



Systematic Theology
Maranatha Bible Church
Woman's Training Course

Systematic Theology Class #5

Introduction:

Anthropology = Study of man or humankind.

Hamartiology = Study of sin.

Five Reasons this study is Important

1. Student studies herself answering questions like, Who am I, why am I here, etc.
2. Man is the highpoint of God's creation.
3. Helps us understand our relationship to God.
4. Helps us understand issues like abortion, homosexuality, etc.
5. Refutes false philosophies.

Anthropology
The Origin of Man
The Image of God in Man
The Human Constitution
Origin of the Soul
Hamartiology
Origin of Sin
Inherited or Original Sin
Sin Issues
Total Depravity

ANTHROPOLOGY

I. The Origin of Man

- The bible tells us in **Genesis 1:26** that God created man. Mankind was created by God through divine fiat on day six of creation.

Genesis 2:7

⁷ Then the LORD God formed man of dust from the ground and breathed into his nostrils the breath of life; and man became a living being.

1.) Two Accounts of Creation each with a different emphasis

- (a) **The Reason for.** **Genesis 1:26-31**

Genesis 1:26-28

²⁶ 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” ²⁷ God created man in His own image, in the image of God He created him; male and female He created them. ²⁸ God blessed them; and God said to them, “Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the ^[a]sky and over every living thing that moves on the earth.”

- (b) **The Method of.** **Genesis 2:7-25**

Genesis 2:7

⁷ Then the LORD God formed man of dust from the ground and breathed into his nostrils the breath of life; and man became a living being.

2.) Faulty Views of Man's Beginning.

Naturalistic Evolution

- Attempts to explain the origin of matter and life apart from God
 - Major tenets:
 - The universe resulted from a big-bang explosion
 - Life began completely by chance when a single-cell appeared from non-living matter and developed into other life forms over time.
 - The process of evolution in formula: Mutations + Natural Selection x Time = Evolution.
 -
- Problems with this view

If there is no God, then man is not accountable to God and there are no moral absolutes.¹
Sin existed before the fall, therefore the Bible is in error.

Theistic Evolution / Progressive Creationism

- God directed, used, and controlled the processes of naturalistic evolution to “create” everything. Progressive Creationism believes that he also intervenes at certain times. This involves the idea that God began the process, using existing material, and remains in oversight of the process.
- Problems with these views:
- If the human race evolved, then Adam was not a historical person and the analogy between Christ and Adam in **Romans 5:12–21** breaks down. Or Adam was real, but many thousands of years of evolution came before him thus death took place before the fall.

The Gap Theory

- This view states that a “gap” of time exists between **Genesis 1:1** and **1:2**, a gap that could have lasted millions of years.
- The purpose of this view is to hold to the old age of the earth (an accommodation to science) and yet to understand the words of Genesis 1 and 2 literally.
- Problems with this view

It requires death and destruction before the Fall.
The plain reading of Genesis 1 does not at all intimate a length of time between the first two verses.
The phrase “formless and void” is assumed to be evil but the same phrase is used in **Job 26:7** and **Isaiah 45:18** without that connotation.

¹ Dr. Todd Dykstra, *Theology Class Notes: The Creation of Man* (Comstock Park MI: Maranatha Bible Church, 2007).

Genesis 1:31 says God declared His creation to be “very good” – a statement difficult to square with the theory that evil already existed because of Satan’s fall in the “gap.”²

II. The Image of God in Man.

Genesis 1:26-27

²⁶ 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.” ²⁷ God created man **in His own image, in the image of God** He created him; male and female He created them

1.) How is Man the Image of God?

- This is multifaceted, it includes several different aspects.

Ontologically (being) = Man is a living, personal, self-conscious, active being with personality. He is a complex unity of soul and body.

Volitionally = Man has a will and the ability to select between various choices.

Emotionally = Humans experience a wide range of emotions.

Functionally = Man has what he needs (including biologically male and female) to fill, rule, and subdue the earth on God’s behalf for God’s glory.

Relationally = Man is equipped to participate in relationships with God and³ with other people.

- Because of this, humans have a special place of dignity and responsibility not shared with the animal kingdom.
 - To kill a human is an attack upon God (**Gen. 9:6**)
 - To curse a human is an affront to God (**James 3:9**)

² Dr. Todd Dykstra, *Theology Class Notes: The Creation of Man* (Comstock Park MI: Maranatha Bible Church, 2007).

