The Doctrine of Man

(Anthropology)

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ANTHROPOLOGY

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THE DOCTRINE OF MAN

INTRODUCTION:

The Psalmist asked the age-old question: "What is man. . . ? (Psalm 8:4).

To that question, the world has a multitude of answers. For example, to the humanist, man is the measure of all things. To the evolutionist, man is an improved monkey. To the Hindu, man is a reincarnation of a previous life. To the Mormon, man is potentially God. And to the New Age follower, man is God.

Are any of these answers true? Or is there another answer?

The word "anthropology" comes from the Greek words "anthropos," meaning man; and "logos," meaning word or study. Hence, this course is a study of man -- however, not from man's perspective, but from God's perspective, as clearly revealed to us in His Word the Bible.

THE CREATION OF MAN

(Answers the questions: Where did I come from? Why am I here?)

A. THE BIBLE'S TESTIMONY OF MAN'S ORIGIN:

The Bible teaches that:

1. God created the world out of nothing
("Exnihilo" - i.e. without pre-existing materials)

Evidence:

a. Hebrews 11:3
"Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."

b. Psalm 33:6
"By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth."

c. The Hebrew word (בָּרָא) "barah" (Gen. 1:1; 1:27; 2:3; 5:2) "refers to a sudden, supernatural, bringing into existence of something that previously did not exist" (John Whitcomb).

d. The repeated phrase--"And God said. . . and it was so"--indicates that the act of creation took place by the instantaneous power of the Word of God (Gen. 1:6-7; 9, 11, 24, etc.)

2. Man was created by the Triune Godhead
(The Trinity was involved in creation)

Evidence:

a. Plural pronouns - Genesis 1:26 - "Let us make man in our image." Cp. verse 27 - "So God created man in his own image."

b. Man was created:

1) By the Father –
Rev. 4:11 - "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created."

2) By the Son (John 1:1,3; Col. 1:15-16; Heb. 1:2)
John 1:1,3
In the beginning was the Word, and the Word was with God, and the Word was God. . . All things were made by him; and without him was not any thing made that was made.
Col. 1:15-16
(Jesus) Who is the image of the invisible God, the firstborn of every creature: [16] For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:
Hebrews 1:2
(God) Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

3) By the Spirit (Psalm 104:30; Job 33:4; cp. Gen. 2:7 - "breathed" and "breath" = "ruach," which can be translated "Spirit")

3. Man was created instantaneously and directly on the sixth day of creation week
(Genesis 1:26, 27, 31)

While some view the reference to "day" in Genesis 1 (v. 5, 8, 13, 19, 23, 31; 2:2) as referring to a long period of time or an age of time, the Bible most clearly refers to a literal, solar, 24-hour day.

Evidence:

a. The Hebrew word for "day" is "yom," which always refers to a literal, 24-hour day [unless a figure of speech is being used; in which case the context would demand a different meaning (EX: Isaiah 34:8)].

1) If God intended the reader to interpret the word "day" as a long, indefinite period of time, He would have used "olam."

2) Hebrews 4:4, which refers to the seventh day of creation, employs the word "hemera" which refers to a 24-hour day, not the word "aeon" which refers to a period or age of time.

b. The numerical adjectives ("first" . . . "second" . . . "third" . . . etc. - Gen. 1:5, 8, 13, 19, 23, 31; 2:2) are never used to refer to an age of time when they are associated with a number (cp. Gen. 7:17, 24; Num. 7:12-77).

c. The qualifying phrase "evening and morning" proves a literal, 24-hour day (cp. I Ki. 17:6; I Sam. 17:16; Ps. 55:17).

[Note: The Jews began their day in the evening and ended it in the morning.]

The words "evening" and "morning" are used more than 100 times in the Old Testament, always with the literal meaning (Henry M. Morris, The Beginning of the World, p. 24).

d. The fourth commandment (to remember the Sabbath day) is based upon a literal understanding of God's creative activity in six days and His resting on the seventh (Ex. 20:11; 31:17; cp. Gen. 2:2).

God could have created the world in six seconds or less if He so chose, but this commandment suggests that He chose to do so in six days to serve as a pattern for Israel's rest and work periods.

4. Man was created out of the dust of the ground
(Genesis 2:7)

a. The word "formed" (2:7) is the Hebrew (יצר - "yatser" which means to create from existing material.

b. The words "man" and "Adam" are the same Hebrew root as the word for "ground."

The Hebrew word for "man" is "Adam" (אדם)

The Hebrew word for "ground" is "adamah" (אדמה)

c. Genesis 3:19 - ". . . till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."

d. I Cor. 15:47 - "The first man is of the earth, earthy. . ."

e. The 16 elements of the soil are said to be present in the human body: calcium, carbon, chlorine, fluorine, hydrogen, iodine, iron, magnesium, manganese, nitrogen, oxygen, phosphorus, potassium, silicon, sodium, and sulfur.

5. Man was created in the <u>image</u> and <u>likeness</u> of God
(Genesis 1:26)

a. "Image" (צלם - "tselem") - points to man's personality features that are <u>reproductions</u> of God's spiritual, intellectual, and moral qualities.

b. "Likeness" (דמות- "demuth") - points to man as <u>not</u> being the same as God, but as being <u>similar</u> in pattern or model.

c. Why does God use both words, "image" and "likeness?"

To avoid the implication that man is a precise copy of God, albeit in miniature, the less specific and more abstract word "demuth" ("likeness") was added by God. "Demuth" then defines and limits the meaning of "tselem" (Humbert, Barr, T.W.O.T. Vol. 1, p. 192).
[Note: Only Christ is "the express image" of the Father – Hebrews 1:3)

d. Man bears the image of God in three senses:

1) Man is like God in that he is a <u>person</u> (with personality). A "person" is a being who possesses self-consciousness, self-determination, intellect, emotion, will, world-consciousness, etc.
2) Man is like God in that he has a <u>spirit</u> (Jn. 4:24; I Cor. 6:20; cp. Eph. 4:23-24)
3) Man is like God in that he has a <u>moral nature</u> (a basic, innate comprehension of right and wrong - Rom. 2:14; Eccl. 7:29).

When Adam sinned the image of God in man was marred and defiled but was not obliterated.

*Since mankind still retains this sense of the image of God, his life has a <u>dignity</u> and is to be <u>respected</u>, <u>honored</u>, and <u>protected</u>. Doing so honors the Creator (Gen. 9:6; James 3:9).

e. Important Notes:

1) Man's being created in the image and likeness of God does <u>not</u> mean that man is an extension, appendage, or <u>emanation of God</u> (as the doctrine of "Ethical Monism" teaches).

Man is <u>distinct</u> from and in no way is he <u>one</u> in essence with God.

2) Also, man being created in the image and likeness of God in no way identifies God as being <u>physical</u> or corporal. The Bible is clear: "God is <u>Spirit</u>" (John 4:24).

6. Woman was created from man by God
(Genesis 2:18-24; see also I Cor. 11:8-9; I Tim. 2:13)

What method did God employ to bring woman into existence?

a. God prepared Adam psychologically (Gen.2:18-20)

God purposely marched the animal realm (male & female) past Adam so that he would see his aloneness, his dependency, and his need for an appropriate companion ("help meet").

b. God prepared Adam physically (v. 21)

God, as it were, becomes a surgeon and applies an anesthetic.

--"Deep sleep" - ("tardemah") a deep sleep from which man cannot awaken until God awakens him (cp. Gen. 15:12; I Sam. 26:12).

--"One of his ribs" -

Why did God take a rib (part of Adam's side)?

Perhaps to illustrate that woman is equal in essence to man.

If God had taken from the head of Adam, such an act might imply a superiority of woman; from the feet, inferiority. But God took that which was closest to Adam's heart to illustrate the essential equality of male and female.

--From "the rib . . . made He a woman" (v. 22) -

God's creating woman from the rib of man guaranteed two facts:

1) The supernatural origin of the human race (woman did not evolve)

The first woman was created potentially in Adam and then brought into personal existence by a special formative act of God.

2) The human race is united (linked) to Adam

a) Adam is the head of the human race, and mankind all came seminally (through man's seed) from that one head.

b) Scriptures showing the headship of Adam:

--Romans 5:12-22 -
"By one man sin entered into the world" (v. 12)
"Through the offense of one, many be dead" (v. 15)
"For the judgment was by one to condemnation" (v. 16)
"By one man's offense, death reigned by one" (v. 17)
"By the offense of one, judgment came upon all men" (v. 18)
"By one man's disobedience many were made sinners" (v. 19)

--I Corinthians 15:21-22 -
"By man came death" (v. 21)
"In Adam all die" (v. 22)

c) Note: It wasn't until Adam sinned that Eve (and the subsequent human race) was condemned and under a curse (Gen. 3:6ff)

c. God established the husband and wife relationship (v. 22b-24)

1) God brought man and woman together (v. 22b)

The Lord performed the first marriage!
"What God hath joined together . . ." (Mt. 19:6)

2) Adam recognized his oneness with Eve (v. 23)

"Bone of my bones" = "bone from my bones"

Just as God made woman from the man, so the Hebrew name for "woman" is built off of the name for "man."

"Woman" = (אִשָּׁה - "Ishah")

"Man" = (אִישׁ - "Ish")

3) God establishes the principle of the family unit (v. 24)

"Cleave" - an inseparable bonding

"One flesh" - an inseparable unity

7. The human race descended from Adam and Eve by "procreation"

a. Note: The word procreation is sometimes misleading. It is not used to mean that technically man and woman create a child, but rather, they "bring forth" children via the reproductive elements (male sperm and female egg) that God originally created in Adam and Eve.

b. Scripture:
--Genesis 3:20 - "Eve. . . the mother of all living"
--Genesis 5:1-3 - "Adam. . . begat a son in his own likeness, after his image" (v. 3)
--Acts 17:26 - God. . . "hath made of one blood all nations of men"

c. A debated theological question: When and how does the soul/spirit (of offspring) come into existence?

Two Views: Creationism and Traducianism

1) Creation view (not related to Genesis 1 -2 creation)

This view teaches that the parents propagate a body, but the soul/spirit is directly created by God at the moment of conception.

a) Supposed Scriptural evidence:

Eccl. 12:7 - "the spirit shall return to God who gave it"

Is. 57:16 - "the souls which I have made"

Zech. 12:1 - "formeth the spirit of man within him"

Heb. 12:9 - "the Father of spirits"

b) Problems with this view:

(1) The contexts of the above mentioned verses do not necessitate God as directly creating a soul/spirit at conception. However, the Scriptures cited do show that God is the Originator of life (though perhaps using the reproductive elements in man to do so).

