

INTRODUCTION

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SEVERAL ASPECTS OF THE IMMATERIAL PART OF OUR EXISTENCE

NINE QUESTION QUIZ

ANTHROPOLOGY

In your “small group,” discuss and answer the following questions.

ANTHROPOLOGY

1. In seeking to understand humanity’s origin, does it matter where we came from and how we got here? Does the means matter?
2. Does understanding who we are and where we came from matter in attempting to address environmental issues?
3. What causes humanity to be different than everything else that is created or exists?
4. What part of our make-up aligns with God? What is that part of us that “resonates” with Him?
5. When you think of our intellect, volition, and emotion, how do all of these elements relate to our relationship with God?
6. How does humanity enter into a relationship with God?
7. Does the Scripture make provision for a gender fluid anthropology?
 - “Non-binary individuals may also identify as gender-fluid, which is a person who does not necessarily identify themselves as having a fixed gender.”¹
8. Does the Scripture make provision for a LGBTQIA Anthropology?
 - “LGBTQIA—a common abbreviation for **lesbian, gay, bisexual, transgender, queer and intersexed community.**”
 - The above quote came from the following four-page article defining the various terms and definitions inside of the LGBTQ community; “There are many terms used to understand sex, gender, sexuality, and identity. Below is a definition list compiled by the University of California at Los Angeles that may be helpful as you seek to educate yourself.”²
9. Does the Bible have answers to the cultural issues of our day and does our understanding of anthropology affect our worldview and our place in the world?
 - Racism
 - : a belief that race is a fundamental determinant of human traits and capacities and that racial differences produce an inherent superiority of a particular race³
 - Equity
 - Equality means each individual or group of people is given the same resources or opportunities. Equity recognizes that each person has different circumstances and allocates the **exact resources and opportunities needed to reach an equal outcome.**

¹ https://www.google.com/search?q=what+is+gender+fluid+vs+non+binary&client=firefox-b-1-d&sxsrf=AOaemv11uBRyJDL2wP3QijQEQTaluiS02g%3A1639436799700&ei=_9G3YciZKoCdptQP4v2d0AY&oeq=WHAT+IS+GENDER+FLUID&gs_lcp=Cgdnd3Mtd2l6EAEYAzlFCAAQgAQyBQgAEIAEMgUIABCABDIFCAAQgAQyBQgAEIAEMgUIABCABDIFCAAQgAQyBQgAEIAEMgUIABCABDIFCAAQgAQ6BwgAEEcQsAM6BAgjECc6BQgAEJECogsIABCABBcxAxCDAToOCC4QgAAQsQMqXwEQowl6CwguEIAEEMcBEKMCogUILhCABDoECAAQzoiCAAQsQMqgwE6CwguEIAEELEDEIMBOggiABCABBDAzoFCAAQkgM6CAgAEIAEELEDOgclABCABBKsGQlQRgASgQIRhgAUKMIWIwkYmVEaAFwAngAgAG_AYgB7xOSAQQ0LjE2mAEEAoAEByAEIwAEB&sc=gs-wiz

² https://www.amnestyusa.org/pdfs/AIUSA_Pride2015Glossary.pdf

³ <https://www.merriam-webster.com/dictionary/racism>

INTRODUCTION

As we endeavor to anchor ourselves on the truth of Scripture we need to see ourselves as God sees us if we would begin to understand our relationships with our fellowman, the created order, and ultimately God Himself.

“In the context of Christian theology, **Christian anthropology** is the study of the human (anthropos) as it relates to God. It differs from the social science of anthropology, which primarily deals with the comparative study of the physical and social characteristics of humanity across times and places.”¹

I. WHAT ARE WE?

Interestingly enough Scripture asks the same question. Psalm 8:4-6 gives us an idea of what man is.

O LORD, our Lord,
how majestic is your name in all the earth!
You have set your glory above the heavens.
² Out of the mouth of babies and infants,
you have established strength because of your foes,
to still the enemy and the avenger.
³ When I look at your heavens, the work of your fingers,
the moon and the stars, which you have set in place,
⁴ **what is man that you are mindful of him,
and the son of man that you care for him?**
⁵ **Yet you have made him a little lower than the heavenly beings^[b]
and crowned him with glory and honor.**
⁶ **You have given him dominion over the works of your hands;
you have put all things under his feet,**
⁷ all sheep and oxen,
and also the beasts of the field,
⁸ the birds of the heavens, and the fish of the sea,
whatever passes along the paths of the seas.
⁹ O LORD, our Lord,
how majestic is your name in all the earth!

Robert L. Reymond gives an interesting glimpse into the idea behind this paragraph.

