

Systematic Theology: Part 3: The Doctrine of Man

This document contains the teacher notes for five Sunday school lessons walking through the third part of Wayne Grudem, *Systematic Theology*. There is a [complementary document](#) containing student handouts that can be shared with listeners to aid them with this material.

I claim no infallibility relative to the material presented here (the bulk is a condensation of Grudem's text). It is, as many have said before, beggars showing other beggars where to find bread. These teachings are provided free in the spirit of [Matthew 10:8b](#).

As errors are found, please let me know so I can correct. The theology expressed here should not be construed as representing the theology of Stuart Heights Baptist Church (especially when I am wrong or when I am being an idiot).

The formatting is as follows:

- **bold green text are quotes from outside sources (primarily Wayne Grudem's Systematic Theology text)**
- **bold red text is the Scripture** (NKJV is used unless otherwise noted. Scripture taken from the New King James Version®. Copyright © 1982 by Thomas Nelson, Inc. Used by permission. All rights reserved.)
- **bold blue text are Bible references**
- **bold purple text are questions to consider asking while teaching this material**
- **highlighted, bold, and underlined text in the teacher notes are answers to blanks in the student handouts**
- plain black text are my comments

The audio recordings of many of these teachings themselves are available via our class [podcast](#). Many thanks to David Barber for his faithfulness in this area.

I hope these resources assist in enabling you to teach through a work like Grudem's *Systematic Theology*. Feel free to contact me at jim314@yahoo.com with questions or feedback.

Grace and peace,

Jim Fleming
Hixson, Tennessee
March 2015

Systematic Theology

Part 3: Doctrine of Man

Chapter 21: The Creation of Man

Why did God create us? How did God make us like himself? How can we please him in everyday living?

Introduction & Review

Note: The primary textbook for the **structure** of this series is Wayne Grudem's *Systematic Theology*. The primary text for the **substance** of this series is the Bible.

Grudem: What is systematic theology? Many different definitions have been given, but for the purposes of this book the following definition will be used: *Systematic theology is any study that answers the question, "What does the whole Bible teach us today?" about any given topic.*

This definition indicates that systematic theology involves collecting and understanding all the relevant passages in the Bible on various topics and then summarizing their teachings clearly so that we know what to believe about each topic. Example: Lego sets vs Lego pieces

The Words

1. Systematic – carefully organized (all relevant passages organized into topics)
2. Theology – the study of religious truths

The Schedule

Part 1: The Doctrine of the Word of God (February – April, 2014)

Part 2: The Doctrine of God (September – November, 2014)

Part 3: The Doctrine of Man (March 2015)

Chapter 21: The Creation of Man

- Why did God create us? How did God make us like himself? How can we please him in everyday living?

Chapter 22: Man as Male and Female

- Why did God create two sexes? Can men and women be equal and yet have different roles?

Chapter 23: The Essential Nature of Man

- What does Scripture mean by "soul" and "spirit"? Are they the same thing?

Chapter 24: Sin

- What is sin? Where did it come from? Do we inherit a sinful nature from Adam? Do we inherit guilt from Adam?

Chapter 25: The Covenants between God and Man

- What principles determine the way God relates to us?

Part 4: The Doctrines of Christ and the Holy Spirit (October – November 2015)

Part 5: The Doctrine of the Application of Redemption (January – April 2016)

Part 6: The Doctrine of the Church (June – August 2016)

Part 7: The Doctrine of the Future (November – December 2016)

Explanation and Scriptural Basis

A. Grudem: The Use of the Word Man to Refer to the Human Race

Grudem: Before discussing the subject matter of this chapter, it is necessary to consider briefly whether it is appropriate to use the word man to refer to the entire human race (as in the title for this chapter). Some people today object to ever using the word "man" to refer to the human race in general (including both men and women), because it is claimed that such usage is insensitive to women. Those who make this objection would prefer that we only use "gender neutral" terms such as "humanity," "humankind," "human beings," or "persons" to refer to the human race. . . . In Genesis 5:1–2 we read, "This is the book of the genealogy of Adam. In the day that God created man, He made him in the likeness of God. He created them male and female, and blessed them and called them Mankind in the day they were created." . . . The Hebrew term translated "Man" is 'ādām, the same term used for the name of Adam, and the same term that is sometimes used of man in distinction from woman (Genesis 2:22, 25; 3:12; Ecclesiastes 7:28). Therefore the practice of using the same term to refer (1) to male human beings and (2) to the human race

generally is a practice that originated with God himself, and we should not find it objectionable or insensitive.

B. Grudem: Why Was Man Created?

1. Grudem: God Did Not Need to Create Man, Yet He Created Us for His Own Glory

Grudem: Since there was perfect love and fellowship among members of the Trinity for all eternity (John 17: 5, 24), God did not create us because he was lonely or because he needed fellowship with other persons. . . . This fact guarantees that our lives are significant.

2. Grudem: What Is Our Purpose in Life?

C. Grudem: Man in the Image of God

1. Grudem: The Meaning of "Image of God"

Genesis 1:26a: **Then God said, "Let Us make man in Our image, according to Our likeness**

Grudem: Both the Hebrew word for "image" (tselem) and the Hebrew word for "likeness" (demût) refer to something that is similar but not identical to the thing it represents or is an "image" of.

So, how does this relate to our purpose in life of glorifying God? Grudem: God made us to enjoy being like Him. We enjoy God because He is enjoyable. We can enjoy Him the most because we are most like Him. Grudem: We are more like **God** than **anything** else He made

Grudem: This understanding of what it means that man is created in the image of God is reinforced by the similarity between Genesis 1:26, where God declares his intention to create man in his image and likeness, and Genesis 5:3: **"And Adam lived one hundred and thirty years, and begot a son in his own likeness [demût], after his image [tselem], and named him Seth."** Seth was not identical to Adam, but he was like him in many ways, as a son is like his father. The text simply means that Seth was like Adam.

2. Grudem: The Fall: God's Image Is Distorted but Not **Lost**

Grudem: We might wonder whether man could still be thought to be like God after he sinned. We have both Old Testament and New Testament help: **Genesis 9:6; James 3:9**

Grudem: Since man has sinned, he is certainly not as fully like God as he was before. His moral purity has been lost and his sinful character certainly does not reflect God's holiness. His intellect is corrupted by falsehood and misunderstanding; his speech no longer continually glorifies God; his relationships are often governed by selfishness rather than love, and so forth.

3. Grudem: Redemption in Christ: a Progressive Recovering of More of God's Image

Grudem: Our redemption in Christ means that we can, even in this life, progressively grow into more and more likeness to God. Colossians 3:10; 2 Corinthians 3:18; Romans 8:29

4. Grudem: At Christ's Return: Complete Restoration of God's Image

1 Corinthians 15:49; 1 John 3:2

5. Grudem: Specific Aspects of Our Likeness to God

Grudem: Several aspects of our existence that show us to be more like God than all the rest of creation [specifically animals]:

a. Grudem: Moral Aspects: (1) We are creatures who are morally accountable before **God** for our actions. . . . We have (2) an inner sense of right and wrong

b. Grudem: Spiritual Aspects: (4) We have not only physical bodies but also immaterial **spirits**. . . . We have (5) a spiritual life that enables us to relate to God as persons, to pray and praise him, and to hear him speaking his words to us. . . . We have (6) **immortality**; we will not cease to exist but will live forever.

c. Grudem: Mental Aspects: (7) We have an ability to reason and think logically. . . . (8) Our use of complex, abstract language. . . . (9) We have an awareness of the distant future, even an inward sense that we will live beyond the time of our physical death, a sense that gives many people a desire to attempt to be right with God before they die. . . . (10) Our human creativity in areas such as art, music, and literature, and in scientific and technological inventiveness.

d. Grudem: Relational Aspects: (12) The depth of interpersonal harmony experienced in human marriage, in a human family when it functions according to God's principles, and in a **church** when a community of believers is walking in fellowship with the Lord and with each other. . . . (13) In marriage itself we reflect the nature of God in the fact that as men and women we have equality in importance but difference in roles from the time that God created us. . . . (14) Man has been given the right to **rule** over the creation

e. Grudem: Physical Aspects: If we are careful to point out that we are not saying that God has a physical body, we may say that (15) our physical bodies in various ways reflect something of God's own character as well. . . . Finally . . . we have an ability to grow to become **more** like God throughout our lives.

