



The Doctrine of Man

ACBC Exam Theology Qs 9-11

Additional Notes:

ACBC Exam Questions on Anthropology

9. Explain, using biblical categories, your understanding of the image of God in man.
10. Provide a biblical description of the dichotomist view of mankind. Explain the counseling implications of this doctrine with regard to the inner and outer man.
11. Describe the biblical understanding of manhood and womanhood from both an egalitarian and complementarian perspective. Explain which view you embrace and outline why you believe it to be the most biblical.

Introduction

ACBC Theology Exam #9

9. Explain, using biblical categories, your understanding of the image of God in man.

I. Definition

A. Created Like God in Every Way, Humanly Speaking

Genesis 1:26 - *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."*

Wayne Grudem (Bible Doctrine – p. 189) - "...the Hebrew words for 'image' and 'likeness' simply informed the original readers that man was like God...it simply meant 'let us make man to be like us and to represent us'..."

**Additional
Notes:**

Because “Image” and “likeness” had these meanings, Scripture does not need to say something like, “the fact that man is in the image of God 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” (or some similar statement). Such an explanation is unnecessary, not only because the terms had clear meaning, but also because no such list could do justice to the subject: The text only needs to affirm that man is like God, and the rest of Scripture fills in more details to explain this. In fact, as we read the rest of Scripture, we realize that a full understanding of man’s likeness to God would require a full understanding of who God is in his being and in his actions and a full understanding of who man is and what he does. The more we know about God and man the more similarities we will recognize and the more fully we will understand what Scripture means when it says that man is in the image of God. The expression refers to every way in which man is like God (Grudem, *Bible Doctrine*, p. 190)

B. Great Value and D i g n i t y of Mankind

Genesis 9:6 - *Whoever sheds man’s blood, by man his blood shall be shed, for in the image of God He made man.*

James 3:9 - *With it we bless our Lord and Father, and with it we curse men, who have been made in the likeness of God;*

C. Fallen Creatures

Genesis 6:5 - *Then the Lord saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually.*

D. R e d e m p t i o n of Mankind Produces a Christ-like Transformation

Romans 8:29 - *For those whom He foreknew, He also predestined to become conformed to the image of His Son, so that He would be the firstborn among many brethren;*



Additional Notes:

2 Corinthians 3:18 - *But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit.*

Ephesians 4:23-24 - *and that you be renewed in the spirit of your mind, and put on the new self, which in the likeness of God has been created in righteousness and holiness of the truth.*

II. Biblical Categories of Man in the Image of God

A. M o r a l Aspects—We know right and wrong and have the ability to choose between them.

Romans 1:20-23 - *For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse. For even though they knew God, they did not honor Him as God or give thanks, but they became futile in their speculations, and their foolish heart was darkened. Professing to be wise, they became fools, and exchanged the glory of the incorruptible God for an image in the form of corruptible man and of birds and four-footed animals and crawling creatures.*

Genesis 5:1 - *This is the book of the generations of Adam. In the day when God created man, He made him in the likeness of God.*

Jay Adams (Theology of Christian Counseling, p. 118) - “man is an intelligent, morally responsible creature”

B. M e n t a l Aspects—Man has the ability to think and reason and understand. Man is also creative, a reflection and likeness of the Creator. Man's e m o t i o n s also reflect a God who has emotions (Gen. 6:6; Gen 19:16).

C. S p i r i t u a l Aspects—Man knows that there is something beyond this life. There are immaterial parts of man that cannot be seen, for example, “heart,” “soul,” “spirit” (Deut. 30:10; Luke 6:45). These words define man's desires and intents, and are not a part of other created beings. This is a reflection of God who has descriptions of his heart also.



Additional Notes:

Ecclesiastes 3:11 - *He has made everything appropriate in its time. He has also set eternity in their heart, yet so that man will not find out the work which God has done from the beginning even to the end.*

1 Sam. 13:14 - *But now your kingdom shall not endure. The Lord has sought out for Himself a man after His own heart, and the Lord has appointed him as ruler over His people, because you have not kept what the Lord commanded you."*

D. R e l a t i o n a l Aspects—Man relates to those around him and can communicate and express his thoughts, ideas, and emotions—in the likeness of the fellowship of a triune God.

