be used for the construction of chronology. Fiat creationists also reject any forms of macro-evolutionary development of life.

Theistic Evolution – Most proponents of this view allegorize the Genesis account to be a poetic representation of the spiritual truths of man's dependence on God his Creator and the symbolic acts of man's disobedience in the fall from God's grace... They also accept the processes of organic evolution as the ways God used to create humans.

Progressive Creationism – The view revolves around the usage of “day” in Genesis 1 as depiction of a period of time rather than a twenty-four hour solar day... They only accept the micro-evolutionary theory that states that mutations selected by natural forces give rise to the diversification of varieties in a biological species as scientifically demonstrable. [Evangelical Dictionary of Theology]

“The creation of the universe was not a long process, nor was the creation of man... Creation was ex nihilo – the material and spiritual creation came into being from nothing.” [pp. 402-03]

The Hebrew word for “day” [yom] when accompanied by a numerical adjective such as “third” or “fourth” [i.e., an ordinal] is never used figuratively. It is always a twenty-four hour period. In addition, the Hebrew plural for “day” is never used figuratively in the OT outside a creation context [Ex. 20:9]... God established the cycle of light and darkness as a principle measurement of time – one day [Gen. 1:5]. This cycle is one full earth rotation or a twenty-four-hour day.

Adam as a Historical Person: [pp. 405-407]

Scrip. Ref: Gen. 5:1; Rom. 5:12-21; 1 Cor. 15:22; 45

Man Created Directly by God:

1] man's ontology, or essence, 2] man's relationships, and 3] man's function... The precondition for man is God, and man can only be understood from the starting point of the Creator... The only reason we are alive is because God exists, created us, and sustains our lives... Persons do not come from the impersonal... direct creation means that man is not God. Man is neither divine nor the highest being in existence... as a creature, man is obligated to submit to God... man was created to give God glory [Isa. 43:6-7].

Man as Image of God: [Imago Dei]

Quote: James Beck and Bruce Demarest – “The implications of human persons created in the image of God are immense for theology, psychology, ministry, and Christian living. Ramifications of the imago embrace issues of human dignity and value, personal and social ethics, relations between the sexes, the solidarity of the human family... and racial justice”.

What does it mean for both male and female to be created in the image and likeness of God?

(v. 26) “image” (selem) = basically refers to a representation, a likeness. God’s image obviously does not consist in man’s body which was formed from earthly matter, but in his spiritual, intellectual, moral likeness to God from whom his animating breath came (TWOT, pp. 1923-24).

“likeness” (de-mooth) = resemble. “No distinction is to be sought between these two words. They are totally interchangeable. In Gen. 1:26, which is God’s resolution to create, both words are used. But in v. 27, the actual act of creation only ‘image’ is used, not ‘likeness’.... The word ‘likeness’ rather than diminishing the word ‘image’ actually amplifies it and specifies its meaning. Man is not just an image but a likeness-image. He is not simply representative but representational. Man is the visible, corporeal representative of the invisible, bodiless God.”(Clines – The Image of God in the Book of Genesis – A Study of Terminology, BJRL 51: 11-126) (TWOT, p. 438)

Man and woman is a likeness-image of God. Therefore, male and female can only function properly in relation to the One in whom they are likeness-image in. The likeness-image of God means that male and female are the only beings created by God that possessed all the qualities of a righteous, rational, relational, and ruling nature. Male and female are not created in the likeness-image of anything else but God. Therefore to worship anything else besides God will result becoming dysfunctional. Less than human. In other words, male and female can only find their identity by looking upward, not sideward, inward or downward (Rom. 1:21-23; 28-32).

Male and female were created to resemble God in attitude and conduct.

Gen. 2:7 – “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 (soul)”.

Male and Female as Righteous:

Gen. 2:16-17 – And the Lord God commanded the man, saying, “From any tree of the garden you may eat freely; [17] but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you shall surely die.”

Righteousness simply means doing everything right according to God’s will. For God by nature is righteous. Adam was righteous when he was created. He wasn’t just innocent, in the passive sense as without guilt. But he was righteous in the active sense (loving and obeying God) (Eccl. 7:29). But the moral nature of Adam was to be put on display in obedience to the Lord’s commandment. So the Lord gave the man this command and he passed this command on to his wife [Gen. 3:2-3]. But here is the interesting point observed by the order of the account. The command of submission before God came before God saw the need for man to have a helper corresponding to him. In other words, there can be no relational intimacy between husband and wife until there is first relational intimacy with God must by submission to His commandments.

