

The Doctrine of Man

I. Historical Irony

II. A Logical Progression

- A. From revelation to God to man
- B. God's revelation in Scripture is given to man.
- C. God's revelation in Scripture vitally concerns man.
 - 1) It is a record of God's dealings with the human race.
 - 2) It is especially a record of God's redeeming work on behalf of the human race.
 - 3) The human race occupies a place of central importance in Scripture.
- D. The doctrine of man is rightly studied only in relation to the doctrine of revelation and the doctrine of God.

III. The Creation of Man

- A. The relationship between believing in biblical authority and believing in the divine creation of human beings
- B. God created human beings by a deliberate act and for a specific purpose.
 - 1) Human life did not originate by chance or by accident.
 - 2) Human life has purpose and meaning.
- C. The prominence and uniqueness of human beings
 - 1) The creation account shows an ascending order of significance with human life as the final and thus pinnacle creative act (Gen. 1:3-31).
 - 2) Of the creative acts, this is the only one preceded by divine deliberation: "Let us make" (Gen. 1:26).
 - 3) This expression replaces the impersonal words spoken in the previous creation acts (e.g., "Let there be," "Let the earth").
 - 4) Only human life is said to have been created in the "image of God" (Gen. 1:26-27).
 - 5) Only human beings are given any kind of dominion by God (Gen. 1:28-30).
 - 6) This event is given a longer description than any of the others in the creation account (Gen. 1:26-31, 2:4-25).
 - 7) Only after humanity is created do we hear God say, "it was very good" (Gen. 1:31).
 - 8) Into human beings alone God breathed the breath of life (Gen. 2:7).
 - 9) The incarnation of Jesus Christ, the God-man, elevates humanity above all other created beings (John 1:14; Philippians 2:5-11; Hebrews 2:5-18).

IV. The Image of God

- A. Meaning of the *imago Dei*
 - 1) All human life bears likeness to God and represents him on the earth.

- 2) “Just as kings set up statues of themselves throughout the border of their land to show their sovereign domain, so God established his representatives on earth.” – Gerhard Von Rad

B. Ways in which we bear likeness to God

- 1) Moral aspects
- 2) Spiritual aspects
- 3) Mental aspects
- 4) Relational aspects

C. The effect of the Fall

D. Redemption/justification, sanctification, and glorification

E. Implications

- 1) Every human life has worth.
- 2) Every human life must be treated with dignity.
- 3) Every human life has purpose and meaning.
- 4) Every human life is sacred and valued.
- 5) Every stage of human life must be protected.
- 6) Every issue pertaining to the dignity of human life must be carefully considered.
 - a) Abortion
 - b) Infanticide
 - c) Genetic engineering
 - d) Embryonic stem cells/cloning
 - e) Euthanasia
 - f) Genocide
 - g) Capital punishment
 - h) Torture
 - i) Slavery
 - j) Prejudice/racism
 - k) Prostitution
 - l) Pornography
 - m) Poverty/world hunger
 - n) Poor working conditions

V. The Purpose of Man

- A. God did not need to create human beings.
- B. Our ultimate purpose is the glory of God (Isaiah 43:6-7; Ephesians 1:11-12; 1 Corinthians 10:31).
- C. Specific ways we are to glorify God (Gen. 1:26-30)
 - 1) Bear his image faithfully
 - 2) Multiply our families and fill the earth fruitfully
 - 3) Exercise dominion over the created order responsibly

“Thou hast created us for Thyself, O God, and our hearts are restless until they find their rest in Thee.” - Saint Augustine