

CHRISTIAN THEOLOGY

BOOK VI

Anthropology
and
Hamartiology

Notes Compiled
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ANTHROPOLOGY

Definitions of Personhood (in the context of Philosophy / Psychology)

✓ Essentialist, Functionalist, and Externalist Criteria for Personhood

Essentialists define personhood in terms of innate human characteristics: a human has a soul, a mind, a spirit, a will, moral, and self-consciousness. The distinction between humans and nonhuman animals is found in some uniquely human capacity: humans are a tool-making, cooking, laughing, rational, social, artistic, intentional animals. Humans are ensouled; this is the core of their being (Plato, Aristotle, Boethius, Kant).

Question: Do not animals share some (all) of these characteristics?

Functionalist define personhood in terms of human behavior: a person is "a functionally unified system of responses" (B.F. Skinner).

Question: Are dysfunctional humans not persons?
Are computers (artificial intelligence) human if they function similarly?

Externalists define personhood by a social decision: a human is what society defines as a human, one to whom is given a moral status and rights.

Question: Are we innately human, or does society make us human?
Societies in different eras and cultures have differing definitions of personhood.

More evidence points to Africa as origin of man

By Anita Manning
USA TODAY

New evidence obtained from an advanced method of studying DNA adds weight to the "out of Africa" theory of evolution, which argues that modern humans emerged from Africa and did not evolve independently in many regions of the world, says a new report.

"The argument is pretty solid now that modern humans originated in Africa in the neighborhood of 150,000 years ago," says biologist Marcus W. Feldman of Stanford University. He is co-author of the report in today's *Proceedings of the National Academy of Sciences* with colleagues from Stanford, Penn State University and the Universidad de Antioquia, Me-

dellin, Colombia. Their data, which agree with findings of many archaeologists, indicate that *Homo sapiens* evolved from the smaller-brained *Homo erectus* between 100,000 and 200,000 years ago in Africa, and then spread out around the world. Another theory that suggests *Homo erectus* moved out of Africa much earlier and evolved

into modern humans gradually in many areas is held by "a minority" of scientists, says Feldman. "This kind of result will make that minority smaller." To establish the time of divergence between African and non-African populations, scientists analyzed a class of genes called microsatellites, which have a higher mutation rate than other kinds of DNA. As

they learn more about these genes, Feldman says, this technique will become more accurate in pinpointing the times when changes occurred in human species. Racial differences, he says, are based on "a tiny fraction of all the genes we know about. If we look closely, the differences in what we call races are very small."

July 18, 1995

✓ Biological (Strict) vs. Biographical (Social) Definitions of Humanness

Biological define humanness by measurable scientific data such as brain wave activity. Humans are the species *Homo sapiens*, identifiable by a certain genetic code. Death is defined as the cessation of brain stem activity. The focus is on biological life, rather than personhood. These definitions tend to define what is human rather than what is a person.

Problems: Seems a rather narrow, positivistic, and reductionistic definition.
Does not account for the personal and spiritual dimension of personhood.

Biographical define humanness in terms of the recognition of a human in a community of humans. Humans are more than their bodies. Humans are selves. Biological accounts emphasize the brain; biographical accounts emphasize the mind. Social personhood is determined by a society. The rights of personhood may (or may not!) be accorded to children, fetuses, and the mentally ill, even though they may not meet one's strict definition of personhood. Even though they are not yet (or are no longer) persons, they may be accorded the moral status and right to be treated as persons. Social persons may not be moral subjects, but they may be the objects of moral concern. Biographical and social definitions tend to define what is a person as well as what is a human.

Problems: Are not (should not) cats (and other animals) accorded moral standing? Do we not have an obligation or duty to avoid inflicting intentional pain on them?
What about an unborn fetus (baby), a comatose patient, a reclusive hermit?
Can society be the final judge of humanness?
Is there such a thing (fetus, comatose patient) as a nonperson human?
Is there such a thing (dolphin, pet dog) as a nonhuman person?

✓ Marginal Definitions of Humanness: Possible, Potential, and Actual Persons

What of near humans or near persons who do not meet some part of a biological or biographical definition? A sperm/egg is a possible person; a fetus is a potential person; or an adult person is an actual person.

Problems: Is full ability to do something required for personhood, or merely the natural innate capacity that can be later developed? Is not the only real differences between a fetus in the womb of its mother and a 1 day (or year) old baby maturity, size and location?!

Ontological (Philisophical) Perspectives on Anthropology

- ☞ IDEALIST anthropology is essentialist; persons are rational souls. Since persons have a mind rather than merely a brain, the mind/body problem is a particular problem for an idealist (mental monism, double aspect theory, interactionism, parallelism). To be human is to think. Idealists tend to have a positive and optimistic view of persons because of their ability to reason. Human nature tends to be viewed as good; persons will do good if they have the correct knowledge. Reason and self-consciousness makes persons qualitatively different from animals.

- ☞ NATURALIST anthropology is also essentialist, but it views humans as merely biological bodies. Emotions are explainable by physiological means. To be human is to meet the physical criteria for the species Homo sapiens. There is no mind; merely physical monism. Naturalists tend to have a very negative, deterministic view of human nature. Humans are highly developed animals through the process of evolution, hence Homo sapiens are merely quantitatively different from the other animals.

- ☞ REALIST anthropology is essentialist; humans have both physical and mental aspects. Humans have both brain and mind. Humans are neither a mere animal nor totally different from animals. Realists see both good and bad aspects of human nature. To be human is to realize your potential. Realists tend to approach the mind/body problem with a double aspect theory.

- ☞ EXISTENTIALIST anthropology emphasizes the biographical and personal aspects of humanity. To be human it to decide. The biological side of humanity is of little import. The exercise of freedom is what separates humans from the animals. Persons may be in difficult circumstances, but existentialists have great confidence in humans to rise above their circumstances by the application of self-determinism. Existentialists tend to have little interest in the mind/body problem, but their view is more consistent with a dualist explanation.

- ☞ PRAGMATIST anthropology is functionalist, not essentialist. To be human is to solve problems. Humans are consumers whose needs must be met. The mind/body problem is understood in terms of functionalism; human brains may not be significantly different from highly developed computers. At any rate, the concern is for the function of the software, not the essence of the hardware.

Denials of the Self

☞ Multiple selfhood (Herman Hesse)

There is no single core self, like the pit of a peach. Instead, the self is many layers of selves, such as the layers of an onion.

☞ Behavioral selfhood (B.F. Skinner)

The self is merely “a functionally unified system of responses.” Humans can be comprehended totally in terms of stimulus/response.

☞ Empirical selfhood (David Hume)

The self is “nothing but a bundle or collection of different perceptions.”

☞ Illusory selfhood (Buddhism, Hinduism)

The self is nonexistent, according to the doctrine of anatta. It is merely something through which the five skhandas flow. Individual personhood is an illusion which is overcome in nirvana or moksha.

Evidence for the Self

☞ The self transcends observation, it “thinks back.” Selves are therefore very difficult to observe in a scientific manner. Selves are subjects, not objects.

☞ To deny the self is self-refuting (no pun intended). To say “I don’t believe in the self” is to acknowledge that a personal center is forming this concept.

☞ Memory through time of a continual self, despite rather radical external changes in appearance, counts as strong evidence for personhood.

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HUMANIST MANIFESTO I

The Manifesto is a product of many minds. It was designed to represent a developing point of view, not a new creed. The individuals whose signatures appear, would, had they been writing individual statements, have stated the propositions in differing terms. The importance of the document is that more than thirty men have come to general agreement on matters of final concern and that these men are undoubtedly representative of a large number who are forging a new philosophy out of the materials of the modern world.

It is obvious that many others might have been asked to sign the Manifesto had not the lack of time and the shortage of clerical assistance limited our ability to communicate with them. The names of several who were asked do not appear. Reasons for their absence appear elsewhere in this issue of "The New Humanist." Further criticisms that we have been unable to publish have reached us; all of them we value. We invite an expression of opinion from others. To the extent possible "The New Humanist" will publish such materials.

Raymond B. Bragg

The time has come for widespread recognition of the radical changes in religious beliefs throughout the modern world. The time is past for mere revision of traditional attitudes. Science and economic change have disrupted the old beliefs. Religions the world over are under the necessity of coming to terms with new conditions created by a vastly increased knowledge and experience. In every field of human activity, the vital movement is now in the direction of a candid and explicit humanism. In order that religious humanism may be better understood we, the undersigned, desire to make certain affirmations which we believe the facts of our contemporary life demonstrate.

There is great danger of a final, and we believe fatal, identification of the word *religion* with doctrines and methods which have lost their significance and which are powerless to solve the problem of human living in the Twentieth Century. Religions have always been means for realizing the highest values of life. Their end has been accomplished through the interpretation of the total environing situation (theology or world view), the sense of values resulting therefrom (goal or ideal), and the technique (cult) established for realizing the satisfactory life. A change in any of these factors results in alteration of the outward forms of religion. This fact explains the changefulness of religions through the centuries. But through all changes religion itself remains constant in its quest for abiding values, an inseparable feature of human life.

Today man's larger understanding of the universe, his scientific achievements, and his deeper appreciation of brotherhood, have created a situation which requires a new statement of the means and purposes of religion. Such a vital, fearless, and frank religion capable of furnishing adequate social goals and personal satisfactions may ap-

pear to many people as a complete break with the past. While this age does owe a vast debt to traditional religions, it is none the less obvious that any religion that can hope to be a synthesizing and dynamic force for today must be shaped for the needs of this age. To establish such a religion is a major necessity of the present. It is a responsibility which rests upon this generation. We therefore affirm the following:

First: Religious humanists regard the universe as self-existing and not created.

Second: Humanism believes that man is a part of nature and that he has emerged as the result of a continuous process.

Third: Holding an organic view of life, humanists find that the traditional dualism of mind and body must be rejected.

Fourth: Humanism recognizes that man's religious culture and civilization, as clearly depicted by anthropology and history, are the product of a gradual development due to his interaction with his natural environment and with his social heritage. The individual born into a particular culture is largely molded to that culture.

Fifth: Humanism asserts that the nature of the universe depicted by modern science makes unacceptable any supernatural or cosmic guarantees of human values. Obviously humanism does not deny the possibility of realities as yet undiscovered, but it does insist that the way to determine the existence and value of any and all realities is by means of intelligent inquiry and by the assessment of their relation to human needs. Religion must formulate its hopes and plans in the light of the scientific spirit and method.

Sixth: We are convinced that the time has passed for theism, deism, modernism, and the several varieties of "new thought."

Seventh: Religion consists of those actions, purposes, and experiences which are humanly significant. Nothing human is alien to the religious. It includes labor, art, science, philosophy, love, friendship, recreation — all that is in its degree expressive of intelligently satisfying human living. The distinction between the sacred and the secular can no longer be maintained.

Eighth: Religious humanism considers the complete realization of human personality to be the end of man's life and seeks its development and fulfillment in the here and now. This is the explanation of the humanist's social passion.

Ninth: In place of the old attitudes involved in worship and prayer the humanist finds his religious emotions expressed in a heightened sense of personal life and in a co-operative effort to promote social well-being.

Tenth: It follows that there will be no uniquely religious emotions and attitudes of the kind hitherto associated with belief in the supernatural.

Eleventh: Man will learn to face the crises of life in terms of his knowledge of their naturalness and probability. Reasonable and manly attitudes will be fostered by education and supported by custom. We assume that humanism will take the path of social and mental hygiene and discourage sentimental and unreal hopes and wishful thinking.

Twelfth: Believing that religion must work increasingly for joy in living, religious humanists aim to foster the creative in man and to encourage achievements that add to the satisfactions of life.

Thirteenth: Religious humanism maintains that all associations and institutions exist for the fulfillment of human life. The intelligent evaluation, transformation, control, and direction of such associations and institutions with a view to the enhancement of human life is the purpose and program of humanism. Certainly religious institutions, their ritualistic forms, ecclesiastical methods, and communal activities must be reconstituted as rapidly as experience allows, in order to function effectively in the modern world.

Fourteenth: The humanists are firmly convinced that existing acquisitive and profit-motivated society has shown itself to be inadequate and that a radical change in methods, controls, and motives must be instituted. A socialized and cooperative economic order must be established to the end that the equitable distribution of the means of life be possible. The goal of humanism is a free and universal society in which people voluntarily and intelligently cooperate for the common good. Humanists demand a shared life in a shared world.

Fifteenth and last: We assert that humanism will: (a) affirm life rather than deny it; (b) seek to elicit the possibilities

of life, not flee from it; and (c) endeavor to establish the conditions of a satisfactory life for all, not merely for the few. By this positive *morale* and intention humanism will be guided, and from this perspective and alignment the techniques and efforts of humanism will flow.

So stand the theses of religious humanism. Though we consider the religious forms and ideas of our fathers no longer adequate, the quest for the good life is still the central task for mankind. Man is at last becoming aware that he alone is responsible for the realization of the world of his dreams, that he has within himself the power for its achievement. He must set intelligence and will to the task.

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Humanist Manifesto II first appeared in *The Humanist*, September/October 1973 (Vol. XXXIII, No. 5).

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HUMANIST MANIFESTO II

Preface

It is forty years since *Humanist Manifesto I* (1933) appeared. Events since then make that earlier statement seem far too optimistic. Nazism has shown the depths of brutality of which humanity is capable. Other totalitarian regimes have suppressed human rights without ending poverty. Science has sometimes brought evil as well as good. Recent decades have shown that inhuman wars can be made in the name of peace. The beginnings of police states, even in democratic societies, widespread government espionage, and other abuses of power by military, political, and industrial elites, and the continuance of unyielding racism, all present a different and difficult social outlook. In various societies, the demands of women and minority groups for equal rights effectively challenge our generation.

As we approach the twenty-first century, however, an affirmative and hopeful vision is needed. Faith, commensurate with advancing knowledge, is also necessary. In the choice between despair and hope, humanists respond in this *Humanist Manifesto II* with a positive declaration for times of uncertainty.

As in 1933, humanists still believe that traditional theism, especially faith in the prayer-hearing God, assumed to love and care for persons, to hear and understand their prayers, and to be able to do something about them, is an unproved and outmoded faith. Salvationism, based on mere affirmation, still appears as harmful, diverting people with false hopes of heaven hereafter. Reasonable minds look to other means for survival.

Those who sign *Humanist Manifesto II* disclaim that they are setting forth a binding credo; their individual views would be stated in widely varying ways. This statement is, however, reaching for vision in a time that needs direction. It is social analysis in an effort at consensus. New statements should be developed to supersede this, but for today it is our conviction that humanism offers an alternative that can serve present-day needs and guide humankind toward the future.

Paul Kurtz, Editor, *The Humanist*

Edwin H. Wilson, Editor Emeritus, *The Humanist*

The next century can be and should be the humanistic century. Dramatic scientific, technological, and ever-accelerating social and political changes crowd our awareness. We have virtually conquered the planet, explored the moon, overcome the natural limits of travel and communication; we stand at the dawn of a new age, ready to move farther into space and perhaps inhabit other planets. Using technology wisely, we can control our environment, conquer poverty, markedly reduce disease, extend our life-span, significantly modify our behavior, alter the course of human evolution and cultural development, unlock vast new powers, and provide humankind with unparalleled opportunity for achieving an abundant and meaningful life.

The future is, however, filled with dangers. In learning to apply the scientific method to nature and human life, we have opened the door to ecological damage, overpopulation, dehumanizing institutions, totalitarian repression, and nuclear and biochemical disaster. Faced with apocalyptic prophecies and doomsday scenarios, many flee in despair from reason and embrace irrational cults and theologies of withdrawal and retreat.

Traditional moral codes and newer irrational cults both fail to meet the pressing needs of today and tomorrow. False "theologies of hope" and messianic ideologies, substituting new dogmas for old, cannot cope with existing world realities. They separate rather than unite peoples.

Humanity, to survive, requires bold and daring measures. We need to extend the uses of scientific method, not renounce them, to fuse reason with compassion in order to build constructive social and moral values. Confronted by many possible futures, we must decide which to pursue. The ultimate goal should be the fulfillment of the potential for growth in each human personality — not for the favored few, but for all of humankind. Only a shared world and global measures will suffice.

A humanist outlook will tap the creativity of each human being and provide the vision and courage for us to work together. This outlook emphasizes the role human beings can play in their own spheres of action. The decades ahead call for dedicated, clear-minded men and women able to marshal the will, intelligence, and cooperative skills for shaping a desirable future. Humanism can provide the purpose and inspiration that so many seek: it can give personal meaning and significance to human life.

Many kinds of humanism exist in the contemporary world. The varieties and emphases of naturalistic humanism include "scientific," "ethical," "democratic," "religious," and "Marxist" humanism. Free thought, atheism, agnosticism, skepticism, deism, rationalism, ethical culture, and liberal religion all claim to be heir to the humanist tradition. Humanism traces its roots from ancient China, classical Greece and Rome, through the Renaissance and the Enlightenment, to the scientific revolution of the modern world. But views that merely reject theism are not equivalent to humanism. They lack commitment to the positive belief in the possibilities of human progress and to the values central to it. Many within religious groups, believing in the future of humanism, now claim humanist credentials. Humanism is an ethical process through which we all can move, above and beyond the divisive particulars, heroic personalities,

dogmatic creeds, and ritual customs of past religions or their mere negation.

We affirm a set of common principles that can serve as a basis for united action — positive principles relevant to the present human condition. They are a design for a secular society on a planetary scale.

For these reasons, we submit this new *Humanist Manifesto* for the future of humankind; for us, it is a vision of hope, a direction for satisfying survival.

Religion

First: In the best sense, religion may inspire dedication to the highest ethical ideals. The cultivation of moral devotion and creative imagination is an expression of genuine "spiritual" experience and aspiration.

We believe, however, that traditional dogmatic or authoritarian religions that place revelation, God, ritual, or creed above human needs and experience do a disservice to the human species. Any account of nature should pass the tests of scientific evidence; in our judgment, the dogmas and myths of traditional religions do not do so. Even at this late date in human history, certain elementary facts based upon the critical use of scientific reason have to be restated. We find insufficient evidence for belief in the existence of a supernatural; it is either meaningless or irrelevant to the question of the survival and fulfillment of the human race. As non-theists, we begin with humans not God, nature not deity. Nature may indeed be broader and deeper than we now know; any new discoveries, however, will but enlarge our knowledge of the natural.

Some humanists believe we should reinterpret traditional religions and reinvest them with meanings appropriate to the current situation. Such redefinitions, however, often perpetuate old dependencies and escapisms; they easily become obscurantist, impeding the free use of the intellect. We need, instead, radically new human purposes and goals.

We appreciate the need to preserve the best ethical teachings in the religious traditions of humankind, many of which we share in common. But we reject those features of traditional religious morality that deny humans a full appreciation of their own potentialities and responsibilities. Traditional religions often offer solace to humans, but, as often, they inhibit humans from helping themselves or experiencing their full potentialities. Such institutions, creeds, and rituals often impede the will to serve others. Too often traditional faiths encourage dependence rather than independence, obedience rather than affirmation, fear rather than courage. More recently they have generated concerned social action, with many signs of relevance appearing in the wake of the "God Is Dead" theologies. But we can discover no divine purpose or providence for the human species. While there is much that we do not know, humans are responsible for what we are or will become. No deity will save us; we must save ourselves.

Second: Promises of immortal salvation or fear of eternal damnation are both illusory and harmful. They distract humans from present concerns, from self-actualization, and from rectifying social injustices. Modern science discredits such historic concepts as the "ghost in the machine" and the "separable soul." Rather, science affirms that the human species is an emergence from natural evolutionary forces.

As far as we know, the total personality is a function of the biological organism transacting in a social and cultural context. There is no credible evidence that life survives the death of the body. We continue to exist in our progeny and in the way that our lives have influenced others in our culture.

Traditional religions are surely not the only obstacles to human progress. Other ideologies also impede human advance. Some forms of political doctrine, for instance, function religiously, reflecting the worst features of orthodoxy and authoritarianism, especially when they sacrifice individuals on the altar of Utopian promises. Purely economic and political viewpoints, whether capitalist or communist, often function as religious and ideological dogma. Although humans undoubtedly need economic and political goals, they also need creative values by which to live.

