

CREATION & THE FALL



**CORE
CLASS**

Part of the *Bible Doctrine Series*

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Session 1: God Creates the Invisible and Visible

Angels

A. Purpose

To glorify God by serving God and His purposes.

B. Types

Cherubim

- Genesis 3:24 – God stations cherubim outside of the Garden of Eden after The Fall to guard the tree of life with their flaming swords.
- Exodus 25:18 (Hebrews 9:5) – Two cherubim were fashioned out of gold and placed upon each end of the mercy seat in the tabernacle.
- Psalm 18:10, Ezekiel 10:1-22 – God is often seen as enthroned above the cherubim and seems to ride them like a chariot.

Seraphim

- Isaiah 6:2 – They are only mentioned here. Seraphim had six wings and flew above the Lord, hiding their face and feet. They called out to one another praising God and declaring, "Holy, Holy, Holy, is the Lord of host, the whole earth is full of His glory."
- Perhaps this entire angelic type simply serves the purpose of worshiping God!

Living Creatures

- Ezekiel 1:4-21 – These are very unique and confusing angelic beings. It is difficult to tell in this passage how much of it is intended to be literal and what may be figurative or symbolic.
- Revelation 4:6-8 – Here the Living Creatures seem to have a different description than in Ezekiel. In this passage they, like the Seraphim, simply praised God in His presence unceasingly.

C. Highlighted Angels

Michael – An Archangel

- Jude 9 – He argues with Satan himself over the body of Moses.
- Daniel 10:13, 21 – There is a spiritual battle taking place. Michael seems to be the angel assigned to either Daniel or to Israel as a whole. Michael is called one of the 'chief princes' and came to assist another angel who was stuck in battle.
- Daniel 12:1 – Michael is called the "great prince who stands guard over the sons of your people."
- He fights with Satan directly in the end (Revelation 12:7).

Gabriel – The Messenger

- He functions as a messenger for God. Daniel 8:16 and 9:20, Gabriel is sent to Daniel to explain visions.
- Luke 1:19; 26-27 – Gabriel speaks with Zechariah and Mary in the preparation of the coming Messiah.

D. Nature

- Angels were created. Therefore, they are finite in knowledge and power.
- Jesus is "much better than angels" (Hebrews 1:4).
- The angels worship Jesus (Hebrews 1:6).
- They are called "spirits" (Hebrews 1:14), though they are not omnipresent like God (Daniel 10:13).
- Their appearance can be impressive and overwhelming (Daniel 10:5-9; Revelation 22:8-9).
- God did not subject the world to come to angels, but to men. Men are presently "a little lower" than angels, but this appears to only be for "a little while" (Hebrews 2:5-7).
- Jesus, like man, was made for a period of time "lower than angels" (by choice, not by nature) and then suffered death and crowned with glory (above angels) (Hebrews 2:9).
- Angels may have specific assignments to particular nations, churches, or people (Daniel 10:21, Revelation 1:20).
- They do not marry (Matthew 22:30).
- There are many. Tens of thousands (Deuteronomy 33:2). Innumerable (Hebrews 12:22, Revelation 5:11).

E. Roles – Revelation, Service, and Worship

- They function as God's ministers (Hebrews 1:7).
- They fight demonic forces (Daniel 10:13, 20).
- Serve believers as ministering spirits (Hebrews 1:14, 2 Kings 6:17, Psalm 148:2, Hebrews 12:22, Revelation 5:11-12).
- Bring God's message (Luke 1:11-19).
- Bring judgments and plagues (2 Samuel 24:16-17, 2 Chronicles 32:21).
- Pour out God's wrath (Revelation 16:1), Carry out war (Daniel 10:13, Revelation 12:7-8, 20:1-3).
- Strike Herod dead (Acts 12:23).
- Proclaim the Return (1 Thessalonians 4:16, Revelation 18:1-2, 21).
- Glorify God directly (Psalm 103:20, 148:2, Isaiah 6:2-3, Revelation 4:8).
- Observers (Luke 2:14, Hebrews 1:6, Luke 15:10, 1 Peter 1:12).

F. Future

- 1 Corinthians 6:3 - We judge the angels.
- 2 Peter 2:4 - God does not spare angels—there is no redemptive plan for angels that have fallen and sinned.
- Humans do not become angels.



G. Historic Perspectives

- 1st Century Perspective – The Sadducees did not believe in angels (Acts 23:8).
- Origen of Alexandria - thought people would become like angels.
- The idea of guardian angels has risen through the centuries.
- Augustine - saved humans will repopulate heaven to take the place of the fallen angels.
- Thomas Aquinas (also known as the "Angelic Doctor") believed angels most reflected God's image as primarily intellectual beings.

God often works through His created beings, including angels. Why would He chose this method?

Satan / Demons

A. Origin

- Genesis 1:31 – God declares that His creation is “very good.” If we assume that God is speaking of all of His creation, physical and spiritual, then Satan and the demons would have fallen after this point.
 - » Though we can't be certain that God is also referencing the spiritual world in this statement.
 - » Satan sins and falls before Adam and Eve sin, yet no mention of this is made in the historical timeline, nor does it seem to have any consequences on the physical universe besides the fact that a “tempter” is now participating in human history.
 - » If it doesn't have any direct consequence on God's physical creation or mankind, then it is possible that Genesis 1:31 may not include evil spirits.

Satan -

Means “adversary.”

Also called:

- the devil;
- the accuser;
- *Hebrews: Abaddon / Gr: Apollyon* means both “abyss” and “king of an army of locusts”;
- destroyer
- Beelzebub/Beelzebul means “dung god”
- ancient serpent

God did not spare angels when they sinned, but cast them into hell and committed them to pits of darkness, reserved for judgment...

