

Anthropology - The Study of Man

CREATION OF MAN

God planned the creation of man and said,

"Let us make man in our image, in our likeness, and let them rule." Genesis 1:26

The word for image in Hebrew is *tselem* and the word for likeness is *demuth*. These two words are basically synonyms in the Old Testament (5:1; 9:6). *Tselem* refers to a shaped or fashioned figure or image. Some people have tried to interpret this word as referring to the physical aspect of man. *Demuth* describes the abstract idea of something being similar to something else. This word has been used to try to identify the immaterial part of man. The combination of these two words is an attempt to communicate the complex nature of reproducing a replica of the eternal God in the created world. The focus of this verse is to introduce man as a unique creation made to be like God so as to be able to relate to God and interact with God in a very personal way. Human dignity comes from this very idea.

The image of God in man means several things:

1. Man's body is used to express the image and likeness of God that is in man. Man does not simply live in a body – the body is part of the man and will be resurrected as an eternal, spiritual body because man continues to exist for eternity.
2. Living existence is part of man's essential being. Since God is living, so is man. Worship of stone and gold as an idol is therefore absurd.
3. The free will of man is like God's free will in that man can use his intelligence and his ability to make decisions to control the outcome of the world of which he was given dominion.
4. Since the original man was like God, he could relate to, interact with, understand, and be at peace with God himself.

Sin did not erase, destroy or eliminate the image and likeness of God in man (1 Cor. 11:7). Sin did not undo the creation of man. The image of God in man was corrupted in a limited fashion which caused him to lose perfect relations, interaction, understanding and peace with God. Even after the fall of Adam, man continued to be an intelligent being with freewill that could interact with the physical world through his body and have dominion in God's creation. Man could still interact with God, but all of these aspects of man had been damaged.

Man was an instantaneous creation of God himself. Evolution is a false philosophical theory that will continue to be undermined by difficult and impossible scientific facts as technology and knowledge continue to advance. Scripture does not support evolution in the context of the biblical creation account. The Bible does not allow for man to evolve from the animals. It is very clear that Eve did not evolve since she was a second human creation of God. We can test the meaning of "dust" from Genesis 2:7 when it says "the Lord God formed the man from the dust of the earth." Could this possibly be an allegorical reference to man's evolving from an animal? The meaning of dust in the mind of the author is not allegorical, since in Genesis 3:19 Adam is told that when he dies

he will "return to the ground, since from it you were taken; for dust you are and to dust you will return." If dust were an allegorical reference to evolution from animals then men should be turning back into animals when they die. The very fact that men return to dust when they die is an unavoidable indicator that the early verses of Genesis are literal and not allegorical.

Where Does the Life and Soul Come From?

Obviously, the first man's entire being came from God at the point of creation. But, when Adam had a son the Bible says:

"When Adam had lived 130 years, he had a son in his own likeness, in his own image." Genesis 5:3

It is clear that the physical body comes from the parents – but what about the immaterial part of man? Where does the soul of a baby come from? There are three possible answers for this question, but only one that is acceptable:

1. Preexistence – In the beginning God created all human souls. These souls are then assigned to a body. Forms of this view were held by Greeks (including Plato and Origen) and are still a part of Hinduism.
2. Creationism – God creates the perfect soul and puts it in the body which then corrupts the soul giving it a sin nature. The problem with this idea is that God continues to make perfect souls which continually become sinful.
 - a. Creationism at Conception - God creates the soul at the moment of conception and unites it with the body.
 - b. Creationism at Birth – God creates the soul and unities it with the body when the baby takes its first breath.
3. Traducianism – The soul is transmitted along with the body through natural generation. The body and the soul, or the life of man, comes from the parents. In this view God created only the original parents and since then, life and flesh have come through human parents one generation at a time.
 - a. Hebrews 7:10 – "When Melchizedek met Abraham, Levi was still in the body of his ancestor."
 - b. It is easy to understand the sin nature in man if our lives, soul and body, are the products of Adam's seed being handed down through the generations.
 - c. Psalm 51:5 – "Surely I was sinful at birth, sinful from the time my mother conceived me."

The Nature of Man

Man is made of material and immaterial parts:

1. **Material** – brain, internal organs, skin, physical heart, hair, fingers, etc.
2. **Immaterial** – mind, thought, will, desires, emotions, personality, conscience, consciousness, immaterial "heart", memory, etc.