(2) Such a view makes God the author of moral evil

If a soul/spirit is created with sinful tendencies, God is responsible for it (Ps. 51:5)

(3) Such a view seems to destroy the unity of the race in Adam

If mankind is only linked to Adam by body, where is the link between man and sin?)

(4) Such a view leaves no need for the virgin birth

(5) Genesis says that God "rested" from His creative activity (Gen. 2:2)

2) Traducian View

a) This view teaches that the parents propagate the whole child (body and soul/spirit). When a man and woman procreate a child in the womb, he is both body and soul/spirit.

b) Scriptural support:
--Hebrews 7:10 - Levi "was yet in the loins of his father, when Melchisedec met him." (though Levi would not be born for many years after Abraham's death, he was in Abraham seminally).

--Genesis 46:26 - "All the souls. . . which came out of his (Jacob's loins. . . all the souls were threescore and six" (the souls of Jacob's sons and grandsons are said to come from his loins).

--Psalm 51:5 - "In sin did my mother conceive me" (David was a sinner at conception).

--Jer. 1:5 - "Before I formed thee in the belly, I knew thee" (God uses natural generation to form man).

c) Theological support:

(1) This view best supports the Bible's testimony of mankind's creation "in Adam."

(2) This view best supports God's "resting" from creative activity

(3) This view best supports God's statement that species produce after their kind (Gen. 1) (mankind is body and soul/spirit).

(4) This view best shows the need for the virgin birth of Christ.

3) The only exception to procreation is the virgin birth of Jesus Christ.

Jesus is not of (from) Adam.

Scripture:

a) I Cor. 15:47 - "the second man (Christ) is from Heaven."

b) Gal. 4:4 - "made of a woman (not man)"

c) Matt. 1:16 - "Joseph the husband of Mary, of whom (feminine, singular, relative pronoun) was born Jesus" [Note: The "begats" end with Jacob. Joseph did not beget Jesus.]

Note: The sin nature is passed on through the male seed. Christ, being virgin born, did not inherit Adam's sin nature (Heb. 4:15).

B. FALSE THEORIES CONCERNING MAN'S ORIGIN:

1) Evolution
2) Theistic Evolution

1. The Theory of Evolution

a. The definition of evolution: The word "evolution" describes a process of continuous change from a lower, simpler, or worse state to a higher, more complex, or better state. (Webster's Dictionary)

The evolution of man involves a supposed "process by which, through some sort of aggregation of matter though many ages and countless species, by chance or by some undetected, impersonal law, man appears."

b. The hypothesis of evolution: The evolutionist believes that life evolved in this way:

1) From nothing to something

2) From inorganic to organic

3) From plant life to animal life

4) From animal life to man

c. The flaws of evolution:

1) Evolution is actually unscientific.

True science is the discovery of facts (laws or principles) based on the "collection of data through observation and experiment."
One species forming into another has never been observed (seen by man), nor has it been produced in a lab.

Therefore, evolution is not fact, but faith. A blind faith based on unprovable assumptions.

2) Evolution has no valid answer for the origination of matter.
What started the "Big Bang?" Where did the original substance from which "life evolved" come from?

3) Evolution contradicts the first and second Laws of Thermodynamics.

a) The first Law of Thermodynamics notes that in all real processes, the total quantity of matter and/or energy stays constant, even though it frequently changes form (EX: ice to water, rock to sand, etc.). This law proves that nothing is being either "created" or "evolved" by the present processes.

b) The second Law of Thermodynamics (one of the best-proven laws of science) says that the whole universe is running down into complete disorder. The universe is not improving nor become more complex nor gaining higher organization with time, but rather is deteriorating with time, becoming less ordered, leading toward entropy (an inferior change of energy and matter) [cp. Psalm 102:25-27].

Example: The sun and stars irretrievably emit millions of tons of energy every day, and given enough time would eventually burn out of existence.

4) Evolution contradicts known biological facts.

a) Through "mutations" no new life form has ever evolved.

b) The chromosome count in plants and animals and humans is totally distinct.

c) The distinct DNA in life forms prevents them from evolving into a new species (like begets only like).

d) Life forms may adapt to a new environment (as certain moths and butterflies have done) but they never evolve into new categories of life forms. Adaptation (sometimes called: “micro-evolution”) is possible, but evolution is not scientifically possible.

5) Evolution has no proof of intermediate species ("missing links")

The link or bridge between inorganic and organic, between plant life and animal life, and between animal life and man has never been scientifically proven. (EX: There is no valid link between man and ape)

6) Evolution is statistically impossible.

The statistical probability that the complex and ordered universe would result from chance processes, ungoverned by a personal intelligent, deliberate Designer, is virtually nil.

"The statistical probability of the ordered cosmos resulting from spontaneous generation (evolution) is considerably less than the probability that an explosion in a print shop would produce a dictionary."

The fact that the sun is just far enough from the Earth that we don't burn up and just close enough that we don't freeze up, is too precise to be mere chance.

7) Evolution contradicts common sense.

To believe it was by chance or by accident that a detailed, aesthetic (beautiful), vast, and orderly universe came into existence is irrational.

No one wearing a wrist watch today would be foolish enough to assume that it spontaneously made itself. The design demands a designer.

Note: At the present rate at which the world's population is increasing, if mankind has been in existence as long as the evolutionists claim, the world would be over-filled with people.

8) Evolution contradicts the clear statement of Scripture about origins.

a) Genesis 1:1 - In the beginning God created the heaven and the earth.

b) Matthew 19:4 - And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female,
Note: To deny the Genesis account of Creation is to deny the words of Jesus Christ.

c) Hebrews 11:3 - Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

d) Evolution contradicts the Biblical principle that plants and animals only produce "after their kind" (Gen. 1:11, 12, 21, 24, 25). This truth, though written thousands of years ago, is scientifically validated today!

d. The motive of evolution

What caused man to think up such a theory?

Basic answer: Sinful man does not want to be accountable to a Creator God.

Fallen man wants to make a way to leave God out of the origin of life, so that he does not have to acknowledge the Creator's authority and glorify Him. Evolution is so readily accepted simply because it gives man the "luxury" of keeping the concept of God out of his life and conscience (Jn. 3:19-20).

If a Creator exists, these are some of the resultant consequences (consequences that a sinful man does not want to acknowledge):

1) I am known by the Creator.

2) I am inferior to the superior Creator.

3) I am responsible to the Creator.

4) I will be judged (held accountable) by the Creator.

5) I should live for the glory and purpose of the Creator.

6) I am not the master of my life.

7) I cannot live any way I please.

e. **See: Romans 1:18-32 -**

1) The real reason for evolution - V. 18 - "Men hold (hold down, suppress) the truth in unrighteousness."

2) The inexcusableness of evolution - V. 19-20 - Creation clearly points to a Creator (and His power and authority).

3) The end result of evolution - V. 21-32

a) Empty lives and blind eyes (v. 21)

b) Pride and delusion (v. 22)

c) Idolatry (materialism) (v. 27)

d) Immorality (v. 24-32)

If there is no God, then there are:

(1) No absolutes

(2) No moral standards

(3) No boundaries

(4) No shame or embarrassment for sin

(5) No fear of judgment

2. The Theory of Theistic Evolution

a. Theism = a belief in God

b. Theistic evolution claims to acknowledge God as the ultimate Creator, but holds that God utilized natural processes -- notably, evolution -- in the work of creation.

c. This theory is a compromise position between Biblical creationism and humanistic evolutionism.

Many New Evangelicals and religious liberals who claim to believe in God, but yet want recognition among the "scholarly scientific world" have succumbed to some form of evolution. They have (without Biblical justification) tried to unite creation with evolution.

d. This view supposes that God created the basic matter and life potential, but let natural processes take over and create new forms of life [God got the ball rolling, and let evolution keep it rolling.].

e. The problem with this view is not that we can't allow God to work through natural processes. If that was the way God said He created the world , we would accept it. But the problem is that God in His account of creation said there were no natural processes involved (EX: Heb. 11:3), so we can't stick it in!

f. A related concept to Theistic Evolution is "Threshold evolution" or "Progressive evolution."

This theory states that evolution went only so far and then reached a "hump" hear and there. At those sticking points ("thresholds"), God would then step in and create a new species and keep the process going (God bridged the gaps with creative energy).

EX: The ape only evolved so far; therefore God stepped in and created man from the ape.

g. Theistic evolution is just as much a contradiction of the Genesis record as non-theistic forms of evolution. Therefore, the true Biblicist rejects this erroneous theory.

D. GOD'S PURPOSE FOR MAN'S ORIGIN

What is God's purpose in creating man? Why am I here?

These age-old questions find their answers only in God's Word, the Bible.

1. A mistaken notion:

   Some wrongly have assumed that God needed to create man to make up for some insufficiency in God.

   The mistaken assumption is that God was incomplete or unfulfilled without man. Some erroneously propose that God was in a sense lonely and needed man for fellowship.

   a. God, being a Triune being, was never lonely. (The members of the Trinity communed with each other -- Gen. 1:26; Is. 6:8; Jn. 1:1, 17:8, 24)

   b. God, being immutable, could not have social or emotional inadequacies that needed to be altered or improved. God has no imperfections or dependency. He never changes (Mal. 3:6; Heb. 13:8).

2. The Biblical teaching:

   a. God created man to glorify Himself. "I have created him for my glory, I have formed him; yea, I have made him" (Is. 43:7).

      To glorify God basically means to make Him shine; to bring deserved credit, honor, and praise to the Lord.

      God creates, redeems, yes, even judges so that He will receive the credit, honor, and praise He so rightfully deserves (cp. Ps. 139:14).

      Even mankind's sin against God gives God the opportunity to display His unconditional love, grace, and mercy and thus glorify Himself.

b. Basically, all of creation is intended to bring glory to God (Ps. 19:1; cp. Luke 19:37-40).

1) God created all things to glorify Himself (Ps. 19:1).

2) "All things were created by Him, and for Him" (Col. 1:16).

3) "We are His people" (Ps. 100:3).

4) "The LORD hath made all things for himself: yea, even the wicked for the day of evil" (Prov. 16:4).

"The day of evil" = the day of calamity; the day of disaster; the day of judgment.

NOTE: Even the ungodly (the unsaved) will glorify God.

a) Their judgment will give God the occasion to display His wrath and power (Rom. 9:22).

b) Their judgment (contrasted with the salvation of the saints) gives God the occasion to display His grace ("the riches of his glory") (Rom. 9:23).

God redeems man for His own glory (i.e. that He might set on display throughout eternity those whom He has so graciously rescued from eternal ruin and judgment) (SEE: Eph. 2:7).

c. Man's purpose, therefore, is to live for and do all for God's glory! (I Cor. 10:31; I Pet. 4:11; cp. Eph. 2:10).

Compare: Ephesians 1:13-14 – God's purpose for redemption.