6. Grudem: Our Great Dignity as Bearers of God's Image

Grudem: It would be good for us to reflect on our likeness to God more often. It will probably amaze us to realize that when the Creator of the universe wanted to create

something “in his image,” something more like himself than all the rest of creation, he made **us**. This realization will give us a profound sense of dignity and significance as we reflect on the excellence of all the rest of God’s creation: the starry universe, the abundant earth, the world of plants and animals, and the angelic kingdoms are remarkable, even magnificent. But we are more like our Creator than any of these things. We are the culmination of God’s infinitely wise and skillful work of creation. Even though sin has greatly marred that likeness, we nonetheless now reflect much of it and shall even more as we grow in likeness to Christ. Yet we must remember that even fallen, sinful man has the status of being in God’s image. . . . Every single human being, no matter how much the image of God is marred by sin, or illness, or weakness, or age, or any other disability, still has the status of being in God’s image and therefore must be treated with the dignity and respect that is due to God’s image-bearer. This has profound implications for our conduct toward others. It means that people of every race deserve equal dignity and rights. It means that elderly people, those seriously ill, the mentally retarded, and children yet unborn, deserve full protection and honor as human beings. If we ever deny our unique status in creation as God’s only image-bearers, we will soon begin to depreciate the value of human life, will tend to see humans as merely a higher form of animal, and will begin to treat others as such.

Bob Goff & Love Does & medals on everyone

Grudem: Questions for Personal Application (abbreviated)

1. **According to Scripture, what should be the major purpose of your life? . . . Are you acting as though your goal were the one that Scripture specifies?**
2. **How does it make you feel to think that you, as a human being, are more like God than any other creature in the universe? How does that knowledge make you want to act?**
3. **What does the fact that Jesus became a man rather than some other kind of creature say about the importance of human beings in God’s sight?**
4. **Is it only Christians or all people who are in the image of God? How does that make you feel about your relationships to non-Christians?**
5. **Do you think an understanding of the image of God might change the way you think and act toward people who are racially different, or elderly, or weak, or unattractive to the world?**

Scripture Memory Passage: Genesis 1:26-27

26 Then God said, “Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over

all the earth and over every creeping thing that creeps on the earth.” 27 So God created man in His *own* image; in the image of God He created him; male and female He created them.

Hymn: “Love Divine, All Love Excelling” (Charles Wesley, 1747)

Love divine, all love excelling,
Joy of heav’n, to earth come down!
Fix in us thy humble dwelling;
All thy faithful mercies crown.
Jesus, thou art all compassion,
Pure, unbounded love thou art;
Visit us with thy salvation,
Enter ev’ry trembling heart.

Breathe, O breathe thy loving Spirit
Into ev’ry troubled breast!
Let us all in thee inherit,
Let us find the promised rest.
Take away the love of sinning;
Alpha and Omega be;
End of faith, as its beginning,
Set our hearts at liberty.

Come, Almighty to deliver,
Let us all thy life receive;
Suddenly return, and never,
Never more thy temples leave.
Thee we would be always blessing,
Serve thee as thy hosts above,
Pray, and praise thee, without ceasing,
Glory in thy perfect love.

Finish, then, thy new creation;
Pure and spotless let us be;
Let us see thy great salvation
Perfectly restored in thee:
Changed from glory into glory,
Till in heav’n we take our place,
Till we cast our crowns before thee,
Lost in wonder, love, and praise.

Systematic Theology

Part 3: Doctrine of Man

Chapter 22: Man as Male and Female

Why did God create two sexes? Can men and women be equal and yet have different roles?

Explanation and Scriptural Basis

Note: much of today's structure and quotes come from Dr. Grudem's Sunday school lessons on this topic instead of his textbook. Quotes not found in the text are found in the Sunday school lesson.

Last week we looked at how mankind is made in the image of God. Today we look at men and women (specifically at Adam and Eve as they help us understand God's ideal).

A. Grudem: Personal Relationships

Grudem: God did not create human beings to be isolated persons [remember that Satan hates God's and desires the opposite—including destroying God's image], **but, in making us in his image, he made us in such a way that we can attain interpersonal unity . . . in all forms of human society.**

B. Grudem: Equality in Personhood and Importance

Grudem: Just as the members of the Trinity are equal in their importance and in their full existence as distinct persons . . . so men and women have been created by God to be equal in their importance and personhood. . . . If we lived in a society consisting of only Christian men or a society consisting of only Christian women, we would not gain as full a picture of the character of God as when we see both godly men and godly women in their complementary differences together reflecting the beauty of God's character. . . . The fact that both men and women are said by Scripture to be "in the image of God**" should exclude all feelings of pride or inferiority.**

Grudem: Men and women are equal in value and dignity. Both the male and the female are created in God's image (**Genesis 1:27; 5:1-2**), held up as models in Scripture, and treated by

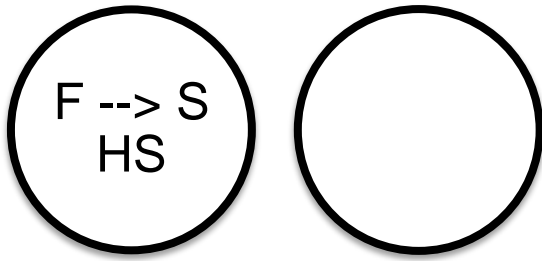
Jesus with dignity and value. Of **Galatians 3:28**: **Grudem: We must never think that there are any second-class citizens in the church. Whether someone is a man or woman, employer or employee, Jew or Gentile, black or white, rich or poor, healthy or ill, strong or weak, attractive or unattractive, extremely intelligent or slow to learn, all are equally valuable to God and should be equally valuable to one another.**

Grudem: Starting on page one, the Bible corrects the oppressive male dominance or chauvinist that affects all societies. A wrong view of men and women result in heinous impacts—in some places girls are not seen as as valuable as boys—through abortion and/or infanticide much evil has been done because of a low view of value and dignity.

