

6 Humanity: Created in God's Image, Fallen in Sin, Accountable Before God, and in Need of Redemption

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Abstract

This chapter presents a biblical doctrine of humanity under the authority of Scripture alone. It teaches that human beings were directly created by God, made male and female, formed in His image and likeness, and entrusted with dignity, worship, moral responsibility, relational life, and dominion stewardship under His rule. Humanity is therefore neither an accident of impersonal forces, nor a self-created identity, nor a divine spark trapped in matter, nor a machine to be optimized by technocratic systems. Scripture also teaches that humanity fell into sin through Adam's disobedience. Sin corrupted human nature, brought guilt, shame, alienation, death, moral disorder, spiritual blindness, social fragmentation, and bondage. Every person personally sins and stands accountable before the holy Creator. Yet the image of God, though marred by sin, is not erased; therefore every human life retains God-given dignity. The chapter explains creation, the image of God, embodied male and female identity, marriage and family, vocation, work, stewardship, the unity and diversity of the human race, the fall, original sin, personal sin, total depravity understood carefully, conscience, reason, and human responsibility. It also addresses contemporary distortions, including secular humanism, evolutionary naturalism, gender ideology, technocratic reductionism, transhumanism, AI personhood debates, abortion, euthanasia, eugenics, pornography, consumerism, identity politics, racial manipulation, and New Age claims of inner divinity. Finally, it points to Jesus Christ as the true image, the last Adam, the obedient Son, and the only Redeemer through whom fallen humanity may be fully restored, judged rightly, raised bodily, and brought into the new creation.

Keywords: Biblical anthropology; image of God; doctrine of humanity; original sin; fall of humanity; human dignity; redemption in Christ.

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Learning Outcomes

By the end of this chapter, Bible students should be able to:

1. Define biblical anthropology and explain why the doctrine of humanity must begin with God's revelation rather than autonomous human speculation.
2. Explain from [Genesis 1:26-28](#) and [Genesis 2:7](#) that human beings were directly created by God and made in His image and likeness.
3. Describe the image of God in relation to dignity, worship, moral responsibility, relational life, embodied existence, and representative stewardship.
4. Explain why Scripture presents male and female as created realities and why the body matters for Christian ethics, marriage, family, and discipleship.
5. Interpret human dominion as accountable stewardship under God rather than exploitative mastery, ecological neglect, or technocratic control.
6. Explain the unity and diversity of the human race in a way that rejects racism, tribalism, caste thinking, ethnic pride, and national idolatry.
7. Describe the fall of humanity in [Genesis 3](#), including deception, unbelief, autonomy, disobedience, shame, broken relationships, curse, death, exile, and the promise of redemption.
8. Define sin biblically as rebellion against God, lawlessness, unbelief, idolatry, corruption, guilt, and failure to glorify God.
9. Explain original sin, inherited corruption, personal sin, spiritual death, human inability, and total depravity without careless exaggeration.
10. Evaluate contemporary secular, New Age, technocratic, transhumanist, sexual, and political distortions of humanity through Scripture.
11. Present Jesus Christ as the true image, the last Adam, the perfect Man, the obedient Son, and the only Redeemer of fallen humanity.
12. Apply biblical anthropology to preaching, counseling, theological education, family discipleship, ethics, mission, spiritual warfare, and readiness for Christ's return.

Key Terms with Definitions

Biblical anthropology: The doctrine of humanity according to Scripture, including creation, the image of God, male and female embodiment, vocation, sin, accountability, redemption, resurrection, and final destiny.

Humanity: The human race created by God, descended from Adam and Eve, made in God's image, fallen in sin, accountable before God, and in need of redemption through Jesus Christ.

Image of God: The God-given status and calling by which human beings represent God under His rule, reflect creaturely capacities suitable for covenant relationship, possess dignity, and are accountable to worship and obey Him ([Genesis 1:26-27](#); [James 3:9](#)).

Likeness of God: A biblical expression closely related to the image of God, emphasizing that human beings are created to correspond to God in a creaturely way, not to share His deity.

Embodiment: The truth that human beings are not souls trapped in bodies but embodied creatures made by God, with bodily life ordered to worship, holiness, service, marriage, family, work, and resurrection hope.

Male and female: The created bodily distinction established by God in [Genesis 1:27](#) and affirmed by Christ in [Matthew 19:4-6](#), carrying significance for marriage, family, sexuality, and human identity.

Dominion: Humanity's delegated responsibility to rule and steward creation under God's authority, not autonomous domination or exploitation ([Genesis 1:28](#); [Psalm 8](#)).

Stewardship: The faithful management of what belongs to God, including creation, work, knowledge, technology, institutions, family, body, time, and resources.

Fall: Humanity's historical rebellion against God through Adam and Eve, resulting in sin, shame, alienation, curse, death, and the need for redemption ([Genesis 3:1-24](#); [Romans 5:12-21](#)).

Sin: Rebellion against God, lawlessness, unbelief, idolatry, corruption, guilt, and failure to glorify God as God ([Romans 1:18-32](#); [Romans 3:23](#)).

Original sin: The truth that humanity is implicated in Adam's sin and inherits a corrupted nature, so that all people are sinners by nature and by choice ([Romans 5:12-21](#); [Psalm 51:5](#)).

Total depravity: The doctrine that sin affects the whole person, including mind, will, desires, body, conscience, relationships, culture, and worship. It does not mean every person is as evil as possible.

Spiritual death: The condition of alienation from God in sin, described by Paul as being dead in trespasses and sins ([Ephesians 2:1-3](#)).

Conscience: The God-given moral awareness by which human beings know accountability, though conscience can be corrupted, misinformed, hardened, or cleansed only through God's truth and grace ([Romans 2:14-16](#); [Hebrews 9:14](#)).

Autonomy: The sinful claim that humanity may define truth, morality, identity, worship, and destiny apart from God's Word.

Secular humanism: A worldview that centers human reason, dignity, progress, and ethics while excluding or relativizing the authority of the Creator.

Transhumanism: A movement that seeks to use technology to overcome biological limitations and enhance human capacities. It raises serious questions about creaturely limits, dignity, identity, power, justice, and hope.

New Age anthropology: A false spiritual view that redefines humanity as divine, evolving consciousness, inner godhood, energy, or reincarnating spirit rather than God's created, fallen, and accountable image-bearer.

Last Adam: Paul's title for Christ as the representative head of redeemed humanity, whose obedience, resurrection, and life answer Adam's disobedience and death ([1 Corinthians 15:45-49](#)).