These verses should not be read so as to infer the insignificance of man before the fathomless reaches of the heavenly universe. To the contrary, David, contemplating the magnificence of the heavens, is awed by the exalted status God has bestowed upon man and expresses his awe by the breathless question of 8:4.²

Our passage tells us several truths.

- A. Man is A Little Lower than the Angels (V.5) have

The Hebrew text uses *elohim*. The Septuagint (Greek translation of the Hebrew Bible) translates *elohim* to be “heavenly beings” or “angels.” The ESV translate it with “heavenly beings.”

Humanity is uniquely human. There is nothing else in the entire world quite like him. Prior to the fall, man’s position in creation was second only to that of His Creator.

This is why in Genesis 2:18-25 there was nothing previously created that was suitable for Adam. Thus, God created Eve who corresponded exactly to Adam's makeup. The statement does not assume humanity’s inferiority, but rather the supernatural nature of angelic intellect (no faith all sight) and strength (we are susceptible to corruption).

B. Man Has Been Crowned with Glory and Honor (V.5)

Humanity is indeed the highest and primary creation in God's created order. God made nothing that equaled or surpassed man in qualitative beauty or worth.

“His high position was the equivalent of having a regal crown set upon his head or, still more exactly, the ‘glory and honor’ that were his crowned him.”³

C. Man Has Been Given Dominion over All Creation (V.6)

Because of humanity’s uniqueness as image-bearer, he has been given dominion over all things created.

This same truth is in Genesis 2:15 and James 3:7. Because of man being God's primary created element, He has placed humanity as 'king' over the created order.

Adam functioned as a king over a kingdom, which is traceable throughout Scripture. Jesus Christ is the last king and we will be His bridegroom.

D. Man Is the Object of God's Attention (V.4; Heb. 2:6)

God marks us so to remember. It is like the individual going through the woods and marking his trail so as not to forget where he came from. God's visitation in the context is with friendly intent. It has a compassionate purposeful ring.

When you think of humanity’s status and general makeup, it would appear well nigh incredible that the Creator of all things would choose not to only be mindful of our existence, but also seek a relationship with us!

Almost without exception, the amazement in the context of the question asked is that God should take notice of us! Friend, we do not deserve God's attention, let alone His mercy and grace.

- Job 7:17, 18 are saying, 'leave me alone and just let me die!' See Job was tired, but God was teaching! Job had yet to learn the lessons from the Master Teacher.

- Psalm 144:3, 4 notes how though man is transitory and finite God is weaving him into an eternal plan. God has included the finite for His glory.
- Hebrews 2:6 likewise reinforces an incredible thought that God would be mindful of you and me.

Psalm 8 ends where it began, "O LORD, our Lord, How majestic is Your name in all the earth!" The intent of our design is not to marvel at man, but rather to stand in awe at his creator. Man's design reflects on the majesty of God in all the earth. In studying the doctrine of man, we marvel at his creator, not at our design. "The author's object was not to dwell primarily on the dignity of man but on this dignity in so far as it was one of the most striking demonstrations that can ever be offered of the greatness of our God. The God who can create such a being as man is must indeed be superlatively great."⁴

II. WHO ARE WE?

What and who of man's existence are closely affiliated. There are several more thoughts that can be added to the "what" of man's existence.

A. Man Is Created in The Image of God (Genesis 1:26, 27; 5:1; 6:7; Deut 4:32; Isa 45:12).

Man, and man alone is the very image of God (*imago Dei*). Genesis 1:26, 27; 9:6 uses the words "image" and "likeness." "Though some have attempted to make a distinction between the two words to reach two aspects of the image of God, no sharp distinction between them can be sustained linguistically."⁵

Together the words suggest that we are made in the idea of God. Thus, to see man is to see the form or figure of God. This in no way says man is a god, but it does say that man corresponds to His creator. Genesis 5:1 uses the same idea. In fact, a Psalm 89:47 state that life viewed apart from God makes existence/creation vain. This tells us that man is a rational, personable, emotional, intellectual, volitional, self-determining, and self-conscious being.

In noting man as being made in the image of God three thoughts need to be accented.

1. Man Is A Personable Being.

By personable we mean that man is comprised of three elements: intellect, volition, and emotion. "Man has a self-consciousness and a self-determination that enables him to make choices, lifting him above the realm of animals."⁶ **Further on, we will see how this is called "heart." [APPENDIX A]**

a. Man Is an Intellectual Being

By intellect, we mean that man has the capacity to process information/fact and is capable of determining how those facts fit together and ultimately apply to him. Herein lays the ability of self-determination and self-consciousness.

b. Man Is A Volitional Being

By volitional we mean that man has the capacity to choose between right and wrong, between those things that bring him pleasure and those things that do not, between concepts or philosophical ideologies.