— 2 PETER 2:4

And angels who did not keep their own domain but abandoned their proper abode, He has kept in eternal bonds under darkness for the judgment of the great day.

— JUDE 6

- **Ezekiel 28** starts as a judgment against the **king of Tyre**. In verses 12 and 13 there seems to be an inclusion of Satan into the discussion. No human had “a seal of perfection” or was “**perfect in beauty**” and certainly was not “in Eden, the garden of God” (Ezekiel 28:13). The Lord at times will speak this way, using physical examples to describe spiritual realities. Marriage is described while a description of Christ and the church is simultaneously taking place (Ephesians 5:25-32).
 - » If this is a description of the enemy, then we learn that he was created, was a cherub (a powerful class of angels), was on the holy mountain of God, and was blameless. He is described as beautiful (28:17).
 - » Yet, unrighteousness was found in him (28:15). He was filled with violence and sinned.
 - » He was cast out - to the ground. God had destroyed his place of authority in heaven (29:16-17).
- Isaiah 14:12-15 – is similar to Ezekiel 28. The king of Babylon is the focus, but descriptions are given that can only be of an angelic being in rebellion against God.
- In the Old Testament, demons were often referenced in light of the gods of foreign nations (Deuteronomy 32:16-17, Psalm 106:35-37).

B. Role and Goal of the Enemy

- Isaiah 14:12-15 – The enemy seeks to ascend above God and set his own throne above the Most High God's.
- 1 John 3:8 – Has sinned from the beginning.
- John 8:44 – He is a murderer and a liar, the father of lies.
- Participates in **accusation, temptation, deception, lying, blinding, destruction** and **torment**.
- Demons seem to function as Satan's minions and oppose God and seek to disrupt His work.
- He deceives the world (Revelation 12:9).
- He is the **accuser of the brethren**. He accuses them before our God night and day (Revelation 12:10).
- They participate in **spreading** false doctrine, spreading sickness, fostering self-destructiveness, and even possessing people.
- Though he is powerful ("ruler of this world" John 12:31, "god of this world" 2 Corinthians 2:2, "prince of the power of the air" Ephesians 2:2), he is a defeated foe and lives in subjection to Christ (Ephesians 1:21-23; Colossians 2:15) (Allison, 115).
- This defeated foe is smarter than you. He knows the Word of God better than you. He knows your weaknesses and tendencies more than you do. He fervently is looking for chinks in your armor. He is prowling, assessing, seeking out the weak and using lies, temptation, and accusations he seeks to destroy you, your relationships, your service in the church in order to rob God of glory (1 Peter 5:8-9).
- We need not be enamored by the angelic realm (angels or demons), but there is sense of respect that we should have (Jude 8-10), always leaning to God's strength.
- Jesus and even His disciples had the ability to cast out demons (Matthew 10:8, Mark 3:15, Luke 10:17).
- This power is extended to those who minister in Jesus' name (Acts 8:7, 16:18, James 4:7, 1 Peter 5:8-9).
- Can use anger over time as an opportunity to create influence (Ephesians 4:26).
- John 13:27 – Satan enters Judas, Jesus' betrayer.
- Individuals can be demonized – "demon possession is an unfortunate term that has found its way into some English translations of the Bible but is not really reflected in the Greek text" (Grudem, 423).
- Daimonizomai – can mean demonized or influenced by a demon.
- There appears to be differing levels or degrees of demonic attack or influence in the lives of people.
- Luke 4:2 – Satan **tempts** Jesus.
- There are many made sick because of evil spirits.

- Matthew 8:28-34, Mark 5:1-20 – A legion of demons are found in a man.
 - » They recognize Jesus and beg Him not to torment them or to cast them into the abyss / pit (perhaps a reference to their future punishment in Revelation 20:3).
 - » They ask to go into the pigs – we are not sure of the purpose of this request. Is there a desire to be embodied?
 - » Once cast into the pigs, they seem to take over the decision-making of the pigs and run them off a cliff to their death.
 - » We do not know the purpose of this action. Was it to free themselves to go wherever they wished? Was it to simply get away from Jesus? Did they have a thing against pigs?
- These evil spirits seem to have a strong influence over those they inhabit. Christians have the Holy Spirit, so I don't think it is possible for an evil spirit to inhabit a believer in the same way they seem to be able to inhabit and influence a non-Christian.
- People are sometimes driven mad because of evil spirits and apparently given beyond normal human strength (Mark 5:3, Acts 19:11-16).
- Demons may speak and have knowledge of people and actions taking place (Acts 19:11-16).
- 2 Corinthians 12:7 – Paul receives a thorn in the flesh - a messenger of Satan to torment him.
- Ephesians 6:12 – Our struggle is not just against what we can see—"flesh and blood"—it is also against what we can't see—"the powers and rulers of this age."
- Acts 5:4 – It is Satan who fills Ananias' heart to lie to the Holy Spirit.

C. Satan is Limited by God

In Job, Satan appears before God with the other angels and requests permission to assault God's children. He is convinced that men worship God only because of His protection, not because they truly love Him. God permits pain and suffering. Even in the loss of everything, Job ultimately worships God. Job, the world, and even Satan see that God's people will love and praise Him. Suffering turns into more glory!

In this book, we see Satan active. He is aware of God's children. He is seeking to sway them away from God into despair and destruction. It is his longing to see God's children deny the Lord. The enemy lives to defame our God, which motivates a commitment to destroy His children and attempts to turn them away from the Lord.

"In the area of knowledge, we should not think that demons can know the future or that they can read our minds or know our thoughts" (Grudem, 415).

Satan asks and God must permit.

