*Harvest Constitution:* We believe that man was created in the image of God, in a state of innocence under the law of his Maker, but he voluntarily sinned and fell from his sinless and happy state. Consequently, he incurred not only physical death but also spiritual death, which is separation from God. We believe that all human beings are sinners not only by inheritance but by choice, and are, therefore, under God’s just condemnation without defense or excuse. We believe that, without exception, every man and every woman is totally depraved and needs a Savior. **Genesis 1:27; Genesis 2:15-17; 3:1-6; Romans 1:18, 32; 3:10-19, 23; 5:1-2**

*Ryan Anderson:* “The two-thousand-year story of the Christian Church’s cultural and intellectual growth is a story of challenges answered. For the early Church, there were debates about who God is (and who is God). In response, the Church developed the wonderfully rich reflections of Trinitarian theology and Christology. In a sense, we have the early heresies to thank for this accomplishment. Arius’s errors gave us Athanasius’s refinements on Christology. Nestorius’s blunders gave us Cyril’s insights. In truth, of course, we have the Holy Spirit to thank for it all. He continually leads the Church to defend and deepen its understanding of the truth, against the peculiar errors of the age.

“A thousand years later, with the Reformation and Counter-Reformation, the Church saw renewed debates about salvation—building on those Augustine had waged with Pelagius, no less…. The debates of the sixteenth century…left the Church as a whole with a much richer theology of justification, ecclesiology, and soteriology.

“Debates about the nature of God, of salvation, and of the Church never disappear, of course. But today, the most pressing heresies—the newest challenges for the Church’s teaching and mission—center on the nature of man. The tribulations that marked the twentieth century and continue into the twenty-first—totalitarianism, genocide, abortion, and the sexual ideology that has battered the family and redefined marriage—have sprung from a faulty humanism. I don’t mean to equate each of these human tragedies with the others, but they all spring from faulty anthropology, a misunderstanding of the nature of man…. We see clearly the Church’s latest intellectual and cultural challenge: not the nature of God or redemption, but of man and morality. Our task is to explain what human persons most fundamentally are, and how we are to relate to one another within families and polities.”

**WEEK 1: CREATED IN GOD’S IMAGE**

“We don't make our identity. We receive it.” -Peter Leithart

**The Creation of Man** (Read Genesis 1:26—2:25)

God \_\_\_\_\_\_\_\_\_\_\_\_ and immediately created the first man, Adam, on the sixth day of creation (Gen 1:27; 2:7; Mt 19:4).

* Man was created to \_\_\_\_\_\_\_\_\_\_\_\_ God (Is 43:7; 1 Cor 10:31) and to \_\_\_\_\_\_\_\_\_\_\_\_ Him (Deut 28:47-48; Ps 37:4; Phil 4:4).
  + That we are created beings implies accountability, humility, and gratitude (Rom 1:21).
* Man was created in a condition of \_\_\_\_\_\_\_\_\_\_\_\_ holiness (Gen 1:31; 2:25).

Man was created in the \_\_\_\_\_\_\_\_\_\_\_\_ of God (Gen 1:26-27), meaning that \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

* Man was given a \_\_\_\_\_\_\_\_\_\_\_\_ mandate over creation (Gen 1:28-30).
* Man corresponds to God in several aspects: personality, morality, spirituality, and relationship.
  + Even our physical bodies represent God in some ways (though God is a spirit) (Ps 94:9).
* This gives every human great \_\_\_\_\_\_\_\_\_\_\_\_ (Gen 9:6).
* Even after the \_\_\_\_\_\_\_\_\_\_\_\_, the image of God in man remains (Gen 9:6), though marred.
  + God’s image in man is restored through \_\_\_\_\_\_\_\_\_\_\_\_, through which we are progressively (2 Cor 3:18; Col 3:10; Eph 4:24) and will be one day completely (1 Jn 3:2; 1 Cor 15:49) conformed to the image of Jesus Christ (Rom 8:29).

**The Nature of Man**

Man is essentially a unity (Gen 2:7; 1 Cor 15:51-54). However, man consists of two \_\_\_\_\_\_\_\_\_\_\_\_ (2 Cor 4:16).

* The material part is referred to in Scripture as the “\_\_\_\_\_\_\_” (sometimes as the “\_\_\_\_\_\_\_\_”) (Phil 1:22).
* The immaterial part is referred to in Scripture with the interchangeable terms “\_\_\_\_\_\_\_” and “\_\_\_\_\_\_\_” (Jn 12:27 w/ 13:21; Lk 1:46-47; Heb 12:23 w/ Rev 6:9; Mt 10:28 w/ Jms 2:26; Is 53:12 w/ Ps 31:5).
  + An argument can be made for a slight distinction between soul and spirit (1 Thess 5:23; Heb 4:12; 1 Cor 2:14-15; 15:44-46).
  + The immaterial part of man contains the heart (Rom 6:17), mind (Mk 12:30), will (Phil 2:13), and conscience (Rom 2:15).