By the man and the woman obeying God’s command to not eat of the tree of the knowledge of good and evil they were keeping themselves from death: 1] immediate spiritual death to their relationship to the Lord; and 2] relational death in their intimacy to one another in the marriage

relationship. True intimacy entails keeping yourself from anything that would come in between you and your relationship to the Lord, which will eventually come in between you and your relationship to your spouse.

Male and Female as Rational:

Male and female are the only creatures that are rational in contrast to the animal kingdom. The Lord gave Adam the responsibility of naming the animals (intelligence). He was able to discern that each animal had a counterpart, a mate. (Gen. 2:19-20). Adam discovered that there was not found a person that was suitable to him. In other words, Adam was not only aware of where he stood in relation to God but also in relation to the world around him. He realized that he was different, made in the image of God, rational. And this discovery drew Adam to desire a helpmate.

Animals don't possess the ability to reason. They are not rational (Dan. 4:33-34, 36; 2 Pet. 2:12; Jude 10) Animals are led by instinct. Man was not created to be led by instinct, impulses or urges from within. Whenever we are led by instinct or impulse we are acting like animals. This is not the work of the Spirit. We are to think God's thoughts after Him (Ps. 36:9). Therefore the righteous image-likeness of God is seen by how we think.

One of the key reasons why intimacy within the marriage relationship can be difficult at times is not because husband and wife are not communicating the right way but because they are not thinking the right way:

Scrip. Ref: Phil. 2:1-5 – If therefore there is any encouragement in Christ, if there is any consolation of love, if there is any fellowship of the Spirit, if any affection and compassion, [2] make my joy complete by being of the same mind, maintaining the same love, united in spirit, intent on one purpose. [3] Do nothing from selfishness or empty conceit, but with humility of mind let each of you regard one another as more important than himself; [4] do not merely look out for your own personal interests, but also for the interests of others [5] Have this attitude in yourselves which was also in Christ Jesus.

4:8 – Finally, brethren, whatever is true, whatever is honorable, what is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, let your mind dwell on these things.

Male and Female as Relational:

Gen. 2:18 – Then the Lord God said, “It is not good for the man to be alone; I will make him a helper suitable [lit. corresponding to] for him.

When God created man it was not good for man to be alone. Why? Because man was created to be the image-likeness of God. And God by nature is relational. The One God in three Persons created man and woman in order that the husband and wife relationship would be a representation of the Oneness of the Godhead (Gen. 2:24). Man and woman are the only righteous and rational beings in God's creation that has been given the capacity for relationships, with God and each other. Angels were not created to be in a relationship with God or each other. In other words, God did not purpose for angels to experience relationships among one another.

Angels don't marry, have children or raise families (Matt. 22:30). That's why the Lord said, "It's not good for man to be alone," because though man is complete as an image bearer in essence, yet he is incomplete as being able to reflect the image of God in function, as he needed someone that corresponded to him relationally.

Gen. 2:25 – And the man and his wife were both naked and were not ashamed.

“ashamed” [bosh] a verb meaning to act shamefully, or to put to shame. It is both an external and a subjective experience, ranging from disgrace [Hos. 10:6] to guilt [Ezr. 9:6]. In Gen. 2:25, shame is related to the sexual nature of humans.

But when God made the woman He did not make her exactly the same as the man in physical appearance. Tony Evans, “God never put two people together who are the same. They would have no need for each other.” They were not ashamed of their distinctions as male and female. In other words, they were not seeking to be anything other than what God made them to be. They were fully satisfied in God's design of them. They saw themselves as the same in some areas that enabled them to be on one accord and they saw themselves different in other areas that enabled them to complement each other. The male did not feel ashamed of his uniqueness as a male and the female was not ashamed of her uniqueness as a female. And how these unique distinctions beautifully corresponded to the joy and health of their marriage.