THE COMPOSITION OF MAN

(Answers the questions: What am I? Who am I?)

In this section of notes, we will discover what God's Word reveals about:

1) Man's Nature (his essence of: 1) body 2) soul 3) spirit)

2) Man's Personality (his aspect of: 1) intellect 2) emotion 3) will)

3) Man's Conscience (his consciousness of: 1) self 2) God 3) morality)

4) Man's Uniqueness (his distinctiveness from: 1) the animal realm 2) the angelic realm)

A. MAN'S NATURE

How did God design man? What are the basic essentials that make man, man?

Introduction:

(1) The Bible teaches that man's basic composition is two-fold:

1- Body	2- Soul/Spirit
Material	Immaterial
Physical	Spiritual
That which is visible	That which is invisible

Scripture:

*Matthew 10:28 - "Body" (physical) . . . "Soul" (spiritual)

*Acts 7:59 - "They stoned Stephen" (his physical body) . . . "receive my spirit" (his spiritual essence)

(2) The Bible teaches that man's <u>specific</u> composition is <u>three-fold</u>:

The <u>English</u> word	The <u>Hebrew</u> word	The <u>Greek</u> word
(1) Body	בשׂר ("basar")	σωμα ("soma")
(2) Soul	נפשׁ ("nephesh")	ψυχη ("psuche")
(3) Spirit	רוח ("ruach")	πνευμα("pneuma")

Scripture:

*I Thes. 5:23 - "Body. . . Soul . . . Spirit"

*Heb. 4:12 -

*Luke 1:46-47 -

(3) The Bible teaches that man's <u>most important aspect</u> (that is, the <u>real</u>, <u>eternal</u> aspect of man) is his <u>soul/spirit</u> (his immaterial nature)

Scripture:

*Mark 8:36-37

*Matthew 10:28

*I Tim. 4:8

<u>Improper</u> definition of man:

"Man is a <u>body</u> who has a <u>soul/spirit</u>"

<u>Accurate</u> definition of man:

"Man is a <u>soul/spirit</u> who has a <u>body</u>"

Excursus:

SHATTERING YOUR CHURCH'S PREJUDICIAL BARRIERS

A Study by Pastor Vincent Sawyer
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Introduction:

Our world (and particularly our country) is seeing a co-mingling of peoples. A multiculturalism has been born.

A multitude of racial groups have landed on our shores, and this provides us with a great opportunity to impact the world right on our door step. This door will close in their face if we allow prejudice to control our perspective and attitudes toward these of a diverse background or color.

To be prejudiced is to pre-judge a person without knowing any facts about his/her own personal character.

Prejudice is judging a book by its cover without seeing the contents of its pages.

What is prejudice?

Prejudice is the sin of pre-judging a person based on a superficial, non-moral, exterior, surface evaluation. Prejudice evaluates externals over internals and often esteems the temporal over the eternal.

Biblical examples of people who made erroneous pre-judgments:

--Abraham toward Abimelech (Gen. 20:11)
--Joshua toward the Gibeonites (Josh. 9)
--Satan toward Job (Job 1:11, 2:5)
--Israel toward Saul (I Sam. 10:23-24)
--Goliath toward David (I Sam. 17:42-44)
--Pharisees toward John (for not eating & drinking) and Jesus (for eating & drinking)

How quick people are to judge (become critical of) a person based on:
--the clothing he/she wears (which is not necessarily an indication of the heart)
--the car he/she drives
--the Bible version he/she carries to church
(those who prefer the KJV are often judged as antiquated and uneducated, while those who read the NASV are judged to be liberal or at best New Evangelical)
--the denominational label attached to his/her church
--facial hair (For a man to have a beard used to be a symbol of rebellion among many fundamental Christians in America in the 60's & 70's.)

*Outward appearance vs. the heart
(I Sam. 16:7)

*Labels vs. inner reality
(cp. Mark 9:38-40)
--Denominational labels are sometimes misleading

--A man's degrees (Ph.D., Th.M., etc.) are not necessarily indicative of his qualifications

(Labels are important [EX: at grocery store], but are not necessarily accurate descriptions of the true content of the man or ministry.)

Prior to having a clear understanding about a person, what attitude should we have toward him? Suspicion? Skepticism? Or love? (I Cor. 13:7)

Prejudice is "thinking negatively of others without sufficient justification. Prejudice is the process of stereotyping, by which certain characteristics, either positive or negative, are ascribed to all members of a group." (Gordon Allport, The Nature of Prejudice (1954), cited by Breckenridge, "What Color is Your God?" p. 61)

Jesus described the heart of prejudice very succinctly when He said: *"Judge not according to appearance, but judge righteous judgment"* (John 7:24). The word *"appearance"* is derived from the word *opsis* (akin to "optic," the eye), which refers to that which you see, outward appearance, the outward aspect of a person, his face (Jn. 11:44) or countenance.

To the legalistic Pharisees, who were making a judgment of Him for healing a man on the Sabbath, Christ said, in effect, "Stop judging based on outward, face value, external criteria, and make decisions about Me based on the truth and righteousness of my actions.

The Bible does not teach that we should not judge; indeed, we must have discernment and make discriminatory judgments (I Thes. 5:21; Rev. 2:2; I Cor. 5:5-11; Rom. 16:17; John 7:24).

However, we are never to judge with a nasty, unmerciful, harsh, censorious, critical, and condemning attitude (Mt. 7:1), nor are we to prematurely discriminate against a particular person or situation without having all the facts about that person or situation.

No discerning man of God should make inalterable pre-evaluations about anything without seeking the truth and concrete evidence about a man or matter.

". . . the honor of kings is to search out a matter" (Prov. 25:2).
The noble Bereans did not just take Paul's word for it; they *"searched the Scriptures daily, whether those things were so"* (Acts 17:11).
God's Word is clear about the folly of making judgments about any matter before obtaining the specific facts (cp. Prov. 18:13).

The basic, underlying, core cause of prejudice is sinful pride. How we view "self" will influence how we view others. People naturally love themselves; it is part of man's selfish nature to elevate self and anything related to ourselves. Our egotistical pride will therefore favor others who look like us, act like us, have some resource or material that will benefit us. At the heart of prejudice is a vain idolatry, an attitude of supremacy.

It is a sinful tendency (of fallen, depraved humanity) to think of themselves--and hence their nationality, race, or color--as being superior to others.

Examples:

--The Greeks during the time of Alexander the Great
--The Romans during the time of the Caesars
--The Germans during the time of Adolph Hitler
--The Klu Klux Klan of today
--The Nation of Islam (Louis Farrakan) and the Black Israelite movement of today

Why is prejudice so wicked?

>It often extols race over righteousness
>It often esteems color over character
>It often respects popularity over principle
>It often glorifies culture over conduct
>It often values wealth over worth
>It often evaluates externals not internals
>It often smacks of evolution over creationism
>It often promotes division over unity
>It often instigates strife rather than peace/harmony
>It often elevates nationalistic pride over Christ-like humility

People behave in response to what they believe (how people act toward others is a manifestation of the belief system they hold to). A flawed or skewed theology will result in an erroneous view of God, self, and others.

I. SHATTER THE BARRIER OF RACIAL SUPREMACY

(God's people must extol righteousness over race)

(Key Text: Acts 10:9-48)

***Don't glory in your people (Beware of national pride)**

Jew and Gentile are equal in the body of Christ. (Rom. 2:11 - *"For there is no respect of persons with God."*) God does not show racial favoritism (nor should we!) (v. 34)

The Christian's identity should not be "in his people," but "in Christ."

No servant of God can tolerate the sin of racial discrimination in his life.

All of us discriminate on a daily basis (i.e. we make judgments or decisions to choose on thing over another based on reasonable criteria; example: the supermarket, the car to buy, the school to attend, the boy to marry, the truth to believe, etc.).

Discrimination is not wrong (on moral matters, on stewardship matters).

However, racial discrimination is wrong (note: racial discrimination and homosexual discrimination are not the same issue. Why? You did not have a choice as to your skin color, but you do have a choice as to the lifestyle you choose to live.).

1. No racism (because all men are created equal) (Gen. 1:27)
2. No nationalistic pride (because our citizenship is in Heaven) (Phil. 3:20)

*Don't nurture an attitude of ethnic supremacy.

Beware of the influences of the "White Supremists" -
--Klu Klux Clan
--Hitler mentality
--Gloria Sanger
--Deep South USA prejudice

Beware of the influences of the "Black Supremists" -
--Black Israelites
--Black Muslims (Louis Farrakan's Nation of Islam)
--Black Pride movements
(Black heritage Bibles, etc.)

II. SHATTER THE BARRIER OF COLOR SUPREMACY

(God's people must esteem the soul over the skin)

(Key Texts: Gen. 1:27, 9:6; James 3:9; Mark 8:37-37)

***Don't glory in your appearance (Beware of carnal pride)**

Realize that the essence of each human being does not consist in their skin color, size, shape, sex, or social status -- but in their soul/spirit.

*Realize the incredible value of a human soul!

1. Every person has been made in the image and likeness of God (Gen. 1:27; 9:6).

2. Every person has a soul-spirit which is of more value than all the wealth of the world (Mt. 16:26; Mk. 8:36, 37).

3. Every person's soul will live on for <u>eternity</u>

a. The souls of the saved are <u>with the Lord</u> (Gen.35:18; II Cor.5:8; Acts 7:59)

b. The souls of the lost are experiencing <u>eternal anguish & suffering</u> (Mt. 10:28; Rev. 14:11; 20:14,15)

> Racism over skin color is foolish because a "soul" has no color and the soul/spirit is the essence of a man!

III. SHATTER THE BARRIER OF <u>SOCIAL</u> SUPREMACY

(God's people must respect a man's <u>principle</u> over his <u>popularity</u>)

(Key Text: I Cor. 1:24-31)

***Don't glory in your <u>fame</u> and <u>notoriety</u> (Beware of <u>social</u> pride)**

IV. SHATTER THE BARRIER OF <u>CULTURAL</u> SUPREMACY

(God's people must honor <u>character</u> and <u>conduct</u> over <u>culture</u> and <u>custom</u>)

(Key Text: I Cor. 9:19-23)

***Don't glory in your <u>ways</u> of doing things (Beware of <u>cultural</u> pride)**

Our authority is "sola scriptura," not any man's culture.

We should consider these principles of cross-cultural ministry as given by Reuben H. Brooks:

1) The Bible shows no ethnically pure "correct" culture.
2) As in the Bible, so today we should accept people from every culture and ethnic group as our neighbors and treat them with mutual respect and dignity.
3) The Old Testament Scripture is replete with examples of a transcultural Gospel.
4) The New Testament does not show one culture to be the correct one and all others wrong.
5) The true message of Christianity is a person, Jesus Christ.
6) To cross into other cultures is the expected norm for God's people, not the exception.