Man can choose the direction in which he desires to go, but the choice is always based on his desire. Though I would not agree with Strong on all points, he does make a valid observation when he says, "Though no act of pure will is possible, the soul may put forth single volitions in a direction opposed to its previous ruling purpose, and thus far man has the power of a contrary choice."⁷

The discussion appears to center around the issue of self-determination. Is there such a thing as an uncaused action? Does everything have some kind of causality? I would tend to see everything, but God, as having some kind of causality no matter how remote or minute.

Like most doctrinal debates, we have generated far more heat than light. I do not understand how anyone can deny the will of man. In researching this, I have come across the following statement that is representative of many, "There is no explaining away the fact that man has a will." To negate will is to be less than what it is to be human. All image-bearers have a will that chooses direction through greatest appetites and desires.

The issue with one's will is how far it can carry the individual. As one author notes, "Once it is acknowledged that man has a will there is no escape from it. Whatever change takes place in a man must involve his will; and for that to happen the will must be willing."

The question I always have is not over whether the individual has a will, but just how far the independent will of a moral creature can take them. And whether or not the will of a moral creature is ever truly independent.

c. Man Is an Emotional Being

Man has the capacity to feel. To express himself through responses of being happy, sad, fear, surprise, and pleasure.

2. Man Is A Moral Being

Man has the ability to make ethical decisions. This is why certain acts are inherently wicked. Humanity knows intuitively that homosexuality or incest is a perversion and abortion is murder. Yet, to acknowledge their 'wrongness' is to give credence to the 'humanness' of humanity and the 'non-humanness' of everything else.

3. Man Is A Spiritual Being (Gen. 2:7; I Thess. 5:23)

Though we do not attribute to God material body, man's body is included in the image of God. What we are in form is somehow tied into what God is. Our physical form is not arbitrary, but intentional.

The body is the partner of the soul. The body is the means of glorifying God since it is the temple of God (1 Cor. 6:19). The body is not to be the master so that the believer caters to it in self-indulgence, nor is it to be an enemy that needs to be punished. The body is to be submitted to God (Rom. 12:1) in order that Christ may be glorified in that body (Phil. 1:20).⁸

Unfortunately, we have twisted this all around so that now we are primarily concerned with the physical. How much time do we typically spend getting ourselves ready for school or work each morning? Yet, how little time do we spend getting ourselves ready spiritually for life and the LORD?

Yet, **we are primarily spiritual beings**. This is not to downplay the physical, but it is necessary to put the emphasis where God places the emphasis.

Man has the ability to have a relationship with God. **Humanity was designed for such a relationship. In fact, he was created for this end.** Man is comprised of an immaterial part (his soul and spirit) and a material part (his body). Those who emphasize the two-fold division of man are called dichotomist. A dichotomist maintains that the spirit and soul of man are one. Those who emphasize the three-fold division of man are called trichotomist. A trichotomist believes that man is comprised of three distinct parts: body, soul, and spirit.

In trying to define the immaterial aspect of man there is "a certain imprecision in the Bible's use of the relevant terminology."⁹ Regardless as to what you embrace it is commonly held that the spirit of man is what houses the image-bearing element of God in man. "Adam's spirit was created by a direct inbreathing of life from God. The 'breath of life' was more than air rushing into Adam's lungs; it was the creation of his spirit and the image of God being infused into him."¹⁰

In studying the spirit of man, several thoughts come to the forefront.

- a. It is taught that the spirit of man is the seat of his personality or intellect. This is what causes him to have intellect, volition, and emotion.
- b. It is maintained that the spirit of man is his closest point of contact with God, who is pure spirit. Thus, within man's spirit is also his conscience.

"While animals are said to have soul (Gen. 1:20, 21) and spirit (Gen. 6:17; 7:15), they stand in a totally different relationship than man's soul and spirit.

The 'soul' of an animal is no more than the animal life that is related to blood and brain, i.e., to its body with its animal instincts. Man's soul is related to his spirit that comes from God.

The 'spirit' of an animal is the life principle exhibited in its breathing ('breath of life') and is not related to God in any personal sense. Animals had no special handling or a special creative act of formation as did man; they were just spoken into existence and they sprang from the elements out of which they were made."¹¹

The soul of man is held to be different from his spirit. Here are those elements that set man's soul apart from his spirit.

- c. Man's soul is what individualizes the image-bearing element.

"It was not until the spirit joined the body that Adam had any kind of existence. Before then he was nothing; he had no evolution or any kind of history prior to that. Adam had no physical life apart from spiritual existence."¹²

Physical death on the other hand is the separation of body from soul and spirit and eternal death is the separation of body, soul, and spirit from God. Spiritual death is the separation of man's spirit from God.

