



## Lecture #11, Part 5

### Course Information

#### 1. Course Description

A study of the persons of The Father, The Son and The Holy Spirit and their unified teaching of the doctrines of the Bible.

## Survey of the Doctrines of the Bible

### V-The Doctrine of Man

#### 1-Creation of Man

Gen. 1:27

#### 2-Soul

Gen. 2:7

#### 3-Image and Likeness of God

Gen. 1:26

#### 4-Immaterial Part of Man

Heb. 4:12

#### 5-Heart

Prov. 4:23

#### 6-Conscience

Rom. 2:15

#### 7-Temptation

1 John 2:16

#### 8-Headship of Adam

Rom. 5:12

#### 9-Marriage

Gen. 2:24

#### 10-Divorce

Matt. 19:13

## The Doctrines of Humanity and Sin

*God made man to be somebody—not just to have things.—Brotherhood Journal*

*Sin is man's declaration of independence of God.—Anonymous*

### What It Means to Be Human

Others think the phrase refers to personhood, which corresponds to God's personality (having intellect, sensibilities, and will). Such qualities may be found in God's image; however, these varied aspects of personality are also shared by other members of the animal kingdom and are not unique to the human species.

The basic meaning of the word *image* (Hebrew *salem*) is “shadow,” “representation,” or “likeness.” God's image in human beings reveals God's perspective of humanity's worth and dignity as a representation or a shadow of himself in the created world. Ancient kings of Assyria were known to have physical images of themselves placed in outlying districts as a reminder to those who might be prone to forget that these areas were a part of the empire. So God has placed in us a shadow of himself, a representation of his presence, in the world that he has made.



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This view of God's image in human beings seems to be confirmed by the immediate context in [Genesis 1](#). Humanity, created in God's image, is to have dominion over all of God's other works ([Genesis 1:26](#); see also [Psalm 8:5](#)).

### [Genesis 1:26 \(NASB\)](#)

**<sup>26</sup> Then God said, "Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth."**

### [Psalm 8:5 \(NASB\)](#)

**<sup>5</sup> Yet You have made him a little lower than God, And You crown him with glory and majesty!**

Further, as representative of the Creator, human beings are to respond to him. Jesus' assertion of God's spirituality results in a response of worship in spirit and in truth ([John 4:21-24](#)).

### [John 4:21-24 \(NASB\)](#)

**<sup>21</sup> Jesus \*said to her, "Woman, believe Me, an hour is coming when neither in this mountain nor in Jerusalem will you worship the Father.**

**<sup>22</sup> "You worship what you do not know; we worship what we know, for salvation is from the Jews.**

**<sup>23</sup> "But an hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for such people the Father seeks to be His worshipers.**

**<sup>24</sup> "God is spirit, and those who worship Him must worship in spirit and truth."**

## The Nature of Humanity

One may tend to think of a human being in parts, but the biblical emphasis is on the human being as a whole. Debates continue on the tripartite (threefold) nature of humanity (cf. [1 Thessalonians 5:23](#)), spirit, soul, and body, as against a bipartite (twofold) nature, material and immaterial.

### [1 Thessalonians 5:23 \(NASB\)](#)

**<sup>23</sup> Now may the God of peace Himself sanctify you entirely; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ.**

Though the Bible does seem to support both positions, the more important issue respecting the nature of humanity is one's unity rather than the number of one's parts.

Hence, a biblical view of humanity begins in the assertion that one is a person made up of physical and nonphysical properties. In the words of Barth, the human person is **"bodily soul, as he is also besouled body."**

There is no person in body only (death), nor can one easily think of a bodiless spirit as a person, except in a temporary, transitional state. The Hebrew term *nephesh*, often



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translated “soul,” is best rendered “person” in most contexts (cf. KJV reading of [Genesis 46:26-27](#) with RSV).

### [Genesis 46:26-27](#) (NASB)

<sup>26</sup> All the persons belonging to Jacob, who came to Egypt, his direct descendants, not including the wives of Jacob's sons, *were sixty-six persons in all,*  
<sup>27</sup> and the sons of Joseph, who were born to him in Egypt were two; all the persons of the house of Jacob, who came to Egypt, *were seventy.*

The Hebrew word *ruah* (“breath,” “wind,” “spirit”) and the Greek words *pneuma* (“spirit”) and *psyche* (“soul”) often speak of the immaterial part of a person. This is no less real than the physical. A purely material, physical view of humanity is frightfully deficient. At the same time, an overemphasis on the spirit and a de-emphasis on the physical is neither realistic nor balanced.

