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Anthropology

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The study of man from a biblical perspective is the analysis of what God has revealed about man’s origin and make-up
Origin of man

A theistic, humanistic or natural evolution

- Variation depends on offspring being superior to parents
- Struggle for survival eliminates weaker, less fit
- Natural selection is the process of survival of fittest
- Through heredity better qualities from natural selection are passed on and accumulated
- New species come into existence with passage of time
Origin of man$^2$

Theistic evolution

- God supervised the evolutionary process
- Problems with view from a biblical perspective
  - If Adam is not a historical person, then the analogy between Christ and Adam is imagination (Rom 5:12-21)
  - Genesis must be poetical or mythical
  - Concept of man coming from non-living matter is irreconcilable with revelation of image of God
Origin of man

Progressive evolution (Day-Age Theory)

- Based on Psa 90:40 and 2 Peter 3:8
- Definition
  - Each day is an age of indefinite time
- Problems
  - Plants can’t be ages before animals since some depend upon animals for pollination and fertilization
- Attempts to reconcile science and Bible
  - Since ages can’t follow days of creation (plants before sun) don’t take Gen 1 too literally
  - Demands death before Adam’s fall
  - Destroys analogy between 6 days work and 1 day rest in Ex 20:10-11
Teaching concepts:
- Original creation (emphasis on “repopulate”)
- Destroyed because of Lucifer’s rebellion
- Earth “became” chaotic: “without form and void”

Problems:
- Grammatical problems
  - V. 1 is an independent clause; v. 2 is connected grammatically and contains 3 circumstantial clauses describing v. 1 without a break
  - “Formless and void” is not always a result of judgment (Job 26:7; Isa 45:18)
  - The supposed distinction between bara`, “create” and asa`, “made” is invalid. They are used interchangeably.
- Theory is not based on exegesis but attempt to reconcile science and Bible by twisting Scripture unnecessarily

Survey of Anthropology
Origin of man\textsuperscript{5}

Literal 24-hour-per-day Creation sequence

- \textit{Fiat} creation as described in Gen 1
  - Hold to a “young” earth
  - Appearance of age explained by flood geology
- God created matter and man directly
- God created male and female genders
- God created in 24-hour days
  - Hebrew word \textit{yom} with a number is always 24 hour day
  - Phrase “morning and evening” imply 24-hour period
  - Ex 20:9-11 only has meaning if 24-hour days
- God created man as a unique being, not an improved animal: has moral sensibility and accountability, and is a created eternal being
Material part of Man

- Distinction is made between body and nonmaterial part of man (soul/spirit) (2 Co 5:1; 2 Th 5:23; Gen 2:7)

- Play on words in 2:7—adam, “man” and adamah, “ground”.
  - To remind man of his origin: both have same constitution chemically: calcium, iron, potassium
  - At death, body returns to its origin (Gen 3:7; Ps 104:27)
Views of purpose of man’s body

- Prison house of the soul: Greek philosophy—soul is good and body is bad

- Body is only important part of man—Hedonism: seek to please body by what one enjoys doing. Denies existence of soul.

- Body is a partner of the soul. Is the means of glorifying God as temple of God (1 Co 6:19).
  - Not to be mastered by body in self-indulgence, nor is an enemy to be self-punished
  - Is to be presented to God for His purposes (Ro 12:1) so Christ can be glorified (evident) in our bodies (Phil 1:20)
  - Final evaluation concerns what was done in the body (2 Co 5:10)
Non-material part of man

- Created as a PERSONALITY: self-consciousness and self-determination. Not governed by natural *instinct* as animals.
- Created as a SPIRITUAL BEING: ability to reason, to sense right and wrong, to relate and to choose destiny. Our likeness to God permits a relationship.
- Created with a MORAL NATURE: righteous and holiness which enabled a relationship with God, but was lost in the Fall. Later was restored in Christ (Eph 4:24; Col 3:10)
Origin of non-material part of man

- **Theory of preexistence**: taught in Hinduism and Greek philosophy—formerly angelic beings who embodies human forms