Job 1:6-12

- » Even though the enemy seeks our destruction and to rob God of glory, he is almost treated with some level of respect. His accusations are considered.
- » The Devil roams the earth.
- » He is given an audience in the Lord's presence (Job 1:6).
- » The Devil enters into the assembly of the Lord with the other angels.
- » The Lord initiates conversation with him.
- » The Lord points to Job and his faithfulness.
- » Satan complains and questions Job's faithfulness and love for God.
- » Satan challenges God (and God does not obliterate him).
- » God gives the enemy a certain amount of ability to go after Job.

Job 2:1-7

- » The conversation continues. The Lord again initiates.
- » Satan takes it up a notch.
- » God is ultimately in control, but He gives Satan freedom to inflict horrors.

D. Spiritual Warfare

Daniel 10 – An angel is sent to Daniel (11). Daniel has been fasting and mourning for 21 days (2-3) and the angel had been sent to Daniel, but held up for the same 21 days (11, 13). It appears the angel was sent at the same time Daniel began seeking the Lord.

- » This angel was not held up in traffic, the 'prince of the kingdom of Persia' had stopped him. Somehow this enemy spiritual being was able to slow down and hinder this angel who was sent by God. It wasn't until another angel, Michael, intervened that the angel could continue on his way to Daniel (13).
- » This same angel says that he is to return to the fight against the prince of Persia (20). The angel is also aware of another spiritual being, "the prince of Greece," was on his way.

From this passage, it seems;

- » Angels may have particular assignments.
- » Angels are "sent."
- » Evil angels are fighting against the desires and works of God.
- » There is actual fighting that is taking place.
- » These angels are fighting against evil forces.

- » This fighting has some level of consequences on the timing of certain events.
- » Some angels appear to be more powerful than others.
- » Demons also seem to have a particular assignment to nations or peoples.
- » Deuteronomy 32:17, Psalm 96:5, 106:37-38 - speak to the gods of the nation's as being demons.
- » They seem to have some ability to sway, guide, or lead nations in a particular direction.
- » Prayer and seeking God seems to have some connection to this fight.

Jude 9 – Michael is in a dispute with the Devil himself over the body of Moses. It says that Michael did not pronounce judgment against the Devil, he simply says, "The Lord rebuke you!"

- » It is not our role to try to attack the Devil in some way.
- » We lean into the Lord and ask for His justice and action.

Revelation 12:7-12 – Michael fights Satan directly.

The Letters to the Churches in Revelation

- Revelation 1:20 – Jesus references an angel being over each of the seven churches addressed. Some have suggested that this is a figurative reference to the pastors of the churches. This is a possible interpretation, but it would not be out of line with what has been learned from the other verses for these to be actual angels.
- The letters are addressed to the angels, (which is why many think it is a reference to a pastor).
- Each church has a particular struggle or nemesis. "A synagogue of Satan" in Revelation 2:9 and Revelation 2:13 references Pergamum as the place where Satan's throne and presence is located.
- There is certainly a flavor of spiritual warfare taking place throughout these letters.

Final thoughts about Spiritual Warfare

- Some have suggested that we must pray that God binds the territorial demonic spirit before a missionary or church does ministry in a particular place or city.
- It is important to remember that evil is a combination of our flesh, the world, and the enemy. We want to be careful to not become overly imbalanced in any particular direction.
- Biblically, we are most responsible for our own sin (fleshly choices). Our greatest concern is our own sin and repentance before God.
- Daniel, who had discussions with angels in the midst of their warfare, did not begin centering his prayers on the spiritual world. He was overwhelmed by the sin of his people, "Indeed all Israel has transgressed Your law and turned aside not obeying Your voice, so the curse has been poured out on us...O Lord, hear! O Lord, forgive!" (Daniel 9:11 and 19).

- We can never blame something outside of ourselves for our sin and choices. It is our own evil desires within us that cause us to be enticed by sin (James 1:13-15).
- Paul asks for prayer for boldness and clarity as he shared the Gospel in new cities. We should follow his lead (Colossians 4:2-4).
- "In no instance does anyone in the New Testament 1) summon a territorial spirit upon entering an area to preach the gospel, 2) demand information from demons about a local demonic hierarchy, (3) say that we should believe or teach information derived from demons, or (4) teach by word or example that certain demonic strongholds over a city have to be broken before the gospel can be proclaimed with effectiveness.
- Rather, Christians just preach the gospel, and it comes with power to change lives!" (Grudem, 421).

E. Defeat and Final Judgment

There is no redemptive plan for fallen angels (Hebrews 2:16).

Through the death of Christ, Satan has been rendered powerless and no longer holds the power of death (Hebrews 2:14).

Revelation 20:1-6 – Satan is bound in the 'abyss' for 1000 years.

Revelation 20:7-10 – He is released and wages war against the Lord. "And the devil who deceived them was thrown into the lake of fire and brimstone, where the beast and false prophet are also; and they will be tormented day and night forever and ever."

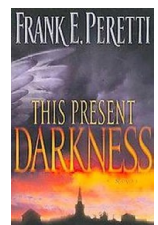
- He will be placed into the lake of fire.
- He will suffer punishment.
- He will be there forever!

F. Our Response

- Hebrews 2:14 - We do not need to fear.
- Ephesians 6:10-20 - We engage in spiritual warfare. We gird ourselves with the armor of God. We expect arrows and engage with the Word of God and prayer.
- Be aware, but there is not a demon behind every bush.

Illustration. Should not cast demons out of dogs whenever they bark at you.

This Present Darkness by Frank E. Peretti



- We resist the devil, knowing that one day this suffering and warfare ends! Jesus, full of grace, will perfect, confirm, strengthen and establish us - ushering us into a forever with Him (1 Peter 5:10)!
- We should not ignore this doctrine, but we must not become overly occupied with angels, demons, and Satan. They were created to point us to Christ (fallen angels seek to do the opposite). Attention taken from the Lord is the opposite of their purpose.