New creation: God's final restoration of redeemed humanity and creation through Christ, culminating in resurrection life, judgment, holiness, and God dwelling with His people ([Revelation 21:1-5](#)).

Introduction

The doctrine of humanity is not a minor topic in Christian theology. It stands at the meeting point of creation, worship, ethics, sin, salvation, mission, family life, culture, work, suffering, death, resurrection, and final judgment. What a person believes about human beings will shape what he thinks about God, the body, sexuality, marriage, children, work, technology, education, justice, suffering, politics, death, and hope. If humanity is treated as an accident of blind matter, then dignity becomes fragile. If humanity is treated as divine, then repentance becomes unnecessary. If humanity is treated as autonomous, then God's Word becomes an obstacle. If humanity is treated as a machine, then persons become data, bodies become platforms, and souls disappear from public imagination. Scripture gives a better, truer, and more serious account.

The Bible begins with God, not man. Before humanity asks questions, builds cities, studies creation, forms governments, designs tools, or rebels against God, the living God is already Creator and Lord. Genesis does not introduce humanity as self-originating or self-defining. It reveals humanity as God's deliberate creation, made in His image and placed within His world to worship, obey, cultivate, guard, multiply, and steward under divine authority. Human dignity is therefore received, not invented. Human purpose is revealed, not negotiated by culture. Human accountability is unavoidable because the Maker is also Judge.

Yet Scripture also tells the truth about what happened to humanity. The human problem is not merely lack of education, poor social organization, political oppression, economic inequality, psychological woundedness, or technological immaturity, though each of these may be real and serious. At the root is sin before God. Humanity exchanged trust for suspicion, gratitude for autonomy, obedience for rebellion, and worship for self-rule. [Genesis 3](#) shows that the first temptation was not merely appetite; it was the desire to become like God on terms of disobedience. The same desire continues to appear in modern forms: expressive individualism, technological salvation, self-deification, consumer identity, political idolatry, sexual autonomy, racial superiority, occult empowerment, and the belief that humanity can redeem itself without Christ.

This chapter is written under Sola Scriptura. Scripture alone is the final authority over all anthropology. Reason, science, history, culture, psychology, medicine, law, and technology may serve human understanding when they remain under God, but none may redefine humanity against God's Word. The Church must therefore speak with both courage and humility. Courage, because Scripture confronts powerful cultural narratives. Humility, because every Christian confesses not from superiority but from grace. We are not observers standing above fallen humanity; we are sinners who need the mercy of God in Christ.

The doctrinal position developed here aligns with the wider Foundations of Christian Faith series. Scripture is authoritative; God is Creator and Holy Trinity; Christ is the eternal Son and only Redeemer; the Holy Spirit regenerates and sanctifies; spiritual evil is real but defeated in Christ. This chapter now asks: Who is man before God? What has sin done to humanity? Why can no human system save us? And why is Jesus Christ the only hope for the restoration of God's image in fallen people?

6.1. Humanity as God's Direct Creation

[Genesis 1:26-28](#) is the foundational text for biblical anthropology. God says, "Let us make man in our image, according to our likeness." The language is deliberate, personal, and purposeful. Humanity does not emerge as a meaningless by-product of chaos. Humanity is created by divine counsel and sovereign will. [Genesis 2:7](#) adds that the Lord God formed the man from the dust of the ground and breathed the breath of life into his nostrils. Human beings are therefore both earthly and God-dependent. We are dust, and we are living souls by God's breath. This double truth keeps Christian anthropology humble and dignified at the same time.

[Genesis 1](#) and [Genesis 2](#) are not competing accounts of human origin. [Genesis 1](#) presents humanity within the grand structure of creation, emphasizing God's sovereign word, the goodness of creation, the male and female image of God, and the mandate to fill and steward the earth. [Genesis 2](#) gives a focused account of human formation, covenantal environment, vocation, moral command, and the creation of woman. Together they reveal humanity as created by God, placed in relationship with God, embodied in creation, responsible to God's command, and formed for covenantal communion.

This doctrine rejects materialistic reduction. Human beings are not merely organisms produced by impersonal forces and then assigned dignity by social agreement. They are creatures of the living God. It also rejects pagan and New Age spiritualism. Human beings are not pieces of God, emanations of divine energy, or gods who forgot their divinity. Genesis distinguishes Creator and creature. The image of God does not abolish that distinction; it establishes humanity's dignity within it. Humanity is like God in a creaturely and covenantal way, but humanity is never God.

Creation also rejects autonomous self-definition. Because God made humanity, humanity is accountable to God. [Acts 17:24-31](#) makes this public and missionary. Paul tells the Athenians that God made the world and everything in it, gives life and breath to all, made every nation from one man, and now commands all people everywhere to repent because He has fixed a day of judgment through the risen Christ. Creation leads to accountability. The doctrine of humanity therefore cannot be separated from worship, repentance, judgment, and gospel proclamation.

6.2. The Image and Likeness of God

The image of God is one of the richest truths in Scripture. It should not be reduced to a single human faculty such as reason, will, language, emotion, creativity, or relationality, though all these may reflect aspects of human creatureliness under God. [Genesis 1:26-28](#) presents the image of God as status, capacity, relationship, and vocation. Human beings are made by God to represent Him under His rule, to live before Him, to steward His creation, to reflect His moral order, and to exercise delegated authority as servants rather than rivals.

Because human beings are made in God's image, every human life possesses dignity that no state, market, tribe, ideology, family, disability, age, utility, or social status can remove. [Genesis 9:6](#) grounds the prohibition of murder in the image of God. [James 3:9](#) warns against cursing people made in God's likeness. The image is not reserved for the powerful, healthy, intelligent, productive, wealthy, beautiful, educated, or socially approved. It belongs to humanity as created by God. The unborn child, the elderly person with dementia, the person with severe disability, the poor, the prisoner, the refugee, the orphan, the widow, the marginalized, and even the enemy all remain creatures made in God's image.

The image of God includes dignity, but it is not dignity without duty. Humanity is not made in God's image so that man may worship himself. The image calls humanity to worship God, obey His command, love neighbor, steward creation, pursue justice, speak truth, build families, form culture, and live with gratitude. Modern culture often wants dignity without accountability, rights without righteousness, freedom without holiness, and identity without the Creator. Scripture refuses that fracture. Human dignity and human accountability belong together because both arise from creation before God.