C. Grudem: Differences in Roles

1. Grudem: The Relationship Between the Trinity and Male Headship in Marriage

Grudem: Between the members of the Trinity there has been equality in importance, personhood, and deity throughout all eternity. But there have also been differences in roles between the members of the Trinity. God the Father has always been the Father and has always related to the Son as a Father relates to his Son. Though all three members of the Trinity are equal in power and in all other attributes, the Father has a greater authority. He has a leadership role among all the members of the Trinity that the Son and Holy Spirit do not have. In creation, the Father speaks and initiates, but the work of creation is carried out through the Son and sustained by the continuing presence of the Holy Spirit (**Genesis 1:1–2; John 1:1–3; 1 Corinthians 8:6; Hebrews 1:2**). In redemption, the Father sends the Son into the world, and the Son comes and is obedient to the Father and dies to pay for our sins (**Luke 22:42; Philippians 2:6–8**). After the Son has ascended into heaven, the Holy Spirit comes to equip and empower the church (**John 16:7; Acts 1:8; 2:1–36**). . . . Each member of the Trinity has distinct roles or functions. Differences in roles and authority between the members of the Trinity are thus completely consistent with equal importance, personhood, and deity. If human beings are to reflect the character of God, then we would expect some similar differences in roles among human beings, even with respect to the most basic of all differences among human beings, the difference between male and female. And this is certainly what we find in the biblical text. Paul makes this parallel explicit when he says, **“I want you to understand that the head of every man is Christ, the head of a woman is her husband, and the head of Christ is God” (1 Corinthians 11:3)**. Here is a distinction in authority.



Grudem: Just as God the Father has authority over the Son, though the two are equal in deity, so in a marriage, the husband has authority over the wife, though they are equal in personhood. In this case, the man's role is like that of God the Father, and the woman's role is parallel to that of God the Son. They are equal in importance, but they have different roles.

Aside: What is the application to single men and women? **1. Grudem:** Nowhere does the Bible say that all women are to be subject to **all** men. **Colossians 3:18** ("to your own"). **2. Grudem:** The dominant biblical picture of how men and women are to relate to each other outside of the marriage relationship is as **brothers** and **sisters**. This relationship goes both ways—if men need to step up and be brothers for our sisters or if women need to step up and be sisters for our brothers.

2. Grudem: Indications of Distinct Roles Before the Fall

(Jim's note: some of the things in this list are actually after the Fall—the first real 'error' I've seen in this text—on page 460, nonetheless)

a. Grudem: Adam Was Created First, Then Eve (**Genesis 2:7, 18-23**). **Grudem:** The creation of Adam first is consistent with the Old Testament pattern of "primogeniture," the idea that the firstborn in any generation in a human family has leadership in the family for that generation.

b. Grudem: Eve Was Created as a Helper for Adam (**Genesis 2:18; 1 Corinthians 11:9**). **Grudem:** This should not be taken to imply lesser importance, but it does indicate that there was a difference in roles from the beginning. Who is described as being a 'helper' more than anyone in the Bible? **God** the Father in the Old Testament and the Holy Spirit in the New Testament (implying this is a honorable role)

c. Grudem: Adam **Named** Eve (**Genesis 2:23**). **Grudem:** The fact that Adam gave names to all the animals (**Genesis 2:19–20**) indicated Adam's authority over the animal kingdom, because in Old Testament thought the right to name someone implied authority over that person (this is seen both when God gives names to people such as Abraham and Sarah, and when parents give names to their children).

d. Grudem: God Named the Human Race “Man,” Not “Woman” (Genesis 5:2). Grudem: This is similar to the custom of a woman taking the last name of the man when she marries: it signifies his headship in the family.

e. Grudem: The Serpent Came to Eve First (Genesis 3). Grudem: This at least suggests that Satan was trying to undermine the pattern of male leadership that God had established in the marriage by going first to the woman.

f. Grudem: God Spoke to Adam First After the Fall (Genesis 3:9). Grudem: God thought of Adam as the leader of his family, the one to be called to account first for what had happened in the family.

g. Grudem: Adam, Not Eve, Represented the Human Race (1 Corinthians 15:22; Romans 5:15). Grudem: This indicates that God had given Adam headship or leadership with respect to the human race, a role that was not given to Eve.

h. Grudem: The Curse Brought a Distortion of Previous Roles, **Not** the Introduction of New Roles (Genesis 3:16-19). Grudem: In the punishments God gave to Adam and Eve, he did not introduce new roles or functions, but simply introduced pain and distortion into the functions they previously had. Thus, Adam would still have primary responsibility for tilling the ground and raising crops, but the ground would bring forth “**thorns and thistles**” and in the sweat of his face he would eat bread (Genesis 3:18, 19). Similarly, Eve would still have the responsibility of bearing children, but to do so would become painful: “**In pain you shall bring forth children**” (Genesis 3:16). Then God also introduced conflict and pain into the previously harmonious relationship between Adam and Eve. God said to Eve, “**Your desire shall be for your husband, and he shall rule over you**” (Genesis 3:16). Susan Foh has effectively argued that the word translated “**desire**” (Hebrew *teshuqah*) means “desire to conquer,” and that it indicates Eve would have a wrongful desire to usurp authority over her husband. If this understanding of the word “**desire**” is correct, as it seems to be, then it would indicate that God is introducing a conflict into the relationship between Adam and Eve and a desire on Eve’s part to rebel against Adam’s authority. Concerning Adam, God told Eve, “**He shall rule over you**” (Genesis 3:16). Here the word “**rule**” (Hebrew *masha*) is a strong term. . . . It suggests harshness rather than kindness. The sense here is that Adam will misuse his authority by ruling harshly over his wife, again introducing pain and conflict into a relationship that was previously harmonious. It is not that Adam had no authority before the fall; it is simply that he will misuse it after the fall. So in both cases, the curse brought a distortion of Adam’s humble, considerate leadership and Eve’s intelligent, willing submission to that leadership which existed before the fall.

i. Grudem: Redemption in Christ Reaffirms the Creation Order (Colossians 3:18–19).

Grudem: If the previous argument about the distortion of roles introduced at the fall is correct, then what we would expect to find in the New Testament is an undoing of the painful aspects of the relationship that resulted from sin and the curse. We would expect that in Christ, redemption would encourage wives not to rebel against their husbands' authority and would encourage husbands not to use their authority harshly. In fact, that is indeed what we do find: **"Wives, be subject to your husbands, as is fitting in the Lord. Husbands, love your wives, and do not be harsh with them"** (Colossians 3:18–19). . . . New Testament commands concerning marriage do not perpetuate any elements of the curse or any sinful behavior patterns; they rather reaffirm the order and distinction of roles that were there from the beginning of God's good creation.

D. Grudem: Note on Application to Marriage

First, some notes about what we have already learned

Grudem: When husbands begin to act in selfish, harsh, domineering, or even abusive and cruel ways, they should realize that this is a result of sin, a result of the fall, and is destructive and contrary to God's purposes for them.

Grudem: Similarly, when wives feel rebellious, resentful of their husband's leadership in the family, or when they compete with their husbands for leadership in the family, they should realize that this is a result of sin, a result of the fall.

Now, some notes about the opposite of what we have learned

Grudem: There are two other, nearly opposite, distortions of the biblical pattern that can occur. If tyranny by the husband and usurpation of authority by the wife are errors of aggressiveness, there are two other errors, errors of passivity or laziness. For a husband, the other extreme from being a domineering "tyrant" is to be entirely passive and to fail to take initiative in the family—in colloquial terms, to be a "wimp." In this distortion of the biblical pattern, a husband becomes so "considerate" of his wife that he allows her to make all the decisions and even agrees when she urges him to do wrong (note this behavior in Adam, Ahab, and Solomon, among others). Often such a husband is increasingly absent (either physically or emotionally) from the home and occupies his time almost exclusively with other concerns.