Ethics

Third: We affirm that moral values derive their source from human experience. Ethics is *autonomous* and *situational*, needing no theological or ideological sanction. Ethics stems from human need and interest. To deny this distorts the whole basis of life. Human life has meaning because we create and develop our futures. Happiness and the creative realization of human needs and desires, individually and in shared enjoyment, are continuous themes of humanism. We strive for the good life, here and now. The goal is to pursue life's enrichment despite debasing forces of vulgarization, commercialization, bureaucratization, and dehumanization.

Fourth: Reason and intelligence are the most effective instruments that humankind possesses. There is no substitute: neither faith nor passion suffices in itself. The controlled use of scientific methods, which have transformed the natural and social sciences since the Renaissance, must be extended further in the solution of human problems. But reason must be tempered by humility, since no group has a monopoly of wisdom or virtue. Nor is there any guarantee that all problems can be solved or all questions answered. Yet critical intelligence, infused by a sense of human caring, is the best method that humanity has for resolving problems. Reason should be balanced with compassion and empathy and the whole person fulfilled. Thus, we are not advocating the use of scientific intelligence independent of or in opposition to emotion, for we believe in the cultivation of feeling and love. As science pushes back the boundary of the known, man's sense of wonder is continually renewed, and art, poetry, and music find their places, along with religion and ethics.

The Individual

Fifth: The preciousness and dignity of the individual person is a central humanist value. Individuals should be encouraged to realize their own creative talents and desires. We reject all religious, ideological, or moral codes that denigrate the individual, suppress freedom, dull intellect, dehumanize personality. We believe in maximum individual autonomy consonant with social responsibility. Although science can account for the causes of behavior, the possibilities of individual *freedom of choice* exist in human life and should be increased.

Sixth: In the area of sexuality, we believe that intolerant attitudes, often cultivated by orthodox religions and puritanical cultures, unduly repress sexual conduct. The right to birth control, abortion, and divorce should be recognized. While we do not approve of exploitive, denigrating forms of sexual expression, neither do we wish to prohibit, by law or social sanction, sexual behavior between consenting adults. The many varieties of sexual exploration should not in themselves be considered "evil." Without countenancing mindless permissiveness or unbridled promiscuity, a civilized society should be a *tolerant* one. Short of harming others or compelling them to do likewise, individuals should be permitted to express their sexual proclivities and pursue their life-styles as they desire. We wish to cultivate the development of a responsible attitude toward sexuality, in which humans are not exploited as sexual objects, and in which intimacy, sensitivity, respect, and honesty in interpersonal relations are encouraged. Moral education for children and adults is an important way of developing awareness and sexual maturity.

Democratic Society

Seventh: To enhance freedom and dignity the individual must experience a full range of *civil liberties* in all societies. This includes freedom of speech and the press, political democracy, the legal right of opposition to governmental policies, fair judicial process, religious liberty, freedom of association, and artistic, scientific, and cultural freedom. It also includes a recognition of an individual's right to die with dignity, euthanasia, and the right to suicide. We oppose the increasing invasion of privacy, by whatever means, in both totalitarian and democratic societies. We would safeguard, extend, and implement the principles of human freedom evolved from the *Magna Carta* to the *Bill of Rights*, the *Rights of Man*, and the *Universal Declaration of Human Rights*.

Eighth: We are committed to an open and democratic society. We must extend *participatory democracy* in its true sense to the economy, the school, the family, the workplace, and voluntary associations. Decision-making must be decentralized to include widespread involvement of people at all levels — social, political, and economic. All persons should have a voice in developing the values and goals that determine their lives. Institutions should be responsive to expressed desires and needs. The conditions of work, education, devotion, and play should be humanized. Alienating forces should be modified or eradicated and bureaucratic structures should be held to a minimum. People are more important than decalogues, rules, proscriptions, or regulations.

Ninth: The separation of church and state and the separation of ideology and state are imperatives. The state should encourage maximum freedom for different moral, political, religious, and social values in society. It should not favor any particular religious bodies through the use of public monies, nor espouse a single ideology and function thereby as an instrument of propaganda or oppression, particularly against dissenters.

Tenth: Humane societies should evaluate economic systems not by rhetoric or ideology, but by whether or not

they increase economic well-being for all individuals and groups, minimize poverty and hardship, increase the sum of human satisfaction, and enhance the quality of life. Hence the door is open to alternative economic systems. We need to democratize the economy and judge it by its responsiveness to human needs, testing results in terms of the common good.

Eleventh: The principle of moral equality must be furthered through elimination of all discrimination based upon race, religion, sex, age, or national origin. This means equality of opportunity and recognition of talent and merit. Individuals should be encouraged to contribute to their own betterment. If unable, then society should provide means to satisfy their basic economic, health, and cultural needs, including, wherever resources make possible, a minimum guaranteed annual income. We are concerned for the welfare of the aged, the infirm, the disadvantaged, and also for the outcasts — the mentally retarded, abandoned or abused children, the handicapped, prisoners, and addicts — for all who are neglected or ignored by society. Practicing humanists should make it their vocation to humanize personal relations.

We believe in the right to universal education. Everyone has a right to the cultural opportunity to fulfill his or her unique capacities and talents. The schools should foster satisfying and productive living. They should be open at all levels to any and all; the achievement of excellence should be encouraged. Innovative and experimental forms of education are to be welcomed. The energy and idealism of the young deserve to be appreciated and channeled to constructive purposes.

We deplore racial, religious, ethnic, or class antagonisms. Although we believe in cultural diversity and encourage racial and ethnic pride, we reject separations which promote alienation and set people and groups against each other; we envision an integrated community where people have a maximum opportunity for free and voluntary association.

We are critical of sexism or sexual chauvinism — male or female. We believe in equal rights for both women and men to fulfill their unique careers and potentialities as they see fit, free of invidious discrimination.

World Community

Twelfth: We deplore the division of humankind on nationalistic grounds. We have reached a turning point in human history where the best option is to transcend the limits of national sovereignty and to move toward the building of a world community in which all sectors of the human family can participate. Thus we look to the development of a system of world law and a world order based upon transnational federal government. This would appreciate cultural pluralism and diversity. It would not exclude pride in national origins and accomplishments nor the handling of regional problems on a regional basis. Human progress, however, can no longer be achieved by focusing on one section of the world, Western or Eastern, developed or underdeveloped. For the first time in human history, no part of humankind can be isolated from any other. Each person's future is in some way linked to all.

We thus reaffirm a commitment to the building of world

community, at the same time recognizing that this commits us to some hard choices

Thirteenth: This world community must renounce the resort to violence and force as a method of solving international disputes. We believe in the peaceful adjudication of differences by international courts and by the development of the arts of negotiation and compromise. War is obsolete. So is the use of nuclear, biological, and chemical weapons. It is a planetary imperative to reduce the level of military expenditures and turn these savings to peaceful and people-oriented uses.

Fourteenth: The world community must engage in cooperative planning concerning the use of rapidly depleting resources. The planet earth must be considered a single ecosystem. Ecological damage, resource depletion, and excessive population growth must be checked by international concord. The cultivation and conservation of nature is a moral value; we should perceive ourselves as integral to the sources of our being in nature. We must free our world from needless pollution and waste, responsibly guarding and creating wealth, both natural and human. Exploitation of natural resources, uncurbed by social conscience, must end.

Fifteenth: The problems of economic growth and development can no longer be resolved by one nation alone; they are worldwide in scope. It is the moral obligation of the developed nations to provide — through an international authority that safeguards human rights — massive technical, agricultural, medical, and economic assistance, including birth control techniques, to the developing portions of the globe. World poverty must cease. Hence extreme disproportions in wealth, income, and economic growth should be reduced on a worldwide basis.

Sixteenth: Technology is a vital key to human progress and development. We deplore any neo-romantic efforts to condemn indiscriminately all technology and science or to counsel retreat from its further extension and use for the good of humankind. We would resist any moves to censor basic scientific research on moral, political, or social grounds. Technology must, however, be carefully judged by the consequences of its use; harmful and destructive changes should be avoided. We are particularly disturbed when technology and bureaucracy control, manipulate, or modify human beings without their consent. Technological feasibility does not imply social or cultural desirability.

Seventeenth: We must expand communication and transportation across frontiers. Travel restrictions must cease. The world must be open to diverse political, ideological, and moral viewpoints and evolve a worldwide system of television and radio for information and education. We thus call for full international cooperation in culture, science, the arts, and technology across ideological borders. We must learn to live openly together or we shall perish together.

Humanity as a Whole

In closing: The world cannot wait for a reconciliation of competing political or economic systems to solve its

problems. These are the times for men and women of good will to further the building of a peaceful and prosperous world. We urge that parochial loyalties and inflexible moral and religious ideologies be transcended. We urge recognition of the common humanity of all people. We further urge the use of reason and compassion to produce the kind of world we want — a world in which peace, prosperity, freedom, and happiness are widely shared. Let us not abandon that vision in despair or cowardice. We are responsible for what we are or will be. Let us work together for a humane world by means commensurate with humane ends. Destructive ideological differences among communism, capitalism, socialism, conservatism, liberalism, and radicalism should be overcome. Let us call for an end to terror and hatred. We will survive and prosper only in a world of shared humane values. We can initiate new directions for humankind; ancient rivalries can be superseded by broad-based cooperative efforts. The commitment to tolerance, understanding, and peaceful negotiation does not necessitate acquiescence to the status quo nor the damping up of dynamic and revolutionary forces. The true rev-

olution is occurring and can continue in countless non-violent adjustments. But this entails the willingness to step forward onto new and expanding plateaus. At the present juncture of history, commitment to all humankind is the highest commitment of which we are capable; it transcends the narrow allegiances of church, state, party, class, or race in moving toward a wider vision of human potentiality. What more daring a goal for humankind than for each person to become in ideal as well as practice, a citizen of a world community. It is a classical vision; we can now give it new vitality. Humanism thus interpreted is a moral force that has time on its side. We believe that humankind has the potential intelligence, good will, and cooperative skill to implement this commitment in the decades ahead.

We, the undersigned, while not necessarily endorsing every detail of the above, pledge our general support to *Humanist Manifesto II* for the future of humankind. These affirmations are not a final credo or dogma but an expression of a living and growing faith. We invite others in all lands to join us in further developing and working for these goals.

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The above list is only a partial one; other signatures are being added. Institutions are listed for identification only.

The Affirmations of Humanism: A Statement of Principles

- We are committed to the application of reason and science to the understanding of the universe and to the solving of human problems.
- We deplore efforts to denigrate human intelligence, to seek to explain the world in supernatural terms, and to look outside nature for salvation.
- We believe that scientific discovery and technology can contribute to the betterment of human life.
- We believe in an open and pluralistic society and that democracy is the best guarantee of protecting human rights from authoritarian elites and repressive majorities.
- We are committed to the principle of the separation of church and state.
- We cultivate the arts of negotiation and compromise as a means of resolving differences and achieving mutual understanding.
- We are concerned with securing justice and fairness in society and with eliminating discrimination and intolerance.
- We believe in supporting the disadvantaged and the handicapped so that they will be able to help themselves.
- We attempt to transcend divisive parochial loyalties based on race, religion, gender, nationality, creed, class, sexual orientation, or ethnicity, and strive to work together for the common good of humanity.
- We want to protect and enhance the earth, to preserve it for future generations, and to avoid inflicting needless suffering on other species.
- We believe in enjoying life here and now and in developing our creative talents to their fullest.
- We believe in the cultivation of moral excellence.
- We respect the right to privacy. Mature adults should be allowed to fulfill their aspirations, to express their sexual preferences, to exercise reproductive freedom, to have access to comprehensive and informed health-care, and to die with dignity.
- We believe in the common moral decencies: altruism, integrity, honesty, truthfulness, responsibility. Humanist ethics is amenable to critical, rational guidance. There are normative standards that we discover together. Moral principles are tested by their consequences.
- We are deeply concerned with the moral education of our children. We want to nourish reason and compassion.
- We are engaged by the arts no less than by the sciences.
- We are citizens of the universe and are excited by discoveries still to be made in the cosmos.
- We are skeptical of untested claims to knowledge, and we are open to novel ideas and seek new departures in our thinking.
- We affirm humanism as a realistic alternative to theologies of despair and ideologies of violence and as a source of rich personal significance and genuine satisfaction in the service to others.
- We believe in optimism rather than pessimism, hope rather than despair, learning in the place of dogma, truth instead of ignorance, joy rather than guilt or sin, tolerance in the place of fear, love instead of hatred, compassion over selfishness, beauty instead of ugliness, and reason rather than blind faith or irrationality.
- We believe in the fullest realization of the best and noblest that we are capable of as human beings.

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Who We Are

Human nature combines physical and spiritual, natural and supra-natural characteristics. To the physical, sexual, and social aspects of normal human life, in which we rejoice, must be added the understanding that human beings alone of all creation are made in God's own image.

We can, therefore, create, love, assert, reflect on our past and future, communicate with words, and distinguish good and evil. Even more fundamentally we can worship the One whose image we bear. This gives man an intrinsic dignity beyond mere animals. Human beings can never be understood only as animals, however complex, for at heart they are religious beings.

Value of Life

Because human beings, male and female, bear God's image, their life, which is his gift, claims our care and protection throughout, from the time of conception to the furthest point at which it can continue. Neither abortions of convenience nor euthanasia when social usefulness has passed can therefore be justified.

Why We Exist

The meaning of human life is moral and spiritual: moral, in the performance of God's will, which is both just and loving; spiritual, in a fellowship with God and other persons. No human life, however prosperous, healthy, or devoted to others is complete when this moral and spiritual development is lacking.

The Human Task

From his creation, man as male and female has been given stewardship over nature, commanded by God to develop a culture and nourish human life from the productive earth.

Labor and leisure, science and art, family and state, belong to human life as God meant it to be. Yet the meaning of life is not found in these activities but in the God who enables them.

Science and Art

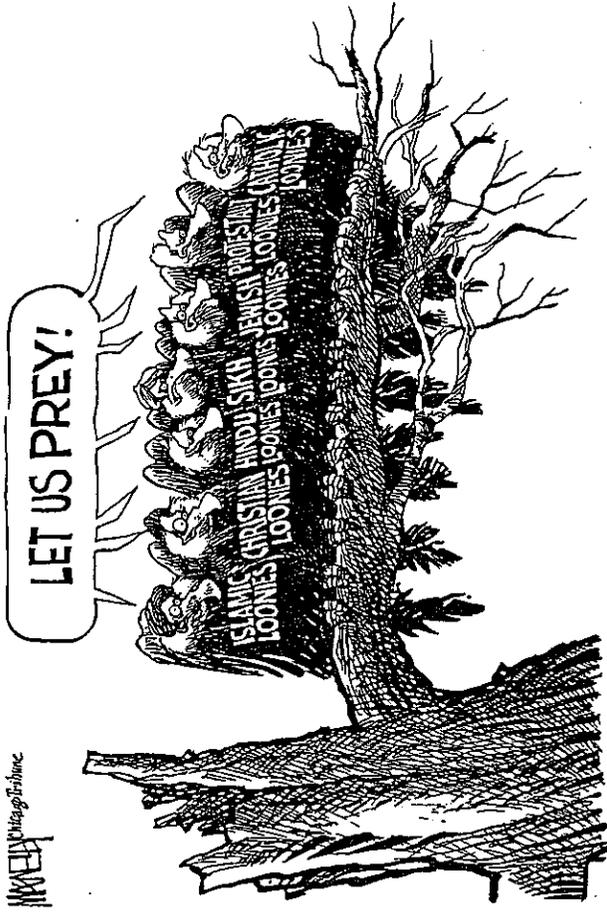
God created and maintains pattern and consistency in the universe, making science and technology possible. Secular humanism, lacking this ultimate foundation for science, must posit the consistency of the universe as a mysterious "given."

The form and materials of his creation also make art and beauty possible: human creativity thus echoes God's own.

Truth and Error

Something of God's character and will may be known by all people, even if dimly and with confusion. An awareness of God and of moral standards is natural to mankind, and the urge to worship, though often misdirected, is indestructible. God the Creator has clearly revealed his character and will in history, culminating in Jesus Christ. This revelation, in which God interpreted for us the whole of human life and met in principle the whole of human duty, is now permanently available in Holy Scripture; and no one who lacks knowledge of it knows enough for a fully human life.

WORLDWIDE MAGAZINE



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A CHRISTIAN HUMANIST MANIFESTO

In our time the word "humanism" has been claimed by those who explain human existence without any reference to God. We are unwilling to yield the term to those views that are least able of finding depth of meaning in the life of mankind.

We regret that Christians have rarely offered a clear alternative to secular humanism, and we seek now to set forth the salient points of what for centuries has been called "Christian" humanism. To this we stand committed.

The Starting Point

The proper study of mankind is not man alone, but God and man together. The triune God—Father, Son, and Holy Spirit—is the Creator of the Universe and of each person within it. God, who is the ultimate meaning of the universe, is eternally self-existent, though the created order is not.

By thus acknowledging God, the Christian view of reality embraces more than does that of the secular humanist.

The following document appeared in *Eternity Magazine*, January 1982, pp. 16-18, as part of an article titled "Secular vs. Christian Humanism." The present authors were among the many consultants who helped to determine its final shape and content. It is here reprinted by permission of *Eternity Magazine* copyright 1982, Evangelical Ministries, Inc., 1716 Spruce Street, Philadelphia, PA 19103.

Though we know only in part, God's revealed truth is absolute, not relative. Because truth can be known, error can be identified, and a path is thereby opened through the contemporary religious and philosophical confusion.

Evil

Human life is blighted by the alienation from God introduced by human disobedience after man's creation. Moral evil, though universal throughout history, is therefore abnormal. Its root lies in human rebellion against God's Lordship and the rule of his law.

Ours has become a bent world: selfishness, violence, injustice, pride, self-destructiveness, and inhumanity everywhere pervade human life.

This evil may appear in individuals or institutions. It is manifest in governments, businesses, and families. The human will, rather than social conditions alone, however, is the decisive factor in evil. No explanation of human brutality that omits sinful choice is adequate.

Providence

In the face of this pervasive evil, God maintains a governance of human affairs that sets limits to evil, prospers human life, and preserves his purpose in history. The end of history, like its beginning, is under the sovereign control of God.

Human Restoration: Reconciled to God

To end our alienation from him and to restore human life to its original design and purpose, our Creator has acted in the life, death, and resurrection of Jesus Christ, a first-century Jew who was, in truth, the second person of the Trinity, God incarnate.

The appearance of Christ, therefore, is the most important event in all human history. By his sacrificial death, he paid the moral debt of those sinners who submit to his transforming reconciliation.

The loving service of God and man which Jesus taught and practiced perfectly is the model of true humanness.

The Kingdom of God Begun

From the ministry of Christ sprang an international, multiracial community of forgiven sinners. They acknowledge a common calling to proclaim Jesus as King and to bring all human life under his sway. This community, the Church, despite failures, inconsistencies, and hypocrisies, has pioneered a many-sided humanitarianism.

The Christian movement has been the cultural matrix of the modern Western world. Christian fruit, however, cannot continue in society without Christian convictions.

World Crisis

Current social and political problems are overwhelming; international tensions, crime, family breakdown, abuse of the powerless (including the unborn and the aged), scarcity of resources, nuclear threat, and more.

Christian humanism offers, not a program to solve these problems, but a framework for their solution—truth linked to spiritual power.

Pessimism, Optimism, Realism

Human life is not perfectible and progress is not inevitable, but despair at the human prospect is no more justified than is naive optimism. Hope for mankind lies in the knowledge that Jesus Christ, the Lord of all things, will make all things new at his Second Coming. The Christian Humanist therefore avoids both the pessimism and the over-optimism of secular humanism.