The husband cannot lead the wife if he does not desire to know his wife. And the wife cannot experience intimacy with her husband if she refuses to allow her husband to know her. Thus, they fail to complete each other and the intimacy that God intended to be experienced within the marriage relationship is absent. It is the horizontal element of the marriage relationship that reveals how well the vertical relationship with the Lord is.

Male and Female as Rulers/Responsible:

Genesis 1:28 – And God blessed them; and God said to them, “Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky, and over every living thing that moves on the earth”.

Both man and woman were created to rule (Gen. 1:26 & 28). Yet, how they were to function as rulers was under the Lord's command as the husband lead and the woman supported. This means that man was called to be a leader in the home. The order of creation between man and woman proves this point (Gen. 2:7, 15-18; 1 Tim. 2:12-14). Man was created first (2:7); given a job (2:15); given a spiritual calling (2:16-17; 3:2-3); given the authority to name animals, which affirms he's the leader (2:19-20); and he names his wife “woman” (2:23), later on he names her “Eve” (living, because she was the mother of all the living) (3:20).

The man led the woman and he did not feel superior to the woman because of his leadership responsibilities but sought to instruct, serve and protect her as the Lord so commanded. This means it was Adam's responsibility to lead his wife spiritually. And he was not ashamed of that. There are some Christian husbands who are ashamed to lead their wives spiritually. They believe that is the sole responsibility of the pastor. [1 Cor. 14:34-35]

The woman was not ashamed to follow her husband as he followed the Lord. As his helpmate she did not want him to fail in honoring God in his leadership responsibilities. Her function was to help make her husband a complete man, by how he corresponded to her.

Three Views of the Human Constitution: [pp. 421-422]

p. 421 – Generally speaking, man is described by several terms: body, soul, spirit, heart and conscience.

Monism – the human person is one element. Man is a unified self, not a combination of multiple parts. Secular materialism asserts that matter is the only substance in the universe. No God or spiritual entities exist. There is no soul or immaterial part to anyone. All mental and spiritual activities are chemical products of the brain. Man is a lump of thinking matter.

Dichotomism – man is a two-part being consisting of a body and an immaterial element called either “soul” or “spirit”. No real distinction exists between the two terms, which are interchangeable. Dichotomism, then, affirms the human person as a combination of body and soul/spirit.

Trichotomism – man consists of multiple parts, but it holds that man is a three-part being comprising body, soul and spirit. The term “trichotomy” comes from the combination of the Greek terms tricha, “three,” and “temno,” “to cut.” The first element of man is the body, which is the material part of a person. The second part is the soul, which is the psychological element of man and the part that enables interaction with people and the natural world. The soul is the basis of reason, emotion, personality and social interaction. The third part is the spirit, which is usually identified as the religious element that perceives and responds to spiritual matters and to God.

Scrip. Ref: 1 Thess. 5:23 – 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” [NASB]

Hebrews 4:12 – 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.

I hold to the dichotomism view. I believe soul and spirit are used interchangeably in Scripture to speak of the immaterial essence of man as having a mind, emotions, conscience and volition. My disagreement with the trichotomist view is the notion that the soul functions in the horizontal dimension of man’s relationship to the world around him. And the spirit relates to man’s worship to God. But in the Scriptures the soul and spirit are used interchangeably in relation to both the horizontal dimension and vertical dimension:

Scrip. Ref: Psalm 34:1-2 – I will bless the Lord at all times; His praise shall continually be in my mouth. [2] My soul shall make its boast in the Lord; The humble shall hear it and rejoice – “soul” [Heb. nephesh – a feminine noun meaning breath.]

Psalm 103:1 – Bless the Lord, O my soul [nephesh]; And all that is within me, bless His holy name.

John 13:21 – When Jesus had said this, He became troubled in spirit [Gr. pneuma], and testified, and said, “Truly, truly, I say to you, that one of you will betray Me”.

1 Pet. 2:11 – Beloved, I urge you as aliens and strangers to abstain from fleshly lusts, which wage war against the soul [psuche – pronounced psou-khay]

Rev. 6:9 – I saw underneath the altar the souls [psuche] of those who had been slain because of the word of God, and because of the testimony which they had maintained.

Heb. 12:22-23 – But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to myriads of angels, [23] to the general assembly and church of the first-born who are enrolled in heaven, and to God, the Judge of all, and to the spirits [Gr. pneuma] of righteous men made perfect.