- d. The soul can exist independently of the body but not of the spirit.
- e. Apparently, the soul of man is produced by the union of body and spirit.
- f. Man's soul stands in a closer relationship to man's spirit than his body though distinguishable from both.
- g. Man's soul is the link or medium between his flesh and spirit.
- h. The soul of man is the seat of his appetites and passions.

The body of man is likewise unique. It is through the body that the immaterial part of man finds expression. Without the body, neither the soul nor the spirit could communicate in a tangible world.

B. Man Is Created from the Dust of the Earth (Gen. 2:7; Ps. 8:4-6; Job 17:14)

Job speaks of humanity's existence as being likened to a worm (Job 17:14; 25:6). Now, this type of talk does not do much for one's positive self-esteem! Yet, if we are going to see ourselves as God sees us and fully understand the relationship we have entered into between us, then it is imperative we comprehend our lowly estate.

C. Man Has Been Fearfully and Wonderfully Made

Man has been intricately designed [Psalm 139:14-16]). The intricacies of human existence and the complexity of our nature surely must leave the skeptic scratching their intellectual heads.

The Psalmist was careful in his word choices. The idea behind "fearful" is that of "reverent" (Ps 89:9) or "terrible" (Ps 146:6). Our structuring created a sense of awe. The word "wonderful" carries with it the idea of "distinctly different."

The gulf that lies between the highest form of animal and the lowest specimen of humanity is still infinite.

Consider the contrast between man and animals. Man can distinguish himself from his own sensations, environment, and others. Animals cannot distinguish itself from its own sensations, environment, and others. The animal does not see itself as existing. It does not ask itself 'who am I' and 'why am I here.' Brute has no purpose, they do what they do out of instinct.

Man has the power of abstraction. Animals cannot remember thoughts, but possibly things. For example, a mouse trap. They might remember that it causes them pain, but they cannot understand why. Animals cannot handle concepts. Animals only know sounds not meanings. No animal can communicate in the same way as man. They do not share ideas. Dolphins do not talk. Animals cannot compare one object with another. For example, they cannot tell the difference between a tree and a human. They do not have the power to create ideas. Animals never feel remorse after it bites or destroys an object. Animals do not repent or feel good about themselves when they do right. Animals cannot appreciate a good joke or laugh at the ridiculous. Man has a conscience that pricks him when he does wrong and applauds him when he does right. Man has the capacity to have a meaningful and intimate relationship with a personable God.

III. WHEN DID WE COME INTO EXISTENCE?

Genesis 1:26-28 and Genesis 2:7, 21-25 clearly, dogmatically, and without deviation declare that humanity was directly and immediately created by the hand of God. This excludes any process or development. There was no middle form. There was no delay nor sequence. Adam's body was created from previously existing inorganic matter. The Scripture record excludes evolution in whatever shape it might manifest itself.

Everything created was from nothing ... except man. He was fashioned/formed from the 'dust of the ground' (Gen 2:7; 3:19, 23). The Hebrew word for "formed" means, "to squeeze into shape; to mould into a form; especially as a potter." Notice the following passages accenting its usage as it relates to man's creation.

Gen. 2:7, 8	God formed man
Isa. 43:7	Formed for His glory
Isa. 43:21	Formed for His praise
Isa. 44:21	Formed by God and thus owned by God
Jere. 1:5	Natural conception is viewed as being 'formed' by God

IV. HOW DID WE GET HERE?

Genesis 1: 1 identifies *Elohim* as the Creator. This identification of Elohim as Creator refutes several serious errors.

- First, it refutes atheism.
- Second, it refutes polytheism, for the verb that follows is singular.
- Third, it denies pantheism, for God is presented as separate from His Creation. (Ryrie, BT, 181).

The when and how again coincide. **Adam and Eve were a direct and immediate supernatural act of Almighty God.** Adam came from the dirt of the ground and Eve came from Adam's rib. Both were instantly and individually created from the hand of God.

This is called *Creatio Ex Nihilo*. This phrase means that in creating God did not use any preexisting material. "Technically, the expression is applicable only to the creation of inorganic substances, for God did imply previously created inorganic materials in forming the bodies of living things."¹³

"Prior to the creative fiat, there was no other kind of phenomenological existence. This rules out the idea that matter is eternal, and it counters the concept of dualism."¹⁴

The motivation for man's creation appears to be the simple expression of God's will (Gen. 1:1; Ps 148:5). Notice the parallelism of Isaiah 43:7. God is our creator (Ecc 12:1; Isa 40:28; 42:5; 43:1). God created man on the sixth day.

A. Adam And Eve Were A Direct and Immediate Supernatural Act by God.

Both were instantly and individually created from the hand of God. If such is true, then two positions are incapable of being maintained.