Sin has marred the image but not erased it. After the fall, [Genesis 5:1-3](#) still speaks of humanity in the likeness of God, and [Genesis 9:6](#) still grounds human life in God's image. Therefore, fallen people remain image-bearers. Yet [Colossians 3:9-10](#) and [Ephesians 4:22-24](#) show that redemption renews believers in knowledge, righteousness, and holiness. The image is both creation gift and restoration hope. Fallen humanity needs more than affirmation; it needs renewal in Christ.

6.3. Male and Female Created by God

[Genesis 1:27](#) says that God created humanity in His image, male and female. This means that sexual difference is not a late social invention, a punishment, or a mere personal preference. It is part of God's good creation. Jesus confirms this created order when He says, "Haven't you read that he who created them in the beginning made them male and female?" and then grounds marriage in [Genesis 2:24](#) ([Matthew 19:4-6](#)). Christ does not treat Genesis as disposable mythology. He treats it as authoritative revelation for human embodiment, marriage, and covenant faithfulness.

The body matters because God made the body. Human beings are not self-defining consciousness trapped in disposable matter. Nor is the body morally irrelevant packaging for the inner self. Scripture presents embodied life as part of creation, discipleship, holiness, marriage, service, suffering, and resurrection. The Son of God did not save humanity by despising the body; He became flesh ([John 1:14](#)). He died bodily, rose bodily, ascended bodily, and will raise His people bodily. Christian anthropology must therefore resist both ancient Gnostic contempt for the body and modern expressive ideologies that detach identity from embodied creatureliness.

Male and female are equal in dignity because both are created in God's image. Scripture never permits contempt for women, domination, violence, exploitation, or the treatment of women as lesser image-bearers. At the same time, equality of dignity does not require the denial of created difference. Biblical equality is not sameness. Marriage, in [Genesis 2:24](#) and [Matthew 19:4-6](#), is the covenant union of one man and one woman. It is not a human invention that any culture may redefine at will. It is a created ordinance that points toward faithfulness, fruitfulness, companionship, and, in the wider canon, Christ's covenant love for His Church ([Ephesians 5:22-33](#)).

This subject must be taught pastorally. Many people today carry confusion, wounds, abuse, regret, bodily suffering, sexual sin, family breakdown, or social pressure. Biblical clarity must not become cruelty. The Church must speak truth with tears, patience, and compassion. Yet compassion is not the same as surrendering Scripture. A church that refuses to tell the truth about creation cannot truly care for people made by the Creator. The goal is not humiliation but repentance, healing, holiness, and restored life under Christ.

6.4. Humanity's Vocation: Dominion as Accountable Stewardship

[Genesis 1:28](#) gives humanity a vocation: be fruitful, multiply, fill the earth, subdue it, and rule over living creatures. [Psalm 8](#) celebrates the wonder that God has crowned humanity with glory and honor and placed the works of His hands under human care. Dominion is therefore real. Human beings are called to cultivate, organize, investigate, build, govern, care, name, tend, and develop. Work is not a curse. The curse makes work painful, but work itself belongs to creation. [Genesis 2:15](#) says the man was placed in the garden to work it and watch over it.

Dominion must not be confused with exploitation. Humanity rules under God, not instead of God. The earth belongs to the Lord ([Psalm 24:1](#)). Therefore, creation is not raw material for greed, waste, cruelty, or arrogant manipulation. Biblical stewardship includes agriculture, science, medicine, architecture, education, technology, economics, art, governance, and family life, but it orders all these under worship and accountability. Knowledge is good when it serves truth and love. Technology is useful when it serves human dignity and obedience. Institutions are legitimate when they remain accountable to God and protect rather than consume persons.

The doctrine of stewardship is especially important in a technological age. Scripture does not condemn tools simply because they are tools. The problem is not that humanity invents; the problem is when invention becomes rebellion. The author has elsewhere warned that dominion under God must not be replaced by divinity instead of God, especially when scientism or technocratic power promises a future engineered beyond sin, suffering, and death. This warning is biblically coherent because the serpent's temptation in [Genesis 3:5](#) was not a rejection of knowledge as such, but the pursuit of godlike autonomy through disobedience.

For Christian education, dominion stewardship means that students should learn rigorously, think clearly, and serve faithfully. Science, business, policy, agriculture, digital technology, and leadership should be taught as areas of accountable service, not as neutral zones outside Christ's lordship. The problem with the modern university is not learning. The problem is learning without fear of the Lord. [Proverbs 1:7](#) teaches that the fear of the Lord is the beginning of knowledge. Without that fear, knowledge easily becomes pride, manipulation, and control.

6.5. The Unity and Diversity of the Human Race

Scripture teaches one human race under one Creator. [Acts 17:26](#) says God made every nation from one man and determined their appointed times and boundaries. This truth destroys racial superiority, tribal pride, caste ideology, ethnic contempt, and national idolatry. No people group is more human than another. No skin color, language, nation, class, clan, or tribe carries more of the image of God than another. Human differences are real, but they are not ultimate. The Creator is ultimate.

The unity of humanity does not erase cultural diversity. Nations, languages, histories, families, and local identities can reflect God's providence and common grace. [Revelation 7:9](#) pictures a redeemed multitude from every nation, tribe, people, and language before the throne and before the Lamb. The gospel does not flatten redeemed humanity into colorless sameness. It purifies and orders human diversity under worship of Christ. Ethnic difference becomes a testimony to God's saving grace, not a weapon of pride.

Sin corrupts human diversity into hostility. Tribalism, racism, colonial arrogance, xenophobia, caste systems, ethnic revenge, and identity-based resentment all twist creaturely difference into idolatry. Sometimes global systems exploit these divisions while claiming to manage them for peace. Sometimes local leaders manipulate ethnic wounds for power. Sometimes churches baptize cultural prejudice with religious language. Scripture judges all such practices. The image of God in creation and the one new humanity in Christ expose every attempt to absolutize tribe, race, nation, or political identity.

This has direct relevance for Bible Colleges and churches. Students must be formed to honor every image-bearer, preach the gospel across cultures, reject ethnic pride, and resist narratives that reduce people to voting blocs, market segments, racial categories, algorithmic profiles, or manageable populations. Human beings are not data clusters. They are creatures accountable to God and neighbors to be loved.

6.6. The Fall of Humanity

[Genesis 3](#) gives the biblical explanation of humanity's deepest problem. The serpent approaches the woman by questioning God's Word: "Did God really say...?" The strategy is familiar. Deception begins by making God's command appear uncertain, restrictive, or untrustworthy. Then the serpent contradicts God's warning and promises godlike knowledge: "You will be like God." The temptation is autonomy. The creature is invited to become judge over the Creator's Word.