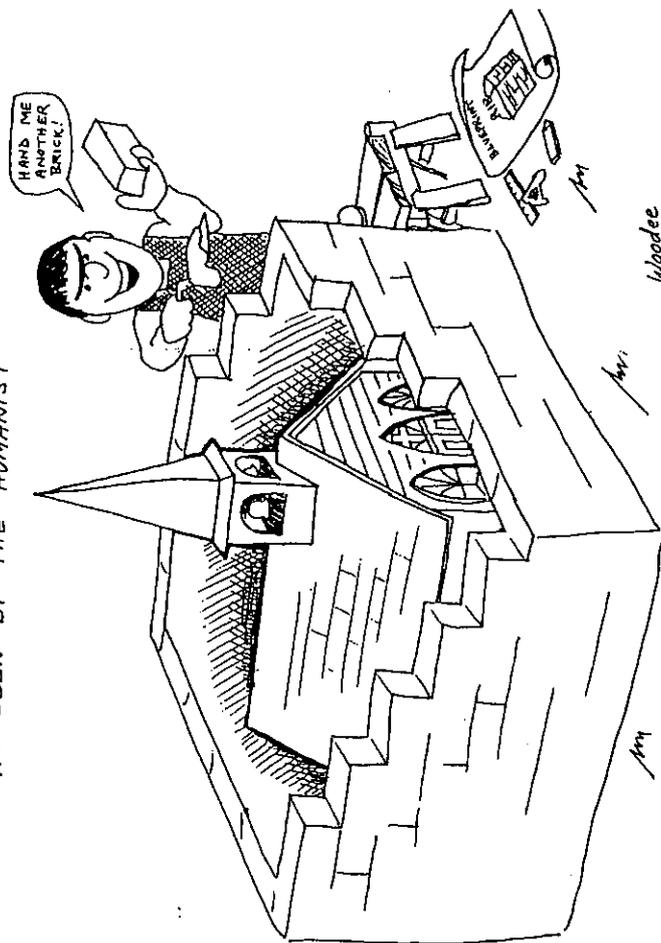
The individual Christian, facing death, can likewise know that conscious friendship with God and other persons is forever. Death can destroy the body, but it does not destroy the person or meaning.

In contrast to secular humanism, therefore, Christian humanism does not hesitate to speak of absolute truth, goodness, beauty, love, morality, the sanctity of life, duty, fidelity, hope, and immortality. These are not empty religious sentiments but the natural language of those who know even if partially, of their creation and redemption by a loving God.

"God has made everything beautiful in its time. He has also set eternity in the hearts of men; yet they cannot fathom what God has done from beginning to end."

Ecclesiastes 3:11

WALL OF SEPARATION OF CHURCH AND STATE AS SEEN BY THE HUMANIST



The government of passions

Sinful rule in Washington? Absolutely, but the greatest tyrant is within each of us

ON THE FACE OF IT, IT SOUNDED ABSURD. Film star Hugh Grant, dating a beautiful model, with plenty of groupies following him, is caught on a side street in Los Angeles and charged with engaging in lewd acts with a common prostitute. Mr. Grant himself called the act "insane," but still, people ask "why?"

We should know better. Every few months it seems that another successful athlete, businessman, or rock star, living with willing partners of every size, shape, and inclination, resorts to something as sordid as paying a prostitute.

Christians don't need to ask, "But why?" Theologians tell us that those outside of Christ don't really have free wills. The unregenerate may at times be able to govern the nature of their sin, its time, occurrence, and severity, but they cannot overcome it. They will sin, like it or not.

The question, then, is not why do the rich and famous fall to such lengths, but why do we believers, given the grace of Jesus and the power of the Holy Spirit, also fall? All sin is absurd—an act of insanity, to use Mr. Grant's phrase—but none more so than that committed by the community of faith.

The great 18th-century Anglican William Law pointed out quite practically that living in sin "is living wholly against ourselves and will end in our own shame and confusion of face." Law makes us wonder why we even ponder temptation. "These passions are the causes of all the disquiets and vexations of human life. They are the . . . fevers of our minds, vexing them with false appetites and restless cravings after such things as we do not want, and spoiling our taste for those things which are our proper good."

On another occasion, Law actually refers to sin as "self-murder," and he's not far off. Sin destroys us. It exchanges "sound enjoyment" for "sickly passions," thus keeping us from "the real happiness of a sound mind."

NO ONE IS MORE ENSLAVED THAN AN UNREGENERATE sinner. No one is more miserable than a sinning Christian. But this is where the glory of the gospel can break in with such force. For if nothing else, Hugh Grant must now understand that, shunning the absolutes of Scripture (living together outside of marriage, for

starters), he's not really free, like he thought he was. In fact, he's subject to momentary and shocking "insanity?"

He's a slave.

Law put it this way. "They may live a while free from the restraints and directions of religion, but instead thereof they must be under the absurd government of their passions." Hollywood may mock the community of faith all they want, but eventually, each mocker will come to the realization that their substitute isn't working.

THAT'S WHAT HOLLYWOOD CAN LEARN. WHAT CAN we learn? There is much concern these days (and well there should be) about the increasing encroachment of the federal government on our everyday lives, but as Christians we mustn't forget the even bigger picture of the increasing encroachment of the government of sin on our everyday lives. No tyrant is as great as the sinful nature that wars against our souls. For even though the rule of sin is broken in believers and its strength is weakened and impaired, the law of sin, according to the great Reformer John Owen, is still "of great

force and efficacy. . . . Indwelling sin is an exceedingly effective power in believers, working constantly toward evil."

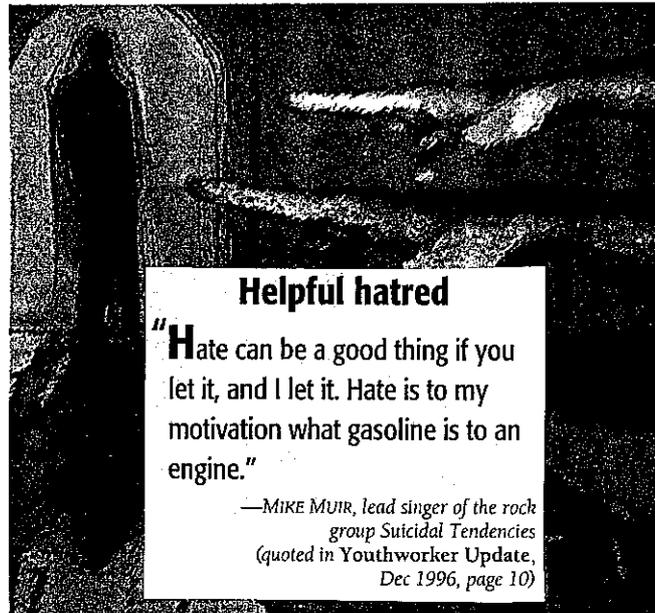
If we really want to be free, we must fight against the indwelling sin. We must remember that the greatest enslavement comes from the base passions of life, the passions that not only keep us mired in shameful acts, but also keep us from experiencing the more noble qualities of life.

Instead of becoming obsessed with arming ourselves against a growing government, perhaps we should put more effort into spiritually arming ourselves against the tyranny of sin. That is where true freedom lies. "If

the Son sets you free, you will be free indeed" (John 8:36). A nation that shuns gun control better find some form of self-control to replace it.

It makes no sense for us to sin—and yet, we do. So before we shake our heads at the next actor, athlete, or entrepreneur that blows it, let's remember that, theologically speaking, their excuse is actually better than ours. Their rule of sin hasn't been broken so of course they're blowing it, but what's wrong with us?

The greatest tyrant is always the tyrant within. @



Helpful hatred

"Hate can be a good thing if you let it, and I let it. Hate is to my motivation what gasoline is to an engine."

—MIKE MUIR, lead singer of the rock group Suicidal Tendencies
(quoted in Youthworker Update, Dec 1996, page 10)

by GARY THOMAS

The Image of God In Man

An analysis of this doctrine can be divided into four areas:

1. The creation of man in the image of God.
2. The content of the image of God.
3. The corruption of the image of God.
4. The correction of the image of God.

Each of these is important in our understanding of biblical anthropology.

I. The creation of man in the image of God

A. An examination of the terms "image" and "likeness" (Genesis 1: 26-27)

1. The term "image" (Heb. selem)

The term selem is a rather concrete term, which is normally used in the Old Testament to refer to a model or idol of something, and always has to do with similarity of physical appearance. It basically refers to a representation, a likeness. Thus, the term denotes a shaped representative form which corresponds to a pattern.

2. The term "likeness" (Heb. demut)

This term is a more abstract word with a broader range of uses, but it also is normally used in connection with visual similarities. The emphasis is again upon visual or structural similarity, but the exact nature of the resemblance is more abstract, needing further clarification.

3. A comparison of the terms "image" and "likeness"

There are no less than five different views with regard to the semantic relationship between the terms.

a. The terms are distinct - Roman Catholic theology has maintained that "image" refers to man's structural likeness to God, a natural image, which survived the Fall and "likeness" refers to man's moral image with which he is supernaturally endowed; and it is this likeness that was destroyed in the Fall.

b. The term selem (image) defines and limits demut (likeness) - Genesis represents a conscious rejection of and polemic against the pagan Mesopotamian tradition. Selem specifies, namely, that the divine similarity to which demut refers is confined to man's general corporeal appearance and has nothing to do with the blood which flows in his veins.

Thus, the use of selem polemically guards against the Mesopotamian idea that the gods created man from divine blood.

c. The term demut (likeness) defines and limits selem (image) - According to this view the term "image" is the more important of the two, but in order

to avoid the implication that man is a precise copy of God, the less specific and more abstract demut was added. Thus, the writer asserts that man represents and resembles God and yet avoids a grossly physical understanding of the image. This is important in light of the Christological contribution of John 4:24.

- d. The terms are totally interchangeable / synonymous (the most popular view).
- e. The term selem (image) amplifies and specifies the meaning of demut (likeness). Man is not just an image but a likeness-image. He is not simply representative but representational. Man is the visible, corporeal representative of the invisible, bodiless God. Demut guarantees that man is an adequate and faithful representative of God on earth. (This is the view of D.J.A. Clines).

Conclusion - Perhaps it is best to understand demut (likeness) as moderating the concrete, direct emphasis of selem (image) (option c. above). However, the view of Cline (option e.) also provides important insight. Thus, man "is godlike but not divine; he is equipped to rule under God, but is prohibited from seeking to be God."

B. An examination of Genesis 1: 26-27

This passage emphasizes three distinctive features with regard to the creation of man: 1) man was created with deliberation, 2) he was created with a special design, and 3) he was created for dominion.

1. Deliberation: The creation of man is introduced as being more important and significant than any other work of creation by the announcement of divine resolution and deliberation, "Let us make man." God participates more intimately and intensively in this than in the earlier works of creation. Concerning the plural "us" in 1:26, various interpretations have been posited.
 - a. God is here represented as taking counsel with beings other than Himself, that is, the angels or heavenly host.
 - b. The plural is a "plural of majesty" conveying the ideas of dignity and greatness.
 - c. The plural is a veiled reference to the Trinity.

It is best to understand the plural in this verse as a plural of majesty, or fullness, which expresses implicitly the triunity of God.

2. Design: Man is said to possess the divine image and likeness. The design of man is unique, a design reflected in his unique manner of creation (Gen. 2:7).
3. Dominion: Man is given special dominion over the earth (Gen. 1:26,28). Man was meant in a measure to reflect the dominion of his Creator, as His representative, by exercising rulership over the lower creatures (much of this was lost in the Fall).

Conclusion: In Genesis 1: 26-27 the creation of man is clearly set apart in the narrative by the special counsel and decision of the Godhead (deliberation). Man is marked off by a special nature - man is "in the image and likeness of God" (design). And man is characterized by a special sovereignty over creation (dominion).

II. The Content of The Image of God

It is important to affirm that it is the whole of humankind which partakes of the image of God. It is the unitary person that is in the image of God. We do not isolate man's mind and spirit from his body. The Bible sees man as a unity: acting, thinking, and feeling with his whole being. It is

humanity as such - a total being under God - which is in view, and any understanding must be broad and comprehensive.

The Bible affirms that the image of God in man consists in his being set over nature (rulership), his being designed to hold communion with others (relationship), and his being designed to be God's representative on earth (resemblance). This threefold interpretation of the image - rulership, relationship, and resemblance - is affirmed by numerous authors.

Kaiser states: In the Genesis record, the precise content of the image is less specific. We see it expressed in concepts such as the possibility of fellowship and communication with God, the exercise of responsible dominion and leadership over the creation owned by God, and the fact that in some way unspecified as yet, God is the prototype of which man and woman are merely copies, replicas...and facsimiles...

Kline posits a similar, threefold understanding:

Under the concept of man as the glory-image of God the Bible includes functional (or official), formal (or physical), and ethical components, corresponding to the composition of the archetypal Glory. Functional glory-likeness is man's likeness to God in the possession of official authority and in the exercise of dominion. Ethical glory is reflection of the holiness, righteousness, and truth of the divine Judge (not just the presence of a moral faculty of any religious orientation whatsoever). And formal-physical glory-likeness is man's bodily reflection of the theophanic and incarnate glory.

A. The image of God in Man: Rulership

The concept of dominion is the predominant one in the image of God given to man (Gen. 1:26,28). Genesis 1 explains the image of God in terms of purpose rather than content - its purpose being for man to exercise dominion over creation. Whatever else "image" may entail exegetically, "rule" is the most immediate result of man's creation in God's image. To bear the image of God is to participate in the royal function of judicial discernment and decision making. This kingly function continues to be prominent when the image of God idea emerges again in Genesis 5 and 9.

Man as a free being, placed over creation, reflects the sovereignty that ultimately is God's. While the image of God does not reside exclusively in rulership, it is the characteristic most emphasized in the original revelation concerning the image.

B. The image of God In Man: Relationship

Both male and female are in the image of God (1:27), both share the image. Thus, another component of the divine image is the longing within man for communion. This is a natural outgrowth of the doctrine of God's tri-unity. Indeed, the Christian faith affirms that God is one. But the one God is not solitary. He is triune. In the beginning the Son and the Spirit were with the Father in eternal, holy, blessed fellowship and communion. This is reflected in the life of man.

The image is made for community and finds its highest expression therein. Man is created in and for relationship and fellowship. When God made man, it was a human community that God was creating. This capacity for relationship also characterizes the image of God. Hence, man is created in the divine image for human community (relationship). This communion is a glimmer of that communion which God enjoys in Himself. Yet, having affirmed this, two qualifications are necessary:

1. If human relationship is stated to be part of the divine image, human sexuality is not. Indeed, Hummel points out that "both male and female share equally in the divine image, but no more. To the consternation of spiritualists in all ages, the Bible is, no doubt, often very frank in its anthropomorphism..., but when it came to sexuality and procreation, it plainly drew the line, in clearest possible contrast to the fertility themes of contemporary mythologies."

2. While both male and female possess the divine image, they do not do so in exactly the same manner. There are occasions where Scripture sees woman partaking of that image in relationship to man, not in isolation.

This truth is affirmed in I Cor. 11:7, "For a man ought not to have his head covered, since he is the image and glory of God; but the woman is the glory of man." While this is New Testament revelation, it is also pentateuchal theology. Paul makes an important point in this passage: man and woman differ in the way they originated - man was created directly by God in His image; woman was created from and for man. This truth in no way implies any type of ontological or essential inferiority on the part of woman. She is a full image bearer of God just like the man. The emphasis here is simply on her function as helper and submissive partner to her husband (cf. I Cor. 11: 2-16; Eph. 5:21-33; I Peter 3: 1-7).

It is important to note that the major aspect of the image of God in man expresses itself not only in the longing within a man for human communion, but also in his design for relationship with God. Man finds his completeness and his fulfillment only in communion with God - as grounded in the divine image.

C. The image of God in Man: Resemblance

The phrase image of God simply means that the object bears a resemblance to God. This resemblance can be analyzed both in terms of man's immaterial and material aspects.

1. The immaterial aspect of man

The immaterial part of man, as an expression of the image of God, appears to have four predominant characteristics. The first is knowledge and reason. Man is a rational being, capable of investigation, inference, deliberation, recollection, and foresight. This aspect of man not only reflects the divine image, but also equips him for relationship with God.

The image must include reason because God is truth, and fellowship with Him - a most important purpose in creation - requires thinking and understanding. Without reason man would doubtless glorify God as do the stars, stones, and animals, but he could not enjoy him forever...Without reason there can be no morality or righteousness: these too require thought. This was the emphasis found in the theology of Thomas Aquinas (1225-1274).

The second characteristic is moral sensibility. Man is like God in that he is intellectually aware of good and evil, and able to distinguish between them. Indeed, God's commands to humanity assume that the ones hearing the commands are capable of responding. This is the basis of man's morality which the rest of creation does not share.

The third characteristic is free choice. Man is a free agent acting under no external compulsion. If the purpose of knowledge, reason, and moral sensibility is to sort out good from evil, rejecting evil and affirming good, the role of will is to choose to follow what the understanding deems good and to flee what it pronounces evil.

Finally, the fourth characteristic is aesthetic sensibility. Man is capable of creating and appreciating beauty of form and sound and of responding to it.

2. The material aspect of man

The question whether the image of God includes the physical aspect of man is hotly debated. At a glance, there would seem to be no need for any question. Some argue the likeness of man to God must be limited to the immaterial part of

man, and that the body is not part of the divine image seeing God is Spirit (John 4:24).

However, it seems best to assert that the image of God in man does include the body, insofar as it is the means (or vehicle) of man's dominion over the earth. Hence it is a functional but not ontological aspect of the image. Man's physical form equips him for rule in the earthly setting rather than establishing his correspondence with divine corporeality. Man was placed upon the earth in God's image as God's sovereign emblem. The key to the material aspect of man as it is a reflection of the divine image is that it equips man for dominion, not that it establishes a correspondence with some sort of divine corporeality. Jesus clearly taught us, "God is Spirit" (John 4:24). God does not have a body in any physical sense.

III. The Corruption of The Image of God

The Fall of man (Genesis 3) represents an undoing of creation order - a reversal of the sixth day. By attacking from creature (subordinate) to woman (helper) to man (ruler), Satan followed the least line of resistance. While some maintain that the image of God was completely lost through the Fall, the clear testimony of Scripture is that the image of God in man did remain after the Fall. It has been defaced and damaged but not destroyed. Indeed, when one studies Genesis 9:6; I Corinthians 11:7; and James 3:9, it can be seen that it is incorrect to say that the image of God was lost through sin. Man's nature is still the "work and creature of God" (see Deut. 32:6; Is. 45:11; 54:5; 64:8; Acts 17:25; Rev. 4:11; Job 10: 8-12; Ps. 139: 14-16). In short, if the divine image speaks of an inalienable part of man's constitution, such as reason, freedom, will, capacity for relationships, and the like, it remains. But it is in a damaged, marred, corrupted and impaired state.

Thus, as a result of the Fall, man is totally depraved. Totally, not in the sense that every man commits every sin, nor that every man, or any man, is as evil and wicked as possible, but in the sense that all his acts are evil and that no "part", function, act or state escapes the corruption of sin. All aspects of his being are tainted by sin. The effects of sin have touched every aspect of the being of man. Yet, fallen man is still inherently valuable, because he possesses the divine image (Gen. 9:6). Furthermore, fallen man is still responsible for his sin, because he possesses the divine image. After the Fall, Adam still remained man. He is still a rational, moral creature, who thinks and wills, speaks and acts deliberately. Therefore, man is accountable to God for what he does all the days of his sinful life upon the earth. Hence, fallen man may be seen to still possess the image of God - albeit marred, corrupted, and impaired.

A. The Fall as the Misuse of the Divine Image

At the Fall, the basic sin involved a misuse and misdirection of the image of God in man. Man exchanged creation for God. Man exercised his free will over against divine things and not over the earthly things for which the free will was made and for which it was sufficient. Man may freely eat of the trees of the garden, but he may not freely disregard the command of God. Sin has its origin right within the image of God in man. The Serpent's promise, "You will be like God, knowing good and evil" (Gen 3:5) was promising them something which in a certain sense they already had and something which they could in another sense never have. Man was already like God, because this is what it means to be made in God's image. However, Eve is led to believe through the Serpent's influence that being like God means some type of equality with God. Because of the image of God, man was given the highest place in the created world. It was this innate superiority that man used against God, who is always the superior One.