- First, humanistic evolution - bang theory.
- Second, theistic evolution - God started the process, then bang!

If the Bible is true, then why this?

- First, because it escapes from the dominion of God.
- Second, it declares the autonomy of man.

B. Creation in Six Days, Rested the Seventh

This eliminates two positions.

- First, that which is called the Gap Theory (Gen. 1-2 1:1/1:2).
- Second, that which is called the Day Age Theory (a long-time day).

In looking at creation from a Scriptural position, several conclusions can be maintained.

- First, genetically the entire race was in the loins of Adam.
- Second, the parents of the child create the total personality of the child.

The whole child (body, soul, and spirit) is transmitted from the parents. We call this traducianism.

With traducianism, two thoughts can be eliminated.

- First, creationism.

Creationism believes that God creates the soul of man. Yet if God creates the soul that is perfect and sticks it in a sinful body, then I believe we have a problem. Genesis 2:1-3 states that God rested on the seventh day of Creation because His work of Creation was finished. No fresh acts, like creating new souls, are indicated.

- Second, preexistence.

Preexistence maintains that the soul exists prior to birth and is given to the body at the moment of birth.

VII. WHY ARE WE HERE?

The Scripture speaks of humanity's existence as being for the glory and pleasure of God (Isaiah 43:7; Revelation 4:11). Humanity's created destiny is to spend an eternity enjoying the very presence of God. This was Adam and Eve's pleasure before Genesis 3. The depth and breadth and length and height of this truth is unfathomable to the believer and unbeliever alike. It is virtually impossible for us to lay hold of this phenomenal truth. Yet, it is true none-the-less.

The question of man's purpose for existence or the meaning of life is internally carved into his very nature. We thirst after meaning and zealously pursue purpose of existence. Why are we here? The Scripture gives a unified answer to this question.

Humanity was created for God's pleasure and glory
(Isaiah 43:7; Ephesians 1:12; Revelation 4:11).

What this all entails are beyond the scope of this lesson and probably human comprehension. Yet, we are here for Him. This cuts across the grain of present humanity's humanism and self-centered living. Yet, we exist ultimately for Him.

APPENDIX A

SEVERAL ASPECTS OF THE IMMATERIAL PART OF EXISTENCE

Humanity's immaterial part, that part which is different from his material part, is comprised of several different elements.

A. The Immaterial Part Of Man Is Called The **Heart**

The word "heart" (**Kardia**) is used one hundred and fifty-two times in the New Testament.

"In the OT the 'heart' is the seat of man's spiritual and intellectual life, the inner nature of man. The heart is the seat of the emotions. It is the seat of understanding and knowledge. The will originates in the heart."¹⁵

"The meaning of the heart as the inner life, the center of the personality and as the place in which God reveals himself to men is even more clearly expressed in the NT than in the OT."¹⁶

The majority of occurrences refer to the inner man or the immaterial part of man. It is attributed with the following qualities.

1. The Heart Is The Seat Of The Intellectual Life

- a. The Heart Is Where Information Is Processed
(Matt 24:48; Lk 1:66; 2:19,35,51; 2:35,51; 3:15; 9:47; John 12:40; Acts 5:4).

Apparently, the heart is where information is laid up and considered or weighed as to its significance.

- b. The Heart Is Where Man Reasons
(Matt 9:4; Mark 2:6, 8; Luke 5:22; Acts 8:22; 1Cor. 4:5; 14:25).

The word "reasoning" **dialoguzomai** is translated by various English words (Matt 16:7,8; 21:25; Mark 2:6,8; 8:16,17; Luke 5:22; 'disputed' Mark 9:33; 'cast in her mind' Luke 1:29; 'mused' Luke 3:15; 'thought' Luke 12:17; 'consider' John 11:50). It means, "to bring together different reasons, to reckon up the reasons, revolve in one's mind, to deliberate."

The heart is where you meditate and contemplate on information gathered by the mind. It is as if you are dialoguing with yourself.

- c. The Heart Is Where Man 'Dreams/Imagines'
(Luke 1:51).

The heart is seen as a faculty of understanding, feeling, desiring. The 'mind' brain is where information is gathered, but the 'mind/heart' is where information is processed, dissected, and formulated into coherent patterns of expression.

2. The Heart Is the Seat Of The Volitional Life

At this point, we are not differentiating between the saved and the unsaved. What is true of one is also true of the other.

- a. The Heart Determines Our Values
(Matt 6:19-21 [where your treasure is there is your heart also]; 1 Cor. 7:37; Acts 7:39)

We must become resolved, determined, and steadfast in our hearts. What you love tells where your heart is (Luke 12:34). What you love will dictate what you do and how you live life. Notice, it is not where your heart is there are your treasures, but where your treasures are, there is your heart.