The fall includes unbelief, desire, disobedience, and shame. Eve sees that the tree is good for food, delightful to look at, and desirable for obtaining wisdom. Adam receives and eats. Their eyes are opened, but the promised liberation becomes exposure. They sew fig leaves, hide from God, fear His presence, blame one another, and experience brokenness in worship, marriage, work, body, and creation. Sin never gives what it promises. It promises freedom and produces slavery. It promises wisdom and produces darkness. It promises self-rule and produces fear.

God's judgment is real, but His mercy appears immediately. The serpent is cursed. The woman will suffer pain and relational disorder. The man will face cursed ground, painful labor, and death. Yet [Genesis 3:15](#) announces conflict and hope: the offspring of the woman will crush the serpent's head, though His heel will be struck. This first gospel promise shows that humanity cannot recover itself. God must provide the

victorious seed. The rest of Scripture unfolds that promise until Christ, born of woman, defeats the devil through His death and resurrection ([Galatians 4:4-5](#); [Hebrews 2:14-15](#)).

The fall also explains why human history is morally confused. Human beings can build cities, compose music, organize societies, develop technologies, and perform acts of neighborly love through common grace. Yet the same humanity produces violence, idolatry, sexual disorder, oppression, false religion, deception, and murder. The Bible's anthropology is neither naive optimism nor cynical despair. It tells the truth: humanity is created good, fallen in sin, still dignified, morally accountable, and unable to save itself.

6.7. The Doctrine of Sin

Sin must be defined by God, not by culture. Modern society often reduces sin to ignorance, trauma, social conditioning, biological impulse, political oppression, personal authenticity, or lack of self-esteem. Scripture speaks more deeply. Sin is rebellion against the holy Creator, failure to glorify God, lawlessness, unbelief, idolatry, corruption, guilt, and bondage. [Romans 3:23](#) says all have sinned and fall short of the glory of God. [Romans 1:18-32](#) shows that sin involves suppression of truth, refusal to honor God, ingratitude, idolatrous exchange, darkened reasoning, disordered desires, and moral rebellion.

Sin is both inherited and personal. [Romans 5:12-21](#) teaches that sin entered the world through one man, and death through sin, and that death spread to all because all sinned. Adam is not merely a bad example; he is the covenant head through whom sin and death entered human history. [Psalm 51:5](#) confesses sinfulness from conception, not to blame biology as evil, but to recognize the depth of human corruption. [Ephesians 2:1-3](#) says people are dead in trespasses and sins, walking according to the ways of this world, under disobedient desires, and by nature children under wrath.

Original sin does not cancel personal responsibility. People sin because they are sinners, and they are accountable for their own sins. [Mark 7:20-23](#) teaches that evil thoughts, sexual immoralities, thefts, murders, adulteries, greed, evil actions, deceit, self-indulgence, envy, slander, pride, and foolishness come from within the human heart. [Jeremiah 17:9](#) says the heart is more deceitful than anything else. This is why social reform alone cannot save. Change the environment and the heart remains capable of turning even good gifts into idols.

Total depravity must be understood carefully. It does not mean every person is as evil as possible. Fallen people can love children, feed the hungry, build hospitals, create beauty, show courage, and pursue some forms of justice through common grace. Total depravity means sin affects the whole person: mind, will, desires, conscience, body, relationships, culture, worship, institutions, imagination, and hope. There is no untouched neutral center from which humanity can rescue itself. The sinner needs regeneration, not mere adjustment.

6.8. The Consequences of Sin

The consequences of sin are comprehensive. First, sin brings guilt before God. Guilt is not merely a feeling; it is objective liability before the holy Judge. People may suppress guilt, redefine it, medicate it, politicize it, spiritualize it, or project it onto others, but only God can deal with it through atonement.

[Romans 3:19-26](#) shows that the whole world is accountable to God and that justification comes only through the redemption that is in Christ Jesus.

Second, sin brings shame and alienation. Adam and Eve hide from God and cover themselves. Shame affects the way people experience their bodies, relationships, past failures, family wounds, and moral exposure. Some shame comes from personal sin; some comes from sins committed against a person. Scripture does not treat shame superficially. It exposes sin truthfully and covers repentant sinners through God's grace. The gospel does not simply tell people to feel better about themselves; it reconciles them to God and clothes them in Christ.

Third, sin corrupts relationships. [Genesis 3](#) shows blame between husband and wife. [Genesis 4](#) shows murder between brothers. [Genesis 11](#) shows collective pride at Babel. Human relationships are distorted by domination, envy, lust, fear, suspicion, pride, control, tribalism, greed, and violence. This is why no political ideology can produce paradise. Structures matter, but structures are inhabited by sinners. Laws restrain evil, but law cannot create a new heart.

Fourth, sin brings death. [Romans 6:23](#) says the wages of sin is death. Death is not spiritually neutral in the biblical worldview. It is an enemy ([1 Corinthians 15:26](#)). It is not merely a natural transition into higher consciousness. It is the judgment and sorrow that entered through sin. Christ's resurrection does not teach believers to romanticize death; it teaches them that death will be defeated. The Christian hope is not escape from the body but bodily resurrection and new creation.

Fifth, sin opens humanity to deception and spiritual bondage. The previous chapter explained that Satan deceives, accuses, tempts, and opposes God's people. The fall began with deception, and history continues under conflict between truth and lies. Yet demonic deception never removes human responsibility. People are deceived because they love darkness, suppress truth, or refuse repentance. The remedy is not curiosity about darkness but return to God through Christ, submission to Scripture, and life by the Spirit.

6.9. Human Conscience, Reason, and Responsibility

Fallen humanity remains responsible because God's image is not erased and God's revelation is not absent. [Romans 1](#) says creation reveals God's eternal power and divine nature, leaving humanity without excuse. [Romans 2:14-16](#) teaches that even Gentiles without the Mosaic law show that the work of the law is written on their hearts, while conscience bears witness. Conscience is a gift, but it is not final authority. It can accuse or excuse, but it can also be misinformed, hardened, seared, or manipulated.

Reason is also a gift from God. Scripture never commands intellectual suicide. Jesus calls people to love God with the mind ([Matthew 22:37](#)). Paul reasons from Scripture ([Acts 17:2-3](#)). The problem is not reason itself but autonomous reason. [Romans 1](#) shows that when people refuse to glorify God, their thinking becomes futile and their hearts are darkened. Reason becomes dangerous when it crowns itself judge over revelation. It becomes useful when it serves truth under God's Word.