(Breckenridge, p. 77)

V. SHATTER THE BARRIER OF <u>ECONOMIC</u> SUPREMACY

(God's people must value a person's <u>worth</u> over his <u>wealth</u>)

(Key Text: James 2:1-13)

***Don't glory in your <u>status</u> (Beware of <u>material</u> pride)**

"Respect of persons" = lit. to "receive the face"; to show partiality, personal favoritism.

"Respect of persons" = a biased judgment, based on <u>external</u> appearances or circumstances such as race, wealth, social rank, or popularity while not looking at the person's internal true worth (value).
"Respect of persons" - to judge people <u>superficially</u> rather than on the basis of their true worth in God's sight.

Deut. 1:16, 17 - God commanded the judges to *"judge righteously between every man and his brother . . . Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man . . ."*

****Needed: A Right Theology**

In God's eyes, all lines of distinction, all supposed marks of superiority are non-existent.

"For there is no respect of persons with God" (Rom. 2:11).

Jesus did not show partiality. Even His enemies admitted: *"Master, we know that Thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men."* (Matt. 22:16b)

a. God shows no partiality in judging men
(Rom. 2:9-11 - *"Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: For there is no respect of persons with God."*)

b. God shows no partiality in describing men (Rom. 3:9-23)
(Rom. 3:9-10 - *"What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; As it is written, There is none righteous, no, not one.")*

Questions to consider:

--Should a black preacher start a "black church"? (No, unless he is in a part of the world where there are only black people)

--What should naturally divide people?

1) Unknown language barriers (Gen. 11:1-9)

2) Unrepentant sinful barriers
   a) Unbelief (II Cor. 6:14-17)
   b) Sinful practices (II Thes. 3:6; I Cor. 5:9-13)
   c) Doctrinal heresy affecting cardinal doctrine (Rom. 16:17; II John 10)

A concluding practical encouragement:

1. Pastor, set the example of an unprejudiced view of others (I Tim. 4:12)

2. Select workers in your church based on Biblical spirituality (not race, color, wealth, or popularity) (Acts 6:1-7)

3. Teach your congregation a Biblical anthropology

4. Fulfill the Great Commission by witnessing to *"every creature"* (Mk. 16:15) and by making disciples of "*all nations"* (Mt. 28:19) (look at people from God's perspective).

5. Beware of telling foolish racial jokes and using demeaning, derogatory speech about others of diverse ethnic origin (Eph. 5:4) (Be careful about making broad, sweeping statements, such as "All _____ are _____ The cultural tendencies of a particular nation or ethnic group, are not necessarily hard and fast absolutes about everyone in that group. Beware of making categorical statements.
We don't need to worry about becoming "politically correct" (although we should be Biblical considerate). Let's concern ourselves with being "spiritually correct."

6. Allow for cultural differences in non-doctrinal, non-moral areas of life.

7. Encourage the parents of your church to teach their children by example and precept to have an unprejudiced view of others (prejudice is primarily learned behavior, and it is most often learned from one's parents).

8. Mingle and visit with every one in your church (beware of cliques of any type) (Rom. 15:7).

9. Let's be committed to true justice (Ii Sam. 23:3; Prov. 17:15) (Show no favoritism or discrimination based on non-moral criteria. Don't write anyone off, but give everyone a fair hearing).

10. Appreciate and utilize the wholesome diversity that exists in the church (I Cor. 12).

11. Remember I Cor. 4:5 - *"Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man*

have praise of God."

1. The <u>BODY</u>

Hebrew - בשׂר ("basar")

Greek - σωμα ("soma")

a. The "body" is the <u>physical vessel</u> of man in which the soul/spirit resides (cp. II Cor. 4:7, 5:1-8).

b. The body of man is composed of the <u>elements</u> taken from his <u>material environment</u> (Gen. 2:7).

c. The body is an essential part of man's nature and was pronounced "<u>very good</u>" by God at creation (Gen. 1:31).

Contrary to Gnostic and Platonic philosophy, the physical body is <u>not evil</u>; rather what one does with it may be evil.

d. The body is:

1) Designed by God in the <u>womb</u> (Ps. 139:15-16)

2) Demanded by God to be kept <u>pure</u> (I Cor. 6:12-20)

3) Desired by God to be kept <u>healthy</u> (III Jn. 2)

2. The SOUL

Hebrew - נפשׁ ("nephesh")

Greek - ψυχη ("psuche")

a. The "soul" is the immaterial aspect of man that gives him life (Gen. 2:7 - "...Man became a living soul" ["nephesh"]).

1) The Hebrew word "nephesh" (soul) is often translated "life" -

*II Sam. 23:17 - "jeopardy of their lives"

*Exodus 21:23 - "thou shalt give life for life"

*Jonah 1:14 - "let us not perish for this man's life"

NOTE: In this sense, an animal possesses a "soul" ("nephesh")

Deut. 12:23 - "Eat not the blood, for the blood is the life (nephesh)"

Lev. 17:11 - "the life (nephesh) of the flesh is in the blood"

However, an animal does not possess a "spirit" in the theological sense and cannot enjoy an eternal, spiritual personal relationship with God (in this, animals are distinct from and inferior to man).

2) The Greek word ψυχη ("psuche") is often used to refer to the natural life of man.

In the KJV New Testament, it is translated:

--"Life" (40 times)
--"Mind" (3 times) - Acts 14:2; Phil. 1:27; Heb. 12:3
--"Heart" (1 time) - Eph. 6:6; Cp. Col. 3:23

b. The "soul" is the word often used to describe a person or the whole man.

*Gen. 36:6 - "all the souls of his house" (cp. 46:26-27)

*Gen. 14:21 - "Give me the persons (nepheshim), and take the goods to thyself"

*Rom. 13:1 - "Let every soul (ψυχη –"psuche") be subject . . ."

c. The "soul" is regarded as the source of man's appetites and emotions in his earth-ward relationships.

Old Testament Examples:

*Psalm 107:9 -	hunger
*Deut. 12:20 -	desire
*Lev. 16:11 -	loathing ("rejection" - KJV)
*Is. 19:10 -	sorrow, distress
*Ps. 35:9 -	joy
*Jer. 6:8 -	hatred
*Song of Sol. -	love

New Testament Examples:

*Luke 1:46 -	feelings of joy
*Luke 2:35 -	feelings of sorrow
*Mt. 22:37 -	agape love
*Eph. 6:6 -	motivation to work
*Acts 14:2 -	negative thoughts
*Eph. 4:23 -	Godly thoughts
*Phil. 1:27 -	unity of purpose with others

3. The SPIRIT

Hebrew - רוח ("ruach")

Greek - πνευμα("pneuma")

NOTE: The words "ruach" and "pneuma" in certain contexts are translated wind or breath (cp. Jn. 3:8; Rev. 11:11) because there is a parallel between the spirit and the wind or breath. "The spirit, like the wind, is invisible, immaterial, and powerful" (Vine, Expository Dictionary).

a. The "spirit" is the immaterial aspect of man that gives him a capacity to know and enjoy God.

There are about 40 references in the New Testament where the word "pneuma" is used specifically to show the inner man with a capacity to know and enjoy God.
Examples:

1) We know God via the spirit (I Cor. 2:10-14).
2) We serve God with our spirit (Rom. 1:9 12:11)
3) Our spirit belongs to God (I Cor. 6:20)
4) The Holy Spirit bears witness to our human spirit (Rom. 8:16)
5) We pray and sing to God via the spirit (I Cor. 14:15)
6) God's grace is with our spirit (Gal. 6:18; Phil. 4:23)
7) God's son Jesus Christ is with our spirit (II Tim. 4:22)
8) We are saved by God in our spirit (I Cor. 5:5)
9) Upon death, our spirit goes to Heaven (Acts 7:59 - Note: the "soul" does also - Rev. 6:9)

b. Man's "spirit" is not to be equated with the "Holy Spirit."

Our spirit is distinct from the Holy Spirit. The Holy Spirit ministers to the Christian by means of his human spirit , and the Holy Spirit lives in believers; but yet He is a distinct person.

God's Spirit does not need to be sanctified (He already is!), but our spirit must be (I Thes. 5:23).

God's Spirit bears witness with our human spirit, telling us that we are children of God (Romans 8:16)

c. Unsaved man does have a spirit, but it is "dead" in it's relationship to God and its receptivity to God. (illustration: much like a dead battery)

Some wrongly believe that unregenerate man does not have a spirit until he is regenerated (saved). Such an assertion is erroneous (SEE: Num. 16:22; Heb. 12:9).

1) All would be dead if they didn't have a spirit (Jms. 2:26).

2) All unsaved do have a spirit, the problem is that it is not working in relationship to God. It is "dead" (Eph.2:1-5) and needs to be renewed to life (Eph. 4:23)

Our human spirit (since the fall when Adam died spiritually – Genesis 2:17) is dead in its relation to God, but alive in it's relation to man (to the natural realm) (SEE I Cor. 2:11).

In other words, an unsaved man can communicate and understand the thinking of another man, via his spirit. But only an saved man who has had his spirit brought to life in relation to God by the Holy Spirit can communicate and understand the thinking of God.

4. The DISTINCTIONS of Body, Soul, & Spirit

Question: Does man have two aspects to his nature, or three?

Dichotomy vs. Trichotomy

The Bible clearly describes man as being "body and spirit" (Ja. 2:26; II Cor. 7:1) and "body and soul" (Mt. 10:28).

Often Scripture uses the terms synonymously or interchangeably.

Example: The "spirit" leaves the body at death (Ja. 2:26; Lk. 23:46);
The "soul" leaves the body at death (Mk. 8:36-37; Rev. 6:9).

The Pharaoh's "spirit was troubled (Gen. 41:8);
The Psalmist's "soul" was troubled (Ps. 42:6).

Jesus was troubled in "spirit" (Jn. 13:21);
Jesus was troubled in "soul" (Jn. 12:27; cp. 11:33).

a. Is there a difference (distinction) between man's soul and spirit?

Answer: Yes. Key Text: **I Thessalonians 5:23**

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. "

Proof:

1) God does not use words without purpose (especially in this detailed context).

2) The conjunction "and" in between each noun is the same - και

3) While the first word "wholly" (ὁλοτελεις – holoteleis) the whole self collectively or completely, the second word "whole" (ὁλοκληρος – holokleros) looks at the parts that make up the whole.