Grudem: The corresponding error on the part of the wife, opposite of attempting to domineer or usurp authority over her husband, is becoming entirely passive, contributing nothing to the decision-making process of the family, and being unwilling to speak words of correction to her husband, even though he is doing wrong. [doormat] Submission to

authority does not mean being entirely passive and agreeing with everything that the person in authority says or suggests—it is certainly not that way when we are submissive to the authority of an employer or of government officials (we can certainly differ with our government and still be subject to it), or even of the authority of the officers in a church (we can be subject to them even though we may disagree with some of their decisions). A wife can certainly be subject to the authority of her husband and still participate fully in the decision-making process of the family.

Combinations of extremes can occur: Tyrant & domineering (**fighting** all the time); Tyrant & doormat (abusive); Wimp & domineering (abusive); Wimp & doormat (**kids** are in charge)

Summary

Grudem: Husbands, therefore, should aim for loving, considerate, thoughtful leadership in their families. Wives should aim for active, intelligent, joyful submission to their husbands' authority. In avoiding both kinds of mistakes and following a biblical pattern [the middle ground between the two extremes described above], husbands and wives will discover true biblical manhood and womanhood in all of their noble dignity and joyful complementarity, as God created them to be, and will thus reflect more fully the image of God in their lives. Jim's summary: I am not as wise as **us**, and the final responsibility for my house belongs to **me**. **Grudem: God's teaching is what is best for both men and woman.**

Grudem: Questions for Personal Application (abbreviated)

1. **If you are being honest about your feelings, do you think it is better to be a man or a woman? Are you happy with the gender God gave you or would you rather be a member of the opposite sex? How do you think God wants you to feel about that question?**
2. **Can you honestly say that you think members of the opposite sex are equally valuable in God's sight?**
3. **Before reading this chapter, have you thought of relationships in the family as reflecting something of the relationships between members of the Trinity? Do you think that is a helpful way of looking at the family? How does that make you feel about your own family relationships? Are there ways in which you might reflect God's character more fully in your own family?**
4. **Do you think God intends us to enjoy times of fellowship with mixed groups of other Christian men and women? . . . Does it also reflect something of the plurality of persons in the Trinity, together with the unity of God? Does this help you understand how it is important that unmarried people be included fully in the activities of the church?**

5. **If you are a husband, are you content with the role God has given you in your marriage? If you are a wife, are you content with the role God has given you in your marriage?**

Scripture Memory Passage: Colossians 3:18-19

18 Wives, submit to your own husbands, as is fitting in the Lord. 19 Husbands, love your wives and do not be bitter toward them.

Hymn: "Blest the Man that Feared Jehovah" (The Psalter, 1912)

**Blest the man that fears Jehovah, walking ever in his ways;
By thy toil thou shalt be prospered and be happy all thy days.**

**In thy wife thou shalt have gladness, She shall fill thy home with good,
Happy in her loving service and the joys of motherhood.**

**Joyful children, sons and daughters, shall about thy table meet,
Olive plants, in strength and beauty, full of hope and promise sweet.**

**Lo, on him that fears Jehovah shall this blessedness attend,
For Jehovah out of Zion shall to thee his blessing send.**

**Thou shalt see God's kingdom prosper all thy days, till life shall cease,
Thou shalt see thy children's children; on thy people, Lord, be peace.**

Systematic Theology

Part 3: Doctrine of Man

Chapter 23: The Essential Nature of Man

What does Scripture mean by "soul" and "spirit"? Are they the same thing?

Scripture Memory Passage Review: **Colossians 3:18-19**

18 Wives, submit to your own husbands, as is fitting in the Lord. 19 Husbands, love your wives and do not be bitter toward them.

Explanation and Scriptural Basis

A. Grudem: Introduction: Trichotomy, Dichotomy, and Monism

Grudem: How many parts are there to man? Everyone agrees that we have physical bodies. Most people (both Christians and non-Christians) sense that they also have an immaterial part—a "soul" that will live on after their bodies die. . . . The view that man is made of **three parts (body, soul, and spirit) is called trichotomy. . . . Others have said that "spirit" is not a separate part of man, but simply another term for "soul," and that both terms are used interchangeably in Scripture to talk about the immaterial part of man, the part that lives on after our bodies die. The view that man is made up of **two** parts (body and soul/ spirit) is called dichotomy. . . . The view that man is only one element, and that his body is the person, is called monism. According to monism, the scriptural terms soul and spirit are just other expressions for the "person" himself, or for the person's "life." This view has not generally been adopted by evangelical theologians because so many scriptural texts seem clearly to affirm that our souls or spirits live on after our bodies die (see **Genesis 35:18; Psalm 31:5; Luke 23:43, 46; Acts 7:59; Philipians 1:23–24; 2 Corinthians 5:8; Hebrews 12:23; Revelation 6:9; 20:4; and chapter 42, on the intermediate state, below**).**

Generally, trichotomists say that the soul contains the intellect, emotions, and will while the spirit is a higher part or faculty that directly worships and prays to God. Note: Grudem is a dichotomist

Jim's observation: This is an **open**-handed issue. Whether you are a trichotomist or a dichotomist, this has no impact on the gospel or your salvation. If man has three parts, then we are fearfully and wonderfully made. If we have two parts, then we are fearfully and wonderfully made. But we should understand why we believe what we believe and we should be familiar with what the Bible teaches—hence today's lesson.

B. Grudem: Biblical Data

Grudem: Before asking whether Scripture views "soul" and "spirit" as distinct parts of man, we must at the outset make it clear that the emphasis of Scripture is on the overall **unity of man as created by God. When God made man he "**breathed into his nostrils the breath of life; and man became a living being**" (Genesis 2:7). Here Adam is a unified person with body and soul living and acting together. This original harmonious and unified state of man will occur again when Christ returns and we are fully redeemed in our bodies as well as our souls to live with him forever (see 1 Corinthians 15:51–54). . . . But once we have emphasized the fact that God created us to have a unity between body and soul . . . we can go on to point out that Scripture quite clearly teaches that there is an **immaterial** part of man's nature.**

1. Grudem: Scripture uses "soul" and "spirit" interchangeably

Grudem: When we look at the usage of the biblical words translated "soul" (Heb. nephesh and Gk. psyche) and "spirit" (Heb. ruach and Gk. pneuma), it appears that they are sometimes used interchangeably.

Compare [John 12:27](#) and [John 13:21](#)

Compare [Luke 1:46](#) and [Luke 1:47](#)

Compare [Hebrews 12:23](#) and [Revelation 6:9](#)

2. Grudem: At **death, scripture says either that the "soul" departs or the "spirit" departs [Genesis 35:18](#); [1 Kings 17:21](#); [Luke 12:20](#); [Luke 23:46](#); [Acts 7:59](#)**

Grudem: In response to these passages, a trichotomist might argue that they are talking about different things, for when a person dies both his soul and his spirit do in fact go to heaven. But it should be noted that Scripture nowhere says that a person's "soul and spirit" departed or went to heaven or were yielded up to God. If soul and spirit were separate and distinct things, we would expect that such language would be affirmed somewhere, if only to assure the reader that no essential part of the person is left behind. Yet we find no such language: the biblical authors do not seem to care whether they say that the soul departs or the spirit departs at death, for both seem to mean the same thing.