Thus, the Fall represents a misuse of the image of God in man - both with regard to rulership (his desire to be sovereign in independence from God), and with regard to resemblance (his use of reason, morality, and free choice to be god(s)).

B. The Effect of the Fall on the Divine Image

The Fall negatively affected every aspect of the image of God in man. The content of the image - rulership, relationship, and resemblance - were all damaged and marred by the Fall.

1. With regard to rulership - Man was still given authority to rule over creation (Gen 3:17-19), but this sovereignty was substantially restricted and was "set in a different context." God changed the relation of the earth to man - for now he would be forced to extract out of the earth the necessities of life by strenuous exertion, striving against an alienated and rebellious earth (as seen in the thorns and thistles). Man in his disordered state would never now "subdue" the earth. The ground became a reminder of the Fall, and the curse struck at the innermost root of man's responsibility, his work and provision, making remembrance of his sin inescapable through his basic responsibility.
2. With regard to relationship - Man was marred in two dimensions - his inter-human relationships and his relationship to God. On the human level, the "simple gender distinctions within 'one flesh'" became "oppositions, opponents, 'opposite sexes'" (Gen 3:16). Here is the beginning of the "battle of the sexes." Childbirth continued but with pain as a reminder of the consequences of sin. After the Fall, the potential for selfishness in human relationships points to its malignant presence in all of life. Whereas marriage was formerly a fully loving personal relationship, it became dominated by instinctive urges and a desire to dominate and ruthlessly control. This is wonderfully reversed and corrected in redemption (cf. Eph. 5: 21-33).

In his relationship to God, man's image was also severely damaged, indeed nearly destroyed. The original relationship of peace and mutual love was lost. The fear, the hiding, the full awareness of sin's consequences (3:11) reveal the effect of the insecurity and anxiety of fallen humanity. This insecurity with its counterpart pride (self-assertion) are the tragic combination. However, the disruption of the communion between God and man has not destroyed man's need and desire for it. The key to both creation and the curse is the truth that harmony in creation is contingent upon a proper relationship with God the Creator (and now Redeemer; cf. Rev. 4-5).

3. With regard to resemblance - Man is marred both in his immaterial and material aspect. With regard to his immaterial aspect, man's intellect is disordered - he is often mistaken as to matters of fact and flawed in his reasoning. One result of the Fall is the occurrence of incorrect evaluations by means of erroneous thinking. Sin interferes with our thinking. It does not, however, prevent us from thinking. Sin does not eradicate or annihilate the image. It causes a malfunction. Along with a corrupted intellect is a corrupted will. Sin presupposes a voluntary decision by man in opposition to the revealed will of God. Finally, man is also morally corrupted. He attained full, experiential knowledge of good and evil at the Fall, and with that knowledge he also came under bondage to evil and into slavery to sin.

With regard to the material aspect, man also suffered corruption through the Fall. The toil and sweat of life will end in the dust of death (Gen 3:19) - emphasizing that humanity (the image of God) alienated from God, is merely dust without animation. Without God we are "dust in the wind."

C. Conclusion

The Fall represents a willful exercise by Adam and Eve of their divine-image-bearing personality in opposition to the commandment of their Creator. The sin of disobedience

resulted in a disordered creation and a defaced and damaged image. Every aspect of the divine image in man - rulership, relationship and resemblance - was affected and harmed by the Fall, a corruption which is transmitted to each new generation of humanity (Rom. 1: 18 - 3:20; 5: 12-21).

IV. The Correction of The Image

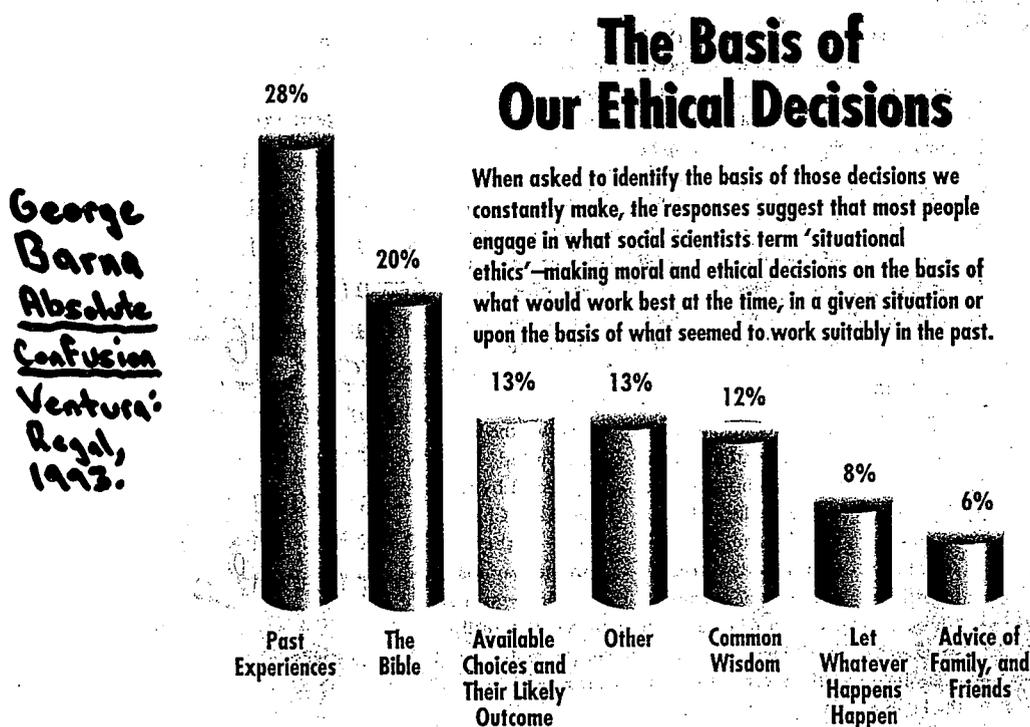
God as Saviour did not leave Adam and Eve under the curse of judgment and death, but proclaimed to them in the protevangelium the promise of the seed of the woman who would restore to them what they had lost (Gen. 3:15; Gal. 4:4).

Thus, the Conquering Seed has the image of God in at least the same sense that God had originally intended for Adam and Eve; and, unlike the man and the woman, he does use the image for what it was intended, i.e., choosing God and not the Evil One (cf. Matt 4: 1-11; Phil 2: 6-11).

The New Testament clearly designates J sus Christ as the Conquering Seed. Christ is the image of God par excellence. In calling Christ the image (eikon) of God (Col. 1:15), the emphasis and focus is on the nature and personality of God in the image. Here also the stress is on Christ as the visible expression of the invisible God. Christ restores the resemblance aspect of the image, as well as provides correct knowledge concerning God.

Christ also restores the rulership aspect of the image (cf. Psalm 8). Thus, even now, Christ is called the head of the body, the new final authority that God has placed in creation. As man was to fulfill the role of master of the old creation, Christ is the head of the new creation, the church. This rule is realized now as a spiritual reign over the mystery form of the kingdom, and will be realized physically on the earth during the millennium in the future (I Cor. 15: 20-28). Finally, Christ restores the relationship aspect of the image. Christ succeeded in recreating the loving and fruitful relationship God intended at creation by relating creation to its source (Col. 1:20; Rom. 5: 12-17).

Fallen humanity participates in the restoration of the image of God in man through Christ by faith (II Cor. 5:17). Regeneration and the process of sanctification reverse the corruption of the image incurred at the Fall. Glorification will see its complete eradication. We look forward to a complete and perfect redeemed restored image through union with Christ.



A Biblical View of Humanity and The Effects of The Fall	
GOD	People
<i>How are we not like God?</i>	
Independent	dependent
Infinite	finite
Unchangeable (immutable)	changing
<i>How are we like God?</i>	
Personal/personality	personal/personality
is love	capacity for love
is righteous (holy)	capacity for righteousness
is truth	capacity to think truth
is sovereign	delegated to rule over the earth
Creator (from nothing)	creative creatures
<i>What happened to our capacities at the Fall?</i>	
loves graciously and mercifully	seeks power at other's expense
governs justly, wisely	seeks to make world work for me
governs righteously	practices unrighteous strategies
grief over sin	tries to erase uncomfortable feelings
principled	pragmatic

Man in God's Image

(A Summary)

Key Text 1) Genesis 1: 26-28
 2) Genesis 5: 1-3
 3) Genesis 9: 6
 4) Psalm 8

I. The Stages

- A. Original - Prefall (Man possessed full integrity, innocence and holiness)
- B. Perverted - Fall (Man became corrupt, depraved, sinful)
- C. Renewed - Salvation (man is genuinely transformed and made new, but he is not totally new yet)
- D. Perfectd - Glorification (transformation complete!)

II. The Nature of Man

- A. Ontological (structural) man reflects God
God's image is marred via the Fall. It is damaged but not destroyed.
- B. Functional Man represents God
This aspect has been almost completely lost due to the Fall
Man exercises dominion (rule), but in a limited sense
He exercises the cultural mandate (Gen 1: 26-31): he works and cares for the Creation and is capable of true knowledge, righteousness, and holiness via regeneration (John 3; Titus 3:5)

III. Our Relationships (4 fold)

- A. God - We are His creatures and dependent - We need grace for salvation - we are also persons and independent (we have a relative sense of freedom) - and we must respond in salvation
- B. Others
- C. Nature
- D. Self

IV. Points of Importance in Genesis 1:26 ff

- A. Only man is created in God's image and likeness (uniqueness)
- B. Plural verb and pronoun (Let us make...) Used only here in all of Scripture
- C. Man is adam (Heb) hebrew text means to carve or to cut
- D. Image is selem (Heb) affirming this means man is a representation of God
- E. Likeness is demut (Heb) Image/likeness are synonymous in Hokema's perspective

(This summary is gleaned and adapted from Anthony Hokema's book Created In God's Image)

What the image is, is best learned not by contrasting us with the animals, but rather by seeing it perfectly reflected in Jesus Christ.

Man is a representation of God who is like God in certain aspects.

- A. Dominion over animals and the earth
- B. Being of companionship/fellowship
- C. Respectible being (rational, reasoning)
- D. Love for God and man (relationships)
- E. Morality, i.e., righteousness and holiness

LIFE WITHOUT FEAR

He who loves God with all his heart dreads neither death, torment, judgment, nor hell, for perfect love opens a sure passage to God.

—*Thomas à Kempis in The Imitation of Christ*

COMMANDMENTS

FOR TODAY

Douglas Taylor-Weiss, rector of St. Andrew's Episcopal Church in Dayton, Ohio, has proposed a new set of Ten Commandments based on his observations of our culture: "1. Have a good day. 2. Shop. 3. Eliminate pain. 4. Be up-to-date. 5. Relax. 6. Express yourself. 7. Have a happy family. 8. Be entertaining. 9. Be entertained. 10. Buy entertainment." He forgot 11. Get in touch with your feelings.

—*Martin Marty in Context (Feb. 1, 1992)*

“You are Somebody” (Made in the image of God)

23A

Genesis 1:26-31; 3:14-19; Ecclesiastes 3:11; Romans 5-6

- I. The Creation of Man In God’s Image: Humans are special 1:26-27
 - A. Man was created in sacred deliberation 1:26
 - B. Man was created by special design 1:26-27
 - C. Man was created with significant dominion 1:26 (cf Psalm 8:4-9)
 - D. Man was created for a satisfying destiny (Ecclesiastes 3:11)
- II. The Character of Man With God’s Image: Humans have (had) sovereignty 1:26-31; 2:18-25
 - A. Man was created for reproduction 1:28
 - B. Man was created for rulership 1:28-30
 - C. Man was created for relationship 1:27; 2:18-25
 - D. Man was created with resemblance 1:26-27, 31
 - 1. Intellectual
 - 2. Moral
 - 3. Filial
 - 4. Spiritual
- III. The Corruption of Man and God’s Image: Humans became sinful 3:14-19 (cf Romans 3:9-20)
 - A. Personally there are consequences 3:14-19
 - 1. Man’s will is damaged (Romans 3:11-12)
 - 2. Man’s mind is deceived (Romans 3:11)
 - 3. Man’s emotions are distorted (Romans 3:13-18)
 - B. Relationally there are consequences
 - 1. With God there is separation (Romans 3:9,19-20)
 - 2. With others there is strife (3:16)
- IV. The Correction of Man Back To God’s Image: Humans are savable (Romans 5-6)
 - A. We are redeemed in Christ (Regeneration restores the content of the image)
Romans 5
 - B. We are restored in Christ (Sanctification reverses the corruption of the image)
Romans 6

THE NATURE OF MAN

by Blaise Pascal

W

hat religion will teach us our true good, our duties, the weaknesses that deflect us from them, the cause of those weaknesses, the remedies that may cure them, and the means of obtaining such treatment? All other religions have failed to do so. So let us see what the wisdom of God will do. As wisdom says: "Do not expect, O men, either truth or comfort from men. For it is I who have made you, and I alone can tell you who you are. But you are no longer now in the state in which I created you. For I created man to be holy, innocent, and perfect. I filled him with the light of intelligence. I showed him my glory and my wonders. Man's eye then saw the majesty of God. He was not then surrounded by the darkness that now blinds him, nor was he the victim of mortality and misery that now inflict him.

"But he was not able to bear so much glory without falling into presumption. He wanted to be his own center, and to be independent of my help. So he withdrew from my kingdom; and when he assumed to be my equal, by desiring to find his happiness only in himself, I abandoned him to his own devices.

"That is the state of mankind today. He retains a faint desire for blessing, which is the legacy of his first nature.

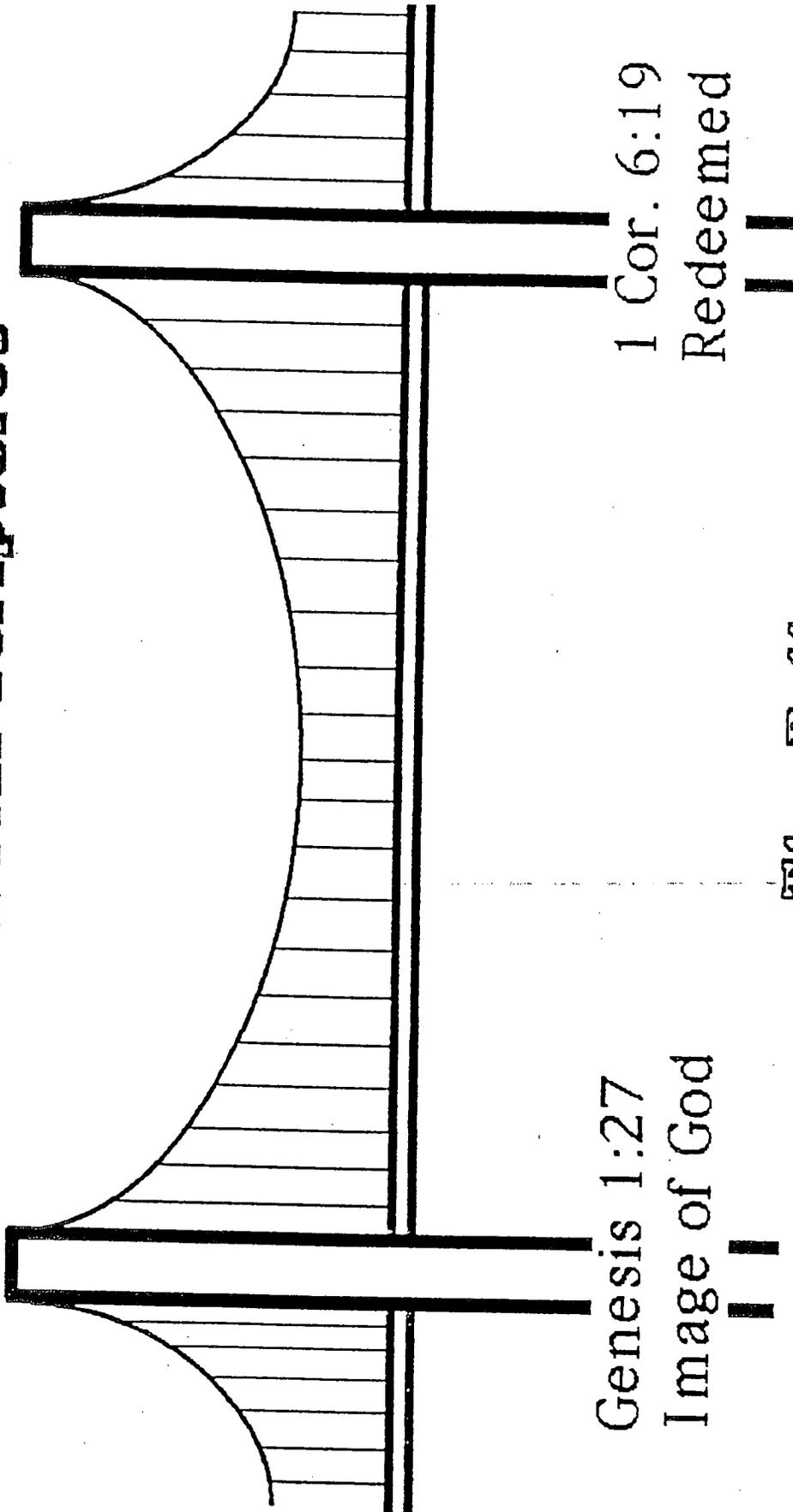
But he is plunged into the miseries of his blindness and lust, which has become his second nature.

"O mankind, it is in vain that you seek within yourself the cure for your own miseries. All your insight only leads you to the knowledge that it is not in yourself that you will discover either truth or goodness. The philosophers made these promises, but they have failed to keep them. For they do not know what your true good is, nor what is your true state. How could they provide cures for ills they did not even recognize or diagnose? For your chief maladies are pride, which cuts you off from God; sensuality, which keeps you earth-bound; and all they have done is to keep at least one of these maladies fostered. If they have given you God for your object, it is only to pander to your pride. They have made you think that you are like him and resemble God by your nature. And those who saw the vanity of such pretension have cast you down into that other abyss, by making you believe that your nature is like that of the beasts of the field, and have led you to seek your good in lust, which is the lot of the animals.

"This is not the way to cure you of your unrighteousness, which these wise men have failed to recognize. Only I can make you understand who you are." ▲

Adapted from the Pensées of Blaise Pascal.

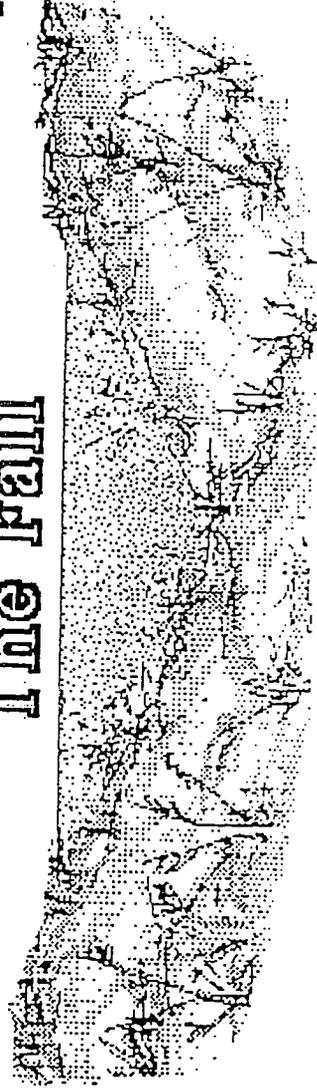
Two Pivotal Scriptures



Genesis 1:27
 Image of God
 ||

1 Cor. 6:19
 Redeemed
 ||

The Fall



The Perpetuation of Humanity or Transmission / Creation of The Living Soul

I. Introduction

A. Theologians have differed on how the original creation is linked with the present, and how the individual person is formed and becomes a sinner.

B. Questions to consider:

1. How are people formed and what part does God play in natural generation?
2. How did I become a sinner, and why do we live in a sinful world perpetually at war? Why do we advance technologically, while we continue to decline morally?

C. Basic theories of the problem:

1. The preexistence soul theory

*Immaterial humanity existed in a previous state prior to its union with the body.