The Origin of the Soul: [pp. 424-425]

p. 424 – Is the soul created directly by God at conception, or is it passed down from one’s parents through natural processes? There are three main views concerning the origin of the soul: preexistence, creationism, and traducianism.

Preexistence: the ancient Greeks believed that souls preexisted before conception. The early church theologian Origen [ca. 184-ca. 254] taught that God originally created a fixed number of spirits, some of which were joined to material bodies and became humans. Islam also holds to a form of preexistence before birth.

Creationism: teaches that each individual soul is created by God sometime between conception and birth rather than being transmitted from one’s ancestors, as the body is.

Scrip. Ref: Eccl. 12:7 – then the dust will return to the earth as it was, and the spirit will return to God who gave it.

Isa. 42:5 – Thus says God the Lord, who created the heavens and stretched them out, who gives breath to the people on it, And spirit to those who walk in it,

Heb. 12:9 – shall we not much rather be subject to the Father of spirits, and live?

Considerable support for the creationist view can be found in church history; Jerome, Thomas Aquinas, and John Calvin affirmed this view.

Traducianism: the soul is transmitted from parents to children by the natural procreation process, just as the body is. While God certainly is man’s Creator and while Adam’s body and soul were created directly by God, the constitution of all persons after Adam is passed on through God-ordained human procreation. Direct creation of each body and soul is not required.

Scrip. Ref: Gen. 5:1&3 – This is the book of the generations of Adam. In the day when God created man, He made him in the likeness of God. [3] When Adam had lived one hundred and

thirty years, he became the father of a son in his own likeness, according to his image, and name him Seth.

Adherents of the traducianist view in church history include Tertullian, Gregory of Nyssa, and Martin Luther.

p. 425 – The traducianist position seems best. An important weakness of creationism is that God’s direct-creation acts are said to have ceased on the sixth day of creation. If creationism were true, then God would have been constantly involved in “out of nothing” creation acts since the sixth day of creation. But this notion goes against the fact that God rested from creating on the seventh day [Gen. 2:1-2]... God is man’s Creator, but God also ordained human procreation for the filling of the earth [Gen. 1:28]. God uses natural means for procreation, yet He is the Ultimate Cause of the process.

Gender Created by God: [pp. 426-27]

God created gender and human sexuality. [Gen. 1:27]

Gender is deeply embedded in human identity and established at conception. When a sperm carrying an X chromosome fertilizes the ovum, a girl is produced, while a Y chromosome brings a boy... At birth, all recognize that gender exists. Parents do not choose the gender of their child or say it does not matter. Neither do they have to wait to see if the body will later become a girl or vice versa. Gender is defined permanently at conception and revealed at birth.

Transgenderism – relating to a person whose sense of personal identity and gender does not correspond with their birth sex.

Transsexual – a person who emotionally and psychologically feels that they belong to the opposite sex.

In the Scriptures a person’s gender is always determined by God, never by the feelings of the person. Gender is a biological issue not a personal choice:

Scrip. Ref: Mark 10:6 – But from the beginning of creation, God made them male and female.

There are only two genders within the human race: male and female. There is no such thing as male, female and non-gender binary, which refers to a spectrum of gender identities that are not exclusively masculine or feminine. Non-binary identities fall under the transgender umbrella, since most non-binary people identify with a gender that’s different from their assigned sex. Some non-binary/genderqueer people prefer to use gender-neutral pronouns. Usage of singular “they”; ‘their’ and ‘them’ is the most common. Many prefer additional neutral language, such as the title ‘Mx’ instead of Mr. or Ms. In 2019, “they” as a non-binary pronoun was added to the Merriam-Webster’s dictionary.

And yet there are some who have discovered that the changes they have made to themselves. What they call reassignment surgery was a big mistake: News Republic ‘Hundreds of Transgenders Want to Return to Biological Sex, ‘Shunned’ as ‘Traitors’ – 28 year old Charlie Evans who lived as a male for almost ten years after transitioning in her teens, told Sky News

that she had been contacted by ‘hundreds’ of trans people who, like her, came to regret their decision... “I’m in communication with 19 and 20 year olds who have had full gender reassignment surgery who wish they hadn’t, and their dysphoria [state of uneased or dissatisfaction with life] hasn’t been relieved, they don’t feel better for it” she told the broadcaster.