3. Grudem: Man is said to be either “body and soul” or “body and spirit”

(Jim: skip this part as it is weak) [Matthew 10:28](#); [1 Corinthians 5:5](#); [James 2:26](#); [1 Corinthians 7:34](#); [2 Corinthians 7:1](#)

4. Grudem: The “soul” can sin or the “spirit” can sin

[1 Peter 1:22](#); [2 Corinthians 7:1](#); [Psalm 78:8](#); [Isaiah 29:24](#) (Grudem lists many more verses that illustrate that the spirit can sin because it was a common argument amongst trichotomists that the spirit could not sin)

5. Grudem: Everything that the soul is said to do, the spirit is also said to do, and everything that the spirit is said to do the soul is also said to do

So, biblically speaking, what is the difference between the soul and the spirit? What does one do that the other does not? Grudem argues (long) that anything the one does the other can do. We will not go in to the dozens of examples in the book, but I will just list them here: [Acts 17:16](#); [John 13:21](#); [Proverbs 17:22](#); [Mark 2:8](#); [Romans 8:16](#); [1 Corinthians 2:11](#); [Isaiah 29:24](#); [Psalm 25:1](#); [62:1](#); [146:1](#); [1 Samuel 1:15](#); [Deuteronomy 6:5](#); [Mark 12:30](#); [Psalm 42:1-2, 5](#); [35:9](#); [Isaiah 61:10](#); [Psalm 119:20, 167](#).

Grudem: We should not slip into the mistake of thinking that certain activities (such as thinking, feeling, or deciding things) are done by only one part of us. Rather, these activities are done by the whole person. When we think or feel things, certainly our physical bodies are involved at every point as well. Whenever we think we use the physical brain God has given us. Similarly, our brain and our entire nervous system are involved when we feel emotion, and sometimes those emotions are involved in physical sensations in other parts of our bodies. . . . Both terms [souls and spirits] are used to speak of all of the aspects of our relationship to God. However, it would be wrong, in the light of these passages, to suggest that only our souls (or spirits) worship God, for our bodies are involved in worship as well. We are a unity of body and soul/spirit. Our physical brains think about God when we worship and when we love him with all of our “minds” ([Mark 12:30](#)). David, longing to be in God’s presence, can say, “My flesh faints for you, as in a dry and weary land where no water is” ([Psalm 63:1](#)). Again, we read, “My heart and flesh sing for joy to the living God” ([Psalm 84:2](#)). It is obvious that when we pray aloud or sing praise to God, our lips and our vocal cords are involved, and sometimes worship and prayer in Scripture involves clapping of hands ([Psalm 47:1](#)) or lifting of hands to God ([Psalm 28:2](#); [63:4](#); [134:2](#); [143:6](#); [1 Timothy 2:8](#)). Moreover, the playing of musical instruments in praise to God is an act that involves our physical bodies as well as the physical materials of which the musical instruments are made (see [Psalm 150:3–5](#)). We worship him as **whole persons.**

C. Grudem: Arguments for Trichotomy	D. Grudem: Responses to Arguments for Trichotomy
1. 1 Thessalonians 5:23	1. Matthew 22:37 and Mark 12:30
2. Hebrews 4:12	2. Same as #1
3. 1 Corinthians 2:14–3:4	3. Grudem: “Spiritual” seems to mean “influenced by the Holy Spirit”
4. 1 Corinthians 14:14	4. Grudem: There is a nonphysical element to our existence that can at times function apart from our conscious awareness of how it is functioning
7. Grudem: Our Spirit Is What Comes Alive at Regeneration (Romans 8:10)	7. Grudem: The human spirit is not something that is dead in an unbeliever but comes to life when someone trusts in Christ, because the Bible talks about unbelievers having a spirit that is obviously alive but is in rebellion against God. (Deuteronomy 2:20; Daniel 5:20; Psalm 78:8) Grudem: When Paul says, “Your spirits are alive because of righteousness” (Romans 8:10), he apparently means “alive to God,” but he does not imply that our spirits were completely “dead” before, only that they were living out of fellowship with God and were dead in that sense.
	8. Conclusion. Grudem: Trichotomy can subtly influence us to think that our emotions are not important or not really spiritual, since they are thought to be part of our soul, not part of our spirit. Jim’s observation: this would be an extreme trichotomist position.

Grudem: Questions for Personal Application (abbreviated)

1. **In your own Christian experience, are you aware that you are more than just a physical body, that you have a nonphysical part that might be called a soul or spirit? At what times do you especially become aware of the existence of your spirit? . . . By contrast, are there times when you feel spiritually dull or insensitive? Do you think that one aspect of Christian growth might include an increasing sensitivity to the state of your soul or spirit?**
2. **Before reading this chapter, did you hold to dichotomy or trichotomy? Now what is your view?**
3. **When you are praying or singing praise to God, is it enough simply to sing or speak words, without being aware of what you are saying? . . . Do you think you tend to neglect one or another aspect at times?**
4. **Since Scripture encourages us to grow in holiness in our bodies as well as our spirits (2 Corinthians 7:1), what specifically would it mean for you to be more obedient to that command?**

Scripture Memory Passage: **2 Corinthians 7:1**

Therefore, having these promises, beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

Hymn: "Be Still, My Soul" (Katharina Von Schlegel, born 1697)

Be still, my soul: the Lord is on thy side;
 Bear patiently the cross of grief or pain;
 Leave to thy God to order and provide;
 In ev'ry change he faithful will remain.
 Be still, my soul: thy best, thy heav'nly
 friend
 Through thorny ways leads to a joyful end.

Be still, my soul: thy God doth undertake
 To guide the future as he has the past.
 Thy hope, thy confidence let nothing shake;
 All now mysterious shall be bright at last.
 Be still, my soul: the waves and winds still
 know
 His voice who ruled them while he dwelt
 below.

Be still, my soul: when dearest friends
 depart,

And all is darkened in the vale of tears,
 Then shalt thou better know his love, his
 heart,
 Who comes to soothe thy sorrow and thy
 fears.
 Be still, my soul: thy Jesus can repay
 From his own fullness all he takes away.

Be still, my soul: the hour is hast'ning on
 When we shall be forever with the Lord,
 When disappointment, grief, and fear are
 gone,
 Sorrow forgot, love's purest joys restored.
 Be still, my soul: when change and tears are
 past,
 All safe and blessed we shall meet at last.

Systematic Theology

Part 3: Doctrine of Man

Chapter 24: Sin

What is sin? Where did it come from? Do we inherit a sinful nature from Adam? Do we inherit guilt from Adam?

Scripture Memory Passage Review: **2 Corinthians 7:1**

Therefore, having these promises, beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

Explanation and Scriptural Basis

A. Grudem: The Definition of Sin

Grudem: Sin is any failure to conform to the moral law of God in act [this one makes sense to us—the 10 Commandments even reference examples of actions in **Exodus 20**], **attitude** [this one is difficult because of passages like **Matthew 5:22, 28**], **or nature** [we don't like this one and many times feel it is unfair—**Ephesians 2:3**]. **Sin is here defined in relation to God and his moral law.**

We must define sin with God as a reference point; otherwise, there is no standard. In last week's lesson about the soul and spirit, I left out a story about a Facebook article that I've seen. It says scientific evidence exists showing, at death, the body weighs less than it does in life—implying that the soul/spirit has some physical weight. My issue with this is not in the science (I could care less if that is true or not). My issue is with the source of truth. Science does not prove Scripture true. Scripture is true. Scripture can prove science. So, we must define sin with Scripture as the basis.