*Who has held this view?

Greek dualists: Plato, neo-Platonists, Justin Martyr, Origen

Mormons: People are preexisting souls who become human in this probationary experience as part of their destiny of evolving into gods in the eternal family. "As man is, God once was; as God is, Man may become."

Eastern thinking which believes in reincarnation, and its Western New Age counterpart.

*Why hold these views?

- a. People are sinners (or have a type of existence) on earth because of a previous state of sin (or prior type of life).
- b. This explanation sees to best satisfy the desire for immortality (past and future).

*Evaluation

- a. Generally, it doesn't even claim to have been developed from the Scriptures.

- b. It ignores the fall (Gen. 3) as the origin of humanity's sin and the biblical emphasis upon the propagation of people (Gen. 5) thereafter.
- c. It usually involves the presumption of divine claims for humanity (anthrotheism).

2. The Creationist Theory

The soul of each person is immediately and directly created by God and joined to the body in the womb. The body alone is humanly propagated.

*Who has held this position?

Pelagius
 Most Catholics
 Some reformed thinkers like Hodge

*The basis of this position:

- a. Gen. 2:7 is the creational pattern for all people.
- b. Catholicism - it protects the sinlessness of Mary and Christ.
- c. The view honors the biblical interpretation on the substance of the soul, and its emphasis on the fact that all life comprehensively comes from God (Eccl. 12:7; Zec. 12:1).

*Evaluation

- a. Why can't God providentially be the God of complete persons rather than merely the God of souls?
- b. This view is inadequate to explain our solidarity with Adam (Rom. 5:12-21; I Cor. 15:45ff).
- c. Christ must be sinful and guilty only if he was not uniquely conceived by the Spirit in the virgin Mary.

3. The Generation (or Traducian) Theory (from traductio [Lat] meaning "transmission" or transfer).

The human species was immediately and directly created in Adam and has since propagated (body and soul) by human parents.

*Who has held this theory?

Tertullian and many other evangelical thinkers like Strong, Shedd, Chafer, and many Lutherans

*Basis of the position

- a. Gen. 1:27 teaches propagation "after their kind" from creation.
- b. Gen 5:1ff states that Adam's offspring as people were in his image (continuing God's defaced image). Cf. Heb. 7: 7-10.
- c. The psychosomatic unity of the person is taught throughout the Bible.
- d. The obvious genetic fact that people are generated from their parents with material and immaterial traits. In fact, modern perspectives make the other views seem strange except that large groups of people hold them.
- e. The sinlessness of Christ is protected by the overshadowing agency of the Holy Spirit (Luke 1:35).

*Evaluation - a combination of views 2 & 3 is preferable, with emphasis falling on the Traducian position. God is active in the formation of life. We must always recognize that God is providentially active in conception, birth, life and death (cf. Ps. 139: 13-18; Berkouwer, Man, pp. 292ff).

The idea is that a person's whole existence belongs to God from the womb (to the tomb!), and has no meaning apart from Him. God is involved from the very beginning of one's life: knowing, controlling, guiding, and molding.

God so "knits a person together" that the person can only praise and trust Him (Ps. 139:14) for the awesome and wonderful wonders of who he/she is (down to the smallest movements and thoughts of the person). "My soul (my immaterial self-awareness) knows this very well." God has woven us in the hiddenness of the womb and in a personally appropriate way, so that we are free to be ourselves as we serve Him. This becomes an important text for "right to life." Our ability to deal with the complexity of life (materially and immaterially) should enhance worship rather than self-pity or aggression.

- D. A summary conclusion: traducianism & providence (a form of creationism) is the biblical emphasis.

Bibliography: Berkouwer, Man
Strong, ST, pp. 488-97

- E. The importance of Romans 5: 12-21, as a transition to the doctrines of sin via our relationship to Adam.

Verses 1-11 in context establish that justification (declaration of righteousness) by faith necessarily involves reconciliation (peace) with God. This is a very personal relationship in which the removal of sin's alienation from God necessarily means that believers (1st person plural) share hope and love in that relationship.

This peace comes through Christ, who is contrasted in parallel with Adam (12-21, cf. I Cor. 15:45ff). Adam is the father of the fallen human race (12,18), whose sin, condemnation, and death have been passed to all humanity (12-14), death being the outward proof. Christ, by gracious contrast, is the father of righteousness, salvation and life (15-17). The rebellious disobedience of Adam in the Fall stands in stark contrast to the obedience of Christ unto the cross. From this passage we can infer 1) the father of mankind, 2) the nature and extent of sin, 3) the transmission of humanity, and 4) the solution to sin through the saving Son, the representative, saving Lord.

The Human Constitution

Is Humanity a monist?

Is Humanity a dichotomist?

Is Humanity a trichotomist?

NO! He is a Unitary Quadrotomist!
Latin "quadrans" (fourth part) and "tomus" (section)

Deut. 6:5	Deut. 10:12 11:13 30:6	Matt. 22:37	Mark 12:30	Mark 12:33	Luke 10:27	I Thess. 5:23	Hebrews 4:12
heart	heart	heart	heart	heart	heart	spirit	spirit
soul	soul	soul	soul		soul	soul	soul
		mind	mind	under- standing	mind		
strength			strength	strength	strength	body	

Man is a unitary being. One facet of a person's humanity cannot act in isolation from the others. Yet there seem to be four aspects (capacities) or facets (functions) to a human being: physical, intellectual, relational-emotional, and spiritual-volitional. These four are seen in Luke 2:52. The physical is sometimes assumed (how can one do anything without a body?). At times "mind" and "soul" are designated by one or the other in these terms, because they are so closely related.

Two Key Problems Concerning The Self

⊗ The I-Thou Problem (Martin Buber 1878-1965)

Moral confusion and depersonalization results when persons (subjects) are treated like objects. We should affirm every individual in his wholeness. True life is found in relation (ships).

⊗ The Subject / Object Problem (Immanuel Kant 1724-1804)

The egocentric predicament demands that as a subject, we can't get outside ourselves to know an object as it really is. Everything is subjective or relative to our position and background. Solipsism is the extreme view of epistemology that we can't know anything outside ourselves. (This is why Descartes' "I think, therefore I am" begs the question: he assumes the very "I" he is trying to prove.)

An associated problem is the problem of other minds: how can I know that other minds exist? (The answer usually is by analogy from our own mind.)

Some Christians such as C.S. Lewis have erected an argument for the existence of God from the existence of minds. How could minds evolve from the mindless? Hence there must have been a supreme Mind to create minds.

Theological Anthropology

(A Summation)

- Trichotomy = The person consists of body, soul, and spirit (I Thess. 5:23)
- Dualism = The person is a spirit/flesh or mind/body dualism (Romans 7: 17-25, Gal. 5: 16-26).
- Psychosomatic Unity = The person is an indivisible unity of many parts. The different terms are used to describe the whole person from a particular point of view or emphasis. This unity is consistent with the psychosomatic unity in the resurrection. It is also supported by the fact that body (Romans 8:23), soul (Acts 2:41, 7:14, 27:37, I Peter 3:20), spirit (Phil. 1:27), and flesh (I Cor. 6: 16-17, Col. 2:5 and I Cor. 5:3) all refer to the whole person.

The Mind-Body Problem

Is there a difference between the mind and the brain? If so, what is the difference? Is there a mind at all, or just a brain? If there is a mind, how does it interact with the physical side of the body?

☞ Monistic Explanations - presuppose either a physical or mental monism

* **Physicalism / Neural Identity Theory**

(Carl Hempel, Thomas Hobbes, Herbert Feigl, A.J. Ayer)

All apparently mental events can be explained as physical events (or neural events).
There is no "ghost in the machine." (Just a machine.)

* **Functionalism**

(D.M. Armstrong, David Lewis, J.J.C. Smart)

Many physicalists gave up on trying to define mental events in terms of physical events. This effort died the death of a thousand qualifications. Although they still assume a basically physicalist perspective, they simply seek to describe what the brain does, not how. The brain merely performs a function, like a Turing machine. Much interest in AI (artificial intelligence) has come from this school.

* **Behaviorism**

(B.F. Skinner, J.B. Watson)

All apparently mental events can be explained in terms of physical stimulus and response. Psychology should address outward behavior, not inward mental states. The self is but "a functionally unified system of responses."

* **Epiphenomenalism**

(George Santayana, T.H. Huxley, C.D. Broad, Shadworth Hodgson)

Physical events cause mental events, but mental events do not cause physical events.

* **Mental Monism**

(George Berkeley)

All physical events are caused by mental events (a reversal of Behaviorism). The tree does not fall in the forest unless it is perceived by a mind. Cybernetics, physical events under hypnosis, psychokinesis, and extrasensory perception would count as evidence for this view.

☞ Dualistic Explanations - presupposes a mind/brain dualism

* Interactionism

(Renes Descartes)

Mental events are sometimes caused by physical events, and physical events are sometimes caused by mental events.

* Parallelism / Occasionalism

(Gottfried Leibniz, Arnold Geulinx, Nicoals de Malebranche)

Occasionalism teaches that there is no direct casual connection between mental events and physical events, but God intervenes at each point to make them parallel each other. The analogy is used of two clocks keeping identical time because they were made by the same clock maker. Parallelism basically agrees, but asserts that God synchronized the clocks (mentally and physically) in the beginning, so there is no need for constant intervention. God created a pre-established harmony in this, the "best of all possible worlds." Both views see God as the ultimate cause of all things, but occasionalism is more theistic and parallelism is more deistic.

* Dual Aspect / Identity Theory

(Benedict Spinoza, Immanuel Kant)

Both mental and physical events are expressions of some deeper underlying reality. For Spinoza, this underlying reality was his pantheistic God. For Kant, it was what he called the "thing-in-itself." Mental events are correlated, but not casually connected.

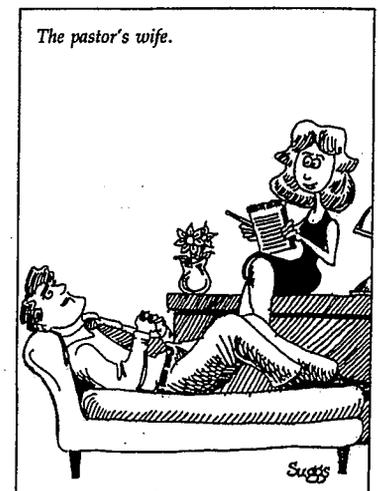
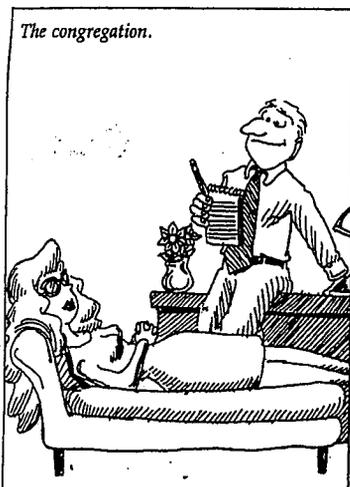
☞ Multilevel Theories

* Panexperientialism

(Roger Sperry)

There is a hierarchy of experience. The higher levels emerge in evolution from the lower levels, but they are no longer subject to the same rules as the lower levels. Mental activity supervenes neural activity without violating casual law.

Pastoral Counseling as seen by . . .



The Nature of Humanity

I. Introduction

A. What we have discovered

1. The biblical worldview consists of:

God who is both personal and transcendent
 A world made by this creator God
 Humanity that bears the image of the creator God

2. Humanity by creation (and divine image) possesses a unique personality for:

Dominion over creation
 Relationship to God **Genesis 1: 26-27**
 Relationship with others

This is reaffirmed in the two great commands (Matt. 22: 37-38) to love God and our neighbor.

3. At the Fall

- Satan attacked man's image and dominion and relationship both to God and to one another.
- Sin was and is at its root, pride resulting in disobedience.
- The divine image was defaced but not erased, damaged but not destroyed (James 3:9).

An examination of the material and immaterial aspects of humanity is valuable at this point in our study of humankind. What we are ontologically and functionally as divine image bearers will give us insight in our role as God's unique creation.

II. Some general observations on the nature of humanity:

A. "We are fearfully and wonderfully made to serve God" (Ps. 139:13-16). Man is a multifaceted/complex being (soul).

1. Implication - as is true with all branches of theology, anthropology is a lifelong study. Scriptural data is primary, though the related fields of the human sciences can also aid our understanding.
2. Many theologians give greater attention to the functional aspects of humankind rather than the ontological.
 - a. Some understand a person as trichotomous, being composed of body, soul, and spirit (cf. I Thess 5:23).
 - b. More understand a person as dichotomous (material and immaterial, body and soul/spirit).
 1. False Dualisms - say matter is intrinsically inferior or evil

- a. Gnosticism - the body is an evil prison for sinful angelic spirits. Death liberates human spirits for perfect existence with God. The body is the prison house of the soul (Plato).
- b. Asceticism - a very old philosophy (cf. Col. 2:23) which reemerged in A.D. 200ff in response to Roman imperial corruption, chaos, and persecution. The first couple's sinful choice (Gen. 3) eventually led to an outward, material environment of evil, compounded daily. Separation, then, from this sinful environment is motivated by rewards from God which promotes good environments (monasteries) until each human is liberated from this material world for life with God. This is rarely viewed as a problem today.
- c. Platonism - the human spirit has an intrinsic desire for union with God, but it is bound to the meaningless birth-growth-decay of the body until liberated by death.
- d. Summary evaluation: Greek concepts with their matter-material= evil and spirit-immaterial= good cannot explain:
 - * The goodness of the body at creation (I Cor. 6:12-20)
 - * The corrupting effect of the Fall
 - * The need for salvation and sanctification in which the body is part of a personal whole
 - * The truth of resurrection and glorification (I Cor. 15)

Permanent disembodiment or annihilation also are not biblical options. Bodily transformation / glorification for believers and resurrection unto the lake of fire for unbelievers is the biblical doctrine (I Cor. 15; II Cor. 5; Rev. 20).

2. True dichotomy, material and immaterial

- a. Our identity involves bodily existence. There is no personal identity without it in life or death (I Cor. 15).
- b. The body can be an instrument or agent of sin (Rom, 1:24ff) or righteousness (Rom. 6:11-14; 12:1ff). Amazingly, it is through suffering with a body that people mature and grow spiritually (Rom. 6:13, 7:24; I Cor. 15:13-34).

3. Man is a unity.

- A. What I think, feel and do, all of me thinks, feels and does. One cannot blame a part for the whole. In analyzing guilt/blame situations, we cannot relieve ourselves of responsibility. We as whole persons choose to do what we do.
- B. This unity is expressed by personality in all of the rich variety of its aspects analogous to the many functions of an individual. Romans 7: 14-25 properly interpreted in no way denies the truth of our holistic make-up.

- C. James links the material and immaterial in a person with a faith-and-works analogy. If they are separated, then the body, as is faith, is dead (2.26).

* I personally affirm a modified unity of the human constitution. Death as an unwelcomed intruder introduced a never intended division which is corrected at glorification. Thus, I speak in terms of an ontological unity but a functional diversity of humanity.

III. The Material Aspect of Humanity: BODY

A. The biblical emphasis

1. There is little help in biblical vocabulary for a "scientific analysis" of the nature of man. This is not surprising because this is not the intent of Scripture. There is no single word for "body" as distinguished from its parts or immaterial aspects (probably the Greek word soma comes closest). There are at least ten different words in the OT which are used for some aspect of the body, but which do not refer to the body as a unity by pure definition. Scholars have agreed that semantical meaning must be derived not from a word's unchanging usage, but rather from its uses in particular contexts.
2. There is help in biblical narratives, eg. Genesis 2-3

- a. The necessity of the body is evident: The body is the physical means of accomplishing the creational and personal will of God. Functions of the body include:

eating - Genesis 2:17, 3: 17-19
 dominion - Genesis 1: 28-30
 naming - Genesis 2: 19-20
 fellowship - Genesis 1:28
 propagating - Genesis 1:26-28, 2:22-25, 3:16

- b. The body is significant as seen in Christ's incarnation (John 1:14) and work of salvation.

1. For the work of redemption

I Peter 2:24, "He Himself bore our sins in His body on the cross, that we might die to sin and live to righteousness; for by His wounds you were healed." (cf. also Phil. 2:6-8).

2. The blood of sacrifice is related to the body's life (Hebrew dam: 103 of its 362 uses concern sacrificial blood)

Blood - Is transparently important to creaturely existence, therefore it is used not only literally but also as a metaphor of life, Leviticus 17:11, "the life of the flesh is in the blood."

The draining of blood was inversely related to the advent of death, which in sacrifice pictures the consequence of sin as death (Gen. 2:17). The costly loss of our relationship with the life-giving Creator

required reconciliation (restored relationship) through costly creational life. Thus, either the sinner or an acceptable substitute had to die, life for life. There was, it seems, an ontological necessity to the incarnation/atonement of Christ. This was the great contribution to theology by Anselm (1033-1109) in his classic work on the atonement Cur Deus Homo (Why God Became Man).

Christ's work on Calvary is the completely sufficient and final sacrifice-solution for sin (Heb. 9:14, cf. 12:24). His resurrection affirms the eternal worth and value of our bodies (1 Cor. 6).

Thus, the importance of bodily aspects in the Scriptures is clearly evident. This is a unique contribution of Christianity contra the other religions of the world.

- B. An important deviation through history: The body is inherently evil "baggage" (it is harmful if not evil). This is gnosticism/asceticism (see the false dualisms above).
- C. An important deviation today: The body is the means to everything I want in life, it is everything. This is hedonism and crass materialism of the worst kind.
1. The sexual revolution as manifested in media, recreation, conditioning cosmetics, etc. is the natural outgrowth and manifestation of such a worldview. STD's are the bitter harvest we have reaped.

The Lord and His remnant, His people, His church, seem to be the only ones who look on the things of the heart (we often fail as well). This perversion has been around a long time (1 Sam. 16). A concern for appearance is not bad (12, 18), but it is definitely secondary (7).
 2. Human relationships in their highest, unfallen form can be expressed in physical, sexual terms (Gen. 2: 22-25). "Flesh" here points to personal union in a total sense as a human analogy of our ideal intimacy with God.
- D. General observations
1. "Body" is a part of our personal identity as a psycho-(immaterial) somatic (material) whole, individually and corporately, for the accomplishment of God's will on Earth (cf. Rom. 12: 1-2; 1 Cor. 6: 12-20).
 2. It is not a container for the person or a prison house for the soul. It is neither nothing (essentially evil) nor everything. It is an essential part of the whole, impacting all other aspects and impacted by them.

OT Hebrew Terms For Personhood

- Basar "body". Used 14 times, never in contrast to the soul. Emphasizes human frailty.
- Nephesh "soul" or "life". Includes feelings, passions, will, and mentality. Not incorporal. Death afflicts both soul and body (Numbers 23:10). Represents the human side of persons. Animals are also said to have (or "be") souls (Genesis 1: 21,24).
- Ruach "spirit". Overlaps somewhat with soul concerning emotions and intellect. The difference is that soul refers to persons in relation to other persons, while spirit refers to persons in relation to God. Spirit represents the Godward side of persons.

NT Greek Terms For Personhood

- Soma "body". The body is corruptible and mortal (Romans 6:6, 6:12, 7:24, 8:11, II Corin. 4:11), but it will be redeemed in the resurrection, contrary to the body/soul dualism of Greek philosophy (Romans 8:23, Philippians 3:21). Our bodies are thus an essential part of our personhood, not an unnecessary addition. We are not disembodied souls or spirits but an embodied soul (I Corinthians 15:44). In this sense, we do not so much have a body, but we are a body. The body is not evil in the Greek dualistic sense, because God is for our body (I Cor. 6:13) and because the analogy is made of the body to the church (I Corinthians 12: 12-27).
- Psyche "soul". Often equated with "persons" or "lives" (Acts 2:41, 7:14, 27:37, I Peter 3:20), but can also refer to the spiritual side of persons (Acts 15:24, James 1:21, I Peter 1:9, 1:22).
- Pneuma "spirit". The spirit is the inner as contrasted with the outer dimension of human life (Romans 8:10, Ephesians 4:23). All persons have a spirit, but only Christians have a spirit alive to God (I Corinthians 2: 11-16). In this age the Holy Spirit imparts life to the human spirit. In the life to come, He will impart life to the human body as well.
- Sarx "flesh". Paul often contrasts flesh with the spirit. This ethical usage usually equates flesh with the sinful nature (Romans 7:18, 8:5-9). He does not always use flesh in this way, however. Sometimes he uses flesh

to refer to physical existence (Romans 8:3, Galatians 2:20), to the bodily flesh (I Corinthians 15:39, Colossians 1:22), to the body as a whole (I Corinthians 5:3; 6:16-17, Colossians 2:5), to self righteousness (II Corinthians 11:18, Galatians 6: 12-14, Philippians 3: 3-21), or to a member of Christ and temple of God that praises God (I Corinthians 6: 15-20, II Corinthians 4: 10-11).