This follows the publication of Boston University research which showed that some 78 percent of people identifying as trans, non-binary, or “genderqueer” meet the criteria for one or more mental disorders.

The gender or sex God made a person to be, will be exactly the same when he is resurrected and stands before God.

There is no such thing as new masculinity. It’s just masculine and un-masculine:

Scrip. Ref: Deut. 22:5 – “A woman shall not wear man’s clothing, nor shall a man put on a woman’s clothing; for whoever does these things is an abomination to the Lord your God.

1 Cor. 6:9 – Or do you not know that the unrighteous shall not inherit the kingdom of God? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate [malakos – soft; fine [clothing]; figurative a catamite], nor homosexuals

Whenever the subject of the roles of men and women are addressed in the NT the writer always goes back to Genesis in order to clarify God’s original design [1 Cor. 11:3-13; 1 Tim. 2:11-15]. And whenever the subject of the origins of sin and death are addressed in the NT the writer always takes us back to the book of Genesis.

Masculinity:

4 qualities of masculinity God purposed to reflect His likeness: The 1st quality is: The Dignity of Man [Gen. 2:7]:

[7] 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.

“Then the LORD God” – these two designations for God are important in this narrative. This is the third time Moses refers to God as the LORD God [vv. 4-5]. And the reason being is as Moses is writing the account of creation in chapter 1 he wants Israel to understand that the God of creation who is mentioned 30 times in that chapter is the LORD, the covenant keeping, delivering God of Israel. We were created by the God of the Bible who is known in the NT as Jesus Christ; “formed man of dust from the ground” – “form” [yasar – to shape; to fashion;]; There is a play on words in the original – “the Lord God formed man [adam] of the dust [particles] from the ground [adamah]”.

The very name “Adam” was meant to remind Adam that he was not made from any elements from the heavens, so he could not think highly of himself. He was not made from the diamonds of the earth or gold, or silver or iron so that he would not place too much value on his physical makeup and become vain. But he was made from the dust. In other words, Adam, based on his

physical composition was earthy. [Science Background: A chemical analysis of the human body reveals that man's components are those of the earth: calcium, iron, potassium and so forth. [The Moody Handbook of Theology: Paul Enns:]; When we die our physical bodies decompose back to dust. This fact is meant to remind us that though we are created in the image of God, yet we are never to think highly of ourselves.

Scrip. Ref: 1 Cor. 15:47 – The first man is from the earth, earthy [lit. made of dust]; the second man is from heaven.

[2:7] “and breathed into his nostrils the breath of life; and man became a living being.” Though Adam's body had been formed, yet there was no life in him. It wasn't until God breathed into Adam's nostrils the breath of life did Adam come to life and became a “living being” literally “living soul”.

Now what is interesting is that when God created the beast of the field on the sixth day [1:24-25] spoke them into existence. In other words, by the power of divine speech beasts were formed from the earth and came to life immediately. But when God decided to make man. He didn't speak man into existence. He took His hands and like artwork He formed and shaped man's body. And then God leaned over and breathed into Adam's nostrils the breath of life. God is by nature eternal. So when He breathed into man the breath of life man possessed from that point forward an eternal soul. Adam did not come to life until the God who possesses life breathed into him life. And the point is, only life can come from life. This means that you and I are not accidents. We did not come into existence by random chance. The LORD God took the time to form us individually and uniquely all by Himself.

Man's dignity is derived from how God made him and the principle of life He placed in him. Our souls are what makes us like God – our minds, wills and emotions were made to function according to the standard of God's righteousness. We were to think God's thoughts after Him. We were made to experience a relationship with God. And we were made to be rulers over His creation.

So when Adam awoken he was fully conscious and aware that: 1] there was a Creator; 2] that he was a created being; 3] that he lived in a world made by God; 4] that everything God made in this world was deemed good by God; 5] that he had been made in the image/likeness of God; 6] that who he was and his purpose for existence was not his to define or determine but only his Creator. And as a created being, made in the image of God, Adam realized that in order to prosper he had to learn from his Creator.