Ὅλος	– (holos)	= entire, whole
Κληρος	- (kleros)	= portion, assigned part or lot

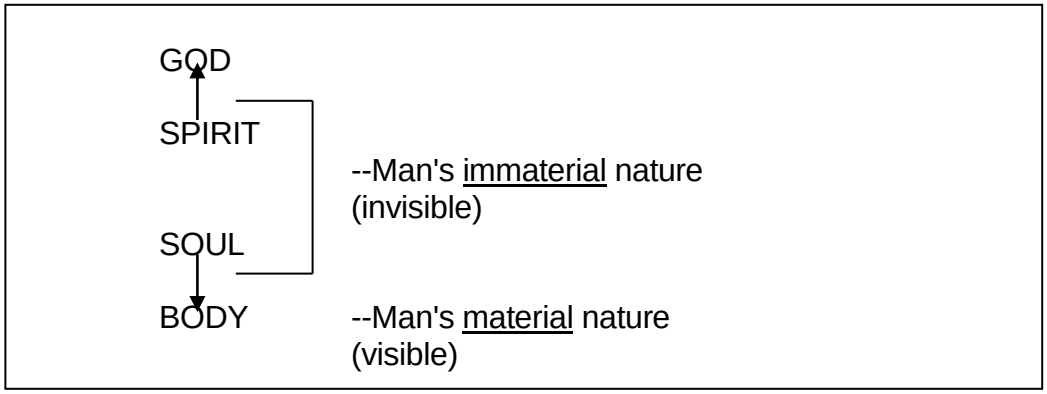
4) God divides "soul and spirit" in Heb. 4:12; I Cor. 2:14-15 and 15:44; and Luke 1:46-47.

b. What is the difference (distinction) between man's soul and spirit?

The "Spirit" is the immaterial part of man that can relate to <u>God</u> (the spiritual realm).

The "soul" is the immaterial part of man that relates to <u>this life</u> (the natural realm).

1) The word order (1. spirit 2. soul 3. body) in I Th. 5:23 is significant. The <u>highest</u> aspect of man is his spirit, the <u>lowest</u> is the body (which is corruptible - I Cor. 15).



2) Man's "spirit" is apparently the <u>receptive</u> aspect of man, which enables him to communicate and understand the <u>abstract</u> concepts of <u>man</u> (I Cor.2:11) and <u>God</u> (I Cor. 2:10-14).

Illustration:

Man's "soul" controls his desire to do things (it is closely related to our mind and heart; cp. Mt. 22:37; Eph. 6:6; Acts 4:32).

Our soul seems to be like a mediator between the spirit and body, receiving information from our spirit, responding to it, and then sending impulses to our body.

SPIRIT -- Our power to know and communicate with God
(NOTE: the "spirit" of unbelievers is dead in relation to God]



SOUL -- Our life with its ability to think, feel, and do



BODY -- Our material vessel that moves and responds to the impulses of the soul

* The spirit controls the soul and the soul controls the body.

c. What is a "sanctified" and "blameless" spirit, soul and body?

1) What does it mean to have a sanctified and blameless spirit?

It means that nothing should be allowed in our life that would defile (dirty) our spirit, that would keep the Holy Spirit from talking to us via our spirit.

The Holy Spirit can "bear witness to our spirit" (Rom. 8:16).

When we sin, it has an affect on our spirit. It dulls our spiritual perception, interest, hunger, and understanding of the Scripture.

* Our only channel to God is through our spirit, so don't block the channel!

2) What does it mean to have a sanctified and blameless soul?

It means to let God set apart and protect our internal life (our ability to think, feel, and do). It is God controlling our motives, our thoughts, and our wants (desires).

God commands us to "abstain from fleshly lusts, which war against the soul" (I Pet. 2:11).

3) What does it mean to have God sanctify and preserve our body?

It means for us to rely upon God to keep us from fornication (I Cor. 6:18), and from anything that would do damage or harm to these temples that belong to Him (I Cor. 6:19-20).

5. The Issue of ABORTION

1990 Statistics that shock!

"Twenty-two million five hundred thousand children have died at the hand of abortionists since the 1973 Roe vs. Wade Supreme Court decision. That number represents the entire populations of Minnesota, Iowa, Kansas, Nebraska, North and South Dakota, Montana, Wyoming, Colorado, New Mexico, and the District of Columbia.

"Nearly one in three babies in the U.S. is destroyed by abortion.

"One abortion takes place every 20 seconds. That 4,500 per day or 1.6 million per year.

"Over 98 percent of the abortions in the U.S. are for social, not medical reasons.

"Abortion is a half-billion dollar 'industry' in the U.S. Some abortionists make as much as $2,000 a day.

"Abortion is the leading cause of death in the U.S.

"Since abortion was legalized in 1973, child abuse reports have increased 500 percent.

"Planned Parenthood Federation of America, the largest tax-funded provider of abortions, performed 94,000 abortions in its 47 clinics in 1985. During that year, PPFA received 30 million in federal Title X funds despite a federal ban on Medicaid funded abortions under the Hyde Amendment."

(Baptists for Life article in The Maranatha)

Methods used in the 1990's for Abortion:

1) Cutting the child into pieces and scraping him/her off of the uterus (Dilation and Curettage - "D & C")

2) Vacuuming the child into a jar (Suction Curettage - Vacuum Aspiration)

3) Burning & Poisoning by injection (salt poisoning - saline injection)

4) Throwing the baby away after he/she is removed by hysterotomy or Caesarean section

5) Violent contractions are induced by a "prostaglandin chemical" developed by the Upjohn Pharmaceutical Company. The baby is expelled through the birth canal, then allowed to die.

6) The Ru 486 Abortion Pill

7) The partial birth abortion.

Biblical principles that must be applied to the issue of abortion:

1) Children are a gift from God.
"Children are an heritage from the Lord" (Ps. 127:3)

2) Conception is an act of God (Ruth 4:13)

a) The Scripture teaches that God opens the womb and closes the womb

b) The Scripture teaches that God is responsible for life (abortion is the execution of the work of God - Psalm 139).

3) The unborn child is a distinct human life from conception

a) The baby in the womb is alive

(1) The Bible teaches that life begins at conception.

(a) Psalm 51:5 - David was a person and had a sin nature at the moment of conception.

(b) Job 3:11-16 - Job compares (v. 14-15) the state of deceased kings and counselors and princes (i.e., those who had grown to adulthood) with the state of those who died while still in the womb (v. 16).

(c) Luke 1:41 - John the Baptist, while in his mother's womb (at 6 months), was responsive ("the babe leaped in her womb").

(2) Biological Science has confirmed that human life begins at conception.

"As the nuclei of the ovum (female egg) and sperm (male seed) unite during the first hours of fertilization, they bring together 23 chromosomes from the mother and 23 chromosomes from the father (total of 46 - all human adults possess 46). These chromosome sets carry some 15,000 genes from each parent cell.

"In these first quiet hours of human conception, the genes, like letters of a divine alphabet, spell out the unique characteristics of the new individual. The color of the eyes, hair and skin, facial features, body type and certain qualities of personality and intelligence are all determined by this genetic coding.

". . . This quiet, yet sacred, act of conception has produced not a 'potential human being,' but rather a 'human being with vast potential'."
(Gary Bergel, When You Were Formed in Secret, Elyria, Ohio, 1985, p. 1)

The union of the sperm and egg forms a life cell which will then rapidly multiply and develop the features of the baby.

"The cell is the basic structure of all life . . . [upon conception] these cells can give rise to nothing else but a human being. They are human in origin and destiny and cannot be anything else."

(Dr. M.T. Jefferson, Clinical Instructor in Surgery at Boston University)

b) The baby in the womb is a person -
Not a "fetus" or a "mass of tissue" to be thrown out!

Biblical proof:

(1) The personal pronouns used of David and Jeremiah while in the womb -

"Thou hast covered (formed) me in my mother's womb" (Psalm 139:13)

"Before I formed thee in the womb, I knew thee" (Jer. 1:5)

(2) The child in the womb is both body, soul, and spirit (See: Traducian view of the propagation of the soul/spirit)

c) The baby in the womb is known by God
(Jer. 1:5; Psalm 139:13-15; Luke 1:41-44; Gal. 1:15).

d) The baby in the womb is developed by God
(Jer. 1:5; Psalm 94:9, 139:13-16; Is. 49:1, 5)

Psalm 139:13-16 -

(1) God forms the child's body parts (v. 13 - "possess" = to form; "reins" = inner parts)

(2) God joins each body part together ("covered" = to weave)

(3) God sees the child's development (v. 15-16a)

(4) God plans the child's development (v. 16)

*Mental problems or physical deformations are no excuse for abortion (Exod. 4:11).
*God allows such deformities for His own glory (John 9:1-3).

e) To kill a baby while in the womb is murder!

God's command against murder (Exod. 20:13).
God's description of a murder (Exod. 21:22-23):

(1) Note: Context describes murder both premeditated (v. 12) and not premeditated (v. 13-14).

(2) Exod. 21:22 - "child" = Hebrew word "yelel" - this same word is used to describe a child whether in the womb or out of it.
"Fruit" - a reference to the unborn child (cp. Psalm 127:3)
"Depart" - to come out or fall out (cp. this word in Gen. 25:25-26)
Exod. 21:23 - "Mischief" - any injury or death (cp. Gen. 42:4, 38). The point is, if the mother miscarries and the child dies, "then thou shalt give life for life" (of the child that dies).
God's command: Capitol punishment for the murderer of the unborn (cp. Gen. 9:6; Rom. 13:1, 4; Acts 25:11).

4) God is compassionate toward the helpless, defenseless, and the weak
". . . do justice to the afflicted and needy. Deliver the poor and needy. Rid them out of the hand of the wicked" (Psalm 82:3-4)
The womb is a place of peace, rest, security, etc., and men are invading that abode of protection.

5) Taking life is the prerogative of God
(Deut. 32:39; I Sam. 2:6)

6) Child discrimination is sin
(Note: God's value of young children - Mt. 18:10, 19:13-14)

7) God hates hands that shed innocent blood
(Prov. 6:17; 24:11, 12) (no one is more innocent than an unborn child)
To shed innocent blood for money is the height of abominations (Deut. 29:25).

8) Child sacrifice defiles a country
(Lev. 18:21; Num. 35:33; Psalm 106:38; Gen. 4:10; II Ki. 24:4; Amos 1:13).

9) God requires blood, when blood is shed
(*Num. 35:33; Gen. 42:22; II Sam. 4:11).

Abortion is nothing but selfishness.

1) Abortion is used to cover-up illicit immoral relationships (i.e. to protect one's reputation, etc.)
2) Abortion is used to remove unwanted "distractions" or "hindrances" from selfish pursuits.
*To abort a child so as to not lose your figure or freedom is the highest act of lovelessness and selfishness.

Thought Provoking Statements:
--Abortion: "The American Holocaust"
--"Save the bald eagle eggs" -- kill the unborn humans
--Can you trust a doctor whose conscience is not bothered by aborting babies, to deliver your baby?

