

Lesson 5:

Doctrine of Man:

ANTHROPOLOGY

PRACTICAL THEOLOGY

KNOW WHAT YOU BELIEVE. LIVE OUT YOUR FAITH.

At the heart of each person lie the questions, “Who am I?” “Where did I come from?” “Is their meaning to life?” and “Where am I going?” The world’s philosophies and religions differ greatly in their answer to these questions.

The Greek word for man is *anthropos*. Anthropology is then the study of man’s origin, his being, and his destiny. We will study this subject in light of the Bible and its answers to man’s questions concerning himself.

I. The Original Condition of Man

The Scriptures represent man’s original condition by the phrase “in the image and likeness of God.” “Image” the shadow or outline of a figure, and “likeness” denotes the same thing in quality (Gen 1:26-27; 5:1; 9:6; 1 Cor 11:7; Jas 3:9). Unlike many that believe man is God¹, or can become God², the Bible teaches that man was formed in God’s likeness.

A. This is not a _____ likeness

God is a Spirit (Jn 4:24). He does not have the physical shape or bodily form of man. The form, but not the face, of Jehovah was seen by Moses (Num 12:8). The Bible speaks of God having “eyes,” “ears,” etc., but this is an example of using human terminology to describe the fact that God sees and hears all things (Pro 15:3).

¹ “Humanism” is directly opposed to what the Bible teaches about humanity. Humanism as a organization in South Africa was formed in 1979 under the “Humanist Association of South Africa.” The South African Humanist quotes: “Humanism is a religion, because it is a system of belief in humanity itself, rather than in supernatural forces which serve only to confuse and dismay.”

The heresy of humanism teaches that supernatural religions are a barrier to man’s progress. It believes that human problems can only be solved by man. Morality and social conduct are best founded on reason and a belief in the value and dignity of man. This religion is largely promoted in our school system through the philosophy of Evolution—man is an animal and must therefore act according to the well being of himself and society.

² The Mormon cult (also known as The Church of Jesus Christ of Latter Day Saints—LDS) represents God as a great human—and man as having the capability of becoming God.

B. A _____ likeness

Man had sufficient intelligence to name all the animals. He had the power of speech, reasoning and thought in connection with speech. He was capable of communication with God. Our mind is the closest thing we have to God; thus, it needs constant renewing (Rom 12:2; 2 Cor 4:16; Eph 4:23; Tit 3:5).

C. A _____ likeness

Genesis 3 records a moral test in which man had the power to resist or to yield to evil. Ephesians 4:24 speaks of "the new man, which after God is created in righteousness and true holiness. From this passage we understand the original man was not only innocent, but that he also possessed righteousness and holiness—the very basis upon which man can have fellowship with God. Colossians 3:10 says in salvation some of this image of God is restored: "...And have put on the new man, which is renewed in knowledge after the image of him that created him."

D. A _____ likeness

Although man was not created to satisfy a need of God, God does choose to fellowship with man. God's social nature is grounded in His affections. He has endowed man with a social nature and thus, man seeks companionship with God (Gen 2:18); this is above and beyond the companionship between a man and woman (Gen 3:8).

II. The Constitution of Man

A. _____ Theory

This theory states that man is composed of only two parts—the material and immaterial. Their argument is that the terms "soul" or "spirit" are used with the term "body" to denote the whole person (Jas 2:26). Also, the terms "soul" and "spirit" are sometimes used interchangeably (Heb 12:23; Rev 6:9).

B. _____ Theory

This theory states that while man is composed of the immaterial and material parts, he is three distinct elements: body, soul, and spirit (As to composition man is made up of two parts, but as to function the immaterial part is separated).³ Some of the strongest supports are...

1. There are three persons in one Godhead; man shares this likeness and image of God.
2. Hebrews 4:12 states that God's Word is able even to divide between the "soul and spirit."
3. Paul separated the three, "...spirit, soul, body" (1 Thes 5:23).
4. At His death, Jesus commended His spirit to God, His body was in the tomb, while His soul was in the heart of the earth three days.
5. Solomon said the spirit of mankind differs from beast in that when man dies, his spirit returns to God who gave it (Eccl 3:20-21).
6. In the beginning, "The LORD God formed man of the dust of the ground [body], and breathed into his nostrils the breath of life [spirit]; and man became a living soul" (Gen 2:7).

C. Man's Tri-unity

The division between the material and immaterial parts of man is easily made; division between the soul and spirit is not. Hebrews 4:12 equates this division to that of dividing "the joints and marrow" of the body. Thus, "the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit."

1. _____

This is the material part of man and the seat of the senses by which man has a _____. Through his senses man knows that others exist. His body was made from the earth (Gen 2:7); modern chemical analysis detects in the body the same elements found in the earth.

2. _____

This is the immaterial part of man and is the seat of his emotions, his personality, by which he has _____. In Scripture the "heart" is closely

³ There are several differing Scriptural passages that refer to man both as being two-part (immaterial and material) and as being three-part (the immaterial part being divided into two parts). Man definitely possesses the immaterial and material parts, but the full understanding from Scripture is that the immaterial part is comprised of both "soul" and "spirit" being distinct. This in no way disallows the use of either words to be used collectively to speak of the immaterial part of man (cf. Jn 4:24 with 1 Thes 5:23).

connected to the soul (Duet 12:15; 1 Sam 2:16). Here is where man differs from all other creatures (1 Cor 2:11; Ps 32:9).