³ Dr. John Frame, *Systematic Theology: An introduction to Christian belief* (Phillipsburg, NJ: P&R Publishing, 2013)

2.) Implications of being made in God's image.

(a) Image Bearers Even After the Fall

Even after the fall all people still possess the image and likeness of God. **Genesis 5:1-3**. **Genesis 9:6** states that capital punishment is the appropriate punishment for murder because man is still the image of God.

(b) Pattern our lives after Jesus

Jesus was the complete revelation of the image of God. **2 Cor. 4:4**; **Col. 1:15**. **Rom. 8:28**.

(c) No one can escape the fact that they are made in God's Image.

Thus, there is a real sense in which all people know God **Rom.1:21**.

III. The Human Constitution

- Many different terms are used to describe the human person in Scripture. Five of the more common terms include the body, soul, spirit heart, and conscience.

i. Terms Used Regarding the Human Constitution

A.) Body

Hebrew

- Gwiya = body, carcass
- Basar = Flesh

Greek

- Soma = body (is used for the physical body, the whole person, the fallen carnal nature).⁴

B.) Soul

Hebrew

Nephesh = In a general sense it refers to all biological life. When Adam received the breath of life from God he became a living soul, but according to **Genesis 1:20**, animals are also living souls (*nephesh*).⁵

⁴ John MacArthur and Richard Mayhue, *Biblical Doctrine: A Systematic Summary of Biblical Truth*. (Wheaton, IL: Crossway, 2017)

So, it does not always refer to the eternal soul that goes to heaven or hell when we die specifically when talking about animals. What is the best way to determine which meaning it has? CONTEXT, CONTEXT, CONTEXT!

Within the realm of humanity, it means:

1. _____ Gen. 2:7;
9:5
2. _____ Lev. 17:11;
26:16
3. _____ 1 Sam.
2:35

Greek

Psuche = The word is translated as soul, life, and sometimes I. The term denotes the following:

- _____ Acts 2:41;
Rom. 13:1.
- _____ Matt.
10:28, 39; Luke 1:46.
- _____ Acts
20:10; Eph. 6:6
 - Seat of intellect. Acts 14:2; Phil. 1:27
 - Seat of volition. Matt. 22:37
 - Seat of emotions. Matt. 26:38
 - Seat of moral and spiritual life. Heb. 6:19
 - The Psuche returns to God at death. Acts 2:27, 31; 1 Peter 1:9; Revelation 20:4.⁶

C.) Spirit

Hebrew

Rauch = This term is used for wind Genesis 8:1, physical breath Job 9:18, the Spirit of God Psalm 51:11; and the life force of lower creatures.

⁵ Dr. John Frame, Systematic Theology: *An introduction to Christian belief* (Phillipsburg, NJ: P&R Publishing, 2013)

⁶ Dr. Vlach, *Theology III Class Notes* (Sun Valley CA: The Masters Seminary, 2014)

Within the realm of humanity, it means:

1. The whole person. **Psalm 31:5**
2. The power from God that animates the body. **Genesis 2:7.**
3. The inner life, seat of intellect, spiritual understanding, wisdom, will, and emotions. **Genesis 41:8, Job 20:3, Exodus 28:3, Daniel 5:20, 1 Samuel 1:15.**

Greek

Pneuma = This term can refer to the wind, human breath, the Holy Spirit. (Holy spirit is most common use in NT)

Within the realm of humanity, it means:

1. The immaterial life force that animates the body and departs at death. **Matt. 27:50; Acts 7:59; James 2:26.**
2. The self that interacts with God. **Romans 1:9; 8:16; 1 Corinthians 14:14; Revelation 21:10.**⁷

D.) Heart

Hebrew

Leb and Lebab = This term is used 598 times in the OT. It denotes the following:

- The whole person **Psalm 22:26**
- The core of the inner life of the person. **Exodus 7:3, 13; Psalm 9:1.**
- The wellspring of life **Proverbs 4:23.** From this center comes:
 - Good and evil thoughts **Genesis 6:5**
 - Memory **Psalm 31:12**
 - Intentions **Exodus 35:5**
 - Love and ate for God **Deuteronomy 6:5**
 - Emotions and passions **Deuteronomy 19:6.**
 - Courage **Daniel 11:25**
 - Spiritual life **1 Samuel 12:24**
 - Good and evil actions **Isaiah 32:6**⁸