- **Creation theory**: each individual is a created soul at conception and body alone is propagated by parents. Would require every individual to fall into sin as God creates perfect

- **Traducian theory**: Soul and body propagated by parents: How can a physical relationship transmit a soul? Christ would have participated in nature of Mary (this obligated doctrine of Immaculate conception)
  - Explains the transmission of sinful nature
  - Explains hereditary factor: intellect, personality and emotional similarity to parents (Ps 51:5)
Dichotomous view:
- Two-part being: body and soul
- Soul and spirit are same substance w/ different functions
  - Man became a living soul (Gen 2:7)
  - “Soul” and “spirit” used interchangeably (Gen 41:8 w/ Ps 42:6)
  - “Body” and “soul” constitute whole person (Matt 10:28; 1 Cor 5:3)

Trichotomous view:
- Three-part being: body, soul and spirit. Different in substance and function
  - Soul is seen as a lower power consisting of man’s imagination, memory, and understanding
  - Spirit is a higher power, consisting of reason, conscience, and will
    - (a) Paul seems to emphasize the three-part view in desiring the sanctification of the entire person (1 Thess. 5:23).
    - (b) Hebrews 4:12 implies a distinction between soul and spirit.
    - (c) 1 Corinthians 2:14–3:4 suggests a threefold classification: natural (fleshly), carnal (soulish), and spiritual (spiritual)
Composition of non-material part

- **Multi-faceted view:**
  - Soul and spirit commonly describe non-material part, but also 4 other terms are used:
    - “**Heart**” describes intellectual (Mat 15:19) and volitional (Rom 10:9-10; Heb 4:7) aspect
    - “**Conscience**” for moral sense, but may be seared and unreliable (1 Tim 4:2); May be weak and overreact (1 Cor 8:7,10,12)
    - “**Mind**” is depraved (Rom 1:28), blinded by Satan (2 Cor 4:4); darkened and futile (Eph 4:17-18); but can be renewed (Rom 12:2)
    - “**Will**” of unbeliever tends to follow desires of flesh (Eph 2:2-3), but the believer can will to do God’s will (Rom 6:12-13)
The Fall of Man

- Gen 3 does not describe the origin of sin, but rather the entrance of sin into humanity.
- Adam and Eve were historical people who sinned in time and space.
- Historicity is essential to understand Rom 5:12-21.
- If Adam was not a real person who brought sin into humanity, there is not point in Christ redeeming mankind.
- Christ’s own testimony confirms Adam’s historical reality (Matt 19:3-5).
Obedience means nothing without a command: would they believe God and obey?

Free to eat of all trees except Tree of knowledge of Good and Evil (Gen 2:16-17)

Disobedience brought consequences: death, guilt, and separation

God wanted Adam to learn of sin by revelation, not by experience
The Temptation
Serpent was inspired by Satan (Rom 16:20)

1. Satan raised doubts about God’s Word and therefore His character (Gen 3:1)
   - Questioned God’s goodness and fairness
   - Eve believed his lie by exaggerating the restriction
2. Satan lied by saying they would not die (Gen 3:4), that is there would be no consequences
3. Satan told a partial truth: they would be like God – did not mention the pain, suffering and death that the experience of sin would bring.
   - Test entailed three areas: lust of flesh, lust of the eyes and the pride of life (1 Jn 2:16; Matt 4:1-11)
The result of sin

1. **Judgment on serpent** (3:14): altered in form and shape
2. **Judgment on Satan** (3:15): perpetual enmity between seed of woman and Satan.
3. **Judgment on woman** (3:16): pain in childbirth and “desire” to or over husband (4:7 is ident Hebrew)
4. **Judgment on man** (3:17-19): toil now necessary to produce food and death would now begin for all
5. **Judgment on mankind** (Rom 5:12): Adam’s consequence was passed on to mankind
6. **Judgment on creation** (Gen 3:17-18; Rom 8:17-19): everything would resist man, wild animals and weeds