The World

A. God Personally and Intentionally Creates Everything

In the beginning God created the heavens and the earth.

— GENESIS 1:1

- Beginning – God creates time (past, present, and future)
- Heavens – God creates space (width, height, and depth)
- Earth – God creates matter (solid, liquid, and gas)

God is the Creator and master of all time, space, and matter. He is not bound, controlled, or limited by what He has made.

B. God Creates Out of Nothing

God creates light, heavenly hosts, water, land, all life, and our measurements of time; day and night.

- God created out of nothing (*ex nihilo*).
- It was not a reshuffling of matter, but a creation of every atom and molecule from nothing to form everything.
- Why did God create? Loneliness, boredom, to have something to play with?
- "God created everything out of the superabundance of his love to display his glory - that is, to manifest his goodness and greatness" (Allison, 97).

C. Creation is Described and Referenced as an Historical Event in Scripture

- Psalm 136 (Praise for creation 5-9, redemption from Egypt 10-11 (exodus, Red Sea, Promised Land 12-21), 26 – call to praise. Creation and points in history are viewed from

the same vantage point – real, actual, and taking place in space-time history resulting in praise. Creation event is viewed as historical. The real action of God in the creation of all things lies at the roots of Christian worship (found even before soteriological roots are formed) and is a foundation for its theology.

D. Adam and Eve Were Real People Created Directly by God

- Jesus points to Adam and Eve as a historical event shaping our view of marriage and divorce today (Matthew 19:3-5).
- The NT points to the creation event, Adam and Eve, and The Fall as historical events and people with consequences (Romans 5:12, 1 Timothy 2:13-14).
- He creates a world of doxology, proclaiming and displaying (Psalm 19:1-2, Isaiah 6:3).

E. The Bible Speaks Clearly, But Not Exhaustively, About Creation

The creation event is given to us in true communication, but not with exhaustive communication.

- It speaks of angels, heaven, creation, animals, astrology... but it does not speak exhaustively. The Bible is not a scientific text book or a medical reference.
- Where the Bible speaks, it speaks accurately concerning all that it says. Though it does not speak about many things.
- Referencing knowledge gained from the Bible and from common grace (science) Schaeffer states, "In practice, it may not always be possible to correlate the two studies because of the special situation involved; yet if both studies can be adequately pursued, there will be no final conflict" (V2, p 139).
- General revelation must always yield to special revelation!

"It does give us all that we need to know of the coming Christ [OT], the life of Christ [the Gospels], and of the Christ who has come and is coming back" [NT]

— FRANCIS SCHAEFFER,
THE COMPLETE WORKS OF FRANCIS A. SCHAEFFER, (VOL. 2, PG. 23)

F. Doctrine of Creation is Under Attack

The Gospel message rests on the Creation and Fall of mankind. Removing these truths is to pull the rug out from under the Gospel – it falls apart.

We must hold to God alone being the Creator. Creation is communicated as a historic biblical event, a source of worship for the Christian, and the foundation for our present understanding of the world and the one to come.

- Historically, the church has held to a **six-day creation** (Allison, 99). Camps have arisen disagreeing on the length of actual days in the creation account, when creation took place, and even the nature of the creation event. Where must we fight and where can we agree to disagree?
- Particular dates and lengths of time held by particular camps that do not deny the direct work of God in creation, can be debated without the loss of the core Gospel truths.
- Yet, we must be very slow to move away from what seems to be the plain teaching of the text.
- We do not have additional, pre-historic narratives to compare to the early Genesis account.
- As with many portions of Scripture, intended method of interpretation can be debatable. In this passage, is it to be taken as literal, figurative, allegorical, symbolic, or poetic? Christians should agree to the historicity of the account, but we should be slow to judge others as wrong who have a different interpretive point of view than our own.
- It is science that is always evolving, discovering, coming to new conclusions and points of view. We can look to science, but we must stand on God's truth. God's Word leads, science follows, not the other way around.
- Evolution and pro-evolution arguments using carbon dating and dirt layers have strong scientific counter arguments against this theory and even against the old earth point of view. Secular conclusions (which fully exclude God) must be challenged with logic and studies which seem to contradict their theories and conclusions.
- Theistic evolution has become vogue in many Christian circles. Realize this position paints a very different picture of creation than the one given in Genesis. It robs the account of miracle and the dominance of divine activity. It rejects the consensus of the historical church and ignores many of the problems of the evolutionary theory. It is merely a shifting of faith from the Bible to other books.
- In heaven, we will fully see that there is no final conflict between God's creation and the scientific study of that creation.

Regardless of where an individual or church falls in their position on the length of the creation event, all guns should be pointed at godless evolution as the enemy, not at one another.

G. Animals – We don't land with certainty about the purpose and eternal existence of animals, but...



- They are in the garden when God announces it to be very good.
- Before The Fall, animals only ate plants (Gen 1:29-30) even though many were clearly designed by God to be predators. Romans 5:12 references that there was no death before sin. Primarily, this is a reference to man and to spiritual death (Romans 5:21), but physical death is certainly in view and it is likely (though not a certainty) that this includes no death among animals before The Fall – possibly pointing to their future nature.
- They are saved along with Noah and are included in the covenant of every living creature (Gen 9:12, 13, 16).
- Every created thing in the heaven, on the earth, and under the earth, and on the sea together worship Christ in the end, possibly referencing animals along with all of creation will be a part of eternity (Revelation 5:13-4).
- Christians will have eternal bodies in heaven. There will be no threat of death, nor will there be marrying or reproducing.
- Animals do not receive judgment, redemption, and a new body. But perhaps there will be animals created or born that have an enduring nature given to them by God. We can only speculate.
- Will my childhood pet be with me in heaven? What about Scruffy, will he be with me in heaven? If Scruffy comes back then that means Mudge is coming back. There are no passages or implications that point to a resurrection of animals.