Physical death is the \_\_\_\_\_\_\_\_\_\_\_\_ of the material and immaterial parts of man (2 Cor 5:8; Acts 7:59).

* The material body is finite, but the immaterial soul/spirit is \_\_\_\_\_\_\_\_\_\_\_\_ (Dan 12:2; Heb 9:27).

**Mankind as Male and Female** (Read 1 Corinthians 11:1-16)

God created men and women with an \_\_\_\_\_\_\_\_\_\_\_\_ status before Him (Gen 1:27; 5:1-2; Prov 31:10, 28-30; Matt 19:4; Gal 3:28; 1 Pet 3:7).

* God designed men and women for interdependent \_\_\_\_\_\_\_\_\_\_\_\_ (1 Cor 11:11-12), most significantly seen in the marriage relationship (Gen 2:24; Mt 19:6; 1 Cor 7:3-5; Eph 5:28).

Though equal in value and importance, men and women are given different \_\_\_\_\_\_\_\_\_\_\_\_ by God (Gen 5:2; 1 Cor 11:3, 7, 9; 1 Tim 2:12-14; 1 Cor 15:22).

* Women are given the responsibility to humbly \_\_\_\_\_\_\_\_\_\_\_\_ and respectfully \_\_\_\_\_\_\_\_\_\_\_\_ to their husbands (Gen 2:18; Eph 5:22-24; Col 3:18; 1 Pet 3:1-2, 5-6; Titus 2:4-5).
* Men are given the responsibility to humbly \_\_\_\_\_\_\_\_\_\_\_\_ and sacrificially \_\_\_\_\_\_\_\_\_\_\_\_ their wives (Eph 5:25-28; Col 3:19; 1 Pet 3:7).
* This reflects the relationships within the divine Trinity! Though equal in deity, character, and glory, the three persons of the godhead have different, complementary roles. The Son submits to the Father, and the Spirit submits to both (1 Cor. 11:3; Jn 6:38; 14:26).

Further Reading: *Created in God’s Image* (Hoekema), *Recovering Biblical Manhood & Womanhood* (Piper/Grudem)

**WEEK 2: SIN AND THE SAVIOR**

“Religion is the story of what a sinful man tries to do for a holy God; the gospel is the story of what a holy God has done for sinful men.” –Roy Gustafson

**The Nature of Sin** (Read Romans 1:18—3:24)

Sin is failure to conform to the moral character of God (reflected in his \_\_\_\_\_\_ – 1 Jn 3:4; Rom 2:14-15; 7:7-12) in act (Ex 20:13-16; 1 Jn 5:17; James 4:17), \_\_\_\_\_\_\_\_\_\_\_ (Ex 20:17; Mt 5:22, 28; Rom 14:23), or nature (Eph 2:3).

* The essence of all sin is \_\_\_\_\_\_\_\_\_\_\_\_, the prioritizing of something in creation (including oneself) above the glorious Creator (Gen 3:5-6; Ex 20:3; Mt 22:37-38; Rom 1:23, 25; 3:11, 18).
* This idolatry flows from \_\_\_\_\_\_\_\_\_\_\_\_ (1 Pet 5:5; Ezek 28:17) and unbelief (1 Tim 1:13; Heb 3:12).
* Sin is deceptive (Rom 7:11; Heb 3:13), irrational (Ps 14:1; Rom 1:22), perverse (1 Jn 5:17), and rebellious (Ezek 2:3; Rom 5:19).

**The Origin of Sin**

* Though God mysteriously ordained and providentially controls sin (Gen 50:20; Ex 9:12, 16, 34; 1 Sam 16:14; 2 Sam 24:1, 10; Acts 2:23), he is not to be \_\_\_\_\_\_\_\_\_\_\_\_ for sin (James 1:13; Deut 32:4).
* Sin was first found in Satan (Ezek 28:15; 1 Jn 3:8).
* Sin \_\_\_\_\_\_\_\_\_\_\_\_ the human race through the disobedience of Adam and Eve in the Garden of Eden (Gen 3:1-19; Rom 5:12, 19).
* Sin continues through the influence of the world, the flesh, and Satan (Eph 2:2-3).

**The Spread of Sin** (Read Romans 5:6-21)

*Imputed Guilt*: Because Adam stood as the \_\_\_\_\_\_\_\_\_\_\_\_ of all mankind in the Garden of Eden, the judicial guilt of his sin was counted to each of his descendants (Rom 5:12-14; 18-19).

*Inherited Corruption*: Because of Adam’s sin, each of his descendants is \_\_\_\_\_\_\_\_\_\_\_\_ with a sin nature (Ps 51:5; Eph 2:3; Jer 17:9).