⁷ Dr. John Frame, *Systematic Theology: An introduction to Christian belief* (Phillipsburg, NJ: P&R Publishing, 2013)

Greek

Kardia = This term has the following meanings:

- The governing center of the person **Matthew 18:35; Romans 6:17.**
- The seat of intellectual life and memory **Matthew 9:4; Acts 8:22.⁹**

- ❖ *The heart is the control center of the person* **Matt 15:19; Luke 6:45.**
- ❖ *The heart is wicked without God* **Gen 6:5; Jer 17:9; Matt 15:8; Rom 1:21.**
- ❖ *It is changed with new life in Christ* **Matt 5:8; Luke 6:45, 8:15; 2 Tim 2:22; Heb 10:22.**

E.) Conscience

- The faculty of moral evaluation concerning right and wrong, good and evil. It is only dependable to the extent that it has been informed correctly.

ii. Three Views of the Human Constitution

1.) Monism (one element)

- This is the view that man is made up of only one element, the physical. Lends itself to an evolutionary worldview.

2.) Dichotomism (two elements)

- This is the view that man is a two-part being consisting of body and soul/spirit.
 - **Body** = The physical part of a person that dies and disintegrates.
 - **Soul/Spirit** = The nonmaterial part of a person. Dichotomism does not see a distinction between soul and spirit.
- A Key text in support of this view.

Genesis 2:7

⁷ Then the LORD God formed man of dust from the ground and breathed into his nostrils the breath of life; and man became a living being.

⁸ John MacArthur and Richard Mayhue, *Biblical Doctrine: A Systematic Summary of Biblical Truth*. (Wheaton, IL: Crossway, 2017)

⁹ Dr. Vlach, *Theology III Class Notes* (Sun Valley CA: The Masters Seminary, 2014)

- This text clearly affirms that there are only two parts to the human person. The soul/spirit and the body.
- Some Adherents of dichotomism
 - Tertullian
 - Augustine
 - Thomas Aquinas
 - Martin Luther
 - John Calvin

3.) **Trichotomism** (three elements)

- This is the view that man is a three part being consisting of body, soul, and spirit.
 - **Body** = The physical part of man.
 - **Soul** = The psychological element of man. This would include the basis for reason, emotion, social interaction. This distinguishes humans from animals.¹⁰
 - **Spirit** = The religious element of man. The spirit allows man to perceive and respond to spiritual matters.
- A Key text often referred to:

1 Thessalonians 5:23

23 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.

- Which one is Biblical?
- To begin with let me say that Dichotomism is Biblical and Trichotomism is not Biblical.
- As we saw when we looked at the various terms, the terms “Spirit” and “Soul” are used interchangeably in the Bible. At times, the author may double up on the terms for the purpose of emphasis.

Let’s look at the following verses to see the interchangeable nature of these terms:

Isaiah 26:9

¹⁰ John MacArthur and Richard Mayhue, *Biblical Doctrine: A Systematic Summary of Biblical Truth*. (Wheaton, IL: Crossway, 2017)

“At night my soul (*nephesh*) longs for thee, indeed, my spirit (*rauch*) within me seeks thee diligently.”

Compare the following verses:

John 12:27

“²⁷ “Now My soul (*psuche*) has become troubled; and what shall I say, ‘Father, save Me from this hour’? But for this purpose, I came to this hour.

John 13:21

²¹ When Jesus had said this, He became troubled in spirit (*pneuma*), and testified and said, “Truly, truly, I say to you, that one of you will betray Me.”

Man’s composition consists of two elements based of Scripture. It consists of a soul/spirit and a body.

IV. The Origin of the Soul.

There are also three views of the origin of the soul.

i) Three Views on the Origin of the Soul

1.) Preexistence

- Souls exist before conception and birth.
- Some Adherents

Plato = People possess certain innate ideas that do not come from sense experience.

Origen = God created a fixed number of spirits. Some of these spirits rebelled against God. The most evil of these souls became demons. Those who sinned to a lesser degree were joined to material bodies thus become humans.