- b. The Heart Purposes (Acts 11:23; Luke 21:14; Acts 2:46; 4:32; 2Cor. 9:7; Eph. 6:5; Heb. 4:12)

The heart is where we determine our values or goals. It decides what is important or urgent.

- c. The Heart Dictates Actions (Prov 4:23; Matt 12:34; 15:19; 1Cor. 7:37)

You are not what you think you are, but rather what you think, you are.

3. The Heart Is The Seat Of The Emotional Life

- a. The Heart Is Capable Of Loving God (Deut 6:5; Matt 22:37; Mark 12:30, 33; Acts 8:37; 13:22)

Matt 22:37 speaks of man in his entirety must love God in order to be saved.

- b. The Heart Is Capable Of Being Spiritually Stirred (Lk 24:32)
- c. The Heart Is Capable Of Being Troubled (John 14:1, 27; 16:6; Rom. 9:2; 2Cor. 2:4)

Luke 24:38 and John 14:1, 27 use the word meaning, "to agitate or trouble." It means, "to cause one inward commotion, take away his calmness of mind, disturb his equanimity; to disquiet, make restless, to perplex; the mind of one by suggesting scruples or doubts." This is the power of the heart. The soul (John 12:27) and spirit (John 13:21) are also said to be 'troubled.'

- d. The Heart Is Capable Of Rejoicing (John 16:22; Acts 2:26)
- e. The Heart Is Capable Of Lusting/Desiring (Rom. 1:24; 10:1)

- f. The Heart Is Capable Of Being Comforted (Eph. 6:22; Col. 2:2; 4:8; 2Thess 2:17)

4. The Heart Is The Seat Of The Spiritual Life

The heart has the capacity to have a relationship with God. This is where we “know” God. “The most significant instances of **kardia** in the NT occur in those passages which speak of man’s standing before God.”¹⁷

- a. The Heart Is Known By God And Can Know God (Luke 16:15; Rom. 8:27; Eph 3:17; Phil 4:7; Col. 3:16; 1 Thess. 2:4; 2Thess 3:5; Rev. 2:23; Rom. 2:15; 10:8)

More than anyone else God knows your motive for action. God wants to have an intimate relationship with you more than you want one with God.

- b. The Heart is to be molded Into The Image Of His Son.

- 1a. The Heart Can Be Pure (Matt 5:8; 1 Tim. 1:5; 2Tim. 2:22; 1 Peter 1:22)

The word "pure" is used in the following passages (Matt 5:8; 1Tim. 1:5; 2Tim. 2:22; 1Peter 1:22). Physically it can speak of that which is purified by fire. In a ceremonial sense, it refers to that which is not forbidden. In a moral or ethical sense, it carries with it the idea of being free from corrupt desire, free from every admixture of what is false. It is translated in Rev. "pure" 15:6; 21:18,21; 22:1; "clean" 19:8,14; and "clear" 21:8.

- 2b. The Heart Can Be Lowly (Matt 11:29)

Is it not interesting that the meek and lowly receive God's strength and power and not the high and haughty.

- 3c. The Heart Can Be Honest And Good (Luke 8:15)

- 4d. The Heart Can Be 'Pricked' With Conviction (Acts 2:37; 'cut' Acts 7:54; 'assured' 1 John 3:19; 'condemns' 1 John 3:20, 21)

- 5e. The Heart Can Be Purified (Acts 15:9; James 4:8; 5:8)

"Purified" means, "to make clean, to free from defilement of sin and from faults; to purify from wickedness." The word 'cleanse' in James 4:8 is our word here.

- 6f. The Heart Can Worship Through Song (Eph. 5:19)

- 7g. The Heart Can Be Established Unblameable (1Thess. 3:13; Heb. 13:9)
- c. The Heart Is What Believes God (Acts 11:23; Acts 16:14; Rom. 6:17; 10:9, 10; Heb. 10:16, 22; 1 Peter 3:15)
- d. The Heart Can Turn Against God.
 - 1a. The Heart Can Be Cold (Matt. 13:15)
 - 2b. The Heart Can Be Distant From God (Matt 15:8; Mark 7:6)
 - 3c. The Heart Can Be Hardened (Mk 3:5; 6:52; 8:17; John 12:40; Rom. 2:5; Heb. 3:8, 15; 4:7)

The word used for "hardened" in Mark 3:5 is an interesting word. It means, "the covering with a callus, obtrusiveness of mental discernment, dulled perception; the mind of one has been blunted; of stubbornness." Notice especially the coupling of "harden" with the word "blindness" in Romans 11:25 and Ephesians 4:18.