B. MAN'S PERSONALITY

When God created man, He made him in "His own image and likeness" (Gen. 1:26-27). That is, He made him a Person," with personality. A "person" is one who basically has self-consciousness and self-determination (he is aware of himself [he has thoughts (abstract and concrete) and feelings (emotions)]; and he can exercise his freedom of choice - man has a will).

This section of notes will cover man's aspects of:

1) Intellect 2) Emotion 3) Will

1. Man's INTELLECT (His ability to think)

The human brain, like the contemporary computer, can:

(1) Receive information (learning)
(2) Analyze information (examining and evaluating)
(3) Store information (memorizing)
(4) Utilize information (recalling and using)

a. The original mental capabilities of man (before the fall):

1) Man's intellect was totally free from sin.

Adam's thinking ability was quick, precise, free from error. His capability to learn, examine, memorize, and utilize information was so much superior to fallen man's ability. Adam used the full potential of his brain before the fall. It is said that even Einstein used only one-tenth of his brain's capacity in his life.

*Sin has affected the mind (Gen. 6:5; Rom. 8:7; Eph. 2:3).

The clearest demonstration of Adam's mental alertness and capability is seen in his ability to identify, differentiate, and give appropriately descriptive names to all of the animals on the sixth day of creation (Gen. 2:19-20).

2) Man's intellect involved a language system and vocabulary which enabled him to fellowship with God and fellow-man (Gen. 2:16-17; 2:20, 23; cp. 3:8).

3) Man's intellect included a "creative" ability and initiative.

God commanded Adam to dress and keep the garden, and to subdue the earth, but the ways and means of doing so were left up to Adam (Gen. 2:15; 1:28).

4) Man's intellect included an aesthetic sense (i.e. an understanding of and appreciation for that which is beautiful).

Genesis 2:9 - And out of the ground made the Lord God to grow every tree that is pleasant to the sight

b. The mental defects of man (after the fall):

1) Inability to understand many thoughts and concepts (I Cor. 2:14).

2) Inability to retain knowledge

--He forgets (Deut. 4:9, 23; 6:12; 8:11; Ja. 1:25)
--He needs reminding (II Pet. 1:12-15, 31; Jude 5)

3) Defective reasoning power - Man's insight, perception, and discernment ability is defective (Rom. 1:21; Eph. 4:17-18).

4) Defective imaginative power - Man's abstract thinking or hypothetical thinking is twisted or perverted (Gen. 8:21; Jer. 3:17, 7:24; Rom. 1:21).

c. How to improve your "thought life"

These truths apply only to the "born-again" Christian, because only salvation gives man the ability to think spiritually (Eph. 1:18).

1) Renew your thoughts (Rom. 12:2)

2) Discipline your thoughts (II Cor. 10:3-5)

3) Focus your thoughts (Phil. 4:8)

The phrase "Use it or lose it" definitely applies to the brain (Heb. 5:11-14).

The more you think, the better you will become at it.

An un-used mind is the most terrible stewardship of anything that God has given to man.

2. Man's EMOTION (His ability to "feel")

A Bible word often associated with emotions is the "heart"

"Kardia" - rational and emotional (Mt. 9:4; Eph. 5:19).

"Splanchnon" - "gut feelings" - compassion (Col. 3:12; Phil. 2:1; I Jn. 3:17).

a. The Definition of emotion

What are "emotions"? Emotions are an abstract awareness, outlook, or "feeling" based upon what you perceive to be true. Basically, emotions are a result of one's thoughts about a person or situation.

Basically, "the word 'feeling' (emotion) refers to the perception of a bodily state as pleasant or unpleasant (EX: "I feel happy"; "I feel sorrowful"). It is true that feelings may differ in intensity or kind, but fundamentally there are two categories into which all may be classified: good or bad (positive attraction/negative repulsion)" (Adams, The Christian Counselor's Manual, p. 112).

Basically, for every positive feeling there is a negative feeling. Example:

--Love --Hatred	Feelings of affection
--Joy --Sorrow	Feelings from circumstances
--Peace --Fear	Feelings of security
--Optimism --Discouragement	Feelings of outlook
--Contentment --Envy, Jealousy	Feelings of satisfaction

b. The Comparison of God's & man's emotions:

By creating man in "His own image," God equipped man with the capacity to "feel" (to have abstract emotion).

Examples:

	GOD	**MAN**
Love -	Deut. 33:3; Jn. 16:27	Mt. 10:37; I Cor. 16:22
Anger -	Ps. 7:11; Rom. 1:18	Eph. 4:26; Prov. 16:32
Joy -	Is. 62:5; Zeph. 3:17	Neh. 8:10, 12:43; Eccl. 2:26
Sorrow -	Gen. 6:6; Eph. 4:30	Gen. 3:16-17; Jn. 16:20

c. Man's emotions before and after the fall:

1. Before the fall, man's emotions were positive and wholesome (Ex: Adam & Eve felt no shame - Gen. 2:25); but after the fall, man's negative emotions became evident (Ex: Adam hiding in fear and embarrassment - Gen. 3:10).

   Note: Adam had the ability to express negative emotions before the fall, but not the occasion to do so -- until sin came.

   Sin is the cause for the ungodly expression of negative emotion.

2. Since sin entered man's life (via Adam), he now has emotions that are misdirected.

   Examples: Man has a tendency to:

   Love sin (Jer. 14:10; I Jn. 2:15)
   Hate his brother (I Jn. 3:15)
   Be angry without just cause (Mt. 5:22)
   Sorrow for selfish reasons (I Ki. 21:4)
   Be fearful (Mt. 6:25; Phil. 4:6)
   Be discouraged (I Ki. 19:1-4, 10; Jonah 4:1-4)

d. The secret to attaining wholesome emotions:

--God's secret to love (freedom from hatred) is obtaining His love via redemption (I Jn. 4:7-21)

--God's secret to joy (freedom from sorrow) is faith (Jam. 1:2-3; I Pet. 1:6-9)

--God's secret to peace (freedom from fear) is prayer (Phil. 4:6-7)

--God's secret to optimism (freedom from discouragement) is hope (confidence in God's promises) (Rom. 4:18, 5:2-4, 8:20-24, 12:12, 15:4)

--God's secret to contentment (freedom from envy, jealousy or covetousness) is satisfaction in God's provision (Heb. 13:5-6)

Since man's emotions are normally the result of how he/she thinks about or responds to a person or circumstance, what one "thinks" (intellectually) and "does" (volitionally) effects how one "feels" (emotionally).

Jesus said: "If ye know (intellectually) these things, happy (emotionally) are ye if ye do (volitionally) them" (Jn. 13:17).

God's secret to "good feelings" -

Thinking right	+	Doing right	=	Feeling right
(Knowing God's will)	+	(Doing God's will)	=	(Feeling happy)

3. Man's WILL
(His ability to "choose" or "do")

a. Definition of man's will:

What is man's will? Basically, the "will" is man's power to choose.

It is man's power to choose a goal (an end) and the means to attain it. it is that "desire" in man that determines his actions. It is his "want to" in life.

Man, being created in the "image of God," has a "will" (an internal desire) just as God has a "will" (Mt. 6:10, 7:21, 12:50, 18:24).

b. Three views of man's will:

1) Fatalistic will - Deterministic - man has no choice; (Hyper-Calvinism viewpoint)
2) Unaffected will - Undetermined - man's will was unchanged by the fall of Adam; (Arminian view)
* 3) Free will - Man makes free choices but is influenced by others

God does not force our will, but influences it (via His Word & His Spirit)
Satan does not force our will, but influences it (via the world & the flesh)

One thing our will cannot do: It cannot eradicate our sin nature. Man cannot "will" to make himself not a sinner - Man is a slave to sin; yet still has freedom to move around and do what he wants within the prison cell of sin.

c. Bible truths about man's will:

1) The Lord gave man a "will" with which to choose God's "will" (Gen. 2:16-17).
2) Adam, a free moral agent, of his own volition chose to disobey God (Gen. 3).
Since the fall, man still has a free will (Lev. 1:3; 19:5).
3) Prior to salvation, man's will is, bent toward desiring and doing evil (Ps. 81:11; Prov. 1:25, 30), and under the influence of the will of Satan (II Tim. 2:26).
4) Man's will is influenced by what he learns or is taught (Ps. 143:10).
Note: The will responds to one's thoughts and emotions. In every choice we make and every action that we perform, the total man is involved (intellect, emotion, will).
5) It is God who puts the desire in man to exercise his "will" (desire) to be saved (Jn. 1:13; Rom. 9:20).
How does God enable man to exercise his will to be saved? Answer: The powerful Gospel (Rom. 1:16).
6) It is God who gives the believer the "will" to do His (God's) good pleasure (Phil. 2:13; cp. Ps. 143:10).

C. MAN'S CONSCIENCE

Definition:

English "conscience": "con" = along with; "scio" = to know

Greek (συνειδησις - "suneidesis"): "sun" = with; "oida" = to know

Hence, the word means "to know with" - to have a "co-knowledge" with oneself (Vine, p. 228).

Man, being created in the "image of God," has an intuitive ("oida") awareness or "consciousness" of: 1) self 2) God and 3) morality

1. Man's Consciousness of SELF

One feature that sets man apart from the animal realm is his ability to be "self-conscious" or to be aware of self. Man has the power of abstraction; he can form concepts, ideas, and judgments about himself that animals cannot.

"The brute [animal] is conscious, but man is self-conscious. If the pig could once say, 'I am a pig,' it would at once and thereby cease to be a pig" (Strong's Systematic Theology, p. 467).

NOTE: Because of sin, man has a "self-image" or a view of himself that is many times distorted and improper. God's Word helps one to have an accurate (Biblical) self-image.

2. Man's Consciousness of GOD

Man not only has a knowledge of himself, but he also has an awareness of the existence of God. All men know there is a God (Rom. 1:21).

Actually, there are no real atheists (people who say "there is no God") or agnostics (people who say, "You cannot know for sure whether there is a God because you cannot prove that God is or that He isn't").

Both atheists and agnostics know deep down that there is a God with whom they must give an account, but they ignore, hold down, "drown out," or suppress that knowledge and thereby dull their consciousness of such knowledge (SEE: Rom. 1:18).

a. Why do unbelievers hold down or suppress such knowledge?

Because they love unrighteousness and don't want to give it up and be accountable to God (Rom. 1:18b).

b. How are men made aware of God's existence?

By being self-conscious (having an intuitive consciousness) and world-conscious (having an observable consciousness), man knows that there must be a Creator because of the existence of creation (Rom. 1:20).

"Common sense" teaches that behind every effect there must be a cause; behind every work there must be a worker; in order for there to be a plan, there must be a planner; there are no crafts without a craftsman, nor buildings without a builder.

c. What has God revealed about Himself to all men?