A man is made of these two parts. The makeup of a man is a difficult thing to understand. Many times we think of man as a spiritual being living in a physical body that possesses an immaterial soul – or some other form of the basic spirit, soul, body trichotomy (1 Thessalonians 5:23 and Hebrews 4:12). Other verses seem to teach only two parts: the material and the immaterial. The difficulty in clearly understanding the human

constitution reveals that a man is not simply a body or a mind or a spirit – but all of these things formed into one unity. In a sense, understanding this can be as difficult as understanding the Trinity. Paul uses these words to describe the composition of man: soul (*psyche*), spirit (*pneuma*), flesh (*sarx*), body (*soma*), heart (*kardia*) and mind (*nous*). Together, all of these things make up man. Defining these words separately the way Paul uses them gives some insight into the makeup of man, but we soon realize they often overlap in their meaning. Below is a list of the immaterial parts of a man:

1. Soul – The living part of man (Gen. 2:7). The soul departs from the body at death (Gen. 35:18; Jer. 15:2). It is the center of spiritual and emotional experience (Job 30:25; Psalm 43:5; 2 Kings 4:27; Jeremiah 13:17). The word can refer to the whole person.
2. Spirit – Only used to refer to the immaterial part of man
3. Heart – Refers to the center of physical and immaterial life including a man's intellect, emotion, decision-making and spiritual life
4. Conscience
5. Mind
6. Flesh
7. Will

Another way to organize the makeup of man is as spirit, soul and body:

“May God himself, the God of peace, sanctify you through and through. May your whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ.” 1 Thessalonians 5:23

1. **Body** – The material part of man that interacts with the physical world. We live in a body.
2. **Soul** – This is who we are. The soul is the living part of man, but the soul is not separate from the body; neither is independent of the other: worry changes the physical chemistry in the brain, and brain damage results in memory loss in the soul. The soul contains these aspects of man's immaterial nature:
 - a. Mind – The home of truth, logic and reason. Romans 12:2 indicates the mind is the primary area for producing spiritual maturity (Psalm 119:27; Romans 14:5; Colossians 3:2).
 - b. Thought
 - c. Will
 - d. Desires
 - e. Emotions
 - f. Personality
 - g. Conscience
 - h. Consciousness
 - i. Heart
 - j. Imagination
 - k. Memory
 - l. Senses
3. **Spirit** – The part of the soul that relates to God (Psalm 51:10-11; Romans 8:16; Ephesians 4:23). According to Hebrews 4:12, the Word of God can separate the soul and the spirit. Because the spirit and soul are both immaterial parts of man they are often used as synonyms.

Three Phases of Salvation

A man's spirit is saved at the point of faith in Jesus Christ. A man's soul is saved during his lifetime on earth as he renews his mind to conform with the word of God. A man's body is saved at the resurrection, and he enters into the state of complete sanctification or glorification. A believer today is saved spiritually and is being saved daily in his soul, but someday in the future he will be saved physically (1 Cor. 15:20-26; 50-57). These three phases of salvation also match with the Lord's teaching at the Last Supper: The bread and the cup spoke of the work of salvation that is in our past when we accepted Jesus' work on the cross for our salvation. The foot washing spoke of the daily fellowship and growth during our lives. The meal was a foreshadowing of the marriage supper of the Lamb that occurs when we are taken into his presence spirit, soul and body (Rev. 19:9).

Salvation: Spirit, Soul and Body			
	Spirit	Soul	Body
Phase	1	2	3
Time	Past	Present	Future
Occurrence	At the Point of Salvation	In Time Throughout Our Lives	An Eschatological Event
Human Part	The Spirit is Saved	The Mind is being Renewed	The Body will be Resurrected
Statement	You Are Saved	You Are Being Saved	You Will Be Saved
Work of God	God the Son at the Cross	God the Holy Spirit in Time	God the Father in the End
Last Supper	Bread and Cup	Foot washing	The Meal – Marriage Supper of the Lamb
Doctrines	Justification, Redemption, Positional Sanctification	Maturity, Growth, Living Sanctification	Glorification, Complete Sanctification
Salvation	Positional	Temporal	(future)
Scripture	"He saved us through the washing of rebirth and renewal by the Holy Spirit." Titus 3:5 "Who has saved us and called us to a holy life." 2 Tim. 1:9 "He saved us, not because of righteous things we had done." Titus 3:5, 8 "For it is by grace you have been saved." Eph. 2:8 "For in this hope we were saved." Romans 8:24	"Be transformed by the renewing of your mind." Rom. 12:2 "Continue to work out your salvation with fear and trembling." Phil. 2:12 "Brothers, I do not consider myself yet to have taken hold of it." Phil. 3:13 "To us who are being saved it is the power of God." 1 Cor. 1:18 "For you are receiving the goal of your faith, the salvation of your souls." 1 Peter 1:9 ". . . among those who are being saved." 2 Cor. 2:15	"We wait eagerly for our adoption as sons, the redemption of our bodies." Rom. 8:23 "Will transform our lowly bodies so that they will be like his glorious body." Phil. 3:21 "Our salvation is nearer now than when we first believed." Rom. 13:11 "Shielded by God's power until the coming of the salvation that is ready to be revealed in the last time." 1 Pt. 1:5 "He himself will be saved, but only as one escaping through the flames." 1 Cor. 3:15 "we may also share in his glory" Rom. 8:17 "(Christ) will appear a second time, not to bear sin, but to bring salvation to those who are waiting for him." Hebrews 9:28