Mark 6:25 uses the word meaning, "to cover with a thick skin, to harden by covering with a callus."

- 4d. The Heart Can Be Slow or Doubting (Mark 11:23; Luke 6:24, 25; 24:25)
- 5e. The Heart Can Be Darkened or Evil (Matt 9:4; Rm 1:21; Heb. 3:12)
- 6f. The Heart Can Be Waxed Gross (Matt 13:15; Acts 28:27)

To "wax gross" is used only two times in the New Testament (Matt. 13:15; Acts 28:27). It means, "to make thick, to make fat, fatten." It is used metaphorically for making stupid or to render the soul dull or callous.

Have you ever seen a chunk of meat that was covered with fat? Well that is the idea here. Your heart is like an arteria that is clogged full of fatty tissue.

- 7g. The Heart Can Be Influenced By The Devil (John 13:2; Acts 5:3)
- 8h. The Heart Could Not Be Right In The Sight Of God (Acts 8:21)
- 9i. The Heart Can Be Foolish And Darkened (Rom. 1:21)

Understanding is the ability to link all of the facts together, to see how they fit. A foolish heart does not see the events of life as relating to God nor do they see how it all fits together.

10j. The Heart Can Be Impenitent (Rom. 2:5)

11k. The Heart Can Be Deceived (Rom. 16:18; Heb. 3:10; James 1:26)

Not only can the heart be deceived (1 Tim. 2:14), but the heart can deceive us (Jeremiah 17:9). You cannot trust your heart for it has been tainted by depravity.

“Sin marks, dominates and spoils not only the physical aspects of natural man, not only his thinking and willing, feeling and striving as individual elements, but also their source, man’s innermost being, his heart.”¹⁸

12l. The Heart Can Be Envious And Strife Filled
(James 3:14)

13m. The Heart Can Be Covetous
(2 Peter 2:14)

14n. The Heart Is The Source Of All-Evil

The heart is the originator of such evils as adultery (Matt 5:28), evil thoughts, murders, etc. (Matt 15:18, 19), surfeiting (hangovers), drunkenness and cares (Luke 21:34).

The heart is simply the biblical way of referring to the immaterial part of man. This part shall either be with or separated from God.

B. The Immaterial Part of Man Is Called the **Conscience**

The conscience is a witness with man that tells him he ought to do what he believes to be right and not to do what he believes to be wrong. Two thoughts about the conscience.

- **First**, it is innate.

Humanity is created with conscience.

- **Second**, it is fallible.

The conscience of man can lead him astray. Conscience operates within the moral sphere of man. “Conscience is an awareness restricted to the moral sphere. It is a moral awareness.” (EDT, p. 267)

The word only appears in the New Testament (thirty times [19 times by Paul, 5 times in Hebrews, 3 times by Peter, twice in Acts and 1 time in John {8:9}]). However, the Old Testament does weave the idea into passages referring to the heart.

The New Testament word is **suneidesis**. It refers to "the soul as distinguishing between what is morally good and bad, prompting to do the former and shun the latter, commending one, condemning the other."

1. The Conscience Is the Primary Vehicle Through Which the Holy Spirit Communicates with Humanity (Acts 23:1; 24:16; Rom. 9:1).
2. Conscience Acts as A Disclosure of Actions (Bears Witness Within Us [Rom 2:15; 1 Cor. 10:27, 28; 2 Cor. 1:12])
 - a. The Conscience Convicts Us of Wrong Doing (John 8:9; 16:8).
 - b. The Conscience Commends Us of Right Living (it is a powerful tool [Acts 23:1; 24:16])
3. The Conscience Can Be Weak (1 Cor. 8:7, 10, 12)

In fact, we are exhorted to be sensitive to the conscience of those who are weak.

4. The Conscience Can Be Evil (Heb. 10:22)
5. The Conscience Can Be Defiled (1 Cor. 8:7; Titus 1:15)

When the conscience becomes defiled, what exactly happens? It can become seared (1 Tim 4:2). The word "seared" has the idea of searing with a hot iron. Much like that of a branding iron. It is also used in a medical sense of cauterizing.

What do we do if we find that our conscience has been defiled? It should be purged (Heb. 9:14, 10:22). To purge means, "to make clean from physical stains and dirt, to free from defilement of sin and from faults; to purify from wickedness."

Though the conscience can be weak, evil and defiled, it can be good (1Tim. 1; 5, 19; Heb. 13:18; 1Peter 3:16, 21), pure (1Tim. 3:9; 2Tim. 1:3), and perfect (Heb. 9:9).

C. The Immaterial Part of Man Is Called the **Mind**

The mind includes both the faculties of perceiving and understanding as well as those of feeling, judging, and determining. The mind, in many ways, is like the conscience.

