

## **Anthropology - The Doctrine of Man**

We must start at the beginning – at creation. Scientists and skeptics argue over creation. But it 's not my purpose or intention to discuss Darwinian Evolution vs. creationism. I am here to teach what the Bible says about the origins of man.

Heb. 11:3 - By faith we understand that the universe was created by the word of God, so that what is seen was not made out of things that are visible.

Science and faith are not contrary. Science is based on observation and repeatable results during experimentation. God created consistency into His creation, allowing science to work. In other words, it's a scientific fact that the earth rotates, giving us periods of dark and light. Science observes and records information about that process, but the process itself was God's design and creation.

Read: Genesis 1:24-31, 2:7-25

Adam (Hebrew: אָדָם) in Biblical (as well as modern) Hebrew is sometimes used as the personal name of an individual and at other times in a generic sense meaning "mankind", in the same way as the earlier Canaanite 'adam.

See Genesis 5:2 – Generic use of “adam” for both man and woman. Yet, it's used over a dozen times in Genesis to distinguish man from woman (Gen 2:22, Gen 2:25)

According to the Jewish Encyclopedia, its use in Genesis 1 is generic, while in Genesis 2 and Genesis 3 the generic and personal usages are mixed. The generic usage in Genesis meaning "mankind" reflects the view that Adam was the ancestor of all men, all humans, all people.

In 19th century scholarship, "Adam" (Hebrew: אָדָם) was linked with the trilateral root אָדָם ( 'ADM ), meaning "red", "fair", "handsome". In the Book of Genesis, Adam occurs as a proper name (in chapters 2–5). The noun 'adam is also the masculine form of the word adamah which means "ground" or "earth". It is related to the words: adom (red), admoni (ruddy), and dam (blood).

So, the *race* has a name that is also the name of a male human being, which is also the proper name of the first human being. And, to this day, we use the word “man” in a similar fashion. A male is a man, all humankind is mankind, and when we can’t think of a name, we call someone “man.”

But, Adam’s name is a God-given name. And the fact that God did not call all humans “woman” or “womankind” gives us an insight into God’s purpose and perspective of the relationship between man and woman.

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In many ways, humans are the pinnacle of God’s creative enterprise. He apparently made the Heavenly creatures – angels, cherubim, seraphim, etc. As he made planets, gases, dirt, minerals, then eventually plants and animals that were living. But only people are made in His likeness. Only humans have God’s revelation of Himself and His grace in a way that even angels did not receive.

Humans were created with the capability of communication, comprehension, culpability, and interaction with God. Man had responsibility (to name animals) and to not eat of the tree of knowledge of good and evil. Man was made to work, tend the garden, and care for the things that God gave Him. God assigned him a task, a purpose, and the enjoyment of all the good things God created.

*The image and likeness of God* – read from Ryrie, page 190

Man is a creature. Having been created, he has a derivative nature - Acts 17:28 -- “for in Him we live and move and have our being; as even some of your own poets have said, ‘For we are indeed his offspring.’”

Humans are finite. Mankind is dependent. Humans must receive revelation in order to know things – especially things about God. Humans do not inherently know God or comprehend Heavenly things. Even Adam had to be instructed.

## *Man in His Original State* (following Louis Berkhof's outline)

### *The Essential Elements of Human Nature.*

The usual view is that man consists of two parts, body and soul. This is in harmony with the self-consciousness of man, and is also borne out by a study of Scripture, which speaks of man as consisting of "body and soul," Matt. 10:28, or of "body and spirit," Eccl. 12:7; I Cor. 5:5.

Some are of the opinion that the words 'soul' and 'spirit' denote different elements, and that therefore man consists of three parts, body, soul, and spirit.

I Thess. 5:23 -- Now may the God of peace himself sanctify you completely, and may your whole spirit (pneuma) and soul (psyche) and body be kept blameless at the coming of our Lord Jesus Christ.

"Spirit and soul" in Greek thinking appears to correspond with "heart and mind."