Session #2

God Creates Man and Woman in His Image

The Creation of Humankind

"The entire world is a revelation of God, a mirror of his virtues and perfections; every creature is in his own way and according to his own measure an embodiment of a divine thought. But among all creatures only man is the image of God, the highest and richest revelation of God, and therefore head and crown of the entire creation."

— HERMAN BAVINCK

Genesis 1:26 – 30 What do we learn about the nature of man and woman?

What do we learn about the role and purpose of man?

What kind of relationship does man have with the rest of God's creation?

God saw all that He made, and it was very good.

— GENESIS 1:31

What does this tell us about man's moral nature?

Genesis 2:7 – How did God create man? In what way was man connected to the physical creation and in what way does he reflect God's spiritual nature?

The Essential Nature of Man – Dichotomy or Trichotomy?

Are we body and soul or are we body, soul, and spirit? (Allison, Ch. 16).

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.

— 1 THESSALONIANS 5:23

- Three parts are referenced, but is the purpose of this verse to give the make-up of man or to emphasize the need for our entire being to be sanctified?
- Jesus tells us that we are to love God with all of our heart, mind, soul, and strength – does that mean we have four parts? The division here is for emphasis, not an anthropological statement of man.
- Hebrews 4:12 – The word of God separates soul and spirit / bone and marrow. This illustration does not emphasize the difference between soul and spirit, but that they are one substance (like a bone) – and the Word of God drills down into the intentions and motivations of our soul.
- Spirit and soul are often used interchangeably (John 12:27 / 13:21).
- At death, there does not seem to be one destiny for the soul and another for the spirit. Jesus gave up His spirit (Luke 23:46, a singular immaterial substance), there was no mention of a secondary part to His immaterial self.

Created in God's Image

- Eye color, height, weight, and physical distinctives are secondary characteristics to the reality that we are made in God's image – this is the defining feature of every man and woman.
 - As beings created in God's image, we also share in some aspects of His nature. We are rational, moral, relational, spiritual, functional, and emotional.
 - By nature, and intention, we are spiritual, relational, rational, moral, and emotional. All of these qualities are given in a way that purposively yet imperfectly reflects the Lord's nature. It is with these aspects of our nature that we can have and enjoy a true and real relationship with God.
1. **Our Moral Nature** We were created to share in His holiness. After The Fall, we continue to share in an understanding of good and evil and have the ability to make moral choices.
 2. **Relational Nature** How do we reflect God's relational nature? How does this reality get played out in the church?
 3. **Rational Nature** We are cognitive and can think, process, and analyze. Why is it

important for us to remember our limits? How do we balance our limitations with our responsibility to learn and pursue God with our mind?

In our pursuit of God, He can be truly known, yet not fully known. We can see His hand at work all around us, yet we don't understand all of the hows and whys. Even in Scripture, there are many truths that are difficult to understand and will not be fully understood until we see Him face to face. In humility, we seek, we read, and we pursue God, trusting His wisdom over our own.

4. *Spiritual Nature / Embodied Souls* Why is it vitally important that we have a spiritual nature?

Explain this statement: We are embodied souls - our soul is presently interdependent with our body. Can you defend your position?

What is the danger of viewing our physical body as unimportant?

How might God's call and design for man to work play a role in man reflecting God's nature?

Our body is considered the temple of the Holy Spirit. Jesus took on a fully human body (He knew this would happen when He designed, created, and fashioned the human body), and fed it, rested it, and ministered with and through it the entirety of His life.

5. *Emotional Nature* Often emotions can be viewed as unimportant or even useless in our pursuit of holiness. Jesus is clear that emotions (love in particular) is the actual basis for measuring spiritual maturity and growth (Mark 12:30, 1 Corinthians 13). It is love that moves the body and person into action (John 14:15, 2 Corinthians 5:14).

Emotions are never to override God's Word. Yet in God's Word we see emotions as beautiful (joy, peace, contentment, love...) and dangerous (anger, bitterness, hatred...). How do we hold the balance between honoring and questioning our emotions?

What happens when we devalue emotions?

Male and Female

Genesis 2:15-18 – We know from Genesis 1:27 that man and woman were equally created in the image of God. In the Genesis 2 account of the creation of man and woman, we see **distinction**, **interdependence**, and **similarity** for the sake of genuine union between the man and woman.

A. Distinction in Roles (Genesis 2:15-17) and Creation (Genesis 2:19-22)

- Adam (before Eve was created) was given the direct assignment to work and keep the garden (2:15).
- Adam was also given a direct command to not eat the forbidden fruit (2:17).
- Man - There was a uniqueness in the creation of man in that it was a combination of the dust of the ground and the breath of the Lord. Perhaps with some unique implication of man's relationship to creation (distinctly called to name the animals, keep, and tend the garden (2:15), and even name woman (2:23)).
- Woman – She is created by God using the rib of the man. Perhaps showing some unique implications in her relationship to man (distinctly created and called to come alongside man in his duties, bear children, and to relieve his loneliness).

B. Interdependence

- Here is the only **"not good"** in the creation account – man should not be alone (1:18)!
- It must be understood that man was deficient without woman. He was left lacking. His lack may be in relation to his inability to fulfill his role alone, but his lack is certainly seen in his loneliness.
- **"Helper"** is a Hebrew word often used to describe a divine assistant or a military aid (Isaiah 30:5, Ezekiel 12:14, Hosea 13:9). In no sense does this term give the woman a role that is of less worth than man—they work together in their God-given roles.
- **"Suitable for him"** or **"matching him"**—expresses mutual support and companionship, expressing interdependence while each fulfills their distinct role.