3. _____

This is the immaterial part of man and is the seat of his intelligence by which man has _____; 'life'. Animals possess a spirit, but is not the same as man's (Eccl 3:16-21; 12:7). At conversion, a person's spirit is "quicken," or made alive spiritually, seeking and fellowshiping with God.

III. The Fall of Man

A. The Nature of the Fall

Adam and Eve were free moral agents. While they were sinless being, it was yet possible for them to sin, just as it was possible for them not to sin. Their sin was a voluntary act of the will. The temptation came from an outside source, Satan, and acted upon their human and natural desires (though not sinful).⁴ The sin consisted in disobedience to the revealed will and Word of God.

B. Problems connected with the Fall

Inspiration has to do with the accurate _____ of revealed truth. Every word in the original manuscripts, known as "autographs", was inspired by God. No one today is inspired to record truth as the writers of the Old and New Testaments were. God in His wisdom has allowed the "autographs" to be lost, no doubt to avoid the worship of objects (II Kings 18:4). However, God has preserved His Word down through the ages to insure that we have a trustworthy copy of His revealed Truth. (Mt. 24:35)

1. How could a holy being fall?

Man's spiritual state was one of innocence (freedom from sin), righteousness, and holiness. However, these were not inherent attributes as with God—Who being such, He cannot sin.

2. How could a holy God permit the temptation?

Man was not made a machine who would live for the glory of God without any choice, nor an animal who would merely act according to instinct. In the temptation itself there was no power to make man sin. He had as much power to choose to obey God as to choose to disobey Him.

⁴ In much the same way as Christ's temptation as the "second Adam." Though He could not sin, the temptation was from an outside source and pulled upon His human and natural desires (though not sinful).

There is much to indicate that God made obedience easy. He created man without a sinful nature, placed him in an ideal environment, provided for all his needs, fellowshiped with him and warned him of the consequences of disobedience.

IV. The Results of the Fall

A. Upon Adam and Eve

1. Their _____

Before the 'fall' they enjoyed perfect fellowship with God; after the fall they sensed God's displeasure and hid. With guilt, the responsibility for sin was blamed on others (Gen 3:12-13).

2. Their _____

Before the fall their state was one of innocence, not knowing good or evil; after the fall they were filled with shame and the knowledge of sin. Their righteousness gone, their nature became corrupt (Gen 3:7-8). Their holiness gone, they felt unfit to appear before a holy God (cf. Rom 3:23 with Jude 1:24-25).

3. Their _____

The Hebrew of Genesis 2:17 carries the literal idea, "dying thou shalt die." The moment that man sinned, his body began to age and eventually die. Man's body was now susceptible to disease and illness. Sickness in the believer is not necessarily because of specific sin; however, all sickness is related to that first act of sin and the corruption it has brought upon all (Jn 9:1; Rom 8:23; Rev 21:4).

4. Their _____

The ground was cursed, making it difficult and unpleasant for man to work (Gen 3:17-18). The whole of creation now "groweth and travaileth in pain" (Rom 8:21-22). The animal and plant creation suffered also—"Thorns also and thistles shall it bring forth to thee (Gen 3:18). In the kingdom age (millennium) this curse will be removed and the wolf will lie down with the lamb (Isa 11:6-9, 65:25).

B. Upon the Human Race

1. Their _____ of Sin

- a. The meaning of the term

The word "imputation" means reckoning to the account of another. Paul states (Rom 5:12-21) that the one sin of Adam was imputed to the race to the extent that "death reigned" (v. 14), that all were condemned in Adam (v. 18), and that all men

were made sinners (v. 19).

The judgement that “all have sinned” (v. 12) is based not on the individual experience of sin, but on the imputation of Adam’s sin to the race of mankind. Adam as the fountain of human life was the representative of humanity and his sin is the basis of divine reckoning of all men as sinning in Adam. Man is not a sinner because he sins; man sins because he is a sinner.

b. Three imputations⁵

- 1) _____ to man (Rom 5:12-21)
- 2) _____ to Christ (2 Cor 5:21)
- 3) _____ to man (2 Cor 5:21)

2. The _____ of Man

It does not mean that every sinner is devoid of all qualities pleasing to men—that he commits every form of sin. Nor does it mean that he is bitterly opposed to God—an outright “God-hater.”

All men are totally depraved in that corruption extends to every part of man’s nature, including all the faculties of his being (intellect, emotion, will). There is nothing in man that can commend him to a righteous God. It consists of a total spiritual inability in the sinner, so that he cannot by his own character and life conform to the law of God. Man as an infant is born depraved, having a sinful nature (Ps 51:5; 58:3; Isa 48:8).

⁵ Without the representative of Adam for the cause of man’s sinful nature, there could be no representation by Christ (the second Adam) for the cure for man’s sinful nature.