The two terms denote the spiritual element in man from different points of view. As spirit it is the principle of life and action, which controls the body, and as soul it is the personal subject, which thinks and feels and wills, and in some cases the seat of the affections.

But the two words 'soul' and 'spirit' are used interchangeably: Death is sometimes described as a giving up of the soul, Gen. 35:18; I Kings 17:21, and sometimes as the giving up of the spirit, Luke 23:46; Acts 7:59. The dead are in some cases named "souls," Rev. 9:6; 20:4, and in others 'spirits,' I Pet 3:19; Heb. 12:23.

### *The Origin of the Soul in Each Person*

There are three views respecting the origin of the individual souls:

a. Pre-existentialism. Some advocated the idea that the souls of men existed in a previous state, and that something that happened then accounts for their present condition. A few found in this an

explanation of the fact that man is born as a sinner. This is the view of most Mormons and even Scientologists.

b. Traducianism. According to this View men derive their souls as well as their bodies from their parents. This is the common view in the Lutheran Church. Support for it is found in the fact that nothing is said about the creation of Eve's soul, and that descendants are said to be in the loins of their Fathers, Gen. 46:26; Heb. 7:9, 10. Furthermore, it seems to be favored by the fact that in the case of animals both body and soul are passed on from the old to the young, by the inheritance of family traits and peculiarities, and by the inheritance of sinful corruption, which is a matter of the soul more than of the body.

However, it is burdened with serious difficulties. It either makes the parents creators, or assumes that the soul of man can be divided into various parts. Moreover, it endangers the sinlessness of Jesus.

c. Creationism. This view holds that each soul is a direct creation of God, of which the time cannot be precisely determined. The soul is supposed to be created pure, but to become sinful even before birth by entering into that complex of sin by which humanity as a whole is burdened.

This view is common in Reformed circles. It is favored by the fact that Scripture represents the body and the soul of man as having different origins:

Eccl. 12:5-7 – “Furthermore, men are afraid of a high place and of terrors on the road; the almond tree blossoms, the grasshopper drags himself along, and the caperberry is ineffective. For man goes to his eternal home while mourners go about in the street. *Remember Him* before the silver cord is broken and the golden bowl is crushed, the pitcher by the well is shattered and the wheel at the cistern is crushed; then the dust will return to the earth as it was, and the spirit will return to God who gave it.”

**Zech. 12:1** -- The oracle of the word of the LORD concerning Israel: Thus declares the LORD, who stretched out the heavens and founded the earth and formed the spirit of man within him

Heb. 12:9 -- Besides this, we have had earthly fathers who disciplined us and we respected them. Shall we not much more be subject to the Father of spirits and live?

Moreover, it is more in harmony with the spiritual nature of the soul, and safeguards the sinlessness of Jesus.

### *Man as the Image of God*

The Bible teaches that man is created in the image of God. According to Gen. 1:26-27, God said, "Let us make man in our image, after our likeness." The two words 'image' and 'likeness' evidently denote the same thing.

The following passages show that they are used interchangeably: Gen. 5:1, Gen. 9:6; I Cor. 11:7; Col. 3:9-10; Jas. 3:9.

The word 'likeness' probably stresses the fact that the image is most like or very similar. There are different views of the image of God in man:

a. *The Roman Catholic view*: Roman Catholics find the image of God in certain natural gifts with which man is endowed, such as the spirituality of the soul, the freedom of the will, and immortality. To these God added a supernatural gift, called original righteousness, to keep the lower nature in check. This is supposed to constitute man's likeness to God.

c. *The Reformed view*. The Reformed distinguish between the natural and the moral image of God. The former is the broader of the two, and is generally said to consist in man's spiritual, rational, moral, and immortal being. This was obscured but not lost by sin. The latter is the image of God in the more restricted sense, and consists in true knowledge, righteousness, and holiness. This was lost by sin and is restored in Christ, Eph. 4:24; Col. 3:10. Since man retained the image in the broader sense, he can still be called the image or image-bearer of God.

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