C. Similarity (Genesis 2:23)

- Adam immediately recognizes Eve as "bone of my bones and flesh of my flesh."

D. Union (Genesis 2:24-25)

- All others fall by the wayside in comparison to the commitment, connection, and union of a husband and a wife in the "one flesh" relationship.
- What happens if a man or woman stays overly connected to their family of origin instead of to their spouse? What are the potential consequences?
- Adam and Eve were naked with no shame. They enjoyed a relationship designed by God: fully open, honest, authentic, without guilt, fear, or shame. This was God's original design for our relationships. In a world without sin, we have nothing to hide.
- How does this distinction, similarity, and union reflect the Trinity?
- How do we see roles and distinction played out in the Trinity? Do roles or submission (Son to the Father) equate to a decreased value of any person of the Trinity?
- What happens if we elevate the worth of the man's or the woman's role above the other?

The Covenant of Works

The Lord God commanded the man, saying, "From any tree of the garden you may eat freely; 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 will surely die."

— GENESIS 2:16-17

"The actual word covenant is not used in the Genesis narratives. However, the essential parts of the covenant are all there –

a clear definition of the parties involved,
a legally binding set of provisions that stipulates the conditions of their relationship,
the promise of blessings for obedience,
and the condition for obtaining those blessings" (Grudem, 516).

- It is important to note that it is God who initiated with man. This was not necessary, it was a choice.
- The Blessing - There was also a **tree of life** in the garden. Theologians suggest that the covenant of works was in place for a period of time and when "passed," Adam and Eve would have been permitted to have eaten from the tree of life and to have lived an endless and sinless life with God.

Are we still under a covenant of works?

Were the Israelites under a covenant of works?

What happens when believers function like they are still under the covenant of works?

"But God has not made a bad tree. He has simply made a tree. And there is nothing intrinsic about this tree that is different in any way from the other trees. Rather, God has simply confronted man with a choice... He is saying, 'Believe Me and stand in your place as a creature, not as one who is autonomous. Believe Me and love Me as a creature to His Creator, and all will be well. This is the place for which I have made you'" (Schaeffer, V2, p 49).

Adam and Eve had a legitimate choice to make. Did God know what was going to happen?

The Temptation

A. Distortion of God's Word

“Indeed, has God said, ‘You shall not eat from any tree of the garden’?”

— GENESIS 3:1

How did the Serpent twist God's command?

Eve responds:

“From the fruit of the trees of the garden we may eat; but from the fruit of the tree which is in the middle of the garden, God has said, ‘You shall not eat from it or touch it, or you will die.’”

— GENESIS 3:2-3

What did Eve add to God's command?

What are some ways that we see God's Word distorted today? What are some possible misconceptions popular among Christians today?

How do we protect ourselves from this kind of attack / temptation?

B. Questioning of God's Word

The serpent continues the temptation and tells Eve:

“You surely will not die!”

— GENESIS 3:4

The serpent starts by being sneaky and cunning, but how does his strategy change here?

After a distortion, straight up denial is used. In what ways do we see the veracity and truths of God's Word under attack? Where do we see them under attack?

How does the average person view the Old Testament? Miracles? The resurrection of Christ?

How do we prepare ourselves to respond to these attacks?

C. Questioning God's Character and Motivations

The serpent finishes the temptation:

For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil.

— GENESIS 3:5

The enemy references God's command as self-serving, self-protective, and an act of human suppression. Why would the enemy use this method in the temptation?

What are some ways that the world (and the enemy) are distorting God's character?

What are some popular misconceptions rooted in distortions of God's character in Christianity?

Not only can God's character be distorted, we can also overemphasize one of God's

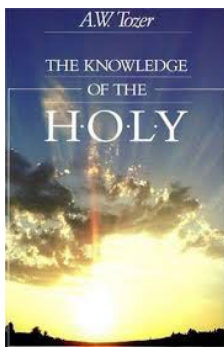
attributes (character qualities) over another, creating an imbalance in our understanding of God. What happens if we view God as being loving, but not just? Just, but not loving?

Can you think of other examples?

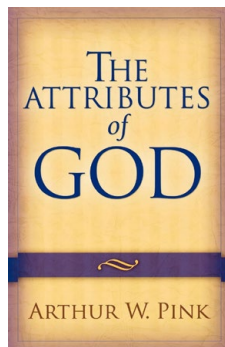
When we do sin, what are we saying about God's character? Our view of His plan for us? His love for us?

The pursuit of God and the knowledge of God is of supreme importance. As you read God's Word (Old and New Testament) continually ask the question, "What does this passage, story, command teach me about God's character?"

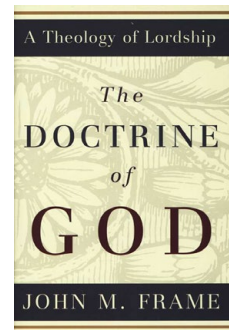
Purchase several books that teach about God's character and attributes. Suggestions would include:



The Knowledge of the Holy
A. W. Tozer



The Attributes of God
Arthur W. Pink



The Doctrine of God
John M. Frame

It is easy to think we would have made a better choice than Adam and Eve in the garden. But remember, we daily distrust God, forget His Word, and make decisions based upon our desires instead of His commands – we are daily no better than them.



"Don't be proud. As you look out across the world of sinners, weep for them. Be glad indeed if you are redeemed, but never forget as you look at others that you have been one of them, and in a real sense we are still one with them, for we still sin. Christians are not a special group of people who can be proud; Christians are those who are redeemed – and that is all!"