Kardia "heart". The heart is the seat of the emotions (Romans 9:2, II Corinthians 2:4, 7:3) and the will (Romans 2:5, 6:17, I Corinthians 4:5). Commitment of the heart is essential for spiritual life (Romans 5:5, 10:9-10, II Corinthians 1:22, 4:6, Ephesians 3:17, Colossians 3:15).

Splangchna "bowels" consisting of the heart, liver and lungs. Viewed as the seat of the emotions, used to express love (II Corinthians 6:12, 7:15, Colossians 3:12, Philippians 1:8, 2:1, Philemon 7,12,20).

Nous "mind". Distinguished from the spirit (I Corinthians 14: 14-15). Can be directed by the flesh (Colossians 2:18) or by Christ (I Corinthians 2:16).

Ho eso anthropos "the inner person". Can be synonymous with the spirit or the mind, emphasizing the spiritual side of persons (Romans 7:22, I Corinthians 4:16).

Application In Ministry

- ✓ What is your definition of a person? Is your view of anthropology consistent with biblical anthropology?
- ✓ What are the implications of your definition of personhood for medical ethics questions such as abortion and euthanasia?
- ✓ A deacon in your church has just died. His wife asks you exactly where he is now. What is your answer?

The Immaterial Aspects of Humanity (A Biblical Analysis)

I. The problem of terminology

A. The problem of vocabulary mentioned under "body" continues for biblical conceptions of psychology. Both the OT and NT focus attention on humanity's total, personal, concrete relationship to God (this can hardly be overemphasized) pro or con. Where psychological terms do appear, their use seems to emphasize the total person rather than a concern for "compartmentalized" analysis. In other words, a person's "parts" are mutually interrelated as a whole so that each part can be viewed as a whole. The person is characteristically viewed in his/her totality in relationship with God.

B. "Personality" is a complex concept with a variety of overlapping aspects. Heart, soul, spirit, conscience, mind, emotions etc., are aspects of immaterial humanity which may be defined in a definite (functional) sense but not with hard and fast distinctions between them.

Oxford English Dictionary, "Personality," "1. The quality, character, or fact of being a person as distinct from a thing; that quality or principle which makes a being personal...b. The condition ascribed to the Deity of consisting of distinct persons...c. Personal existence, actual existence as a person; the fact of there being or having been such a person; personal identity."

C. Biblically/theologically, we will attempt to define various aspects of human personality, identifying key passages and relationships with other aspects of our being.

D. The objective is to think about man in a biblical framework. Again, insights from the human sciences will be welcomed, but in a secondary sense.

II. The aspect of "Heart"

A. Usage: the word (Hebrew leb, lebab, or Greek kardia) is used about 850 times in the OT and about 100 times in the NT. Total occurrences of various forms of the words are used more than 950 times in the Bible. It is a crucial biblical concept, especially as it is related to anthropology. Interestingly, its biblical usage is quite analogous to popular contemporary thought (i.e. I love her with all my heart).

B. Meaning: the heart is the dynamic essence of personality; the innermost center of life; the source of all personal activities and characteristics (the direction and focus of one's personal life if you please). Cf. 1 Sam. 16:7; Prov. 4:23; Matt. 12:34-35, 15:18-19; 1-Pet. 3:4 - which speaks of "the hidden person of the heart" as the source of behavior; it is human life with all its powers active. References to the physical heart are so rare as to be almost negligible. The emphasis is upon the heart as the hidden inner being (the true you on the inside). These statements about personality imply that the "heart" is the seat or basis of:

1. Volition - the will; individual, personal choice as informed by the mind and disposition - emotions. This means that a person is a responsible being. This is part of God image bearing. A good example of heart-volition is that it is viewed as the "wellspring" of faith - that which embraces God and which highlights human responsiveness and responsibility (pro or con) to God.

Deut. 6: 1-9	(that which loves God)
Jer. 24:7	(that which can know God)
Luke 24:25	(that which rationally understands)
Rom. 2:15	(the seat of conscience)
Rom. 10:10	(that which trusts Christ for salvation)
Ps. 101:1-5	(that which is proud and departs from God)

The Fall perverted the heart/will through the deception of pride and human self-sufficiency. But even this rebellion does not enable one to escape from the presence of the Lord (Cain, Gen. 4; Jer. 17: 1-11).

Wolff, Anthropology of OT, p. 46, states "Arrogance is 'swelling' of the heart (godel lebab, Isa. 9:9); pride of the heart is presumption (zedon leb, Jer. 49:16). This linguistic usage is in contrast striking to the single New Testament passage which speaks about the heart of Jesus (Matt. 11:29): 'I am gentle and lowly in heart.'" How different then is a "fallen" heart than a "redeemed" one!

2. Intellect, the mind, as informed by the will and disposition-emotions.

A person is a rational being in the truest and broadest sense. Man as a "knowing being" seeks to understand himself, others, and his environment (and by implication God). Numerous theologians of the past, notably Augustine, Bernard, and Calvin emphasized the importance of self-knowledge as a key to proper knowledge of the Holy, of God. The Greek pagan Socrates highlighted self-knowledge also when he said, "Know thyself," and "The unexamined life is not worth living."

There are at least six terms in Hebrew and Greek respectively which are rendered "mind" in English versions. Hebrew has no exact equivalent. "Heart" and "purpose" (yasar) are probably the closest equivalents, but the words for "soul" and "spirit" are also translated "mind" on occasion. "Wish" or "desire" is an important sub-heading which is related to "soul". "Feelings" and "will" are important sub-categories which are related to "spirit". There are terms for the various functions of the mind: perception, reason, understanding, insight, planning, consciousness, memory, reflection, discernment, judgement, etc. The New Testament uses nous in general for understanding ideas or events (cf. Luke 24:45) and phronema for reflective meditation (cf. Rom. 8: 6-7).

The effect of the Fall on the mind (or the "noetic effects of sin") is a major issue which every theological student must examine. Contra Aquinas, the Fall had a devastating effect on the mind as well as the will and emotions. In II Cor. 3-5 unbelieving minds (noema) are described as hardened (3:14) or blinded (4:4). The emphasis is that the fallen, self-centered mind transforms information or perceptions so as to rationalize evil and to remove the burden of obedience (John 3: 19-20). The will and emotions are

inseparable from the mind in the process. The result of such rationalized, perverted knowledge is inevitably pride and rebellion. Unbelievers can learn facts but avoid personal spiritual understanding and commitment through rejection of truth (the tragedy, for example, of unbelieving commentaries). Unbelievers rebel against the Creator with all forms of perverse behavior with the mind as a focal point (Rom. 1 esp. v. 28). By the grace of God through personal faith a "change of mind" (repentance, II Cor. 7: 9-10) transforms the person into a receptive minister of truth (I Cor. 2: 6-16) and godly thinker (Phil 4: 8-9). Recalling the thought patterns of our pre-conversion life readily bears witness to this truth. Our salvation is truly a remarkable transformation and continual "renewing" to be greatly praised (cf. Rom 12:1-2).

3. Conscience def. - The human sense (intuition) or awareness of moral values is reflected in personal behavior. The evangelist Vance Havner used to say, "What we live is what we believe. Everything else is so much religious talk." Our conscience is an important aspect of the creature/Creator "image" and is the source for discernment between what is right and good from what is wrong and bad. It is the source of guilt (and "guilt feelings," which may be legitimate or illegitimate) for sin. It entails both intuitional knowledge and emotions.

It has been dulled, defaced by the Fall but not destroyed or erased (Rom. 2:15). The sharpening of the conscience is an important part of sanctification (Rom. 13:5; I Pet. 2:19).

4. Emotions - The heart is the source of disposition (reactions, feelings, and sensitivities) as informed by our intellect and will. This means that a person is an emotional (feeling) responsive being.

This connection of heart and emotions can be seen, for example, in fearfulness (Isa. 21:4, 35:4), gladness (Deut. 28:47), or astonishment (Deut. 28:28). From the two great commands "love" is centered in the heart. Here love is understood both volitionally and emotionally. Generally, positive and negative dispositions of the emotions result from our relationship (or lack of it) with God.

5. One can describe the heart and its aspects generally then on the following arrangement:
 - a. intellect - the understanding behind choice reflected in obedience and/or rebellion.
 - b. volition - willing, choosing, decision making.
 - c. emotions - with conscience our feelings, sensitivities interacting with choices and their consequences.

Woolf, Anthropology Of The OT., p. 55 adds, "But though it [the heart] undoubtedly embraces the whole range of the physical, the emotional and the intellectual, as well as the functions of the will, yet we must clearly hold on to the fact that the Bible primarily view the heart as the center of the consciously living man. The essential characteristic that broadly speaking, dominates the concept is that the heart is called to reason, and especially to hear the word of God."

III. The aspect of "spirit"

- A. Vocabulary and usage: "spirit" usually means - ruach (OT) and pneuma (NT). Ruach usually refers to "wind" (113/389 uses) or Spirit of God (136/389 uses or 35%). References to the spirits of animals, demons, false gods, and man comprise the remainder of the uses.

Nephesh (Heb) usually translated as "soul" refers to God only about 3% of the time, and basar (Heb) - "flesh" never refers to God. The Greek NT usage is similar. Thus, "spirit" is the most God-oriented of all anthropological terms in Scripture.

- B. Ruach is "wind," moving air (Gen. 8:1), a powerful force at God's disposal to effect change. Be warned that the "boundary" between wind and Spirit is often a shadowy, shifting one.

"Wind" can be used as the "wind of God and man" (i.e. breath). The breath - Word of God created the world, infused the vital nephesh (soul) of humanity, and sustains creation (Gen. 2:7; Job 34: 14-15; Ps. 33:6; Ezek 37; Zech 12:1; Luke 8: 55).

Ruach is based in God as the power of life. Nephesh - soul - physical/life on earth is to the mouth as ruach is to God-given breath (Job 12:10; Jer. 2:24).

In man "spirit" tends to focus on the will with his corresponding disposition. "A "haughty ruach" is the arrogance that goes before a fall (Prov. 16:18; Matt 5:3). Or a man's ruach (courageous will) can endure sickness; but a dejected spirit who can bear? (Prov. 18:14 see also Numbers 5: 14,30; Hosea 5:4).

In summary, a person is by creation a "vital being"; a spirit inbreathed personality.

- C. The spirit's relation to the "heart"

The heart is the basis of human personality as well as intellect. "Spirit" often can overlap the heart with focus on the volition.

IV. The Aspect of "soul" - Physical vitality for life on earth

- A. Vocabulary and Usage: "soul" is usually nephesh (OT) and psuche (NT). Latin - anima. Nephesh is used 755 times in the OT, and 600 times in the Greek OT (LXX) it is translated by psuche. Thus, the vocabulary is consistent and clear.

- B. Meaning:

From the beginning of the OT (Gen. 2:7) nephesh is used in a broad sense of "a living creature under God." In Gen. 2:19 and 7: 21-22 animals are also so identified. Thus, the distinction between humans and animals is not in earthly life (though man's unique creation by God is not to be overlooked at this point) but in spirit/breath-relationship (ruach) with God. Hence the Bible presents a part of a person together with the activities, characteristics, and capacities of the whole person in view, i.e. a psychosomatic being.

The part of the body most frequently associated with "soul" interestingly is the "throat" or "neck":

Ps. 107:9 "For He satisfies the thirsty nephesh (soul) and the hungry nephesh (soul) He fills with good things."

Eccl. 6:7 "All the toil of man is for his mouth yet his nephesh (soul) is not satisfied."

Frequently, there is contrast between the satisfied nephesh of righteous people and the insatiable nephesh of the wicked (Prov. 13:25): God does not let the righteous nephesh go hungry, but he repulses the craving of the wicked. (Prov. 10:3). Implied here is both human dependence on divine provision and the control of appetites which our relationship with God brings (cf. Gal. 5:23).

Not only is nephesh identified with the mouth as the bodily part for nourishment, but also it is related to breathing (Job 11:20; Jer. 15:9). To "strike the nephesh" (Deut. 19:6,11) meant to take a person's life by cutting the throat. When the nephesh of the dying Rachel departed (Gen. 35:18), her last breath and the loss of her earthly life are alluded to. For the Hebrew and Semitic peoples in general, eating, drinking and breathing all took place through the throat-mouth, so that it was viewed as the seat of elemental, vital needs for life on earth. The taking of another's "soul" is the basis of biblical capital punishment (Gen. 9:5-6).

Nephesh also meant a desiring or striving after various needs for the preservation of life or for satisfaction in life (Job 2:4). Thus, "soul" = one's self whose desires, appetites, and ambitions are outward indicators of distinctive individual personality (Luke 12:19; Acts 3:23). Thus, after the Fall one may infer that the "soul" is the basis of introverted self-centeredness and self-preservation. The desiring or striving can range from lust (Gen 34:2-3) where "he was deeply attracted" - his nephesh desired her; to love for God where one's desires were focused in a righteous "lust" for the living God (Deut 6:5; Sam 1:15; Ps. 42:1).

There are some references even to God's nephesh at this level:

His anger and scorn:	Lev. 26:11, 30,; Ps 11:5; Is. 1:14; Jer. 6:8, 9:8; etc.
His love:	Jer. 12:7
His desires:	Job 23:13; Jer. 15:1, 32:41

The mouth as the organ of vital needs and the self-preserving desire for those vital needs point to the soul as the basis of animated creaturely existence on Earth under God. Thus, nephesh is rendered life in Gen. 9: 4-5; Lev. 17:11; Deut. 12:23, the important principle being that "the nephesh of the flesh is the blood." The loss of blood results in the loss of breath - the loss of earthly existence. A corpse does not have a nephesh, but this does not mean that the individual human being loses his "soul." It is not annihilated. The soul is somehow reclothed and is always "clothed" (II Cor. 5).

Conclusion: A person not only has a soul but is a soul. Soul is the immaterial complex of a living distinctive person with focus on earthly identity (individual), creaturely status and dependence upon the Lord. In other words, a person is from creation a "living being" ; one who is dependent and desiring, relative to God-given needs in existence on Earth.

C. Relation to other aspects

1. Relation to heart

The heart is the inner most center of human personality as well as intellect. "Soul" basically overlaps heart with focus on animated life, emotions-desires.

2. Relation to spirit

Soul and spirit are overlapping, immaterial aspects of the human being. They emphasize self-awareness/identity and life direction. Neither one can be disembodied.

Both aspects can refer to the whole person, and both can be good or bad relative to one's heart being for or against God.

They are distinguishable (Heb. 4:12), but they can be paralleled (Job 12:10; Luke 1:46-47). Interestingly, Jesus gave up His soul for believers (John 10:15) and His spirit to the Father (19:30). And in I Cor. 15:24, "The first man, Adam, became a living soul (Gen 2:7), the last Adam became a life giving spirit." The popular notion that the spirit is God oriented, while the soul is creature oriented can be, generally affirmed, though hard fast

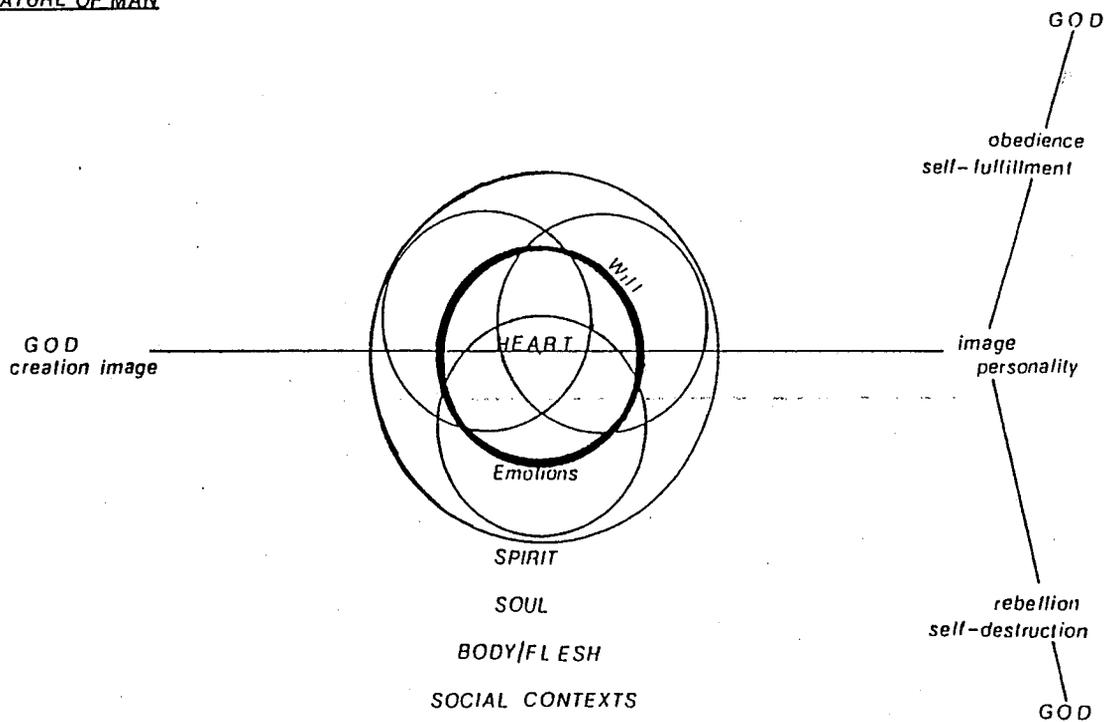
division is unwarranted biblically. However, in distinguishing humans from animals it is perhaps a valuable distinction.

3. A brief summary: The human person is:

- a physical being, of body, blood and bones
- a volitional being, heart/spirit
- a knowing being, heart/mind
- a responsible being, heart/conscience
- a responsive being, heart/soul (Deut. 6:5)
- a living, dependent creature under God.

Terminological overlap is obvious but not trivial or unimportant.

THE NATURE OF MAN



<p>When Does Someone Become Human?</p>

☞ **At (or before) Conception**

- The conception has a complete genetic code.
- It has over a 50% chance of becoming an adult human.
- It is the beginning of a process that has no other clear break.
- See Psalm 51:5; 139; Jeremiah 1:5; Ephesians 1: 4-5.

☞ **At Segementation or Twinning (7-8 days)**

- This is when twins are separated; individual personhood would make no sense before this point. (John Jefferson Davis)
- The move from zygote (three days in the Fallopian tube) to blastula brings the segmentation of the ovum in the embryo.

☞ **At Implantation (2-3 weeks)**

- Personhood comes when the embryo (2-3 weeks) is implanted in the uterus.
- See Psalm 139: 13-16; Isaiah 49: 1 & 5.

☞ **At The Beginning of Fetal Brain Activity (6 weeks)**

- Since brain activity is the definition of death, it should be the definition of life.
- Definitions of humanness as rationality or conciousness would seem to begin at this point.
- The embryo becomes a fetus at about the eight week mark.

☞ **At Quickening (13-20 weeks)**

- Quickening is the first independent movement of the child.
- This is the first time the child can be perceived by others as an individual being.
- Quickening was viewed as the beginning of life in all pre-scientific societies simply because there were no other confirmable pregnancy tests.
- Augustine and other church fathers deemed quickening the time of ensoulment, and thus becoming a person.