2.) Creationism

- This view teaches that God created each individual soul at the time of the conception of the body.¹¹
- Scriptural support.

a.) Genesis 2:7

¹¹ Dr. Vlach, *Theology III Class Notes* (Sun Valley CA: The Masters Seminary, 2014)

⁷ Then the LORD God formed man of dust from the ground and breathed into his nostrils the breath of life; and man became a living being.

Supporters of this view will say, “See, Adam’s soul was created directly by God, thus ours is as well.”¹²

- b.) **Ecclesiastes 12:7**
- c.) **Isaiah 42:5**
- d.) **Isaiah 57:16**

- Adherents throughout history
 - Jerome
 - John Calvin
 - Thomas Aquinas

3.) Traducianism

- This view holds that both body and soul are transmitted from the parents to children by natural procreation. It is true that Adam’s soul was created directly by God, but Adam’s creation was unique. He was created as a sinless adult. If God created each soul and gave it to each individual at conception, then God would be charged with the direct creation of sinful souls and that cannot be so.¹³
- Scriptural support.
 - a.) **Genesis 5:3** seems to indicate that Adams son being in his own likeness and image must have included the concept of the soul.
- Adherents throughout history
 - Tertullian
 - Gregory of Nyssa
 - Martin Luther
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¹² John MacArthur and Richard Mayhue, *Biblical Doctrine: A Systematic Summary of Biblical Truth*. (Wheaton, IL: Crossway, 2017)

¹³ Dr. Vlach, *Theology III Class Notes* (Sun Valley CA: The Masters Seminary, 2014)

ii.) **Conclusion of the matter:**

- This issue is hard to be dogmatic about. After all God is the creator of all things, He ultimately is the creator of our souls. There is not enough Scriptural evidence to conclude that our bodies are created through procreation and yet our souls are a result of a direct supernatural creation act of God. I believe traducianism is the best explanation for Total Depravity.¹⁴

HAMARTIOLOGY

I. Origin of Sin

1.) Satan:

- In Scripture we clearly see that the blame for sin and death is placed on the first Adam **Romans 5:12**. Yet in Genesis 3, we see Satan come on the scene and tempt God's image bearer. Sin originated with Satan, the blame lies ultimately with him.

2.) Adam and Eve:

- The full responsibility for sin coming into the world, is put on Adam's shoulders **Romans 5:12b**.
 - God created man with the capacity within them to sin simply because he created the first humans with a personhood that included volition (will) and the ability to chose to love and obey or to disobey.
 - Sin affects us personally and almost everything around us. So, why is that? To understand this we need to discuss, Original sin.
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¹⁴ John MacArthur and Richard Mayhue, *Biblical Doctrine: A Systematic Summary of Biblical Truth*. (Wheaton, IL: Crossway, 2017)

II. Original Sin

- The sinful state and condition in which men and women are born.
 1. Comes from the original root of the human race – Adam
 2. Is present in every person from the time of conception
 3. Is the inward root of the actual sins that we commit.
 4. Is related to the corruption of our whole nature.

Original sin is sometimes referred to as inherited sin.

- Scriptural Support

Psalm 51:5

Behold, I was brought forth in iniquity, And in sin my mother conceived me.

Ephesians 2:3

³ Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest.

Romans 5:12

¹² Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned—

- Introduces the concept of imputation. Comes from the Latin word *imputare*, which means to reckon, to charge to one's account. It relates to how sin is charged to every person.
- Three Major Imputations:
 1. Imputation of Adam's sin to the human race. **Romans 5:12-21**
 2. Imputation of Man's sin to Christ. **2 Corinthians 5:19; 1 Peter 2:4**
 3. Imputation of Christ's righteousness to believers. **2 Corinthians 5:21**
- Differing views of original sin.
 1. **Pelagian view** (a fifth century monk)
 - Adam's sin does not affect human nature. Instead, Adam is simply a bad example. Thus, we are sinners because we choose to act badly like Adam.

- **Evaluation:**
This view has no Biblical support and does not do justice to the comparison between Adam and Christ. If Adam was just a bad example, then Christ is just a good example and we are left to save ourselves.