— FRANCIS SCHAEFFER
THE COMPLETE WORKS OF FRANCIS A SCHAEFFER, VOL. 2, PG. 63

The Fall

When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her and he ate.

— GENESIS 3:6

The fruit went from deadly to desirable – how did the temptation lead to such a change in perspective?

A lie – led to a distorted perspective – which led to a change of heart – which led to a change of action = rebellion. We must be able to identify lies from the truth. What is the role of the church in this endeavor?

Was The Fall Adam's fault or Eve's?

“...for in the day that you eat from it you will surely die.”

— GENESIS 2:17

The consequence of The Fall was clearly communicated by God—death. Why did this not deter Adam and Eve?

Session 3:

The Results of The Fall—Everything is Broken!

1. Sin Breaks Our Relationship with God

Though created in holiness, man chooses to sin and rebel against God. Adam and Eve rule and represent creation, through their sin, all of creation is broken, cursed, and fallen. Death now reigns. Humanity's relationship with God and with one another is broken beyond human repair. Sin and suffering taint and consume all of creation.

Death Now Reigns – Spiritual and Physical

“For you are dust, and to dust you shall return.”

— GENESIS 3:19

When Adam sinned, did he immediately die? What kind death did Adam immediately experience?

The Imputation of Sin

Romans 5:12 - Death and sin entered the world through Adam and spread to all men. How and why would we all deserve the consequences of Adam's sin?

“All Sinned”

Romans 5:12 – “The context shows that Paul is not talking about actual sins that people commit every day of their lives, for the entire paragraph (5:12-21) is taken up with the comparison between Adam and Christ. And when Paul says ‘so death spread to all men because all men sinned,’ he is saying that through the sin of Adam ‘all men sinned’” (Grudem, 494).

“Through the one man's disobedience the many were made sinners.”

— ROMANS 5:18

Why is it important to understand that we are sinful by nature, not sinful after committing our first sinful action?

Adam is the head of our race. As the human father of our race, we have inherited his fallen nature. If this seems unfair, we must remember the beautiful truth of Romans 5:18 – Jesus becomes the head of a new race through His act of obedience - all who believe are justified and share in His righteousness. We receive blessing and righteousness based upon the actions

and merits of another. Romans 5:21 – From physical and spiritual death in Adam to eternal life in Christ.

1 Corinthians 1:18 – The imputation of sin leaves Jesus unrecognizable to the human heart.

Romans 3:10-12 – In our inherited, sinful nature, there is no righteousness found in us—nothing in us desires God and nothing in us seeks God.

- After The Fall, there is no innate goodness within us. Everything is tainted by sin.
- Our most 'righteous deeds' are as filthy rags to God (Isaiah 64:6). In spiritual deadness, we live in rebellion to God. Nothing inside of us seeks after God.
- Our sinful nature leads to lives of sin.
- Every action falls short of God's holy standard (His own holiness - 1 Peter 1:16).
- Everything is done with some level of selfishness, lawlessness, pride, doubt, and self-sufficiency.
- Without Christ, our sinful nature taints and influences every intention, motivation, action, and emotion.
- The Fall truly broke us. Never try to make this seem like a manageable or fixable situation.
- Without Jesus, again, without Jesus, there is no hope of a single godly act or glimmer of faith.

All Need to Hear the Good News!

How does understanding the spiritual state and condition of your friends, neighbors, and co-workers who do not know Christ influence your perspective on outreach?

“How then will they call on Him in whom they have not believed? How will they believe in Him whom they have not heard? And how will they hear without a preacher? How will they preach unless they are sent Just as it is written, ‘How BEAUTIFUL are the FEET of those who bring GOOD NEWS of good things!’”

— ROMANS 10:14-15

Two things are necessary to create this beautiful situation:

- Feet – someone needs to bring the message
- Good News – The message needs to be shared

How do we overcomplicate outreach?

In our fallen state, we need someone to share the Good News of Christ! God uses the means of His Word spoken through His people. What is stopping you from taking this message to those around you that so desperately need to hear?

Do you believe the Lord when He says “beautiful (or blessed) are the feet of those that bring good news?” If it is so beautiful, what stops us from sharing with more people?

There is beauty and blessing in sharing the Gospel. If your life ever feels grey, lacking in purpose, or unfruitful – do not forget that you were made to be a vessel of God’s Great News! To not live out our purpose is to miss the opportunity for joy and blessing.

A Broken (Yet-Not-Lost) Image of God

- We maintain elements of God’s image (Genesis 9:6). There is some level of God given dignity even in our depraved state.
- 1 Timothy 2:4 & 2 Peter 3:9 – Even in our brokenness and sin, we are still loved by God!
- Regardless of another person’s spiritual state, Christians are called to love others because they matter to God.
- We still have the elements of our nature that display His image, we are still spiritual, relational, rational, moral, and emotional beings.
- Jesus transforms His children over time to better display His image in Christlikeness.

“By The Fall man has not lost his being as a human being. He has not lost those things which he intrinsically is as a man. He has not become an animal or a machine. And as I look out over the human race and see the lost – separated from God, separated from themselves, separate from other people, separated from nature – they are still people. Man, still has tremendous value.”

— FRANCIS SCHAEFFER,
THE COMPLETE WORKS OF FRANCIS A. SCHAEFFER, (VOL. 2, PG. 71)

2. Sin Breaks Our Relationships With Others (and Even With Ourselves)

“Then the eyes of both of them were opened, and they knew that they were naked.”

— GENESIS 3:7

Within moments after sinning, Adam and Eve’s relationship completely changes. From full freedom and openness to **shame, fear, and guilt**.

Before The Fall they were able to openly share with one another relationally, emotionally, spiritually, and physically. Openness turned into hiding. Freedom turned into fear. Trust turned into mistrust. And communion turned into isolation.