☪ At Viability (24 weeks)

- This is the first point at which the fetus could exist independently.
- Viability (the third trimester) is the point Roe vs. Wade allegedly limits abortions.

☪ At Birth

- Only at birth does a baby emerge from the mother to function independently.
- Only at birth is the baby interactive with a community.
- See Genesis 2:7, Psalm 22: 9-10, 51:5a, Isaiah 49:1

☪ After Birth

- In part due to high infant mortality rates, primitive cultures do not consider a baby to be alive until it is named, usually about the twelfth day. See Lewis Hopfe, Religions of the World, 5th ed. (New York: Macmillan, 1991), 69-69.

Wombs become war zones

Domestic violence was a popular topic at this week's rally in Washington, D.C., of the National Organization for Women. For women like Patricia Ireland, NOW's president, to fume over what she calls "gender-based violence" is like the farmer who plants a lemon orchard and complains when his crop has a bitter taste.

It reminds me of the San Francisco social worker who, upon discovering that 59% of all murders of women in that city were the result of domestic violence, said: "It's outrageous that the most dangerous place for a woman in San Francisco is in her own home."

That's not outrageous; it's natural in today's climate. The rise in domestic violence is simply the working of a fundamental law — the law of reciprocity.

Domestic violence is, of course, heart-breaking and intolerable. But each day in America, 4,500 of God's little pilgrims are violently barred from this world due to the efforts of the feticidal feminists.

Just as the womb was meant to be a safe haven for the developing child, so too the home for the loving mother. So when women allowed their wombs to be turned into war zones, it was only natural that many homes would in time resemble the same.

Because abortion is not only an individual sin but has become, since *Roe vs. Wade*, a national sin, domestic violence is today harvested indiscriminately, irrespective of whether the victim had at some time exercised her court-given right to terminate a living being.

When applied to nations, thus works the law of reciprocity — the natural law governing God's creation.

NOW has labored to plant, water and uphold a tree that bears an irreverence for life and family. This is in great measure responsible for sowing mayhem in the home. I suggest NOW either work to uproot the tree or quit complaining and swallow the bitter fruit of its own cultivating.

Greg Tucker
South Lake Tahoe, Calif.

"One of the things that runs through all of my novels is that we live in the century of death. If the 20th century is characterized by anything, it's death. More people have been killed by other people in this century than in all other centuries put together. . . . So I'm very proud that the Church comes down on the side of life against death."
--Walker Percy

COMMON SENSE ANSWERS TO ARGUMENTS FOR ABORTION

1. No one knows when human life begins.

Response: If no one knows when life begins, it might begin at conception. Can we justify killing something that might be human? Actually, we do know when life begins. Genetically, the fertilized ovum is a human being with its own life-long characteristic code and identity. From this point on it is simply a matter of its growth.

2. The mother has the right to control her own body.

Response: The baby is not part of the mother's body. It is an individual human being with its own separate body.

3. The unborn is not really human until it is born.

Response: If a baby is not human before it is born then what is it? It certainly is not a mineral or vegetable. It is not an animal. No one has any difficulty identifying an unborn dog as a dog. An unborn baby is a baby.

4. Babies are not conscious personal beings.

Response: If consciousness determines humanness, then sleeping adults are not human. If consciousness is the test for humanness then all who lapse into a coma lose their humanity. Furthermore, babies are conscious before they are born. By one and a half months after conception they have a brain wave of their own, which they keep for their entire life. As early as 3 months they react to stimuli. They can consciously sense pressure and pain.

5. Every child has a right to a meaningful life.

Response: What are the criteria for a meaningful life, and who decides whether a life is "meaningful?" Taking the life of an unborn child is taking the only chance this human being will ever have to live. This particular baby will never get a better chance at life. So the real choice is not between a projected imperfect life and a better one. It is between the life they actually have and none at all! Everyone has a right to the life he or she actually has.

6. It is better to have an aborted child than to have an abused one.

Response: This assumes that non-abortion of unwanted babies leads to abuse. Statistically, just the opposite is the case. Child abuse cases have increased as abortions have gone up. This objection wrongly assumes that abortion is not a great abuse.

7. We must stop overpopulation or we will all starve.

Response: The claim that we must choose either abortion or overpopulation is false. There are other alternatives. We can limit overpopulation without murder.

8. We cannot legislate morality.

Response: The fact is we legislate morality in all spheres of life. We legislate against murder, cruelty, child abuse, incest, and rape. Antislavery laws and all civil rights legislation legislate moral behavior. The aim of all good legislation should be to put into law what is morally just and right.

9. No mentally retarded child should be brought into this world.

Response: Interestingly, no organization of parents with mentally retarded children has endorsed abortion-on-demand. Retarded children are human; killing them is killing humans. Just because the unborn are smaller (and defenseless) and may be imparied does not justify killing them.

10. Why should a rape victim be forced to bear a child she did not will to have?

Response: Rape is one of the worst indignities a person can suffer. One must have great compassion for rape victims. However, several things must be kept in mind. First, there is no way to become unraped. Becoming unpregnant (via abortion) does not make one unraped. Second, justice is not served to the rape victim by punishing the unborn baby resulting from the rape.

Two wrongs do not make a right. Although conception seldom occurs from rape, the few babies who are conceived by rape also have the right to live.

11. People are going to have abortions anyway, so we may as well legalize them.

Response: Should we legalize rape and child abuse since people are going to commit these atrocities anyway? Should we add incest and cruelty to the list because people persist in them? Legalizing an evil does not make it morally right. Legalizing an activity does not necessarily curb its abuse. Oftentimes it aids it.

12. Legalizing abortion will save the lives of mothers by making abortions safer.

Response: Statistics show that most abortions still occur outside hospitals. Abortion mills are not required to meet even minimal standards of health. Furthermore, legalizing abortion has not saved lives; it has lost lives--34 million children in 23 years since the Supreme Court ruled it permissible.

13. We should not project our morality on others.

Response: If this is so, why are the abortionists projecting their morality on the unborn? In fact, we must project our morality into the abortion situation. If those who are able to project morality to protect the innocent do not do so, who will? Projecting our moral rights on others is not wrong, but destroying the moral rights of others is wrong. Abortion takes away the moral right of the innocent to live.

14. Abortion is the solution to unwanted pregnancies.

Response: Adoption is a better solution. Giving one's child to a stranger is difficult, but that is easier than killing it. Most women with unwanted pregnancies mainly need encouragement. Counseling clinics are the solution, not abortion clinics. We should be helping mothers, not killing babies.

15. No unwanted baby should ever be born.

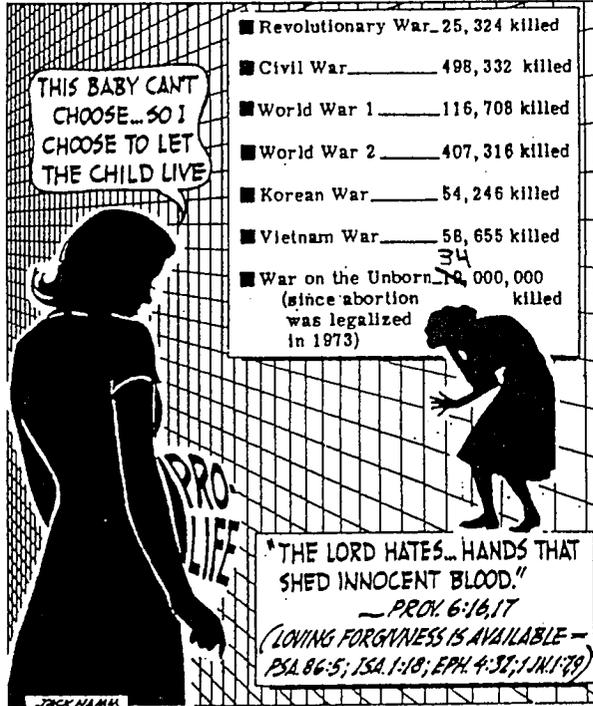
Response: The assumption here is that an unwanted conception will automatically lead to an unwanted baby. Many mothers change their minds when they begin to think more soberly--after the initial trauma of the unplanned pregnancy fades. More change their mind when they feel or see (by ultrasound) life in the womb. And even more mothers change their minds after their babies are born.

Concluding Thought:

There was a young girl who learned she was pregnant. She was engaged, but her fiancee was not the father of the baby. Her family was poor, so another mouth to feed would add to the family hardship. Her family had a good name in the community and she did not want to drag it into the mud. An abortion would have been a quick solution to her problem. But she did not have an abortion. She had the baby, a little boy. She named him Jesus.

Adapted by Daniel L. Akin
Dean of the School of Theology, Southern Seminary
from "The Bible, Abortion, and Common Sense"
by Norman L. Geisler

AMERICAN WAR CASUALTIES



Signs of hope in the old abortion battle

"Revival in the culture of death" by Linda Harvey. Mission: America, Wint 1996. Pages 1-2+. Topic: ABORTION. See also 11062, 1073R, 10610, and 10537.

A conglomeration of recent events indicate that public opinion may be turning at last in the direction of the prolife movement. Consider these rays of hope:

- The *New Republic* published last October an article by feminist Naomi

FAST FACT

11061

Adoption vs. abortion

Since 1973 the rate of adoptions has dropped precipitously. Today for every 1,000 abortions in the United States, there are about 800 out-of-wedlock births but only 15.5 infant adoptions. In 1991, only 2% of all the nonmarital pregnancies carried to term resulted in an adoption.

— In Focus, Dec 20, 1995

Wolf that argued for "a radical shift in the prochoice movement's rhetoric and consciousness about abortion... [one that] admits that the death of a fetus is a real death."

- In last September's *Atlantic Monthly*, George McKenna argued that abortion indeed involves the destruction of human life, in his article "On Abortion: A Lincolnian Position."

- The gay/lesbian magazine *Out* published an article last November by Michelangelo Signorile that criticized homosexual activists for not living up to their claim of honoring diversity when they attacked the group called the Pro-Life Alliance of Gays and Lesbians.

Granted, there are other ideas and stances in these articles that are far from God-honoring, but they still demonstrate a remarkable shift in media attitude toward abortion.

It also appears that many undecided moderates have been influenced toward the prolife side as a result of the following:

- The American Medical Association's Council on Graduate Medical Education now requires all U.S. medical schools to train residents to perform abortions. Even prochoice activists seemed to see the hypocrisy in depriving physicians and hospitals of choice in this matter.

- The Freedom of Choice Act tried to legitimize any-time, any-reason abortions. Fortunately, it did not pass.

- Former Surgeon General Joycelyn Elders embarrassed the prochoice administration she represented. So did Clinton's choice to replace her—Henry Foster—who went down in defeat primarily based on the abortion issue.

- Even the media had a hard time overlooking the irony of the prochoice U.N. Conference on Women taking place in China, a country where "reproductive rights" mean forced abortion of second and subsequent children.

- The Partial Birth Abortion debate in Congress revealed the horror of the medical procedure and the shamelessness of many legislators. It

exposed the true objective of abortion—to kill babies in the most expedient way possible."

Perhaps the greatest prolife miracle of recent months was the baptism of Norma McCorvey (the "Roe" of *Roe v. Wade*) and her alliance with Operation Rescue after years of working for an abortion clinic. That event did what no number of clinic demonstrations could do—it provided the public with a picture of Christian love and forgiveness. ☺

11062

Jane Roe converts, joins prolife ranks

"Roe finds God, prays for life" by Julia Duin. *Insight*, Feb 19, 1996 (Vol 12, No 7). Page 37. Topic: PROLIFE MOVEMENT. See also 11060, 10895, and 10370.

Most people know Norma McCorvey better as the "Jane Roe" of *Roe v. Wade*, the 1973 court case that legalized abortion. McCorvey made headlines under her real name last August when she was publicly baptized as a new convert to Christianity.

McCorvey was working in an abortion clinic next door to Operation Rescue's national headquarters when she met pastor Flip Benham, leader of the antiabortion group. The rest is history.

Abortion-rights activists have tried to discount McCorvey's conversion and insist that it has not hurt the movement. McCorvey claims that three other former workers at the abortion clinic have become Christians.

McCorvey's past gives her opponents plenty of fuel. She has been associated with lesbianism, black magic, drug and alcohol abuse, and shoplifting. Yet that "baggage" may be her most effective weapon as a soulwinner. Explains Benham, "When people see Norma and realize Jesus has forgiven her, they say, 'Maybe there's hope for me.'"

Norma isn't one to be weighed down by her past. She says she prays, "How is it I can serve You?"

First Roe, now Doe: The legal facade crumbles

Plaintiff in the other key 1973 abortion case, Doe vs. Bolton, publicly recants the false story the Supreme Court believed

BY ROY MARWARD

A man comes to the door of Sandra Cano's south Atlanta home; he's a neighbor in this poor, mostly minority community. This Hispanic man has gotten a ticket, he explains in Spanish. He asks Mrs. Cano if she would talk to the court for him. Her hands and schedule are full this morning; she is talking to a reporter and taking care of two grandchildren. Still, she tells the man not to worry, she'll speak for him. "I'm the neighborhood helper," Mrs. Cano explains. "My Spanish is better than their English, so sometimes they need me to be their voice."

Mrs. Cano has been in this role before. In 1970 she became Mary Doe, a representative of women seeking abortion. Although she never spoke in court (her lawyers did that), she was the named plaintiff in a pivotal Supreme Court case, *Doe vs. Bolton*, that opened the floodgates of abortion on demand. But the case was built on lies, she says, and she's coming forward now to set straight the history of this American holocaust. Her first public appearance was slated for last weekend at the dedication of the National Memorial for the Unborn in Chattanooga.

She was to appear with Norma McCorvey, who announced in 1995 that she had become a Christian and wanted to spend the rest of her life working against abortion. Mrs. McCorvey was Jane Roe in *Roe vs. Wade*.

Roe is the better known of the two 1973 Supreme Court cases concerning abortion. But the Doe case is the one at the center of the partial-birth abortion debate. Roe legalized abortion but only through the second trimester; Doe expanded the newfound right to include abortion right up until birth, if the mother's "health" is at stake. And because "health" was defined in that case as everything from physical well-being to psychological and financial well-being, abortion became an unfettered practice.

"I'm just now learning a lot of the details, and I'm really shocked," Mrs. Cano, now 49, told WORLD. "Abortion is against every belief I have. I've never been for abortion. I never went for an abortion. I was not the person they say I was. This case was based on lies."

In 1970, Sandra Cano (then Sandra Bessing) was "young and ignorant," she says. She found herself pregnant and alone; her husband was in jail and two of her children had



"I never went for an abortion. I was not the person they say I was. This case was based on lies." Sandra Cano outside Grady Memorial Hospital, where her ACLU lawyer falsely told the Supreme Court she had been turned down for an abortion. Mrs. Cano is pictured with her grandchild in Michael, 6, and Joseph, 6 months.

been taken from her by county welfare workers. She went to the Legal Aid clinic in Atlanta, looking for help in divorcing her husband and regaining custody of her children.

What she received instead was an interview with ACLU lawyer Margie Pitts Hames, who gave her vague promises of help. Mrs. Cano didn't know she wasn't a Legal Aid attorney, and it wasn't until weeks later that the subject of abortion was even broached. "She asked what I thought about it, and I said I was against it," Mrs. Cano said.

Still, lawyer Mrs. Hames (now deceased) felt at the time she was "helping people," according to an interview she gave in 1989 to an Atlanta-area legal gazette.

Mrs. Hames and a few other activists "dipped into our own pockets to help Sandra pay for the abortion she didn't want," even though it would have been better for our legal case for her to remain pregnant," Mrs. Cano recalls how they pressured her to have the abortion, and just three days before she was scheduled to abort, she fled.

"There's no way I could have killed this,

baby," she says now. "I didn't need a baby. I didn't want the baby. I didn't want to be pregnant, but I was not going to take a baby's life."

Mrs. Cano took refuge in Oklahoma with her grandmother. She refused to come home until Mrs. Hames assured her over the phone that she wouldn't have to have the abortion.

Melissa was born November 6, 1970, and placed for adoption.

These facts were seemingly inconsequential for Mrs. Hames; in later court testimony, Mrs. Hames gave the Supreme Court the following account of Mrs. Cano's noble struggle for reproductive rights: "Her reasons for abortion were several...."

She applied to the public hospital for an abortion, where she was eligible for free medical care. Her application there was denied. She later applied through a private physician to a private hospital abortion committee, where her abortion application was approved. She did not obtain the abortion, however, because she did not have the cash to deposit and pay her hospital bill in advance."

Mr. Farris told WORLD that at the time, he was impressed by Mrs. Cano's resolve and openness. "She was a sincere, repentant believer," Mr. Farris says. "I was comfortable with her honesty then, and I'm comfortable with it now."

For nearly 25 years now, Mrs. Cano says she's carried the guilt of participating in "legalized murder."

"I know there are babies being killed and I know that I have something to do with it," she says. "I didn't know about it and I didn't consent to anything, but that's my name on the affidavit. That's something that's going to be linked to me forever."

The ramifications of the case became painfully clear to her in 1992. Melissa had renamed Mrs. Cano's life; now, as a young woman, Melissa was pregnant. The baby was born prematurely, at about the age of 20 weeks. Cody weighed 9.2 ounces; the doctors said he was too small to live, too small even to take life-supporting measures. Cody wasn't given oxygen or even a covering. Mrs. Cano, nearly hysterical, appealed to the doctors to do something to help, to at least comfort her grandbaby.

"They told me that's not a baby; it's a fetus," Mrs. Cano says. "And I knew it was because 20 years before I was stupid and I let them use me, that this could happen." Cody was left to die two hours after he was born.

Sandra Cano says she's a Christian—she was raised by a nominally Baptist family, though only recently has she had a real relationship with God, she says.

Mrs. Cano says she's wanted to speak out for some time, but she's been wary of lawyers and the media. It wasn't until she met and was befriended by Sybil Lash, an aide to a Georgia state legislator, that she became bold enough to come forward. "Sandra wants to do the right thing," says Mrs. Lash. "But it's hard for her to trust people. It's even harder for her to understand that the Supreme Court decision can still stand, after the case is proven to be based on lies. I guess it's hard for us to understand that, too."

Mrs. Lash and others have worked to verify Mrs. Cano's story, and they have an impressive stack of documents to show she's telling the truth. They have letters from attorneys and hospitals, Supreme Court transcripts and affidavits.

Mrs. Cano's first public appearance, appropriately, will be at Chattanooga's memorial. The memorial, which stands on the site where an abortion clinic once operated, includes a granite wall where repentant, grieving families have placed markers with messages to their aborted children. "We loved you too late," reads one; another says, "I'll hold you in heaven."

Australian state legalizes assisted suicide ^{49B}

By Dwayne Hastings

Australia's Northern Territory joined the growing list of localities around the world giving ascent to physician-assisted suicide and voluntary euthanasia.

The parliament of the tiny territory, which has fewer citizens than the city of Portland, Oregon, narrowly approved the measure, "Rights of the Terminally Ill Act," May 25. The law went into effect July 1.

A patient may request euthanasia if he or she "is experiencing pain, suffering and/or distress to an extent [which is] unacceptable," according to the legislation. It defines as "terminal" any illness "which, in reasonable medical judgment will, in the normal course, without the application of extraordinary measures or of treatment unacceptable to the patient, result in the death of the patient."

Passage of the measure has stirred interest in other Australian states, prompting similar assisted suicide bills to be introduced in other state houses there. The Australian Medical Association (AMA) overwhelmingly opposed the measure, voting 80-1 to condemn the practice.

"[W]e believe the government should be focusing more on pallia-

tive care services so that people can die without pain and with dignity," said AMA Vice President Keith Woolard in an Associated Press release.

Australian Governor-General Bill Hayden hailed the measure, further calling for "utilitarian judgments" to limit medical care for the elderly. "There is a point when the succeeding generations deserve to be disencumbered—to coin a clumsy word—of some unproductive burdens," Hayden said in a June speech, according to *The Australian*.

C. Ben Mitchell, consultant on biomedical ethics for the SBC Christian Life Commission, said, "What so-called 'death with dignity' advocates fail to see is that one cannot promote one's own dignity by destroying oneself." He said physicians should "not treat suffering by killing the sufferer."