One might say, “I am a person whose existence is presently very dependent upon my physical body. But I am more than body, more than flesh. When my body dies, I still live. When my flesh decays, I exist. But one day I shall live in a body again. For the notion of a disembodied spirit is not the full measure of my humanity. God’s ideal for me is to live my life in my [new] body. So in hope of the eternal state, I believe in the resurrection of the body and life everlasting.”

**These, then, are the two points I wanted to make. First, that human beings, all over the earth, have this curious idea that they ought to behave in a certain way, and cannot really get rid of it. Secondly, that they do not in fact behave in that way. They know the Law of Nature; they break it. These two facts are the foundation of all clear thinking about ourselves and the universe we live in.**

—C. S. Lewis

One cannot go far in thinking of the nature of humanity from the biblical vantage point without first facing the problem of the fall. [Genesis 3](#) suggests that unfallen humans were immortal, that their powers of sexual reproduction were not originally bound in the pain of childbearing, and that their work was not troubled by reversals in nature. After the fall, however, all was changed: within each person, between the male and the female, in their interaction with nature, and in their relationship with the Creator.

As a result of the fall humanity has become profoundly fallen, a fallenness extending to every part of the person. The term *total depravity* need not mean that one is as evil as he or she might be, but rather that the results of sin affect one’s whole being. At the same time, God’s image in human beings continues in some way after the fall, providing the divine rationale for salvation (cf. [Romans 5](#)). It is essentially because of God’s estimation of the intrinsic worth of humanity that the divine justification of salvation may be maintained.

The old debate between the essential goodness and the evil disposition of humanity finds its quandary and resolution in the [Genesis](#) account: God made human beings to



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consciously reflect the dignity and nobility of the Creator; yet humans, by their own deliberate rebellion, turned against the Creator and continue, except by God's grace, in the ensuing sin that marks their life. This resultant sin is both a quality of being in the fallen person as well as numerous, continuing acts of pride and selfishness. Though God's image in humanity is marred in the post-fall period, it may be stimulated anew by the effective work of the Spirit of God as one comes to newness of life in Christ. This gracious work of God brings personal renewal, restoration of relationships with others, and fellowship with him.

Human beings, then, were created good by God, have become evil by their own devices, yet in God's power may recapture the good again. The rediscovery of what it means to be fully human as God's shadow is found in the life of Jesus, whose human life is the new beginning for humanity. Hence, Jesus is the new Adam; in his model a new beginning replaces the former pattern.

### The Destiny of Humanity

A biblical view of humankind must include a balanced statement respecting its divine origin, its rebellion against God's grace, its judgment, and its prospect for redemption in the person of the Savior, Jesus, with the promise of eternal life. Human beings have a beginning and will live forever. This assertion is in stark contrast to naturalistic theories of origins and destinies. One of the most deceptive tendencies of modern thought is the concept "**coming to terms with death.**" People with no thought of God and no hope for eternity are encouraging each other to accept the inevitable decline and demise of their bodies as the natural end to human life. The biblical notion is that death in human beings is not natural at all.

Death is an acquired trait, not a person's natural destiny. Death may be said of the body, but not of the spirit. The biblical teaching is that while the body dies and decays, the person lives on in hope of a renewed body. Those who have come to know Christ go to be with him when their bodies die ([Philippians 1:23](#)) and anticipate the resurrection of the body for eternal life to come ([1 Corinthians 15:35-49](#)).

#### [Philippians 1:23 \(NASB\)](#)

<sup>23</sup> **But I am hard-pressed from both *directions*, having the desire to depart and be with Christ, for *that* is very much better;**

#### [1 Corinthians 15:35-49 \(NASB\)](#)

<sup>35</sup> **But someone will say, "How are the dead raised? And with what kind of body do they come?"**

<sup>36</sup> **You fool! That which you sow does not come to life unless it dies;**

<sup>37</sup> **and that which you sow, you do not sow the body which is to be, but a bare grain, perhaps of wheat or of something else.**

<sup>38</sup> **But God gives it a body just as He wished, and to each of the seeds a body of its own.**

<sup>39</sup> **All flesh is not the same flesh, but there is one *flesh* of men, and another flesh of beasts, and another flesh of birds, and another of fish.**

<sup>40</sup> **There are also heavenly bodies and earthly bodies, but the glory of the heavenly is one, and the *glory* of the earthly is another.**