Matthew 22:37-40 - *And He said to him, "'You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.' This is the great and foremost commandment. The second is like it, 'You shall love your neighbor as yourself.' On these two commandments depend the whole Law and the Prophets."*

E. P h y s i c a l Aspects—Man speaks, hears and sees in the likeness of God (Grudem, *Systematic Theology*, 448).

Psalms 34:15 - *The eyes of the Lord are toward the righteous and His ears are open to their cry.*

III. Counseling Implications

ACBC Theology Exam #10

10. Provide a biblical description of the dichotomist view of mankind. Explain the counseling implications of this doctrine with regard to the inner and outer man.

I. Definition

Dichotomy refers to man being made up of two parts—a material part, and an immaterial part.

Genesis 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.*

"When God created Adam, He took the dust of the earth and breathed into it the breath of life to make a living person (Gen. 2:7). Although



there were two steps to the act of creating, the result was a single, unitary living person. To be sure, the particles of earth provided the material, while God's breath effected life. Material and immaterial combined to produce a single entity" (Ryrie, *Basic Theology*, 223).

Additional Notes:

II. Biblical View

A. Soul and Spirit are used

i n t e r c h a n g e a b l y

John 12:27 - *"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.*

John 13:21 - *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."*

Hebrew 12:23 - *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,*

1 Peter 3:19 - *in which also He went and made proclamation to the spirits now in prison,*

Revelation 6:9 - *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 - *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.*

B. "Scripture does not seem to support a distinction between soul and spirit. There does not seem to be a satisfactory answer to the questions... 'What can the spirit do that the soul cannot do? What can the soul do that the spirit cannot do'" (Grudem, *Systematic Theology*, 477).



Additional Notes:

C. The emphasis of Scripture is on the overall u n i t y of man as created by God...once we have emphasized the fact that God created us to have unity between body and soul, and that every action we take in this life is an act of our whole person, involving to some extent both body and soul, then we can go on to point out that Scripture quite clearly teaches that there is an immaterial part of man's nature." (Grudem, *Systematic Theology*, 473)

D. Man does have an i m m a t e r i a l part.
"Scripture is very clear that we do have a soul that is distinct from our physical bodies which not only can function somewhat independently of our ordinary thought processes (1 Cor. 14:14; Rom. 8:16), but also when we die, is able to go on consciously acting and relating to God apart from our physical bodies"
(Grudem, *Systematic Theology*, 483).

1 Cor. 14:14 - For if I pray in a tongue, my spirit prays, but my mind is unfruitful.

Rom. 8:16 - The Spirit Himself testifies with our spirit that we are children of God,

E. Verses that support that man has an immaterial part that is separate from our physical bodies.

Luke 23:43 - And He said to him, "Truly I say to you, today you shall be with Me in Paradise."

Phil 1:23 - But I am hard-pressed from both directions, having the desire to depart and be with Christ, for that is very much better;

Acts 7:59 - They went on stoning Stephen as he called on the Lord and said, "Lord Jesus, receive my spirit!"

2 Cor. 5:8 - we are of good courage, I say, and prefer rather to be absent from the body and to be at home with the Lord.

Rev. 6:9-10 - 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; 10 and they cried out with a loud voice, saying, "How long, O Lord, holy and true, will You refrain from judging and avenging our blood on those who dwell on the earth?"

Additional Notes:

III. Counseling Implications

ACBC Theology Exam #11

11. Describe the biblical understanding of manhood and womanhood from both an egalitarian and complementarian perspective. Explain which view you embrace and outline why you believe it to be the most biblical.

I. Definitions

A. Egalitarianism

1. Definition: "a belief in human equality especially with respect to social, political, and economic affairs" or "a social philosophy advocating the removal of inequalities among people" (Merriam-Webster, www.merriam-webster.com)
2. "Egalitarianism is the general idea of equality. The egalitarian idea is that people, no matter what their race, gender, religion, etc., are all equal in value. Egalitarianism in politics means that both male and female are equally capable of holding an office. Within Christianity, however, egalitarianism is the position that both male and female are equal in ecclesiastical authority. In other words, according to the egalitarian view it is permissible for women to hold the offices of pastor and elder where leadership is exercise" (Christian Apologetics Research Ministry, carm.org).

B. Complementarianism

1. "Men and women are made equally in God's image, and both men and women reflect God's character in their lives...Men and women are equally important to God and equally valuable to him" (Grudem, *Systematic Theology*, 456).