The starting point of Adam's reasoning, the source of his authority was God was good. What God deemed to be good was Adam's standard of measure for life. Therefore Adam did not awaken asking suspicious questions about God: Why did God create him: Why was he was made a man; Why was he given his skin color; Why did God give him this type of nose? Why could he not be 6 foot 5? When the Creator says that what He has created is good the creature doesn't argue with God pronouncement but celebrates it.

The 2nd quality is: The Duty of Man [Gen. 2:8-15]:

“Then the LORD God took the man and put him into the garden of God to cultivate it and keep it” – “cultivate” [aw-bad – a verb meaning to work, to serve] “keep it” [shamar – a verb meaning to watch, to keep, to preserve, to be careful]

Notice it was the LORD God that put man into the garden to work. This lets us know two things: 1] Adam was to work as to the Lord. The Lord called him to work and he was to work in a way that pleased the Lord; 2] Man was to work diligently like the Lord. The six days of creation was set as a standard for man’s work week: Scrip. Ref: Exodus 20:9 & 11 – “Six days you shall labor and do all your work, [11] “For in six days the Lord made the heavens and the earth, the sea and all that is in them, and rested on the seventh day;

And since you know where this is going let’s also state the obvious fact that God gave Adam a job before He gave Adam a wife. Masculinity is demonstrated by being in the forefront when it comes to putting in hard work.

The 3rd quality is: The Devotion of Man [Gen. 2:16-17]:

[16] The LORD God commanded the man, saying, “From any tree of the garden you may eat freely;

“The LORD God commanded the man” – “commanded” [tsaw-vaw – a verb meaning to order, to direct, to charge]; This is the first recorded statement the Lord communicated to Adam. And the first recorded statement is a command from the Lord to Adam. Though Adam is made like God, Adam is not God. Adam was made lower than God [Psalm 8:5]. Adam understood that God is his Creator and he was the creature. Adam was to understand that whatever the Lord commanded him to do he was to be devoted to God’s word. The word of God was to be his authority in all matters of faith and practice. Men, we are called to be men of the Word.

The 4th quality is: The Discernment of Man [Gen. 2:18-25]:

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

“It is not good for the man to be alone” – When God surveyed His creation He saw that everything was good but on the sixth day when He created man. He stated it was not good for “the man” to be alone. “I will make him a helper suitable for him”. Now the question is – “Who or what is a suitable helper”? Lit. “corresponding to”.

But the Lord did not make Adam a suitable helper until Adam was able to discern after naming the animals that there was no helper suitable for him. Once he realized that God takes the initiative to make him a helper suitable for him. Adam had to think God’s thoughts after Him by realizing who he was as person could not be defined by animals. Animals were not made for us to mimic. Animals were not made for us to worship. Animals were made for us to rule over.

[25] And the man and his wife were both naked and were not ashamed.

“ashamed” [bosh – a verb meaning to put to shame. It is both an external and a subjective experience.]; The man looked at the woman. And the woman looked at the man. The man saw that the woman had breasts and the woman saw that the man had a chest. And when they saw their differences they were not put to shame:

The man noticed that his voice was deeper than the woman’s. “Men and women both have cartilage surrounding their voice boxes, but because men have bigger boxes (which give them deeper voices), their chunks of cartilage protrude more. This gives them neck lumps called Adam's apples”. God gave man a commanding voice and the woman was caring voice.

The man noticed that the woman’s face was heart-shaped and the woman noticed that the man’s face was squared shape: [makeup complements a heart-shaped face not a squared shaped face]. The more testosterone a man has, the stronger his brow, cheekbones and jaw line. Meanwhile, the more estrogen a woman has, the wider her face, fuller her lips and the higher her eyebrows. In short, sex hormones control the divergence of male and female facial features: and they were not ashamed.

The man noticed that the woman had a lot of hair on the top of her head and hair on her private part. The woman noticed that the man had hair on his face and on his chest. From puberty on, men grow much more hair on their bodies and especially their faces than women. This is because sex hormones called androgens stimulate hair growth, and men have more of those hormones. And they were not ashamed.

As the man looked at the woman he noticed that she was curvy. And as the woman looked at the man she noticed that he was muscular. Men are, in general, more muscular than women. Women are just over half as strong as men in their upper bodies, and about two-thirds as strong in their lower bodies: and they were not ashamed.

Personhood: [pp. 433-439]