Even now our relationships are marred by the sins we commit and the sins done to us.

- A. **Shame** distorts, informs, and shapes our view of ourselves. Shame demands to stay hidden, or others may know how terrible and repulsive we truly are. We search to find approval through self-serving shallow relationships protecting our “true selves” from discovery.
 - » How would shame affect our relationships?
 - » Shame is a painful and humiliating view of ourselves. Shame is killed when we embrace the truth that our value and identity come from being in Christ, beloved children of God. Understanding **God’s love** for us, swallows up our false self-perceptions.
- B. **Guilt** keeps us closed off, and we use blame, sarcasm, and our defense mechanisms to protect ourselves—undermining our relationships. We find false saviors, outside of Christ, to try to remedy our internal sickness and sin.
 - » How would guilt change the way we act around others? How might it impact what we do and do not share about ourselves?
 - » Guilt is a hatred and embarrassment of what we have done. Guilt loses its power when we understand that we are fully forgiven and granted full access to God. **Faith** in the work of Christ removes guilt.
- C. **Fear** of rejection, pain, and isolation can keep us performing before God and others trying to make us seem confident, desirable, lovable, and secure. We can move toward co-dependence or distance while trying to find solace and security either through another or from behind a wall of protection.
 - » How does fear influence my relationships?
 - » How can we enter into our relationships with faith in God instead of fear?
 - » Fear is based on a trepidation of what could happen. Fear is overcome when we realize and believe that what God has declared to be true of us cannot ever be taken away. **Hope** in Christ drives away fear.

“Yet your desire will be for your husband, and he will rule over you.”

— GENESIS 3:16

It is difficult to understand the intention of the author in the English translation. The point is that the woman will desire to rule over the husband and the husband will rule over the wife.

“Applied to 3:16, the desire of the woman for her husband is akin to the desire of sin that lies poised ready to leap at Cain. It means a desire to break the relationship of equality and turn it into a relationship of servitude and domination. The sinful husband will try to be a tyrant over his wife. Far from being a reign of co-equals over the remainder of God’s creation, the relationship now becomes a fierce dispute, with each party trying to rule the other. The two who once reigned as one attempt to rule each other” (Hamilton, 202).

God maps out a conflict that will take place. There will be struggle, pain, and plays for power even within the most sacred of human relationships.

“I will greatly multiply your pain in childbirth, in pain you will bring forth children.”

— GENESIS 3:16

There are no stronger bonds than between a child and his/her mother. Even this relationship is impacted by The Fall. Through incredible pain, a child comes into the world. Pain is inflicted on the one who will love the child more than any other—do you suppose there are any spiritual implications that we can draw from this reality?

Our favorite memories and our deepest wounds are usually associated with relationships. What are some examples of how sin has broken our relationships with one another?

What kind of broken relationships are destroying our city?

How can we as individuals and groups become more practically engaged in real relationships within our neighborhoods, places of work, and schools?

3. Sin Breaks Creation Itself

“Cursed is the ground because of you; in toil, you will eat of it all the days of your life.”

— GENESIS 3:17

Adam was taken from the ground, named all living things, and tended the garden. The consequences of his sin were passed on to all that he oversaw.

This broken world now has famines, drought, natural disasters, disease, and the peace that existed among all living things has now turned to competition and death in every ecosystem.



What does “painful toil” look like day to day?

Work was a gift from God. A part of His holy world. Now— **“thorns and thistles.”** There are literal thorns and thistles, but included is the sense that our work is now a fallen aspect of our life. How do we see this in the office, on the assembly line, or in any place of work?

Yet, there is a reflection of God’s beauty in this brokenness. Summarize each verse:

Romans 1:20 –

Psalms 19:1 –

Romans 8:22-24

4. Sin Breaks Society and Culture

Man, like Adam in the garden, is not looking to God for help. He is hiding from God and trying to fix himself. The church is in a difficult position trying reach out to a world that has denied its Savior.

How can the church be a witness without being sucked into sin and doubt?

When do we conform to culture and when do we challenge and confront culture?

"All churches must understand, love, and identify with their local community and social setting, and yet at the same time be able and willing to critique and challenge it."

— TIM KELLER
CENTER CHURCH, (PG. 22)

Many churches simply close themselves off to the world and form their own Christian bubble. How can they pop that bubble and become the salt, the light, and ambassadors in the city and culture in which God has placed them?

After surveying the consequences of The Fall, the most natural conclusion is:

- I Need a Messiah
- We Need a Messiah
- The World Needs a Messiah

Genesis 3:15 – But, even moments after The Fall, the Lord announces that there is One (the Seed) who is coming who crush the enemy and one day bless all nations (Genesis 12:1). Not for a moment does God leave His people without hope and an opportunity for faith in God's character and promises.

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2019 Core Class Schedule

JESUS THE MESSIAH

- Apr 25 The Person of Christ
- May 2 The Offices of Christ
- May 9 The Work of Christ
- May 16 The Work and Glory of Christ

THE HOLY SPIRIT AND THE CHURCH

- Sept 5 The Person of the Holy Spirit
- Sept 12 The Work and Gifts of the Spirit
- Sept 19 Nature, Purpose, and Marks of The Church
- Sept 26 Discipline, Offices, Sacraments

SALVATION

- Oct 17 Redemptive Old Testament Historical Narrative, Prophecy
- Oct 24 The Work of the Cross
- Oct 31 Applications of the Cross
- Nov 7 Life at the Foot of the Cross

THE END TIMES *1-DAY, CORE CLASS INTENSIVE*

- Nov 15 Personal Eschatology – Death, Intermediate State
Cosmic Eschatology – Return of Christ, Resurrection, Judgment,
New Creation



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