This distinction matters in education and apologetics. Christians should not despise evidence, logic, medicine, history, law, science, or careful analysis. Anti-intellectual superstition is not spirituality. Yet Christians must also reject rationalistic autonomy, where human reason decides in advance what God may say, what miracles may occur, what morality may mean, or whether Christ may rise from the dead. The mind must be renewed, not enthroned ([Romans 12:1-2](#)).

Human responsibility also means that victimhood cannot become a total explanation of evil. Many people are truly harmed by others and deserve compassion, justice, protection, and pastoral care. Scripture cares deeply for the oppressed. Yet no human being may explain all personal sin as merely the result of environment or trauma. The heart sins. People must repent. Grace does not deny wounds, but it also does not excuse rebellion. Biblical counseling must hold compassion and accountability together.

6.10. Humanity and Christ: The True Image and Last Adam

The doctrine of humanity must lead to Christ. [Colossians 1:15](#) calls Christ the image of the invisible God. [Hebrews 1:3](#) calls the Son the radiance of God's glory and the exact expression of His nature. This means Christ is not merely another image-bearer in the same sense as fallen humanity. He is the eternal Son who perfectly reveals the Father. Yet in the incarnation He also becomes truly human. He is the perfect Man, the obedient Son, and the representative head of redeemed humanity.

Paul contrasts Adam and Christ in [Romans 5:12-21](#) and [1 Corinthians 15:21-22, 45-49](#). In Adam, sin and death spread. In Christ, grace, righteousness, resurrection, and life come to those who belong to Him. Christ is the last Adam, not because He repeats Adam's failure, but because He answers it with perfect obedience. Where Adam disobeyed in a garden, Christ obeyed even unto death. Where Adam grasped at godlike autonomy, Christ humbled Himself in servant obedience ([Philippians 2:5-11](#)). Where Adam brought death, Christ brings resurrection life.

Christ's true humanity is essential. [Hebrews 2:14-18](#) teaches that the Son shared in flesh and blood so that through death He might destroy the one holding the power of death and free those enslaved by fear. He had to be like His brothers and sisters in every way, yet without sin, so that He might be a merciful and faithful High Priest. The Redeemer is not an idea, principle, energy, avatar, or spiritual symbol. He is the incarnate Son, crucified and risen, who restores what Adam ruined.

This chapter does not yet unfold the full doctrine of salvation, because Chapter 7 will treat salvation directly. Yet the need is already clear. Humanity cannot save itself. Education can inform but cannot regenerate. Technology can extend capacities but cannot remove guilt. Politics can restrain evil but cannot conquer sin. Therapy can help people process wounds but cannot justify sinners before God. Ritual can express devotion but cannot create righteousness. Only Christ can redeem, reconcile, renew, and raise fallen humanity.

6.11. Historical and Doctrinal Witness to Humanity and Sin

The Church's historical witness is useful when it serves Scripture. The doctrine of humanity has always required careful balance. Some errors exalt humanity too highly, as if human beings are naturally divine, morally sufficient, or able to save themselves. Other errors degrade humanity too low, treating the body as evil, matter as a prison, or the image of God as erased completely. Scripture avoids both. Humanity is created good, fallen deeply, still dignified, morally accountable, and redeemable only through Christ.

Early Christian reflection opposed Gnostic patterns that treated material creation as inferior or evil and salvation as secret knowledge. Biblical faith confesses that creation is good, the body matters, and redemption culminates in resurrection. Augustine's debates with Pelagianism highlighted the seriousness of sin and the necessity of grace. While Christians have differed in how they explain the transmission of

original sin, the biblical witness is clear that humanity is not morally neutral and does not come to God by unaided will.

The Reformation renewed emphasis on the bondage of the will, justification by grace through faith, and Scripture's authority over human merit systems. Yet Christians must handle inherited doctrinal language carefully. To say humanity is unable to save itself is not to say people are animals, machines, or worthless. It is to say that the sinner's problem is too deep for self-redemption. Grace is not a supplement to human achievement. It is resurrection for the spiritually dead.

Modern theological liberalism often softened sin into finitude, ignorance, social immaturity, or structural injustice alone. Secular ideologies often relocated evil entirely outside the self, in institutions, economics, biology, or power arrangements. Scripture includes social and structural dimensions of sin, but it does not permit the heart to escape judgment. The biblical doctrine remains the most realistic anthropology: human beings are glorious ruins, noble in creation, tragic in rebellion, and hopeless apart from Christ.

6.12. Contemporary Worldview Distortions of Humanity

6.12.1. Secular Humanism and Autonomous Man

Secular humanism often speaks nobly about human dignity, rights, reason, compassion, and progress. Christians can appreciate any concern for justice, mercy, education, and human wellbeing where it reflects common grace. Yet when humanism excludes the Creator, it cannot finally secure the dignity it wants to defend. If dignity rests only on social agreement, then society can redefine it. If morality rests only on human consensus, then power can rewrite it. Scripture grounds human dignity in creation by God and moral obligation in God's holy character.

Autonomous man is a contradiction. Human beings depend on God for life and breath ([Acts 17:25](#)). The attempt to live as self-originating, self-owning, and self-saving repeats Eden's rebellion. It may sound sophisticated in academic language, but its spiritual structure remains the same: the creature tries to live as judge over the Creator.

6.12.2. Evolutionary Naturalism and Materialism

Christians differ in how they discuss scientific questions of origins, but Scripture does not permit naturalism as a worldview. Naturalism says reality is ultimately matter, energy, and impersonal process. Biblical creation says reality begins with the personal God who speaks, wills, creates, sustains, commands, and judges. The issue is not whether Christians should study biology, genetics, anthropology, or cosmology. They should. The issue is whether impersonal nature may become the final explanation of human identity and destiny. Scripture says no.

Materialism cannot explain the full weight of human moral responsibility, worship, guilt, beauty, reason, conscience, and longing for eternity. If man is merely matter, then morality becomes preference or social utility. Yet people live as if justice is real, evil is wrong, truth matters, and love is more than chemical advantage. Scripture explains this coherence: humanity is made by a moral, personal, speaking God.