God's might ("eternal power") and majesty ("Godhead") are clearly revealed to man via creation (Rom. 1:20).

"Deep down in his mind, every man knows that he is the creature of God and responsible to God. Every man, at bottom, knows that he is a covenant-breaker" (Cornelius Van Til, Apologetics, p. 57).

d. How should I approach people with the Gospel of God?

God does not prove His existence in Scripture; He simply asserts it, or boldly states it (Gen. 1:1).

When sharing the Gospel with an unsaved man, the witness should not waste his time proving God's existence, but simply assert it. This is called the pre-suppositional approach of Apologetics.

(Apologetics = giving a defense for the faith)

In the pre-suppositional approach to sharing the Gospel, one does not prove the reality of God's existence, but he "pre-supposes" that the other person already has a knowledge of God. he then makes assertions based upon that common knowledge about the reality of God.

Some major proponents of presuppositionalism: Cornelius Van Til, John Whitcomb, Jay Adams, John Calvin, etc.

3. Man's Consciousness of MORALITY

Everyone, even unregenerate man, has a basic awareness of the moral law of God. No matter where you travel in the world, you will always find people with an inner sense of right and wrong (a moral standard). This basic awareness or consciousness is based upon truth that God has written upon every man's heart (via creation).

This "conscience" is man's power to judge or make a moral decision about whether something is right or wrong.

SEE: Romans 2:14-15. Bible truths about the conscience:

a. All men have a conscience

(Rom. 2:14 - "Gentiles . . . do by nature")

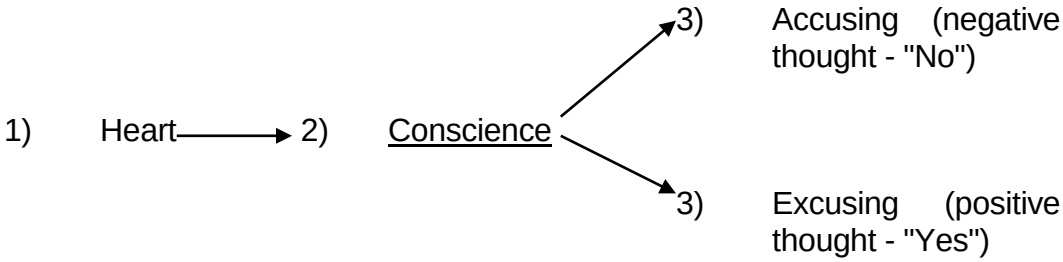
"Do by nature" = to do something instinctively; or without being taught by men.

b. Man's conscience basically gives either a Yes or No answer (Rom. 2:15)

The conscience will either "accuse" (say, "No, definitely not, that is contrary to God's Law).

Or it will "excuse" (say, "Yes, that is permissible or allowable, I will do that, it is in accordance with God's standards).

c. The conscience functions like a mediator between man's "heart" (with its written law code) and the "thoughts" (reasonings which instigate one's action and will)



(see: Titus 1:15 for the distinction between the mind and the conscience)

d. The conscience does not legislate law (make the rules), but merely interprets it

Example: Like a judge, the conscience either approves or disapproves based upon the moral knowledge (law or standard) it has available.

1) The Law (standard) → 2) The *Judge → 3) The Verdict

Example: Like a referee, the conscience receives the rules from the rule book and sends a message to our thoughts (reasonings), saying either:

"Fair" or "Foul"
"Safe" or "Out"
"Yes" or "No"

1) The Rule book → 2) The *Referee → 3) The Call or Decision

e. The conscience functions based upon the Law or standard that is put into the heart of man

1) God has written basic truth (basic information) upon all men's hearts (Rom. 2:15).

Basic truth about the sanctity of life and respect for private property, as well as the existence of God has been placed in man's heart by God's general revelation of creation (Rom. 1:19-20).

In other words, man's self-consciousness and God consciousness aid in the development of man's moral-consciousness.

Truth #1 - "I exist" (self-consciousness)

Truth #2 - "God made me" (God-consciousness)

Truth #3 - "Therefore, I am accountable to God for my actions" (moral-consciousness)

2) Man's conscience is affected by what one has learned to be true or fact. Sometimes a conscience makes decisions based upon a faulty standard.

Example: of the Roman Catholic woman whose conscience bothered her when she visited a Bible-preaching fundamental church. Her conscience bothered her because it was based on wrong teaching (cp. I Cor. 8:7, 10; Heb. 9:14; 10:22)

The conscience needs a proper standard of judgment.

The conscience is not an original authority - it only reflects what was put into it. The phrase, "Let your conscience be your guide" is true only if the standard is perfect. The believer's standard is the inerrant Bible.

f. No one should ever violate or go against his/her conscience

Examples:
1) Paul's clear conscience before God and men (Acts 23:1, 24:16; II Tim. 1:3)
2) The citizen's obedience to government (Rom. 13:5)
3) The believer's questioning eating meat offered to idols (I Cor. 8:7-12)
4) The deacons who serve the Lord (I Tim. 3:9)
5) The believers who suffer for Christ (I Pet. 2:19; 3:16, 21)

g. Beware: A conscience can be defiled (Titus 1:15) or seared (I Tim. 4:2) by deliberately violating its promptings

1) Defiled= Stained, polluted, impure (the conscience does not function right)

2) Seared= Cauterized; made insensitive, numbed (the conscience does not function at all)

h. A conscience can be restored by regeneration and sanctification

1) Regeneration: Note the contrast of Paul before and after salvation (Gal. 1:11-24)

2) Sanctification: Rom. 12:1-2 - the renewing of the mind upon salvation.

a) A new standard is accepted - the Bible
b) A numbed conscience is restored

D. MAN'S UNIQUENESS

The Bible clearly indicates that man is the highest form of God's creation in the material universe. God has "crowned him with glory and honor" (Ps. 8:5). Scripture also reveals man's distinctiveness from both the animal realm and the angelic realm.

1. Man's Distinctiveness from the ANIMAL Realm

a. When God created man, He gave him dominion over all the earth.

Scripture:

1) Gen. 1:28 - "Subdue the earth"

This phrase has the meaning of man controlling and utilizing everything that God created in the earth.

2) Psalm 8:6-8

Man was given dominion over the entire animal realm.

b. Man's dominion was based upon the "image of God" which he was given and which exalts him above all the rest of the material creation (Gen. 1:26, 27).

This qualitative superiority (the "image of God") of man over animals may be seen in the following particular distinctions:

1) **Spiritual Nature**

The chief feature that distinguishes man from animals is the immaterial spirit which man possesses.

"Man is a spirit and has a body."

2) **Self-consciousness**

Man has a perception of himself (i.e. of his nature, thoughts, feelings, etc.), animals cannot objectify self.

3) **Conceptual knowledge**

The brute knows white, but not whiteness. It remembers things, but not thoughts. Man alone has the power of abstraction, the power of deriving abstract ideas from particular things or experiences."

4) **Systematized language**

Man has the capacity to write symbols of concepts (EX: 2 + 2 = 4; H_2O) and can learn an alphabet (a systematic vehicle for expressing rational thought), but an animal cannot.

5) **Rational comparisons**

Man has the ability to make judgments and evaluations, to see contrasts and similarities (EX: "This is like that," etc.)

6) **Logical Processes**

An animal has no sense of logical progression (EX: This follows that), no understanding of abstract sequence (EX: an ability to count).

7) **Self-determination**

Animals function by physical situation and response conditioning, not by abstract motives (EX: love, hate, compassion, greed), nor by a vision of a goal (end or purpose) and a means to attain it. Man, being a free moral agent has the ability to choose between motives.

8) **Moral consciousness**

Animals have no sense of right and wrong, have no moral law, are incapable of repentance and faith. Man will and must face God at Judgment; animals will not. Man is a moral being; animals are amoral.

2. Man's Distinctiveness from the ANGELIC Realm

NOTE: the following categories and differences between men and angels:

a. Differences in regard to nature

1) Angels are spiritual beings (Heb. 1:14) (not physical)

[Note: Angels can temporarily take on a visible appearance - Gen. 18; Jn. 20:12; Heb. 13:2)]

2) Man is both physical and spiritual (James 2:26)

b. Differences in regard to ability

1) Since angels are not limited to a physical body, they are not limited geographically and cannot be harmed physically.

(They help and minister to God's people - Heb. 1:14; I Ki. 19:5-7; Dan. 6:22; Acts 12:7-10; Ps. 91:11; Mt. 18:10)

2) Man is limited in physical strength and cannot visually see what is occurring in the spirit world (we live by faith).

Note: Man's physical limitation is what makes him "a little lower than the angels" (Heb. "elohim" = "strong ones") - Psalm 8:5

Man, being a physical being, is subject to death; angels are not (Lk. 20:36).

c. Differences in regard to creation

1) God created angels individually

[They do not reproduce nor have sexual distinctiveness (no male/female) (Mt. 22:28-30; Mk. 12:25)]

2) God created man (as a race) "in Adam" (the descendants of Adam came seminally from Adam - I Cor. 15:22).

d. Differences in regard to sin

1) When angels sinned, they sinned individually (each volitionally choosing to do so - Rev. 12:7-9).

2) When Adam sinned, the whole race was plunged into sin (via our link to Adam - Rom. 5:19).

e. Differences in regard to atonement

1) If Christ were to die for the angels which sinned, He would have to die for each one (no atonement has been made for fallen angels - everlasting fire has been promised for them - Mt. 25:41).

2) However, when Christ died for man, He died for the whole race just once! (Rom. 5:14-21; Heb. 9:26-28).

Note: One day, glorified man will judge angels (I Cor. 6:3).

For an extensive treatment of the study of angels, see: Angels - Elect and Evil by C. Fred Dickason, Moody Press, 1975.

THE CONTAMINATION OF MAN

(Answers the question: Why do I do wrong?)

This section of notes will cover:

1) Man's Original State
2) Man's Test
3) Man's Fall

A. MAN'S ORIGINAL STATE

1. God originally created man in His own image (Gen. 1:26-27)

(See: Page 7 in notes)

This "image" was a:

a. Spiritual likeness to God (man is a spirit who has a body)

b. Moral likeness to God (man was totally pure and free from sin)

c. Personal likeness to God (man had an intellect, emotion, and will that functioned perfectly)

2. God pronounced all of creation (including man) "very good" on the sixth day of creation (Gen. 1:31).

a. Adam had no proneness toward sin because he had no sin nature.

b. Adam was in a state of unconfirmed holiness.

1) Since holiness is a fundamental attribute of God, and since man was created in God's image, man also was fundamentally holy.

"Be ye holy, for I am holy" (I Pet. 1:16).

2) Man's original holiness was not just "innocence" (as if man were a neutral blank page. Man had a Godward moral quality; he was not neutral).

