

Bible Doctrines 1

Session 7 - Anthropology (*the Facets and Fall of Man*)



THE FACETS OF MAN

- I. The Nature of Man: Material + immaterial = a single entity (Gen. 2:7)
 - a. **Material features** - arteries, organs, muscles, hair, etc.
 - i. Gen. 2:7 - Adam = “man”/Adamah = “ground”
 - 1. To remind man of his origin: both have the same chemical composition (calcium, iron, potassium)
 - 2. At death, the body returns to its origin (Gen. 3:7; Ps. 104:27)

Views of the Purpose of Man’s Body		
Prison house of the soul	Dualism	Soul is good and body is bad
Body is the important part of man	Hedonism	pleasure is priority
Body is a partner of the soul	Temple	The means of glorifying God

- ii. 1 Cor. 6:19 - your body is the temple of the Holy Spirit and you are not your own
 - 1. The body is not to be mastered by self-indulgence nor is it an enemy to be punished.
 - 2. The body is to be presented to God for His purposes (Rom. 12:1) so Christ can be glorified in our bodies (Phil. 1:20).
 - 3. What you do in your body will be evaluated (2 Cor. 5:10).
- b. **Immaterial features** - soul, spirit, heart, will, conscience, etc.
 - i. Created as a **PERSONALITY**: self-consciousness and self-determination. Not governed by natural instinct as animals.
 - ii. Created as a **SPIRITUAL BEING**: the ability to reason, to sense right and wrong, to relate, and to choose destiny. Our likeness to God permits a relationship.
 - iii. Created with a **MORAL NATURE**: righteousness and holiness which enabled a relationship with God lost in the Fall, but restored in Christ (Eph 4:24; Col. 3:10).
- c. Without the unity of man’s being, this diversity couldn’t function.

Man is made up of two substances, material and immaterial. The many facets of the material and the many facets of the immaterial join together to make up the whole of each person. Man is rich diversity in unity. (Ryrie, 196)

- II. The Facets of the Material and Immaterial Aspects of Man
 - a. Humans are gifted with a variety of elements or capacities (heart, soul, spirit, etc.)
 - b. The Bible doesn’t use these terms in consistent ways (esp. soul and spirit), but rather with interchangeability and a variety of meanings.

Key Terms for Biblical Anthropology			
English	Hebrew	Greek	Theological Significance
Body	<i>Basar</i>	<i>Soma</i>	the physical form
Flesh	-	<i>Sarx</i>	The capacity for weakness, sin, and rebellion
Soul	<i>Nephesh</i>	<i>Psyche</i>	The seat of life or being; person
Spirit	<i>Ruach</i>	<i>Pneuma</i>	The capacity for a relationship with God
Heart	<i>Leb</i>	<i>Kardia</i>	The whole person at the deepest level of existence
Mind	<i>Bina</i>	<i>Nous</i>	Faculty of Understanding, discernment, and Judgment
Conscience	-	<i>Suneidesis</i>	(fallible) moral guide

A Theology for the Church, Akin, Hammett, p. 288

III. The Composition of Man (the non-material part)

a. The Basic Issue: How many basic elements is man composed of?

Views of the Composition of the Non-material Parts of Man		
Dichotomy	Two-part being: body & soul	the terms soul and spirit are not separable but describe different functions of the immaterial part
Trichotomy	Three-part being: body, soul, & spirit	soul and spirit are separate and distinct components of man's immaterial element
Holistic	Man viewed as a unit	Not that man has a body, but is a body

b. Dichotomy

i. Arguments for this view:

1. Soul and spirit can be used interchangeably
2. The immaterial part of those who've experienced physical death is referred to as spirit or soul
3. Separate listing of soul and spirit don't prove Trichotomy any more than the separate listing of heart, soul, mind, and strength proves quadrontology ☺ (Matt. 22:37).

ii. Problems

1. There are passages that separate the soul and spirit (Heb. 4:12).
2. Death is defined as a separation of man's body from his spirit (Jam. 2:26).

c. Trichotomy

i. Arguments for this view:

1. Man must be Trichotomous because he is in the image of a triune God.
2. Several passages of Scripture list the soul and spirit separately (1 Thess. 5:23; Heb. 4:12)

ii. Problems

1. Man's spirit is not the only aspect that is awakened to God.
 - The soul is sanctified (1Th 5:23), worships (Lk 1:46), and loves the Lord (Mk 12:30), The believer's soul resides in heaven (Rev. 6:9; 20:4).
2. Even God uses the term soul in reference to Himself (Mt. 12:18).

d. Holistic View

- i. The body is intrinsically good - It is not the source of sin, nor is it inherently degrading. No dishonor belongs to man because of the material aspect of his person. The body can become the avenue of solicitation to sin, but sin had its Genesis in the spirit of man.
- ii. Body and spirit are not antithetical. They are diverse in metaphysical constitution but there is no native or necessary conflict. In unity and concord, they constitute the unique personality that man is, made in the image of God.
- iii. Two things are in man's constitution, diverse in nature and origin, the one derived from earth, material corporeal, phenomenal, divisible. The other derived from a distinct action of God, immaterial, indivisible and indestructible. (John Murray, vol. II)

THE FALL OF MAN

I. The Views on the Fall of Man

- a. Liberal view - the fall was a legend, thus no truth or facts a basis
- b. Neo-Orthodox view - the fall was an allegory, not fact, but a lesson on sin
- c. Orthodox view - has always held to a literal and historical account of Gen. 3
 - i. Jesus held to the literal and historical account of Adam (Matt. 19:3-5).
 - ii. The Scriptures affirm the account of the Fall as a fact (1 Cor. 15:21-22).
 - iii. If Adam's fall was a myth, then Christ's death could also be (Rom. 5:12-21).

II. The Test of the Fall

- a. Why a moral test? Issue of obedience
- b. The nature of sin was revealed as they ate from the one prohibited tree amongst many.
- c. They were created innocent and upright in a perfect environment (Eccl. 7:29). Their sin stemmed from within (James 1:14-15).
- d. Obedience means nothing without a command: would they believe God and obey?

III. The Tempter

- a. Satan was the original rebel. Gen. 3 does not describe the origin of sin, but rather the entrance of sin into humanity!
- b. Satan took on a different form (yet familiar to Eve).

c. It was a real serpent because both Satan and the Serpent were cursed.

IV. The Temptation

- a. Satan approached Eve with his deception.
- b. Satan's deceptive approach was to question God's Word, "has God said" (Gen. 3:1).
- c. His second approach was to question God's character. He implied that God was not truthful, "You surely will not die!" (Gen. 3:4) and that He was withholding good (5).
- d. Satan tempted her with the lust of the flesh, eyes, and pride of life (1 John 2:16).
- e. Eve was the 1st human to sin, but Adam, as mankind's representative, sinned and brought sin and death upon all mankind (Rom. 5:12).

V. The Penalty of the Fall of Man

On Adam	<ul style="list-style-type: none"> ✓ ground man was to cultivate was cursed (Rom. 8:20-22) ✓ life would be filled with hard labor until he dies and returns to the dust ✓ expelled: a geographic and spiritual symbol of broken fellowship with God
On the Serpent	<ul style="list-style-type: none"> ✓ cursed with degradation as being the lowest species ✓ crawl on its belly and eat dust
On Satan	<ul style="list-style-type: none"> ✓ enmity would always exist b/n Satan and the Woman's Seed ✓ Satan would be crushed and defeated (Heb. 2:14; 1 John 3:8-9)
On Eve	<ul style="list-style-type: none"> ✓ experience pain when bringing forth physical life ✓ desire would be "for" her husband...possibly "over" her husband (see Gen. 4:7)
On Mankind	<ul style="list-style-type: none"> ✓ began to experience gradual physical death (Gen. 5:5) ✓ immediately experienced spiritual death (Eph. 2:1) ✓ lost fellowship with God (Gen. 3:7-8) ✓ incurred God's penalty for sin (15-19)

VI. The Ramifications of the Fall of Man

- a. Disobedience brought consequences: death (Rom. 5:12-13), guilt, and separation.
- b. Sin breaks fellowship with God (1 John 1:9).
- c. Sin amplifies our need. Christ is the only solution to fallen man, both in atonement (Heb. 2:17) and temptation (2:18).