2. Arminian view (16th Century theologian)

- Because of Adam all people inherit a corrupt nature. Our nature is now different, and we all have a tendency to sin.
- With this view, the corrupt nature is inherited but not the sin. The individual is not guilty until they sin.

- **Evaluation:**

This view has too high of a view of man. It puts a spark of goodness in man thus robbing God of glory.

3. Augustinian view

- All of humanity was actually present in seed form when Adam sinned. **Hebrews 7:9-10**. Thus, it can be said that we literally sinned when Adam sinned.

- **Evaluation:**

Hebrews 7:9-10 does give precedent for the idea that a person was present in the loins of a previous descendant. This does seem very compelling, however, though the argument may be said that we are guilty because we actually sinned when Adam sinned, It cannot be said that we become righteous because we acted righteously in Christ.

- We are righteous because of Christ's imputed righteousness. Not because we acted righteously in Christ, we were never in the loins of Christ. So, this is where the Augustinian view is weak.

4. Federal Headship view

- Adam acted on behalf of the entire human race when he sinned. Much like the actions of a head of state affect an entire country whether they want them to or not. Nazi Germany for instance. Dresden was completely destroyed.

- This view helps explain the Adam-Christ parallel in **Romans 5:12-21**. Just as we are considered righteous because of Christ's alien righteousness being imputed to us, so then, Adam's sin was imputed to all of us even though we personally did not sin when Adam sinned.

- **Evaluation:**

This is the most Biblically consistent view. The clear case of imputation in regard to Christ lends itself to the transfer of sin being based on the imputation of Adam's sin.

III. Sin Issues

1.) Are Some Sins Worse than others?

- All sins are worthy of His wrath. The root of all sin is the desire to replace God with self. In terms of our legal standing before God, any sin makes us worthy of Hell. **James 2:10-11.**
- There are sins that are worthy of greater punishment. **John 19:11; Matthew 11:20-24; Luke 12:47-48; James 3:1.**
There are degrees of punishment in Hell, but even the smallest sin is worthy of Hell because it comes from the same heart.

2.) What is the Unforgivable Sin?

- **Matthew 12:31-32**
³¹“Therefore I say to you, any sin and blasphemy shall be forgiven people, but blasphemy against the Spirit shall not be forgiven. ³²Whoever ^[a]speaks a word against the Son of Man, it shall be forgiven him; but whoever ^[b]speaks against the Holy Spirit, it shall not be forgiven him, either in this age or in the age to come.
- What exactly is the blasphemy of the Holy Spirit and can a Christian commit it today? First of all, what are the 3 C’s of Hermanutics?
 - 1.) _____.
 - 2.) _____.
 - 3.) _____.
- The context of this statement from our Lord is these pharisees willfully slandering the Holy Spirit who was working through Jesus. They were attributing God’s work to Satan.
- The conditions of this unpardonable sin were limited to Jesus’ earthly ministry, so this sin seems to be restricted to Jesus’ earthly ministry.
- However, are there any implications for us today? I believe so, the main issue with the unpardonable sin is a hardened heart and flagrant unrepentant sin in spite of a clear testimony of the Holy Spirit. **Hebrews 6:4-6** warns of falling away after being exposed to the ministry of the Holy Spirit. They were not saved but partook in the blessings of the Holy Spirit.
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3.) *What are the Sins Leading to Death?*

- **1 John 5:16**

¹⁶If anyone sees his brother committing a sin not leading to death, he shall ask and *God* will for him give life to those who commit sin not leading to death. There is a sin leading to death; I do not say that he should make request for this.

- One view is that this is referring to an individual who claims to be a Christian but by his habitual sin demonstrates that he is truly not a Christian **1 John 3:6**.
- A second view sees these sins leading to death as sins committed by a believer that bring shame to Christ, thus God disciplined them through pre-mature death. Examples can be seen in **Acts 5:1-11** in the account of Ananias and Saphira. They lied to the Holy Spirit in front of the Church and died.
- Both views reflect Biblical truth, so it is hard to know which one John is referring to. I personally prefer the second view because in the text John refers to the sinning individual as a brother, not a “so called brother” as Paul does when referring to suspect believers in **1 Corinthians 5:11**. But either option could be argued.

This concludes our study of Anthropology and Hamartiology. For more information on either, please refer to the assigned reading. Also, I have placed several more resources on the back side of the yearly schedule.