* All men (Rom 3:10-12, 23; James 3:2) are hostile to God, un\_\_\_\_\_\_\_\_\_\_\_\_ and un\_\_\_\_\_\_\_\_\_\_\_\_ to do any spiritual good in the sight of God (Rom 8:7-8; Is 64:6).
  + Natural man is only free to choose according to his depraved nature (Rom 8:7-8; Titus 1:15), being enslaved to sin (Jn 8:34; Rom 6:17) and \_\_\_\_\_\_\_\_\_\_\_\_ in sin (Eph 2:1-2), and does not \_\_\_\_\_\_\_\_\_\_\_\_ God (Rom 3:11-18; Jn 6:44).
  + Unregenerate men are polluted in every part of their being (Rom 3:10-18; Is 1:5-6), beginning in their \_\_\_\_\_\_\_\_\_\_\_\_ (Mk 7:21-23).
* However, men do not sin as badly or as often as they could, due to the restraining effects of \_\_\_\_\_\_\_\_\_\_\_\_ grace (Rom 2:14-15; Lk 6:33; Rom 13:4).

**The Results of Sin**

The result of sin is \_\_\_\_\_\_\_\_\_\_\_\_, both physical and spiritual (Gen 2:17; Rom 5:12; James 1:15).

* The *unbeliever’s* sin (being an infinite offense against an infinitely holy God) results in separation from God and \_\_\_\_\_\_\_\_\_\_\_\_ punishment (Mt 25:46; 2 Thess 1:8-9).
* The *believer’s* sin is \_\_\_\_\_\_\_\_\_\_\_\_ (through the substitutionary atonement of Jesus Christ) and does not result in eternal punishment (Rom 3:23-26; 8:1; 1 Jn 2:1).
  + However, sin disrupts the believer’s walk with God (Eph 4:30; 1 Jn 1:8-9), hinders the believer’s fruitfulness (Jn 15:4), and is subject to temporal discipline (Heb 12:6; Rev 3:19).
  + Professing believers who \_\_\_\_\_\_\_\_\_\_\_\_ in unrepentant sin prove to be unregenerate (1 Jn 2:4, 19; Mt 7:21-23).

**The Recovery from Sin (Salvation!)**

**Jesus** is the perfect, complete, unmarred image of God (Col 1:15; Heb 1:3).

**Regeneration** is an instantaneous act of God (Jn 1:13; Jms 1:18) whereby he imparts spiritual \_\_\_\_\_\_\_\_\_\_\_\_ to spiritually dead individuals (Jn 3:3-8; Eph 2:1, 5; Col 2:13).

**Justification** is God \_\_\_\_\_\_\_\_\_\_\_\_ declaring (Rom 8:1, 33-34) undeserving sinners (Rom 3:23-24) as \_\_\_\_\_\_\_\_\_\_\_\_, solely on the basis of Christ’s life and death (Rom 5:19; 1 Cor 1:30; Phil 3:9).

**Sanctification** is the \_\_\_\_\_\_\_\_\_\_\_\_ by which believers become more like Christ throughout life.

* It is a progressive (2 Cor 3:18; Phil 3:12-14) work of both \_\_\_\_\_\_\_\_\_\_\_\_ (Phil 2:13; 1 Thess 5:23; Heb 13:20-21) and \_\_\_\_\_\_\_\_\_\_\_\_ (Rom 6:11-13; 8:13; Phil 2:12; 3:12-14; Heb 12:1, 14; 2 Cor 7:1).
* \_\_\_\_\_\_of sanctification include Scripture (Jn 17:17), prayer (Eph 6:18), worship (Eph 5:18-20), fellowship with believers (Heb 3:13; 10:24-25; Eph 4:16), self-control (Titus 2:12), and hope (Col 1:4-5; 1 Pet 1:13).
* Believers are \_\_\_\_\_\_\_\_\_\_\_\_ sanctified at the moment of regeneration (1 Cor 1:30; 6:11; Rom 6:14, 18), but the process of sanctification is not fully completed until death (1 Jn 1:8; Prov 20:9; Mt 6:12; Jms 3:2; Heb 12:23). We have been saved (from sin’s penalty), are being saved (from sin’s power), and will be saved (from sin’s presence).

**Glorification** is the culmination of salvation and is synonymous with final sanctification (1 Jn 3:2-3). In glorification, God fully and finally eliminates the power and presence of \_\_\_\_\_\_\_\_\_\_\_\_ from the believer, completing his transformation into the \_\_\_\_\_\_\_\_\_\_\_\_ of Christ (Rom 8:29-30; Phil 3:20-21; Heb 12:23).

Further Reading: *The Doctrine of Sin* (Iain Campbell), *Fallen: A Theology of Sin* (Morgan & Peterson, eds.), *Willing to Believe* (R. C. Sproul)

**WEEK 3**: **BIBLICAL ANTHROPOLOGY APPLIED TO CURRENT ISSUES**

**Totalitarianism/Slavery**

**Genocide**

**Racism**

**War & Capital Punishment**

**Abortion**

**Marriage & Sexual Ethics**

**Transgender**

**Euthanasia**

**Politics & Economics**

**Ecology/Environmentalism**