1. The Mind Can Condemn and Commend (Ro. 7:23 [**nous**])
2. The Mind Is the Place Where Choices Are Made (Rom. 7:25; 14:5 [**nous**])
3. It Is the Place Where Information Is Processed (1 Cor. 1:10 [**nous**] Ac 28:22 [**phoneo**] And Understood (1 Cor. 14:4, 15, 19; Rev 13:18 [**nous**] And Opinions Are Formed (Phil. 1:7 [**phoneo**] Thus, The Mind Can Grow (1 Cor. 13:11 [**phoneo**])

4. Some Things Are Incapable of Being Grasped by The Mind (Philippians 4:7 [**nous**])
5. The Mind Can Be Shakened (2 Thess. 2:2 [**Saleuo** = "To Shake Down, Overthrow, To Cast Down" [**nous**])

The unsaved mind is described as being reprobate (Rom. 1:28 [**nous**]) When tested it will not be approved. It is an unfit mind. Paul was afraid of becoming a 'castaway' [reprobate] through undisciplined living (1 Cor. 9:27). If Christ be not in you, you are reprobate (2 Cor. 13:5, 6; 2 Tim. 3:8). Notice again how disciplined living enters the picture. To be negligent in good works is to be a reprobate (Titus 1:16; Heb. 6:8). Why? Because good works/fruit bearing is a sign of salvation (Eph. 2:10).

The unsaved mind is said to be "vain" (Eph. 4:17 [**nous**]) as well as "fleshly" (Col. 2:18 [**nous**]) The idea is that of being fatty.

It is also described as being corrupt (1 Tim. 6:5 [**nous**]) 2 Tim. 3:8) and defiled (two times in Titus 1:15 [**nous**]) "Defiled" carries the idea of dying with another color, of staining or contaminating. The unsaved mind is darkened (Eph. 4:18 [**dianoia**]).

The unsaved mind is also in opposition to God (Mark 8:33). Peter was accused of being manipulated by the devil.

What are the results of such a mind?

- **First**, the unsaved mind results in death (Rom. 8:6).
- **Second**, the unsaved mind results in hostility toward God (Rom. 8:7; Col. 1:21).

Fortunately, the saved mind stands in strong contrast to that of the unsaved. The saved mind can be opened or illuminated by God (Luke 24:45 [**nous**], Eph 1:18 [**dianoia**]). For what reason did God open their minds? In order that they might understand (**sunemi**) = "To set or bring together") the Scriptures. Second, the mind is capable of loving God (Matt 22:37; Mark 12:30; Luke 10:27 [**dianoia**]).

- Because even the saved mind can go back to a fleshly mindset we are exhorted to be renewing our minds (Rom. 12:2 [Eph. 4:23 [**nous**]) Rom. 12:2; Titus 3:5).
- Secondly, we should think soberly about ourselves (Rom. 12:3, 16; 1 Cor. 4:6; Phil 2:5 [**phoneo**]).
- Thirdly, the mind/affection should be set on things above (Col. 3:2 [**phoneo**]).
- "Set your affection" is one word in the Greek, "**phoneo**." Because of it being in the imperative mood, it expresses the idea that it is an act of the will.
- Fourth, the mind should be girded up (1 Peter 1:13 [**dianoia**]). The word "gird" is used only here. It means, "to be prepared." The imagery is the cultural context of the Ancient Near East, who in order to be unimpeded in their movements were accustomed, when starting a journey or engaging in any work, to bind their long flowing garments closely around their bodies and fastened them with a leather belt."
- Fifth, the mind should be stirred up (2 Peter 3:1 [**dianoia**]). The word "stir" **diegeirw** means, "to wake up, arouse from sleep, render active."

¹ https://en.wikipedia.org/wiki/Christian_anthropology

² *Christian Faith*, 417.

³ Leupold, *Psalms*, 104.

⁴ Leupold, *Psalms*, 105.

⁵ Ryrie, *BT*, 190.

⁶ Enns, *Moody Handbook of Theology*, 305.

⁷ Strong, *Outlines of Systematic Theology*, 133.

⁸ Enns, *Moody Handbook of Theology*, 304.

⁹ Reymond, *CF*, 420.

¹⁰ McCune, *STI*, p. 108 [Gen 2:7; Job 33:4].

¹¹ McCune, *STI*, p. 118.

¹² McCune, *STI*, p. 108.

¹³ Whitcomb, *The Early Earth*, 21.

¹⁴ Ryrie, *BT*, 181.

¹⁵ NIDNTT, 2:181.

¹⁶ NIDNTT, 1:182.

¹⁷ NIDNTT, 1:182.

¹⁸ NIDNTT, 1:182.