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- <sup>41</sup> There is one glory of the sun, and another glory of the moon, and another glory of the stars; for star differs from star in glory.
- <sup>42</sup> So also is the resurrection of the dead. It is sown a perishable *body*, it is raised an imperishable *body*;
- <sup>43</sup> it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power;
- <sup>44</sup> it is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual *body*.
- <sup>45</sup> So also it is written, "The first MAN, Adam, BECAME A LIVING SOUL." The last Adam *became* a life-giving spirit.
- <sup>46</sup> However, the spiritual is not first, but the natural; then the spiritual.
- <sup>47</sup> The first man is from the earth, earthy; the second man is from heaven.
- <sup>48</sup> As is the earthy, so also are those who are earthy; and as is the heavenly, so also are those who are heavenly.
- <sup>49</sup> Just as we have borne the image of the earthy, we will also bear the image of the heavenly.

Those who die apart from Christ do not cease to exist but are assigned an eternal existence of conscious knowledge that they are separated from God and have fallen short of their destiny to enjoy his presence forever. The biblical teaching on the destiny of the lost is quite unpalatable for modern people. Even Christians who have generally high views of biblical inspiration may find themselves blanching at the thought of eternal punishment of the wicked. Yet the biblical doctrine of the final judgment of the wicked is as well established as most biblical teachings.

One of the most dramatic truths in Scripture respecting the nature of humanity is to realize that it was for humans that God initiated the salvation work that led to the incarnation of the eternal Son of God. With the resurrection and ascension of the Lord Jesus Christ, our Savior returned to his eternal position of glory and majesty in heaven where he forever remains the God-man. As God he shares all the attributes of the Father and the Holy Spirit, and as man he identifies with human beings. He reveals himself in a physical body, albeit the resurrection body, the firstfruits of the resurrection of all who are his. The incarnation, then, brought about an eternal change in deity. Only a very high view of the worth of humanity could have brought God to such a fundamental change in himself. As the writer to the Hebrews states, "**Since the children have flesh and blood, he too shared in their humanity**" ([Hebrews 2:14](#)).

[Hebrews 2:14 \(NIV\)](#)

<sup>14</sup> **Since the children have flesh and blood, he too shared in their humanity** so that by his death he might destroy him who holds the power of death--that is, the devil--

[Hebrews 2:14 \(NASB\)](#)

<sup>14</sup> Therefore, since the children share in flesh and blood, He Himself **likewise also partook of the same**, that through death He



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might render powerless him who had the power of death, that is, the devil,

**Hebrews 2:14 (AMP)**

<sup>14</sup> Since, therefore, [these His] children share in flesh and blood [in the physical nature of human beings], He [Himself] in a similar manner partook of the same [nature], that by [going through] death He might bring to nought *and* make of no effect him who had the power of death—that is, the devil—

**Hebrews 2:14 (MSG)**

<sup>14</sup> Since the children are made of flesh and blood, it's logical that the Savior took on flesh and blood in order to rescue them by his death. By embracing death, taking it into himself, he destroyed the Devil's hold on death

**Hebrews 2:14 (NCV)**

<sup>14</sup> Since these children are people with physical bodies, Jesus himself became like them. He did this so that, by dying, he could destroy the one who has the power of death—the devil—

The final measure of our humanity is that we were made to worship God and to enjoy him forever. Such thoughts are not attributed to any other created being. Even the angels, who have maintained their perfect state and who worship the Father in conscious bliss, do not have quite the same relationship with God as do redeemed people. **“Surely it is not angels he helps, but Abraham’s descendants” (Hebrews 2:16)**. What is humanity? In Christ, we are all God means us to be, in majesty and dignity, and in joy before his throne forever.

**Hebrews 2:16 (NIV)**

<sup>16</sup> For **surely it is not angels he helps, but Abraham's descendants.**

**Hebrews 2:16 (NCV)**

<sup>16</sup> Clearly, it is not angels that Jesus helps, but the people who are from Abraham.

**Hebrews 2:16 (NASB)**

<sup>16</sup> For assuredly He does not give help to angels, but He gives help to the descendant of Abraham.

**Hebrews 2:16 (AMP)**

<sup>16</sup> For, as we all know, He [Christ] did not take hold of angels [the fallen angels, to give them a helping and delivering hand], but He did take hold of [the fallen] descendants of Abraham [to reach out to them a helping and delivering hand].

**Hebrews 2:16 (MSG)**

<sup>16</sup> It's obvious, of course, that he didn't go to all this trouble for angels. It was for people like us, children of Abraham.