Grudem: Sin is harmful to our lives . . . it brings pain and destructive consequences to us and to others affected by it. . . . [Sin] contradicts his holiness, and he must hate it. How does God feel about sin? He hates it! **Revelation 2:6; Jeremiah 44:4.** God's righteousness demands a response to sin. Sin frames God's responses to man since the Fall.

B. Grudem: The Origin of Sin

Grudem: God himself did not sin, and God is not to be **blamed** for sin. It was man who sinned, and it was angels who sinned, and in both cases they did so by willful, voluntary choice. To blame God for sin would be blasphemy against the character of God.

Deuteronomy 32:4

God is all-wise and all-wonderful. He should never be blamed for evil.

Grudem: It would be wrong for us to say there is an eternally existing evil power in the universe similar to or equal to God himself in power. To say this would be to affirm . . . “dualism” . . . the existence of two equally ultimate powers, one good and the other evil.

[this is Star Wars theology]

Grudem: We must never think that sin surprised God or challenged or overcame his omnipotence or his providential control over the universe. Therefore, even though we must never say that God himself sinned or he is to be blamed for sin, yet we must also affirm that the God . . . did ordain that sin would come into the world, even though he does not delight in it and even though he ordained that it would come about through the voluntary choices of moral creatures.

Grudem: Even before the disobedience of Adam and Eve, sin was present in the angelic world with the fall of Satan and demons. But with respect to the human race, the **first** sin was that of Adam and Eve in the Garden of Eden (**Genesis 3:1–19**). Their eating of the fruit of the tree of the knowledge of good and evil is in many ways typical of sin generally. First, their sin struck at the basis for knowledge, for it gave a different answer to the question, “What is true?” [**Is God’s word true?** Yes] . . . Second, their sin struck at the basis for moral standards, for it gave a different answer to the question “What is right?” [**Who decides what is right?** God] . . . Third, their sin gave a different answer to the question, “Who am I?” [I am God’s creation, not God]

Grudem: It is important to insist on the historical truthfulness of the narrative of the fall of Adam and Eve. . . . The New Testament authors look back on this account and affirm that “sin came into the world through one man” (**Romans 5:12**) and insist that “the judgment following one trespass brought condemnation” (**Romans 5:16**).

Grudem: All sin is ultimately irrational [agreed provided a proper view of eternity exists]

C. Grudem: The Doctrine of Inherited Sin

Grudem: How does the sin of Adam affect us? Scripture teaches that we inherit sin from Adam in two ways.

1. Grudem: Inherited Guilt: We Are Counted Guilty Because of Adam's Sin Romans 5:6-21

Grudem: God thought of us all as having **sinned** when Adam disobeyed

Grudem: God counted us guilty because of Adam's sin

Grudem: When Adam sinned, God thought of all who would descend from Adam as sinners

Grudem: All members of the human race were represented by Adam in the time of testing in the Garden of Eden. As our representative, Adam sinned, and God counted us guilty as well as Adam. (A technical term that is sometimes used in this connection is impute, meaning "to think of as belonging to someone, and therefore to cause it to belong to that person.")

Grudem: Sometimes the doctrine of inherited sin from Adam is termed the doctrine of "original sin." . . . [original sin] does not refer to Adam's first sin, but to the guilt and tendency to sin with which we are born. It is "original" in that it comes from Adam, and it is also original in that we have it from the beginning of our existence as persons, but it is still our sin, not Adam's sin, that is meant.

Is this fair? I did not even exist when Adam sinned!

Grudem: If we think it is unfair for us to be represented by Adam, then we should also think it is unfair for us to be represented by **Christ** and to have his righteousness imputed to us by God.

Grudem: God regards the human race as an organic whole, a unity, represented by Adam as its head. And God also thinks of the new race of Christians, those who are redeemed by Christ, as an organic whole, a unity represented by Christ as head of his people.

2. Grudem: Inherited Corruption: We Have a Sinful Nature Because of Adam's Sin Psalm 51:5; 58:3; Ephesians 2:3

Grudem: Anyone who has raised children can give experiential testimony to the fact that we are all born with a tendency to **sin**. Children do not have to be taught how to do wrong; they discover that by themselves. What we have to do as parents is to teach them how to do right.

Grudem: As far as God is concerned we are not able to do anything that pleases him. This may be seen in two ways:

a. **Grudem: In Our Natures We Totally Lack Spiritual Good Before God. Romans 7:18; Titus 1:15; Jeremiah 17:9.** Grudem: In these passages Scripture is not denying that unbelievers can do good in human society in some senses. But it is denying that they can do any spiritual good or be good in terms of a relationship with God.

b. **Grudem: In Our Actions We Are Totally Unable to Do Spiritual Good Before God. Romans 8:8; John 15:5; Isaiah 64:6; Grudem: Unbelievers are not even able to understand the things of God correctly (1 Corinthians 2:14). John 6:44**

D. Grudem: Actual Sins in Our Lives

1. **Grudem: All People Are Sinful Before God**

Psalm 14:3; 143:2; 1 Kings 8:46; Romans 3:23; James 3:21 John 1:8-10

4. **Grudem: Are There Degrees of Sin? Are some sins worse than others?**

a. **Grudem: Legal Guilt.** Grudem: In terms of our legal standing before God, any one sin, even what may seem to be a very small one, makes us legally guilty before God and therefore worthy of eternal punishment. Romans 5:16; Galatians 3:10; James 2:10-11

b. **Grudem: Results in Life and in Relationship With God.** Grudem: Some sins are worse than others in that they have more harmful consequences in our lives and in the lives of others, and, in terms of our personal relationship to God as Father, they arouse his displeasure more and bring more serious disruption to our fellowship with him. John 19:11; Ezekiel 8:6, 13, 15; Matthew 23:23; Numbers 15:30. Grudem: Some sins have much more harmful consequences for ourselves and others and for our relationship with God. James 3:1

Grudem: The distinction that Scripture makes in degrees of sin does have positive value. First, it helps us to know where we should put more effort in our own attempts to grow in personal holiness. Second, it helps us to decide when we should simply overlook a minor fault in a friend or family member and when it would be appropriate to talk with an individual about some evident sin (see James 5:19–20). Third, it may help us decide when church discipline is appropriate, and it provides an answer to the objection that is sometimes raised against exercising church discipline, in which it is said that “we are all guilty of sin, so we have no business meddling in anyone else’s life.” Though we are all indeed guilty of sin, nonetheless, there are some sins that so evidently harm the church and relationships within the church that they must be dealt with directly. Fourth, this distinction may also help us realize that there is some basis for civil governments to have laws and penalties prohibiting certain kinds of wrongdoing (such as murder or stealing), but not other kinds of wrongdoing (such as anger, jealousy, greed, or selfish use of one’s

possessions). It is not inconsistent to say that some kinds of wrongdoing require civil punishment but not all kinds of wrongdoing require it.