6.12.3. Expressive Individualism, Sexual Autonomy, and Gender Ideology

Expressive individualism teaches people to look inward, discover an authentic self, and then demand that the world recognize that self. Scripture teaches a different order: receive identity from the Creator, repent of the false self formed by sin, and be renewed in Christ. The heart is not a reliable creator of identity. [Jeremiah 17:9](#) warns that the heart is deceitful. Christ does not say, "Express yourself." He says, "Follow me." Discipleship is not self-invention but surrender to the Lord.

Gender ideology, in its more radical forms, treats male and female embodiment as secondary to internal self-perception. Scripture does not reduce identity to feelings, nor does it despise those who struggle with their bodies. It calls all people, including those with deep distress, into truth, compassion, holiness, and hope. The Church must refuse mockery and cruelty while also refusing to deny [Genesis 1:27](#) and [Matthew 19:4-6](#). Truth without love becomes harsh. Love without truth becomes betrayal.

6.12.4. Transhumanism, Posthumanism, and Technological Salvation

Transhumanism is commonly described as a movement that seeks to use technologies such as genetic engineering, artificial intelligence, nanotechnology, and other enhancements to improve or augment human capacities. Some goals, such as healing disease or assisting disability, may overlap with legitimate care for suffering people. Yet the deeper worldview question is whether humanity sees technology as a servant under God or as a path toward self-transcendence without God. A tool becomes an idol when it promises salvation.

Posthuman imagination often dreams of overcoming weakness, aging, embodiment, and death through technological transformation. Scripture acknowledges suffering, weakness, and death, but it does not place hope in human engineering. Death is conquered by Christ's resurrection, not by data migration, biological redesign, or machine continuity. The resurrection body is God's gift, not humanity's upgrade. The danger is not technology itself but eschatology transferred from Christ to the laboratory, market, state, or machine.

6.12.5. AI Personhood and Technocratic Reduction

Current AI ethics discussions often center on human rights, dignity, transparency, fairness, and oversight. These concerns are important, but Christian theology must go deeper. Artificial intelligence can simulate language, generate images, assist analysis, and influence decisions, but it is not made in God's image. Machines are artifacts. Human beings are creatures. A machine may imitate human communication, but it does not possess human creation by God, embodied moral accountability before God, Adamic solidarity, sin, conscience, redemption, resurrection hope, or worship.

Technocratic systems often reduce persons to data, risk scores, behavioral predictions, compliance patterns, biometric profiles, or economic units. Such reduction is spiritually dangerous. It may appear efficient, but it can quietly deny the mystery and dignity of persons before God. Christians should support wise governance of technology, but they must resist any system that treats people as manageable inputs rather than image-bearers accountable to the Creator.

6.12.6. Abortion, Euthanasia, Eugenics, and Disposable Life

If every human being bears God's image, then human life must not be measured by convenience, productivity, genetic desirability, age, ability, economic cost, or social approval. Abortion, euthanasia,

eugenics, and population-control ideologies often share a dangerous assumption: some lives may be managed, prevented, ended, or discarded for the goals of others. Scripture does not permit that logic. The unborn, weak, sick, disabled, elderly, poor, and dependent are not disposable burdens. They are image-bearers entrusted to human care.

This does not mean Christians should ignore complex medical suffering, maternal crisis, disability care, poverty, family abandonment, or end-of-life pain. The Church must be practically pro-life, not merely rhetorically pro-life. It must support mothers, fathers, children, the disabled, the elderly, the terminally ill, and families under pressure. Yet compassion must never become permission to kill the vulnerable. The God who gives life is Lord over life.

6.12.7. Pornography, Consumerism, and Body Commodification

Pornography and consumer sexuality turn image-bearers into objects for appetite. Body commodification turns persons into markets. Consumerism trains people to define themselves by possession, display, pleasure, and status. Scripture teaches that the body is for the Lord, and the Lord is for the body ([1 Corinthians 6:13](#)). The believer's body is a temple of the Holy Spirit ([1 Corinthians 6:19-20](#)). Even unbelievers remain embodied image-bearers who must not be exploited.

The sexual revolution promised liberation but has often produced loneliness, addiction, commodification, broken families, fatherlessness, abuse, and confusion. Biblical sexuality is not repression; it is ordered love under God's covenant wisdom. The body is not an entertainment device. It belongs to the Creator.

6.12.8. Identity Politics, Racial Manipulation, and Global Governance Narratives

Identity politics often begins by naming real wounds, injustices, and historical harms. Christians should not deny injustice where it exists. Scripture commands truth, justice, mercy, and defense of the vulnerable. Yet identity-based ideologies can also reduce people to categories of resentment, guilt, privilege, grievance, or political usefulness. The gospel gives a deeper identity: creation in God's image, fall in Adam, and redemption in Christ.

Global governance narratives sometimes speak of humanity in managerial terms: populations to be monitored, behaviors to be guided, consumption to be controlled, risks to be scored, and beliefs to be corrected. Some coordination among nations can serve good purposes, especially in crises. Yet any system that treats human beings mainly as units within a technocratic plan has already forgotten the Creator. The Church must discern carefully, resisting both irresponsible suspicion and naive trust. Scripture teaches that power is real, sin corrupts power, and Christ alone is Lord of the nations.

6.13. New Age and False Spiritual Teachings About Humanity

New Age anthropology often sounds affirming because it tells people they are divine, unlimited, evolving, or spiritually powerful. It may speak of the god within, higher self, Christ consciousness, manifestation, reincarnation, cosmic energy, ancestral identity, astrology, vibration, or self-realization. Yet beneath different vocabulary, the central lie remains ancient: "You will be like God." Scripture teaches that humans are made in God's image, not that humans are God.

The claim that sin is merely ignorance of inner divinity contradicts Scripture. Sin is rebellion against God. The solution is not awakening to godhood but repentance and faith in Christ. The cross is not a symbol of psychological integration; it is the atoning death of the Son of God for sinners. The resurrection is not a metaphor for consciousness; it is Christ's bodily victory over death. The Spirit is not energy to be manipulated; He is the Holy Spirit who regenerates, indwells, sanctifies, and glorifies Christ.

Manifestation spirituality teaches that thoughts, words, emotions, or visualization can attract desired realities. It often borrows Christian words such as faith, confession, blessing, and abundance, but redefines them around human power. Biblical faith does not trust the mind's creative force. It trusts the living God and submits to His will ([1 John 5:14](#)). Prayer is not law of attraction. Prayer is communion with the Father through the Son in the Spirit.