1 Corinthians 11:7 - *For a man ought not to have his head covered, since he is the image and glory of God; but the woman is the glory of man.*

2. Both men and women receive the Holy Spirit.



Additional Notes:

Acts 2:17-18 - *'And it shall be in the last days,' God says, 'That I will pour forth of My Spirit on all mankind; And your sons and your daughters shall prophesy, And your young men shall see visions, And your old men shall dream dreams; Even on My bondslaves, both men and women, I will in those days pour forth of My Spirit And they shall prophesy.*

3. Both men and women are given spiritual gifts.

1 Corinthians 12:7 – *But to each one is given the manifestation of the Spirit for the common good*

1 Corinthians 12:11 - *But one and the same Spirit works all these things, distributing to each one individually just as He wills.*

1 Peter 4:10 - *As each one has received a special gift, employ it in serving one another as good stewards of the manifold grace of God.*

4. Both men and women are baptized and a part of the church.

Acts 2:41 - *So then, those who had received his word were baptized; and that day there were added about three thousand souls.*

5. Just like in the trinity, there are roles unique to the different member, male and female are given different roles (Grudem, *Systematic Theology*, 459).

6. Men and women are “equal in importance, but they have different roles” (Grudem, *Systematic Theology*, 460).

Genesis 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.” God created man in His own image, in the image of God He created him; male and female He created them.*

7. Genesis 1:26-27 teaches that both male and female came from God, they both bear God’s image and he made them two distinct types of people—male and female (Piper and Grudem, *Recovering Biblical Manhood and Womanhood*, 97).



Additional Notes:

Gen. 2:18-25 - *Then the Lord God said, "It is not good for the man to be alone; I will make him a helper suitable for him." 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. 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. 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. The Lord God fashioned into a woman the rib which He had taken from the man, and brought her to the man. 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." For this reason a man shall leave his father and his mother, and be joined to his wife; and they shall become one flesh. And the man and his wife were both naked and were not ashamed.*

8. In Genesis 2:18-25 God declares that the woman He made is the helper of the man. They are partners, even before the fall with the man as head and the woman as the helper. "God calls the man, with the counsel and help of the woman, to see that the male-female partnership serves the purposes of God, not the sinful urges of either member of the partnership" (Piper and Grudem, *Recovering Biblical Manhood and Womanhood*, 99).
9. "Male and female are equal as God's image bearers. They are spiritually equal, which is quite sufficient a basis for the mutual respect between the sexes. But the very fact that God created human beings in the dual modality of male and female cautions us against an unqualified equation of the two sexes. This profound and beautiful distinction, which some belittle as 'a matter of mere anatomy,' is not a biological triviality of accident" (Piper and Grudem, *Recovering Biblical Manhood and Womanhood*, 99).
10. Male and female have different roles in the church.

1 Timothy 3:2-5 - *An overseer, then, must be above reproach, the husband of one wife, temperate, prudent, respectable, hospitable, able to teach, not a drunkard, not violent but gentle, not quarrelsome, not a lover of money. ⁴He must manage his own household well, with all dignity keeping his children submissive, ⁵for if someone does not know how to manage his own household, how will he care for God's church?*



Titus 2:3-5 – Older women likewise are to be reverent in behavior, not slanderers or slaves to much wine. They are to teach what is good,
⁴ and so train the young women to love their husbands and children,
⁵ to be self-controlled, pure, working at home, kind, and submissive to their own husbands, that the word of God may not be reviled.

Additional Notes:

III. Counseling Implications

Recommended Resources:

- Adams, Jay. [*Theology of Christian Counseling*](#). Grand Rapids, MI: Zondervan, 1986.
- Chandler, Matt; Wilson, Jared. [*Explicit Gospel eBook*](#). Wheaton, IL: Crossway, 2014.
- Enns, Paul. [*Moody Handbook of Theology - 25th Anniversary Edition*](#). Chicago: Moody Press, 2014.
- Frame, John. [*Systematic Theology \(Frame\)*](#). Phillipsburg, NJ: P & R Publishing, 2013.
- Grudem, Wayne. [*Systematic Theology \(Grudem\)*](#). Grand Rapids, MI: Zondervan, 1995.
- Lambert, Heath. [*Theology of Biblical Counseling*](#). Grand Rapids, MI: Zondervan, 2016.
- MacArthur, John; Mayhue, Richard. [*Biblical Doctrine*](#). Wheaton, IL: Crossway, 2017.
- Piper, John. [*Spectacular Sins \(paperback\)*](#). Wheaton, IL: Crossway Books, 2008.
- Ryrie, Charles. [*Basic Theology*](#). Chicago, IL: Moody, 1999.
- Scott, Stuart with Scott, Zondra. [*Killing Sin Habits*](#). Bemidji, MN: Focus Publishing, 2013.