5. Grudem: What Happens When a Christian Sins?

a. Grudem: Our Legal Standing Before God Is **Unchanged**. Romans 8:1; 6:23; Grudem: In theological terms, we still keep our “justification.” Grudem: We are still children of God and we still retain our membership in God’s family. 1 John 1:8; 3:2. Grudem: In theological terms, we keep our “adoption.” The wonderful thing to remember is that God has the solution before we had the problem: Jesus. One man wrecked it; one man fixed it.

b. Grudem: Our Fellowship With **God** Is Disrupted and Our Christian Life Is Damaged. Ephesians 4:30; Hebrews 12:6; Revelation 3:19; Grudem: The New Testament attests to the displeasure of all three members of the Trinity when Christians sin. **So what do we do about that?** Matthew 6:12. When I feel that sin is OK, it is because I have a short view (as opposed to a long view).

c. Grudem: The Danger of “Unconverted Evangelicals.” Grudem: A consistent pattern of disobedience to Christ coupled with a lack of the elements of the fruit of the Holy Spirit such as love, joy, peace, and so forth (see Galatians 5:22–23) is a warning signal that the person is probably not a true Christian inwardly, that there probably has been no genuine heart-faith from the beginning and no regenerating work of the Holy Spirit. Jesus warns that he will say to some who have prophesied, cast out demons, and done many mighty works in his name. Matthew 7:23

E. Grudem: The Punishment of Sin

Grudem: Although God’s punishment of sin does serve as a deterrent against further sinning and as a warning to those who observe it, this is not the primary reason why God punishes sin. The primary reason is that God’s righteousness demands it, so that he might be glorified in the universe that he has created. He is the Lord who practices “steadfast love, justice, and righteousness in the earth; for in these things I delight, says the LORD” (Jeremiah 9:24). Paul speaks of Christ Jesus “whom God put forward as a propitiation by his blood, through faith” (Romans 3:25, author’s translation). Paul then explains why God put forward Jesus as a “propitiation” (that is, a sacrifice that bears the wrath of God against sin and thereby turns God’s wrath into favor): “This was to show God’s righteousness, because in his divine forbearance he had passed over former sins” (Romans 3:25). Paul realizes that if Christ had not come to pay the penalty for sins, God could not be shown to be righteous. Because he had passed over sins and not punished them in the past, people could rightly accuse God of unrighteousness, the assumption being that a God who does not punish sins is not a righteous God. Therefore, when God sent Christ to die and pay the penalty for our sins, he showed how he could still be righteous— he had

stored up the punishment due to previous sins (those of Old Testament saints) and then, in perfect righteousness, he gave that penalty to Jesus on the cross. The propitiation of Calvary thereby clearly demonstrated that God is perfectly righteous: “it was to prove at the present time that he himself is righteous and that he justifies him who has faith in Jesus” (Romans 3:26). Therefore in the cross we have a clear demonstration of the reason God punishes sin: if he did not punish sin he would not be a righteous God, and there would be no ultimate justice in the universe. But when sin is punished, God is showing himself to be a righteous judge over all, and justice is being done in his universe.

Grudem: Questions for Personal Application (abbreviated)

1. Would it ultimately be more comforting to you to think that sin came into the world because God ordained that it would come through secondary agents, or because he could not prevent it, even though it was against his will?
2. Do you feel a sense of unfairness that you are counted guilty because of Adam’s sin?
3. How can the biblical teaching of degrees of seriousness of sin help your Christian life?
4. Do you think that we as Christians have lost sight of the thoroughgoing pervasiveness of sin in unbelievers, of the truth that the greatest problem of the human race, and of all societies and civilizations, is not lack of education or lack of communication or lack of material well-being, but sin against God?

Scripture Memory Passage: Psalm 51:1-4

**1 Have mercy upon me, O God,
According to Your lovingkindness;
According to the multitude of Your tender
mercies,
Blot out my transgressions.**

**2 Wash me thoroughly from my iniquity,
And cleanse me from my sin.**

**3 For I acknowledge my transgressions,
And my sin *is* always before me.**

**4 Against You, You only, have I sinned,
And done *this* evil in Your sight—
That You may be found just when You
speak,
And blameless when You judge.**

Hymn: “God, Be Merciful to Me” (The Psalter, 1912, From Psalm 51:1-15)

God, be merciful to me; on thy grace I rest my plea;
Plenteous in compassion thou, blot out my transgressions now;
Wash me, make me pure within, cleanse, O cleanse me from my sin.

**My transgressions I confess, grief and guilt my soul oppress;
I have sinned against thy grace and provoked thee to thy face;
I confess thy judgment just, speechless, I thy mercy trust.**

**I am evil, born in sin; thou desirest truth within.
Thou alone my Savior art, teach thy wisdom to my heart;
Make me pure, thy grace bestow, wash me whiter than the snow.**

**Broken, humbled to the dust by thy wrath and judgment just,
Let my contrite heart rejoice and in gladness hear thy voice;
From my sins O hide thy face, blot them out in boundless grace.**

**Gracious God, my heart renew, make my spirit right and true;
Cast me not away from thee, let thy Spirit dwell in me;
Thy salvation's joy impart, steadfast make my willing heart.**

**Sinners then shall learn from me and return, O God, to thee;
Savior, all my guilt remove, and my tongue shall sing thy love;
Touch my silent lips, O Lord, and my mouth shall praise accord.**

Systematic Theology

Part 3: Doctrine of Man

Chapter 25: The Covenants Between God and Man

What principles determine the way God relates to us?

Scripture Memory Passage Review: **Psalm 51:1-4**

- 1 Have mercy upon me, O God,
According to Your lovingkindness;
According to the multitude of Your tender mercies,
Blot out my transgressions.**
- 2 Wash me thoroughly from my iniquity,
And cleanse me from my sin.**
- 3 For I acknowledge my transgressions,
And my sin *is* always before me.**
- 4 Against You, You only, have I sinned,
And done *this* evil in Your sight—
That You may be found just when You speak,
And blameless when You judge.**

Explanation and Scriptural Basis

What are the two major divisions in your Bible? The Old Testament and the New Testament. Another word for testament is **covenant**.

What is a covenant? A covenant is a legally binding contract

There are several covenants mentioned in the Bible. Some are very easy to pick up on and some are harder to see. Theologians describe these in a variety of ways.

Do we have covenants today? Yes. A marriage is a covenant—a lifelong covenant of companionship. Some of you have neighborhood covenants—telling you how you relate to each other and what is allowed and what is not allowed.

We serve a self-limiting God. He sets the boundaries for what He will and will not do.

Grudem: How does God relate to man? Since the creation of the world, God's relationship to man has been defined by specific requirements and promises. God tells people how he wants them to act and also makes promises about how he will act toward them in various circumstances. . . . A covenant is an unchangeable, divinely imposed **legal agreement between God and man that stipulates the conditions of their relationship.** [Fleming: both what happens if you keep it and what happens if you don't keep it]

Grudem: Man can never negotiate with God or change the terms of the covenant: he can only accept the covenant obligations or reject them.

Grudem: [Covenants] may be superseded or replaced by a different covenant, but they may not be changed once they are established.

Grudem: Although there have been many additional details specified in the covenants God has made with man throughout the history of Scripture, the essential element at the heart of all of them is the promise, "I will be their God, and they shall be my people." Jeremiah 31:33; 2 Corinthians 6:16; Hebrews 8:10. God's covenants do not come with a, 'click here to subscribe,' option.

A. Grudem: The Covenant of Works

Grudem believes in a covenant of works in the Garden of **Eden** (based on **Hosea 6:7** and **Genesis 2:15-17**).

Grudem: In the Garden of Eden, it seems quite clear that there was a legally binding set of provisions that defined the conditions of the relationship between God and man.

Grudem: Although the covenant that existed before the fall has been referred to by various terms (such as the Adamic Covenant, or the Covenant of Nature), the most helpful designation seems to be "covenant of works," since participation in the blessings of the covenant clearly depended on obedience or "works" on the part of Adam and Eve.