Reincarnation also contradicts Scripture. [Hebrews 9:27](#) says people are appointed to die once, and after this, judgment. The biblical hope is not repeated cycles of birth and death, but resurrection, judgment, and eternal destiny. Ancestral spirit identity, mediumship, and occult guidance likewise violate the biblical command to seek God rather than the dead or spirits ([Deuteronomy 18:9-14](#)). The Church must answer such teachings with patience, Scripture, and the gospel, not with syncretism.

6.14. Apologetic and Discernment Responses

6.14.1. Humans Are Basically Good

This claim often means people are capable of kindness, love, creativity, and social cooperation. Scripture can affirm common grace. Yet if the claim means humanity is morally sound at the root and merely needs encouragement or education, Scripture rejects it. Jesus says evil comes from within the human heart ([Mark 7:20-23](#)). Paul says all have sinned ([Romans 3:23](#)). The problem is not that people lack goodness in every possible sense, but that all stand guilty and corrupted before God.

6.14.2. Sin Is Only Social Conditioning

Social conditions matter. Scripture condemns unjust structures and oppressive powers. Yet sin is not only outside us. [Genesis 3](#) and [Mark 7](#) show that rebellion and evil arise from the human heart. A better environment may restrain or encourage behavior, but it cannot regenerate the sinner. The new birth is necessary ([John 3:1-8](#)).

6.14.3. The Image of God Means Humans Are Divine

The image of God means humans are like God in a creaturely and representative sense. It does not mean humans are God, parts of God, or evolving into deity. [Genesis 1](#) distinguishes God the Creator from humanity the creature. [Romans 1](#) condemns exchanging the Creator for created things. Self-deification is not spiritual maturity; it is the old rebellion in refined language.

6.14.4. Gender Is Entirely Self-Created

Scripture teaches that male and female are created by God ([Genesis 1:27](#)). The body is not a meaningless object beneath the inner self. At the same time, Christians must speak carefully to those experiencing

confusion, trauma, or distress. Biblical truth should be delivered with pastoral gentleness. However, compassion cannot require calling creation false.

6.14.5. Technology Can Save or Perfect Humanity

Technology can serve healing, communication, learning, and stewardship. It cannot forgive sin, renew the heart, conquer death, or reconcile sinners to God. The deepest human problem is not biological limitation but moral rebellion. The deepest hope is not enhancement but resurrection in Christ.

6.14.6. All Moral Standards Are Cultural Constructs

Cultures express moral standards differently, and some cultural practices are sinful. Yet moral reality is not created by culture. It is grounded in God's character. Murder, oppression, sexual immorality, deceit, idolatry, and injustice are wrong because the holy God judges them. If morality is only constructed, then no culture can be judged as unjust. Scripture gives a higher court than culture.

6.14.7. The Body Is Irrelevant to Identity

The incarnation and resurrection answer this objection. The Son became flesh, died bodily, and rose bodily. The believer awaits bodily resurrection. Therefore, the body is not irrelevant. It is part of God's good creation and future redemption.

6.14.8. Death Is Natural and Spiritually Neutral

Scripture calls death an enemy ([1 Corinthians 15:26](#)). Death entered through sin ([Romans 5:12](#)). Christians need not fear death as those without hope, because Christ has conquered it, but they must not romanticize death as morally neutral. The biblical hope is resurrection and new creation.

6.14.9. Education Alone Can Solve Evil

Education is valuable, but educated sinners remain sinners. Human history shows that intelligence can serve compassion or cruelty. The problem is not information alone but worship, desire, guilt, and rebellion. The fear of the Lord is the beginning of knowledge ([Proverbs 1:7](#)).

6.14.10. All Religions Teach the Same Human Problem and Solution

Religions differ profoundly in how they define humanity, sin, salvation, God, judgment, and destiny. Christianity teaches creation in God's image, fall in Adam, redemption through Christ alone, resurrection, judgment, and new creation. Any system that denies sin, the cross, the bodily resurrection, or Christ's exclusive mediatorship is not teaching the same solution.

6.15. Contemporary Application for Church, Bible Colleges, Families, and Ministry

For the Church, biblical anthropology must restore seriousness about both dignity and sin. Preaching should not flatter humanity as self-sufficient, nor crush people as worthless. It should proclaim creation

dignity, expose sin, call for repentance, and point to Christ. Churches must protect the vulnerable, teach the holiness of the body, care for families, welcome sinners without affirming sin, and resist cultural scripts that redefine humanity apart from God.

For Bible Colleges, the doctrine of humanity should shape curriculum across disciplines. Theology, ethics, counseling, leadership, technology, education, missions, and public policy all require biblical anthropology. Students must learn to ask: What is a human being before God? What has sin done? What can culture see truly through common grace? Where does culture rebel? How does Christ restore? Without those questions, education becomes information without wisdom.

For pastoral counseling, biblical anthropology guards against reductionism. Some suffering has bodily, psychological, relational, social, or spiritual dimensions. Pastors should not blame demons for everything, nor reduce everything to chemistry, trauma, or choice. Wise care listens patiently, uses appropriate medical and professional help where needed, teaches Scripture, calls sin by its name, comforts the wounded, protects the abused, and directs people to Christ.

For families, creation teaches that children are not personal brands, economic burdens, or projects for parental pride. They are gifts and image-bearers to be disciplined. Parents must teach children that identity is received from God, the body matters, sin is real, Christ saves, work has purpose, and technology must serve obedience rather than rule the heart.

For youth ministry, the doctrine of humanity is urgent. Young people are disciplined daily by screens, algorithms, peers, influencers, entertainment, pornography, political narratives, and identity slogans. They need more than moral warnings. They need a biblical vision of what it means to be human: created by God, loved truly, fallen deeply, accountable personally, pursued by grace, called to holiness, and destined either for judgment or glory in Christ.

For public witness, Christians should defend human dignity from conception to natural death, resist racism and tribalism, care for the poor, challenge exploitation, support just governance, speak against sexual commodification, and question technologies that reduce people to data or tools. The Church should not become a partisan echo chamber. It should be a kingdom witness under Christ.

6.16. Pastoral Exhortation and Spiritual Readiness

The doctrine of humanity should humble every believer. We were created for glory, but we have sinned. We bear God's image, yet we have dishonored Him. We are capable of real responsibility, yet incapable of self-redemption. This should produce neither despair nor pride. It should produce repentance and gratitude. The Christian does not say, "I am better than others." The Christian says, "I am a sinner who has received mercy."