3) Man's original holiness included right tendencies, direction, character, and moral ability.

Adam had a bent toward God; a positive Godward tendency, etc., but was not yet confirmed (eternally settled, sealed, solidified or "clinched") in holiness.

3. God adequately provided everything Adam could ever want or need.

Spiritually - God communed with Adam (Gen. 1:29).

Physically - Adam had an abundance of provision (Gen. 1:29-30).

Socially - Eve was created for Adam (Gen. 2:18-25).

B. MAN'S TEST (Gen. 2:16-17; 3:1-7)

1. The necessity of the test

a. This test was necessary to the purposes of God (God, for His own glory and will, established this test).

b. This test was necessary to give Adam and Eve the chance to objectively and willingly obey God.

This moral test from God's perspective was not a solicitation to disobey, but an opportunity to obey.

c. The test was necessary to confirm Adam in holiness if he obeyed.

God did not create Adam as a robot, but gave him a free will with which to choose God's will.

2. The reality of the test

a. Erroneous views of the test

1) The mythological view - They say the test was an ancient legend or myth, made up by man and passed down by tradition (liberal and neo-orthodox theologians).

2) The allegorical view - They say the test was an allegory (like a parable). A divinely conceived account (not an actual account) to convey a real truth (the corruption of man by sin).

b. The literal view of the test

A literal interpretation of the Scriptural account reveals a real Adam, a real tree with real fruit, a real serpent and a real temptation.

Proofs of the literal view of the test in the Garden of Eden:

1) There is no suggestion in Scripture that this test was not literal.

2) All of the details in Genesis 2 & 3 are specific (a feature not true of an allegory or parable)

   [EX: names of individuals, geographical locations, etc.]

3) The parallel drawn between the "first Adam" and the "last Adam" proves a literal account.

   a) Romans 5:12-19

   b) I Cor. 15:20-22 - If Adam were a myth, then Christ would also be a myth.

3. The <u>time</u> of the test

a. The Bible does not state how much time elapsed between the <u>creation</u> of Adam and Eve on Day 6 and the <u>fall</u> into sin.

b. However, outside <u>limits</u> may be defined.

1) The fall must have come at least <u>two days</u> after the creation of Adam and Eve.

2) The fall <u>could not</u> have occurred <u>more</u> than <u>110</u> years after the creation of Adam and Eve.

   Sin existed before the birth of Cain (who had a sin nature) and Abel (Gen. 4:2-8), and before the birth of Seth (Adam was 130 at this time - Gen. 5:3).

   The best guess is that Adam and Eve sinned relatively early after creation (before she had conceived any children - Gen. 3:16).

4. The character of the test

a. Adam had ample provision to meet all of his needs (Gen. 2:16).

b. God's command was clear, uncomplicated, and specific (Gen. 2:17; 3:11).

c. The tree was a normal tree.

There is no suggestion whatever that the tree was different (other than its location - Gen. 2:9) from any other tree in the garden.

A temptation would not come from the tree's uniqueness nor from any special properties in the juice of the fruit.

d. Satan's method:

1) He embodied a serpent (3:1) (which was a beautiful creature that stood upright).

2) He bypassed the head of the home and tempted the lesser line of resistance (Gen. 3:2; I Pet. 3:7; I Tim. 2:14).

3) He used three basic attacks:

a) Doubt - "Hath God said?" (3:1)

b) Denial - "Ye shall not surely die" (3:4)

c) Desire - "Ye shall be as God" (3:5)

4) The temptation appealed to three basic areas of man (Gen. 3:6):

a) Lust of the flesh

b) Lust of the eyes

c) Pride of life

(cp. I Jn. 2:16; Mt. 4:1ff)

C. MAN'S FALL

1. The occasion of the Fall (Gen. 3:6)

a. The guilt of Adam was greater than that of Eve

Reason: Adam ate knowingly, Eve was deceived (I Tim. 2:14).

b. Their sin was more than merely eating forbidden fruit.

1) It was disobeying the revealed Word of God (Gen. 2:17).

2) It was believing the lie of Satan (3:1-5)

3) It was placing their own wills above God's will

(Ryrie KJV Study Bible note)

2. The consequences of the Fall

The sin of Adam and Eve resulted in the following consequences or results:

a. Guilt (shame) (Gen. 3:8-13)

1) A feeling of shame regarding each other's nudity (note contrast between 2:25 and 3:7).

In what way were Adam and Eve's eyes opened? Did they not see each other's nakedness prior? Yes. But now a self-centered, self-consciousness resulted from sin.

Now sin caused a preoccupation (obsession) with each other's nudity. They now focused on what made them different, rather than what made them alike.

2) A feeling of shame to face God after they had sinned (3:8-10).

They attempted to hide from God's presence - v. 8; cp. Hosea 10:8 and Rev. 6:15-17.

3) A feeling of shame to admit and take responsibility for their sin (3:12-13). (note the blame-shifting, and Adam's indirect accusation of God being responsible for having made Eve (3:12).

b. **Curses** (Gen. 3:14-19a)

1) On the serpent (3:14-15)

Degradation and humiliation - the serpent went from being the most beautiful to the most abhorrent of creatures. From the highest of the animal realm to the lowliest (cp. Mic. 7:17; Is. 65:25).

2) On Eve (3:16)

a) Pain in childbirth (v. 16a; cp. I Tim. 2:15).

b) An evil tendency to usurp authority over the man (a desire to control or over-rule the husband).

The word "desire" (v. 16) comes from a root word meaning to have a violent craving for something (Delitzch; cp. 4:7).

Note: Because Eve bypassed the headship of her husband (acting independently of Adam) in listening to Satan's suggestion and eating the forbidden fruit, she is cursed in the very area in which she erred.

3) On Adam (3:16-17)

a) An evil tendency to crush, dominate, or oppress the wife (v. 16b)

Before the Fall, Adam was a naturally loving leader; now he would have a proneness toward being a despotic ruler, using his brute force to compel the "weaker vessel" to submit to his authority.

b) Toil in producing food (v. 17-19)

(1) "Sorrow" (v. 17) . . . "Sweat" (v. 19) - all of man's efforts would be difficult and frustrated (one day "labor" will cease - Rev. 14:13).

(2) "Thorns . . . and thistles" (v. 18) - All of physical creation "groans and travails together in pain" (Rom. 8:19-22).

c. Expulsion (3:22-24)

Adam and Eve were expelled from three important and blessed privileges:

1) Expulsion from the tree of life (v. 22).

God did not let them eat from the tree of life because the symbol (of life) did not match the reality (of death) in their lives.

The tree of life pictures or symbolizes the possession of life (a reality not true in Adam and Eve's life). This tree will be made available again to the "overcomers" in Heaven (Rev. 2:7; 22:2, 14, 19).

2) Expulsion from the Garden of Eden (v. 23)

It is possible that this garden existed in all of its beauty until the flood came (Gen. 6ff).

3) Expulsion from the personal presence of God (v. 23-24)

The garden was the place where God communed with Adam (3:8). This loss was the greatest loss!

d. Death (v. 19b; 2:17)

When Adam sinned, he immediate died spiritually and began to die physically (Rom. 5:12-21).

Death involves 3 aspects:

1) Physical death - separation of the soul/spirit from the body (Ja. 2:26).

2) Spiritual death - separation of the soul/spirit from God.

Man is by nature dead in the sense of being separated from the fellowship (communion) and life of God (Eph. 2:1-5).

3) Eternal death - separation of body/soul/spirit from God made permanent in the lake of fire (Mt. 10:28; Rev. 20:14; 21:8).

*Note: The Fall of the entire human race came when Adam committed the sin of disobedience. The subsequent consequence of death was thereby passed upon all men (Rom. 5:12-21).

Question: How was Adam's sin transmitted to the human race?

Two Major Views:

1. Federal Headship View -

This view teaches that Adam was the representative for mankind.

Being such a "head," his sin, guilt, and condemnation was vicariously reckoned to our account.

This view teaches that: "Adam sinned for men" (Adam's sin was imputed judicially by God).

2. Seminal Headship View -

This view (also known as the Augustinian view) teaches that all mankind was genetically and actually in Adam (united to Adam seminally - in "seed" form).

Because of our union in Adam, when he sinned, we were involved in his sin, and therefore we have been born with a corrupt nature (Hoekema - "Created in God's Image" - p. 166-167).

This view teaches that "we sinned in Adam" (Adam's sin was imparted genetically through the male seed and blood line).

The Restaurant Illustration of the two views:

Federal headship:

Let's pretend that I am a representative for our class. We all go to a restaurant, and the class charges me with the bill. Is this fair? No! Why not? Because there is not a relationship that necessitates my responsibility to pay.

Seminal headship:

I am the husband of my wife. She goes to the restaurant with my children, and charges me with the bill. Is this fair? Yes! Why? Because there is a relationship that necessitates my responsibility to pay.

The seminal view best corresponds to our relationship to Adam.

***The seminal headship view best suits Scriptural revelation.**

Reasons:

1) Scripture teaches that we were "in Adam" (I Cor. 15:21-22).

2) Scriptures illustrates the fact that children not yet born, reside "in the loins" of their ancestors (Heb. 7:9-10).

3) The federal view tends to make God responsible for the sin nature being passed on, whereas the seminal view holds each person responsible for the sin nature he has.

   God is righteous in imputing Christ's righteousness to the account of guilty sinners; He, however, would not be righteous to impute Adam's sin to the account of innocent people.

   There can be vicarious (substitutionary) suffering, not vicarious sinning (Dt. 24:16; Ezek. 18:20).

4) Romans 5:12-21 best supports the seminal headship view. Example: Verse 12 says that "death passed upon all men, because all have sinned." It does not say because of Adam's sin.

   In reading this text (v. 12-21), many would question, "Is not a parallel of 'headship' being made by Paul in context?"
   Answer: Yes.
   Note: However, the means by which man is related to Adam's headship is not being paralleled with the means whereby Christ becomes the Head of the sinner. In fact, the means to such relationships (Ex: unity in Adam and unity in Christ) is being contrasted in the context.

   In verses 15-21 Paul triumphantly unveils the superiority of being related to Christ over Adam:

   Paul's outline of thought:
   a) If union with Adam affected EVERYONE related to him, union with Christ will absolutely affect EVERYONE related to Him! (v. 15)

   b) If union with Adam meant CONDEMNATION, union with Christ means guaranteed JUSTIFICATION! (v. 16)

   c) If union with Adam made DEATH CERTAIN, union with Christ makes LIFE CERTAIN! (v. 17-18)

   Conclusion:
   Our union with Adam's sin is automatically imparted (because of our bloodline to him); our union with Christ's righteousness is not automatically imparted, but rather it is imputed (credited) only to those who believe.