Grudem: Is the covenant of works still in force? . . . The punishment for this covenant is still in effect, for "the wages of sin is death" (Romans 6:23).

Fleming: Did anyone keep this covenant? **Christ** (**1 Peter 2:21-22; Romans 5:18-19**)

Grudem: On the other hand in certain senses, the covenant of works does not remain in force: (1) We no longer are faced with the specific command not to eat of the tree of the knowledge of good and evil. (2) Since we all have a sinful nature (both Christians and non-Christians), we are not able to fulfill the provisions of the covenant of works on our

own and receive its benefits—as this covenant applies to people directly, it only brings punishments. (3) For Christians, Christ has fulfilled the provisions of this covenant successfully once for all, and we gain the benefits of it not by actual obedience on our part but by trusting in the merits of Christ’s work.

Fleming: Grudem almost describes this as only being in effect for unbelievers since Christ sets this covenant aside for the believer by fulfilling it for us.

B. Grudem: The Covenant of Redemption

Grudem: Among the members of the Trinity. . . an agreement among the Father, Son, and Holy Spirit, in which the Son agreed to become a man, be our representative, obey the demands of the covenant of works on our behalf, and pay the penalty for sin, which we deserved. Do not look these up: **John 17:2, 6; John 3:16; Romans 5:18-19; Colossians 2:9; Hebrews 10:5; 9:24; Matthew 28:18; Acts 1:4; 2:33; Galatians 4:4; Hebrews 2:14-18; 10:7-9; Philippians 2:8; John 17:12; Matthew 3:16; Luke 4:1, 14, 18; John 3:34; 14:16-17, 26; Acts 1:8; 2:17-18, 33**

C. Grudem: The Covenant of Grace

1. Grudem: Essential Elements

Grudem: The parties to this covenant of grace are God and the people whom he will redeem. But in this case Christ fulfills a special role as “mediator” (Hebrews 8:6; 9:15; 12:24) in which he fulfills the conditions of the covenant for us and thereby reconciles us to God. (There was no mediator between God and man in the covenant of works.) The condition (or requirement) of participation in the covenant is faith in the work of Christ the redeemer (Romans 1:17; 5:1; et al.).

Grudem: While the condition of beginning the covenant of grace is always faith in Christ’s work alone, the condition of continuing in that covenant is said to be obedience to God’s commands. Though this obedience did not in the Old Testament and does not in the New Testament earn us any merit with God, nonetheless, if our faith in Christ is genuine, it will produce obedience (see James 2:17), and obedience to Christ is in the New Testament seen as necessary evidence that we are truly believers and members of the new covenant (see 1 John 2:4–6). . . . This blessing finds fulfillment in the church, which is the people of God, but it finds its greatest fulfillment in the new heaven and new earth, as John sees in his vision of the age to come: “Behold, the dwelling of God is with men. He will dwell with them, and they shall be his people, and God himself will be with them” (Revelation 21:3). The sign of this covenant (the outward, physical symbol of inclusion in the covenant) varies between the Old Testament and the New Testament. In the Old Testament the outward sign of beginning the covenant relationship was circumcision. The sign of

continuing the covenant relationship was continuing to observe all the festivals and ceremonial laws that God gave the people at various times. In the new covenant, the sign of beginning a covenant relationship is baptism, while the sign of continuing in that relationship is participation in the Lord's Supper. The reason this covenant is called a "covenant of grace" is that it is entirely based on God's "grace" or unmerited favor toward those whom he redeems.

2. Grudem: Various Forms of the Covenant

Grudem: Beginning with the covenant with Abraham (Genesis 15:1–21; 17:1–27), the essential elements of the covenant of grace are all there. . . . The covenant promises to Abraham remained in force even as they found fulfillment in Christ (see Romans 4:1–25; Galatians 3:6–18, 29; Hebrews 2:16; 6:13–20).

Grudem: What then is the "old covenant" in contrast with the "new covenant" in Christ? . . . Only the covenant under **Moses, the covenant made at Mount Sinai (Exodus 19–24) is called the "old covenant" (2 Corinthians 3:14; cf. Hebrews 8:6, 13), to be replaced by the "new covenant" in Christ (Luke 22:20; 1 Corinthians 11:25; 2 Corinthians 3:6; Hebrews 8:8, 13; 9:15 ; 12:24).** Also, only God was able to make theological covenants. Jesus' declaration of a 'new covenant' was a declaration of deity.

Grudem: The Mosaic covenant was an administration of detailed written laws given for a time to restrain the sins of the people and to be a custodian to point people to Christ. . . . Moreover, although the sacrificial system of the Mosaic covenant did not really take away sins (Hebrews 10:1–4), it foreshadowed the bearing of sin by Christ, the perfect high priest who was also the perfect sacrifice (Hebrews 9:11–28). Nevertheless, the Mosaic covenant itself, with all its detailed laws, could not save people. Galatians 3:21

Grudem: Paul realizes that the Holy Spirit working within us can empower us to obey God in a way that the Mosaic law never could. 2 Corinthians 3:6

Grudem: The new covenant in Christ, then, is far better. . . . there are far greater blessings [the **Holy Spirit]**

Fleming: Fundamentally, Grudem uses the Covenant of Grace to hang the Abramic, Mosaic, and Davidic covenants on and contrast to the Covenant of Works.

Think of the three major covenants as hangers in a closet. On the Covenant of Works hangs Adam's failure and Christ's success. On the Covenant of Redemption hangs the Father's plan, the Son's execution, and the Spirit's empowering and enabling. On the Covenant of Grace hangs the Abramic Covenant, the Mosaic Covenant, the Davidic Covenant, and Jesus' fulfillment.

Grudem: Questions for Personal Application (abbreviated)

1. Before reading this chapter, had you thought of your relationship to God in terms of a “covenant”? Does it give you any added degree of certainty or sense of security in your relationship to God to know that he governs that relationship by a set of promises that he will never change?
2. If you were to think of the relationship between God and yourself personally in terms of a covenant, whereby you and God are the only two parties involved, then what would be the conditions of this covenant between you and God? Are you now fulfilling those conditions? What role does Christ play in the covenant relationship between you and God? What are the blessings God promises to you if you fulfill those conditions? What are the signs of participation in this covenant? Does this understanding of the covenant increase your appreciation of baptism and the Lord’s Supper?

Scripture Memory Passage: **Hebrews 8:10**

For this /s the covenant that I will make with the house of Israel after those days, says the LORD: I will put My laws in their mind and write them on their hearts; and I will be their God, and they shall be My people.

Hymn: “Trust and Obey” (James Sammis, 1919)

When we walk with the Lord in the light of his Word,
What a glory he sheds on our way!
While we do his good will, he abides with us still,
And with all who will trust and obey.

Chorus: Trust and obey, for there’s no other way
To be happy in Jesus, but to trust and obey.

Not a shadow can rise, not a cloud in the skies,
But his smile quickly drives it away;
Not a doubt or a fear, not a sigh nor a tear,
Can abide while we trust and obey.

Not a burden we bear, not a sorrow we share,
But our toil he doth richly repay;
Not a grief nor a loss, not a frown or a cross,
But is blest if we trust and obey.

**But we never can prove the delights of his love
Until all on the altar we lay;
For the favor he shows, and the joy he bestows,
Are for them who will trust and obey.**

**Then in fellowship sweet we will sit at his feet,
Or we'll walk by his side in the way;
What he says we will do, where he sends we will go,
Never fear, only trust and obey.**