Spiritual readiness begins with seeing humanity truthfully. Jesus warned that the days before His coming would include deception, lawlessness, false prophets, and hearts growing cold ([Matthew 24:4-14](#)). Many end-time deceptions will likely present themselves as humanitarian, liberating, scientific, spiritual, inclusive, or progressive. The question is not whether a message uses compassionate language. The question is whether it submits to Christ and Scripture. A deception does not become holy because it speaks about human flourishing.

Believers must therefore live soberly. They must resist sexual immorality, greed, pride, racial hatred, technological idolatry, New Age self-deification, and fear-driven conformity to the spirit of the age. They must honor the body, love neighbors, protect the vulnerable, cultivate creation, raise children in truth, preach the gospel, and wait for the blessed hope. [Titus 2:11-14](#) teaches that grace trains believers to deny godlessness and worldly lusts while waiting for Christ's appearing. Anthropology and eschatology meet there: redeemed humanity must live now as a people awaiting the true King.

Conclusion

Humanity is God's creation, not humanity's invention. Man and woman are made in God's image, embodied, dignified, relational, moral, vocational, and accountable. Yet humanity is fallen in Adam, corrupted by sin, guilty before God, darkened in understanding, disordered in desire, and unable to save itself. The modern world offers many rival anthropologies: autonomous man, technological man, expressive man, consumer man, political man, divine man, machine-like man. Scripture reveals the true man only in relation to God and finally in Jesus Christ.

The image of God gives dignity to every person, but it also summons every person to repentance. Sin is not healed by denial. It is not overcome by education, therapy, politics, technology, ritual, or mystical awakening. The human problem is deeper, and God's grace is greater. Christ, the true image and last Adam, entered our humanity without sin, obeyed where Adam failed, died for sinners, rose bodily, and will restore redeemed humanity in the new creation. Therefore, the doctrine of humanity is not merely an academic topic. It is a call to worship the Creator, confess sin, honor every image-bearer, resist deception, proclaim Christ, and live ready for the resurrection and judgment to come.

Reflection Questions

1. How does beginning with God as Creator change the way Christians understand human identity and dignity?
2. Why is it important to say that the image of God is marred by sin but not erased?
3. How should the Church teach male and female embodiment with both biblical clarity and pastoral compassion?
4. In what ways can dominion become distorted into exploitation or technocratic control?
5. How does the unity of the human race challenge racism, tribalism, caste thinking, and national idolatry?
6. What does [Genesis 3](#) reveal about Satan's strategy, human desire, and the search for autonomy?
7. Why is it inadequate to define sin only as ignorance, trauma, social conditioning, or oppression?
8. How does Christ as the last Adam answer the failure of Adam and the need of fallen humanity?
9. Which contemporary distortion of humanity is most influential in your context, and how should Scripture answer it?
10. How should biblical anthropology shape preaching, counseling, education, family discipleship, and public witness?

Multiple-Choice Assessment

1. According to [Genesis 1:26-28](#), the doctrine of humanity begins with

- A. human self-definition
- B. God's creative will and image-bearing purpose
- C. social agreement about dignity
- D. technological development

2. Which statement best expresses the image of God?

- A. Human beings are divine by nature
- B. Only intelligent or powerful people bear God's image
- C. Human beings represent God as creatures under His rule
- D. The image of God was completely erased after the fall

3. [Genesis 2:7](#) teaches that humanity is

- A. pure spirit without bodily significance
- B. formed from dust and given life by God's breath
- C. an angelic being trapped in matter
- D. self-created consciousness

4. Jesus appeals to male and female creation in [Matthew 19:4-6](#) to teach about

- A. political power
- B. marriage and covenant faithfulness
- C. angelic identity
- D. reincarnation

5. Biblical dominion should be understood as

- A. autonomous exploitation
- B. technocratic mastery over all life
- C. accountable stewardship under God
- D. permission to worship creation

6. [Acts 17:26](#) teaches that God made every nation from

- A. separate divine races
- B. one man
- C. angelic ancestors
- D. political systems

7. The serpent's temptation in [Genesis 3](#) centered especially on

- A. humility before God's Word
- B. autonomy and distrust of God's command

- C. care for the weak
- D. obedience through suffering

8. Which passage most directly contrasts Adam and Christ as representative heads?

- A. [Romans 5:12-21](#)
- B. [Psalm 8](#)
- C. [James 3:9](#)
- D. [Genesis 9:6](#)

9. Total depravity means that

- A. every person is as evil as possible
- B. sin affects the whole person
- C. the image of God no longer exists in any sense
- D. human beings have no moral responsibility

10. According to [Ephesians 2:1-3](#), fallen humanity is described as

- A. morally neutral
- B. dead in trespasses and sins
- C. naturally divine
- D. already resurrected

11. The biblical answer to guilt before God is

- A. self-affirmation alone
- B. political reform alone
- C. atonement and justification in Christ
- D. denial of moral responsibility

12. Why is death not spiritually neutral in Scripture?

- A. It is an illusion
- B. It is called an enemy connected to sin
- C. It makes people angels
- D. It is the final salvation of the body

13. Which statement best reflects a biblical view of reason?

- A. Reason must be enthroned above Scripture
- B. Reason is useless for Christians
- C. Reason is a gift that must serve God's revelation
- D. Reason eliminates the need for faith

14. Christ is called the last Adam because

- A. He is a created angel
- B. He repeats Adam's rebellion

C. He is the representative head who brings resurrection life

D. He abolishes human embodiment

15. New Age claims that human beings are divine contradict

A. creation, fall, and redemption

B. only church tradition

C. science alone

D. the existence of angels only

16. A biblical response to AI personhood debates should begin by distinguishing

A. machines from artifacts

B. creatures made in God's image from human artifacts

C. software from hardware only

D. human emotions from grammar

17. Why must Christians reject racism and tribal superiority?

A. Because all cultures are identical

B. Because all people share the same political opinions

C. Because all human beings share one Creator and image-bearing dignity

D. Because nations no longer exist

18. Biblical compassion toward gender confusion must include

A. mockery and rejection

B. truth without pastoral care

C. pastoral gentleness without surrendering Scripture

D. denial of creation

19. The final destiny of redeemed humanity is

A. escape from the body forever

B. reincarnation until enlightenment

C. bodily resurrection and new creation in Christ

D. absorption into cosmic energy

20. The main reason humanity needs redemption is that

A. people lack technology

B. people need social approval

C. humanity is fallen in sin and accountable before God

D. the body is unreal

Further Reading by the Author

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