

**SYSTEMATIC
THEOLOGY
502
DISTANCE**

ANTHROPOLOGY

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BIBLICAL ANTHROPOLOGY

Body

- By the word 'body' (σῶμα, *soma*) Paul means 'man's existence is *soma*, body.' By the word 'body' Paul does not mean simply a physical body, a corpse or a dead body of flesh. Rather he means the whole person. By 'body' Paul means the whole person.' One scholar described this understanding of body as 'personal embodiment.'

Flesh

- The word "flesh" (σάρξ, *sarx*) has two basic meanings for Paul. The first meaning is a reference to the physical body as flesh. In the second sense, Paul uses flesh to refer to some moral weakness in the human being. While these basic meanings can be described as 'something of a spectrum,' there is a basic continuity between the meanings found in the idea that flesh is of the created world and therefore open to corruption, but not necessarily corrupt itself.
 - Flesh as Body
 - It is in this physical sense of the word that Paul can also speak of 'flesh' as unable to inherit the kingdom of God because it is perishable and mortal (1 Cor 15:50). The flesh is mortal and subject to affliction and weakness (2 Cor 7:5). Paul can in this manner of speaking say that the human being has 'the weakness of the flesh' (Gal 4:13-14).
 - Paul can also contrast this physical life of flesh and blood with the life we live in Christ. A life lived 'in the flesh' is in contrast to 'Christ in me' in (Gal 2:20) and being 'in the flesh' is in contrast to being 'with Christ which is better' (Phil 1:22-23).
 - Flesh as Moral Corruption
 - The second way of speaking about the flesh found in Paul is rooted in the idea that the flesh is weak and changeable and therefore experiences moral corruption as well as the physical corruption we have been discussing.
 - In this sense Paul can say that 'no flesh is justified before God' (Rom 3:20, Gal 2:16).
 - Paul can also speak more radically of flesh as being the sphere of sin's operations. Paul makes statements like 'When we were in the flesh the sinful passions were in operation' (Rom 7:50) and 'With my flesh I serve the law of sin' (Rom 7:25).
 - Flesh vs Spirit
 - In this second way of speaking about flesh that Paul sets 'flesh' in antithesis to 'Spirit' or *pneuma*. Here flesh stands for all that is bad and corruptible in the human being while Spirit stands for all that is good and holy and of God.
 - St Paul tells the Galatians to 'Walk by the Spirit and you will not satisfy the desires of the flesh. For the flesh desires against the Spirit . . .' (Gal 5:16-17).



LIFE IN THE FLESH

Rom 1:29-31	Rom 13:13	1 Cor 5:10-11	1 Cor 6:9-11	2 Cor 12:20	Gal 5:19-21	Col 3:5-8
unrighteousness	revelry	sexual immoral	immoral	quarreling	sexual immorality	sexual immorality
wickedness	drunkenness	greedy	idolaters	jealousy	impurity	impurity
greediness	debauchery	robber	adulterers	anger	debauchery	passion
badness	sexual excess	idolater	effeminate	selfishness	idolatry	evil desire
jealousy	quarreling	slanderer	practising homosexuals	backbiting	sorcery	greed = idolatry
murder	selfish envy	drunkard	thieves	gossip	hostile feelings/anger	anger
rivalry			greedy	conceit	strife	rage
deceit			drunkards	disorder	jealousy	malice
spite			slanderers		displays of anger	slander
rumor-mongers			robbers		selfish ambitions	abusive language
slanderers					dissensions	
God-haters					factions	
insolent					envyings	
arrogant					drunkenness	
braggarts					excessive feasting	
contrivers of evil						
disobedient to parents						
senseless						
faithless						
loveless						



LIFE IN THE SPIRIT

2 Cor 6:6	Gal 2:22-23	Phil 4:8	Col 3:12
purity	love	true	compassion
knowledge	joy	honourable	kindness
patience	peace	just	humility
kindness	patience	pure	gentleness
love	kindness	lovely	patience
truthful speech	goodness	gracious	putting up with others
	faith		forgiving each other
	gentleness		
	self-control		



BIBLICAL ANTHROPOLOGY

Mind

- The word 'mind' (νοῦς, *nous*) for Paul is the rationality of the person, the perceiving 'I', the 'I' not simply at the mercy of outside powers but able to respond and to act with understanding.' This is very different from the ancient Greek idea of the mind as the divine within the human being or the rational soul.

Heart

- The word 'heart' (καρδία, *cardia*) refers to the innermost being of a person, the seat of emotions, thought, and will. The heart is descriptive of who the person is. Action proceeds from the heart, as do all thoughts and feelings of the human being.

Soul

- The word 'soul' (ψυχή, *psyche*) is used to describe the 'living quality of the flesh.' 'The Soul belongs to man's earthly existence. It does not exist without physical life. It is not, say, freed by death then to live in untrammelled purity. Death is its end.'
- The soul by nature is not eternal, but given immortality by God
- This is where the annihilationism of the soul at death gets its strength that is popular among Anglican Evangelicals

Spirit

- The word 'spirit' (πνεῦμα, *pneuma*) refers to the principle of human life in the body. Body and Spirit describe the whole person (1 Cor 7:34; 5:3). Paul follows the Hebrew understanding of the Spirit as the life of the body as found in Gen 2:7. 'Indeed there has been a persistent view that for Paul the human spirit is but a manifestation of the divine Spirit.'
- Following Karl Barth, we may say that the Spirit of God is the life of the soul. The Spirit is directly related to the human spirit/soul and the human spirit/soul is directly related to the body.
- i.e., St Paul said, 'it is the Spirit himself bearing witness with our spirit that we are children of God.' (Rom 8:16)



THEOLOGICAL ANTHROPOLOGY

The human being has been understood traditionally in theology to be created in the image of God (*imago Dei*) and the likeness of God (*similitudo Dei*).

- 'Then God said, "Let us make man in our image, after our likeness' (Gen 1:26)
- The early Church Father's adapted Aristotle's tripartite understanding of the soul to help explain the image and likeness of God
 - Aristotle's Tripartite understanding of the soul:
 1. Rational soul (humans alone)
 2. Appetitive soul (humans and animals)
 3. Vegetative soul (humans, animals, and plants)
- The human being was said to be a composite of form and matter Following the Aristotelian hylomorphic theory
 - The body (matter) + rational soul (form) = human being
 - This way of thinking about the human being was adopted as orthodox by the Church Fathers
- Sin was explained as a disordered soul with appetites controlling reason and causing a disordered existence.
- By grace a person was properly ordered to God again