This decision, which allows doctors to prescribe and administer lethal drugs to end life, is "a license to murder," Mitchell continued.

"Even in a perfect world, assisted suicide would be immoral; but in a fallen world of scarce medical resources, the triumphalism of personal autonomy, and the utter disregard for the sanctity of human life, legalization of assisted suicide is a travesty," he said.

Opposition to the law has con-

tinued to mount since its passage earlier this year; some observers suggest action may be taken to repeal the act on both the territorial and federal levels.

And above the U.S. border, a special Canadian Senate committee, while recommending that euthanasia and assisted suicide not be legalized, did suggest June 6 the Canadian government create a "third category of murder" to carry a "less severe penalty" than exists now for involuntary euthanasia in the nation. This category of euthanasia refers to the killing of a person who is incapable of requesting death.

Kevorkian . . .

"Well, let's take what people think was a dignified death. Christ—was that a dignified death? Do you think it's dignified to hang from wood with nails through your hands and feet... slowly dying, with people jabbing spears in your side and people jeering? You think that's dignified? Not by a long shot! Had Christ died in my van, with people around Him who loved Him... that would be far more dignified. In my rusty van." Jack Kevorkian, who has assisted 35 people in taking their lives since 1990, in remarks to the National Press Club July 29 on the dignity of assisted suicide, as reported in the *Washington Post*.

Datum

**"Lord, grant me
patience... NOW!"**

How long can the average person
wait for an elevator before they
start to become visibly agitated?
Forty seconds.

—Harper's, Feb 1997 (page 13)

Is death penalty consistent with 'pro-life' ethic?

So odious to God is murder that he commands the ultimate penalty (death) for those who unjustly shed the blood of another human being.
Ben Mitchell

YES

By Ben Mitchell

The doctrine of the sanctity of human life is affirmed so convincingly in both biblical revelation and American jurisprudence that pragmatic reasons alone could not possibly justify capital punishment.

That is, even if it can be shown that the death penalty is a deterrent or is less expensive than life imprisonment, those reasons by themselves are insufficient to vindicate its use. In light of the sacredness of human life, the only justifiable warrant for capital punishment is the will of God.

What does the Bible say about the death penalty? A quick perusal of the Old Testament demonstrates that capital punishment was practiced in Israel by divine command. The death penalty was required for murder (Exodus 21:12-14), offering human sacrifice (Leviticus 20:2), witchcraft (Exodus 22:18) and at least 15 other crimes.

Some argue, however, that the command to execute such criminals was given only to Israel, for a limited time, in a particular context. Yet the fact that God ordained the use of capital punishment shows that it is not intrinsically abhorrent to God. In fact, to disregard God's command to execute those guilty of capital crimes was itself detestable to God.

Even before Israel existed, prior to the giving of the Ten Commandments and establishment of the Holiness

Code in Israel God ordained for all times the practice of capital punishment. Following the great flood, the holy God re-established his covenant with humanity through Noah.

In Genesis 9:5-6, we have a clear affirmation of capital punishment: "And for your lifeblood I will surely demand an accounting. I will demand an accounting from every animal. And from each man, too, I will demand an accounting for the life of his fellow man. Whoever sheds the blood of man, by man shall his blood be shed; for in the image of God has God made man."

What is most striking here is that the sacredness of human life as created in the image of God not only does not prohibit the death penalty, but is its reason d'être.

Note that in the preceding verses God told Noah and his descendants they have permission to kill animals for food. But the killing of another human being is strictly forbidden because human life, unlike animal life, images God. So odious to God is murder that he commands the ultimate penalty (death) for those who unjustly shed the blood of another human being.

In Romans 13:1-7, we are told who has rightful authority to carry out capital punishment under the New Covenant. Romans 12:19 clearly forbids private vengeance: "It is

mine to avenge; I will repay, says the Lord." At the same time, in Romans 13, God gives permission to the civil authority to execute the death penalty. We are told that the government is to be a "terror" to those who do wrong (v. 3). Moreover, the text says the civil ruler is "God's servant to do you good. But if you do wrong, be afraid, for he does not bear the sword for nothing. He is God's servant, an agent of wrath to bring punishment on the wrongdoer" (v. 4).

The "sword" is not necessarily only an instrument of execution, but it is at least an instrument of execution (see also Romans 8:35; Acts 12:2, and Revelation 13:10 where the word "sword" refers to lethal force). And the punishment of evildoers is to be a deterrent to others, making them "afraid" to do evil themselves.

As the writer of Ecclesiastes put it: "When the sentence for a crime is not quickly carried out, the hearts of the people are filled with schemes to do wrong."

The biblical witness indicates, therefore, that (1) murder is the unjust taking of human life; (2) God mandated the death penalty for murder; (3) the sanctity of human life demands capital punishment for those who murder; and (4) civil government is the only institution authorized to execute murderers.

Even though the overwhelm-

ing majority of Americans (including most evangelical Christians) favor capital punishment, majoritarianism does not justify its practice. Only divine command can vindicate its use.

Furthermore, there are evident injustices in the American court system. In a relatively few cases, innocent people are on death row. Discrimination exists in the system, so that it is more likely that poor minorities will be receive a capital judgment than wealthier Caucasians. Extraordinarily lengthy and expensive appeals processes follow sentences to capital punishment.

These realities do not mitigate against capital punishment per se. Rather, they argue strongly for court reform and prison reform. Justice and equity are demanded by God.

Those who favor capital punishment must do so, in my view, with the qualification that court and prison reform be high on the agenda. While we may be on good exegetical grounds in favoring the death penalty, we must be equally forthright in calling for systemic reforms. Perhaps even more importantly, we have a moral obligation to bring the gospel to those who are facing the death penalty.

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When I focus closely on Jesus, meditating on his teachings, ministry and deeds, his incarnation, death and resurrection, I find it difficult to see a compatibility between my Savior and the death penalty.
David Gushee

NO

By David Gushee

I readily concede that the pro-capital punishment position is the majority voice in Christian tradition, at least since the 4th century. It continues to be favored by most evangelical Christians, by the American public and by any politician who wants to be elected.

Thus in arguing against the death penalty I am taking the minority position. My argument will be a success if it causes even one Christian to take a fresh look at the issue.

I will ground my pro-life/anti-death penalty position in two main arguments.

■ **God says "You shall not kill" (Exodus 20:13).**

A Christian is "pro-life" not because that phrase makes a nice political slogan but on the basis of Scripture. The biblical text that fundamentally grounds a pro-life position is the sixth commandment.

It is true that the Hebrew word here, "rasah," is normally translated "murder" rather than "kill." Thus, many say, the command prohibits private murder rather than God-approved forms of killing, like capital punishment. However, biblical scholars are not at all convinced the matter is that clear, noting development in the meaning of the term over time. At least once "rasah" is used for capital punishment (Numbers 35:30). Brevard Childs' important commentary on Exodus is one that translates the phrase as I have.

A theological/moral reading of this text is as important as an exegetical

re-reading. Pro-life Christians argue strenuously for a recovery of the sacredness of human

life, made in the image of God. We note the unprecedented rate of slaughter of human beings in our century through war, genocide, forced starvation, "ethnic cleansing," state-sponsored purges, world hunger and so on. In our own country we recoil at mass abortion, gang killings, random murders (20,000 a year), domestic violence, child abuse, infanticide and the casual depictions of murder and mayhem in our media.

Pope John Paul II was correct in labeling ours "a culture of death." In the midst of a culture of death, Christians must work to create a renewed zeal for the sacredness of every human life. On this, pro-life Christians are passionately agreed.

It is hard for some of us to believe the creation of a culture of life is fostered by advocacy of the death penalty. For when Christians assent to the death penalty—the state-sponsored gassing, hanging, electrocuting or poisoning of another human being—we assent to death rather than to life.

■ **Jesus Christ and the death penalty are incompatible.**

Everyone agrees that Jesus Christ is the heart of the Christian faith. Pro-life Christians believe their convictions are grounded in Jesus Christ; from my perspective, they are.

Yet it is not as if one can find a text in which Jesus says "Abortion is wrong" or "My followers should be



pro-life." The "Jesus-grounding" of the pro-life position is broader and deeper than that.

It has to do with the overall meaning of the person and work of Jesus Christ. It is at this level that Jesus-based opposition to capital punishment is grounded. When I focus closely on Jesus, meditating on his teachings, ministry and deeds, his incarnation, death and resurrection, I find it difficult to see a compatibility between my Savior and the death penalty.

Jesus ministered to those hated and devalued by everyone else. He saved the adulterous woman from being stoned to death even though that was the required penalty. He commanded ministry to the imprisoned. He preached that God desires that every sinner should return to him. He emphasized peacemaking, the vicious cycles we get in that keep us from making peace and the need to take initiatives to forgive and be reconciled. He demanded and incarnated mercy. He announced the inauguration in his person of the Kingdom of God, in which Satan's power would be broken and God's effective reign restored, on earth as it is in heaven.

By his incarnation he demonstrated the value of human life as a whole and of each individual human life. He died as an innocent victim of capital punishment—misapplied, and by that death he atoned for the sins of every human being. In his resurrection God demonstrated the ultimate victory of God's kingdom of life over the king-

dom of death that we human beings have created. God's Son is about life, holistically understood (John 10:10).

I am among those pro-life Christians who find capital punishment incompatible with this Jesus. In doing so we are attempting to recover not only Jesus but also the ethic of the earliest followers of Jesus, before the link between Christianity and political power was made in the 4th century A.D., at which time the early church's revulsion against killing was lost, with tragic consequences.

The pro-life movement in the United States is driven by a relatively new coalition that includes Roman Catholics, evangelical Protestants, Eastern Orthodox, conservative Jews, morally concerned secularists and others. These groups disagree on many things but function as a coalition on many moral concerns.

When it comes to capital punishment, this group divides. The position I am articulating does represent the viewpoint of a minority of evangelical Protestants, the official Roman Catholic church and some others, and has attracted growing support in recent years.

The issue of capital punishment may be "settled" from a political perspective; but many serious Christians continue to debate it. This is among the reasons why Baptists need to revisit it.

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The Fall And The Nature of Sin

I. Introduction

A. A review of what we have discovered

1. Five crucial text from the creation narratives:
 - a. Genesis 1:1 - relates all matters concerning creation to God.
 - b. Genesis 1:2-26 - sets forth creation and humanity's rule and dominion over it.
 - c. Genesis 1:26-31 - a major text for biblical anthropology: often referred to as the "cultural mandate" it teaches that all people bear God's image and have a distinctive personality to rule over the earth under God (cf. Ps. 8; Heb. 2).
 - d. Genesis 2:7 - teaches that humanity was created as a living soul with life distinctively and personally designed for relationship with God (and with others).
 - e. Genesis 2:18-25 - establishes the male-female relationship, affirming their essential/ontological equality as well as the headship assignment of the man (esp 2: 18,23). Male headship precedes the Fall; the Fall perverted role relationships (cf. Eph. 5:21-33 for a redeemed marriage relationship).
2. Genesis 3 and the Fall
 - a. Satan attacked the couple at the strength of their image: being like God he enticed them to believe they could be gods (the import of 3:5).
 - b. The sin was at its heart prideful rebellion against the revealed Word and will of God. First they doubted, then they disobeyed.
 - c. The Fall alienated people from God, themselves, and their world, and defaced but did not erase the image of God in man. The image was damaged but not destroyed.

B. Where we will proceed

We will further examine the meaning and implications of Genesis 3 for the doctrine of sin (hamartiology), noting significant confessions, crucial terms and contemporary redefinitions.

II. The Concept Of Sin: Various and complementary definitions

- A. Westminster Larger Catechism (Presbyterian) - "Sin is any want of conformity unto or transgression of any law of God, given as a rule to the reasonable creature." (my underlining)
- B. Oxford Dictionary of the Christian Church (p. 1278) - "the purposeful disobedience of a creature to the known will of God."

Euthanasia Tourism

By Rebecca C. Miller

Tourism. Webster defines it as "the practice of traveling for recreation." Now consider the idea of euthanasia tourism—the practice of traveling to a particular venue in order to die. Though it may seem unthinkably macabre, *The Bulletin With Newsweek* (an Australian publication) reports an increase in the number of terminally ill individuals traveling to the Northern Territory of Australia¹—home of the world's first voluntary euthanasia law. Though immigration laws prohibit terminally ill non-Australian citizens from entering the province for the purpose of euthanasia, Australians would be permitted to enter for that very purpose.²

The Parliament of the Northern Territory legalized voluntary euthanasia in May of 1995,³ and the law took effect July 1, 1996.⁴ Marshal Perron, former chief minister and proponent of the *Rights of the Terminally Ill Bill*, said in his "First Reading Speech" on February 22, 1995: "This bill is based on a relatively simple principle: If there are terminally ill patients who wish to end their own sufferings by accelerating inevitable death, and there are sympathetic doctors who are willing to help them die with dignity, then the law should not forbid it."⁵ Such logic untethers legal provisions which could safeguard the sanctity of human life.

The first issue is that of suffering. Death is never easy; often, its hallmark is suffering. The Northern Territory's intent to relieve the suffering of the terminally ill is laudable: We *should* do all within our power to minimize the suffering of the dying. However, suffering itself is an extremely subjective concept, not limited merely to the physical realm, and not easily quantified or qualified by law. If euthanasia is to be permitted for physical suffering of the terminally ill, could it not just as easily be legalized for those experiencing emotional or psychological suffering?⁶

Secondly, though this bill claims

to give the terminally ill a death with dignity, in reality, it cheapens society's view of the value of human life. Does the liberty to "accelerat[e] inevitable death" safeguard the God-given innate sacredness of human life? As humans, do we really have the prerogative to hasten death for ourselves or for others? Is it our right to decide when death or life should be prolonged? Are we the authority that decides when a life is worth living and when it is not?

In his speech, Mr. Perron says: "If you believe that only God can give life and only God can take it, actions available under this bill are not for you. I aim simply to give those who desire a choice the right to make it."⁷ If humans are the final moral authority on their own life and on death, as implied by this law, could it not be deemed morally acceptable to allow them to be the authority on others' life and death, as long as the death is with dignity? Such reasoning proves circular at best, chilling at worst, and is hauntingly reminiscent of Nazi Germany.

The Third Reich was another government that gave humans the final authority on deciding who should live and who should die. For the Nazis, the value of human life was calculated by a simple utilitarian equation: Could one contribute to the furtherance of the Third Reich? Human life held no intrinsic worth in and of itself. Unless life produced tangible good, it was unworthy of protection. What began as sterilization and euthanasia programs for society's unwanted eventually culminated in the systematic murder of no less than six million Jews.

Though Mr. Perron claims it "an obscenity to associate this practical legislation, which has popular support, with the shadow of the Third Reich,"⁸ the actions of both governments are based on the premise that humans can be the final authority on life and on death—while in reality, God alone has authority to give and to take life. When this responsibility is

assumed by humans, society's view of the value of human life is cheapened. Furthermore, when society attempts to usurp God's rightful authority over human life, human life is put at great risk, left only to the instability of societal whims.

Australia stands divided over this issue of human life. The Australian Capital Territory's defeat of a voluntary euthanasia bill in November, 1995, recognizes the sanctity of human life. However, though many would deny it, the Northern Territory *is* on its way down the slippery slope that does not recognize human life as inherently precious, the ends of which God alone knows.

A battle is being waged over the value of human life—and Australia is not the sole battleground. We must fight against any action that attempts to rob human life of its innate value. History proves that the social acceptance and legal implementation of the view of human life as unworthy of protection leads down a road of unspeakable horror. If we close our ears to the horrors of yesterday, they will become the reality of our tomorrow. Some have already begun slipping down the slope. Euthanasia tourism is closer to becoming reality than we may even know.

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Endnotes

¹Dennis Schulz, "Death Comes Slowly," *The Bulletin With Newsweek*, 24 October 1995, 28.

²*Communique*, 3 May 1996 (from "Australia—Euthanasia," Associated Press, 10 April 1996).

³Marshall Perron, "First Reading Speech," Legislative Assembly, Northern Territory, Australia, February 22, 1995, 1.

⁴*Communique*, 3 May 1996 (from "Australia—Euthanasia," Associated Press, 10 April 1996).

⁵Perron, 1.

⁶Editorial, "Euthanasia, Final Exit, Final Excuse," *First Things*, no. 18 (December 1991):6.

⁷Perron, "First Reading Speech," 5.

⁸*Ibid.*, 6.

- C. Handbook of Theological Terms (Harvey; p. 220) - "any act which includes thoughts as well as deeds, done in conscious and deliberate violation of God's will as expressed in the revealed or natural law."

Sin as pride is frequently synonymous in the Scriptures with unbelief or disobedience, because it is always a violation or misuse of human responsibility against God and His Word (Gen. 9:16, 23; 11:4).

Pride is the presumption of humans in exercising divine prerogatives which are not theirs. It is a self-centered, egocentric drive for independence or autonomy apart from God.

- D. Key texts:

1. Genesis 3:5 - "For God knows...your eyes will be opened...knowing good and evil", God intended only the "experiential knowledge of good."
Ramm notes, "to tempt is to represent an evil as a (apparent) good."
2. Genesis 3:22 - The curse damages and "disorders" the creational decree of God, but there is provided a merciful redemptive cure (3:15, 21).

- E. The concept in biblical terminology

An extensive vocabulary exists in the OT and NT to describe the nuances of sin. Sin in its basic sense means "to fail to act in accordance with the will of God." It is anything not done for the glory of God which is the highest possible good. The consequence of sin is initially physical death and eventually spiritual (eternal) death, the separation of the soul from God (Rom. 6:23).

1. Prominent OT Hebrew descriptive terms include:

<u>hattah</u> -	which stresses error or failure (Gen. 4:7; Ps 32:1)
<u>asham</u> -	which emphasizes guilt (Is 53:10)
<u>pesha</u> -	which denotes trespass (Ps. 32:1; Prov. 10:19)
<u>avon</u> -	which signifies iniquity (Lev. 16:21; Ps 32:2)

2. New Testament Greek terminology is even more extensive:

<u>hamartia</u> -	carries the significance of "missing the mark," of going "astray" or being "off the standard" (Rom. 6:6)
<u>paraptoma</u> -	indicates "to stumble" or "blunder" (Eph. 2:5)
<u>parabasis</u> -	sin as a transgression; can mean "to cross the boundary" (Rom. 5:14)
<u>anomia</u> -	translated "lawlessness" literally means "no law" and emphasizes an attitude of no regard of God (I Tim 1:9)
<u>asebeia</u> -	rendered "ungodliness"; stresses impiety and irreverence of character (Rom. 5:6)
<u>aslegeia</u> -	usually translated "lewdness"; pictures excess, licentiousness, and all forms of sexual immorality (Eph 4:19)
<u>asotia</u> -	denotes carelessness and extravagance; usually translated dissipation (Eph 5:18)
<u>parakoe</u> -	denotes a refusal to hear; usually translated disobedience (Rom. 5:19).

This survey scarcely exhausts the subject, but it is sufficient to demonstrate the

variety of sorrows, all brought on by sin, that oppress man.

3. Related biblical concepts:

- a. Pride is not the same as selfishness, but the latter is a partial manifestation (along with hatred, greed, etc.) of self-centeredness. The lust of the flesh and eyes is a form of perverted love of self which is rightly God's (1 John 2:16).
- b. Pride is also lawlessness (1 John 3:4). Lawlessness in this context is rebellion against God. It is (deliberately and rebelliously) not doing what we know to be good (James 4:17).
- c. Pride results in disobedience and unbelief; both are descriptive synonyms of prideful sin against God.

F. Some implications of the concept of sin

1. Sins ramifications:

- a. The primary effect of the Fall was the perversion of the human heart, a hardening of the heart, in a sense from "extroversion" (an outward focus towards God and others) to "introversion" (a focus on self).
- b. The self-centered heart caused alienation (or more concretely, war) between man and man, and man and God and consequently between man and his world through a "domino effect".
- c. Fear, We are all anxious, fearful, fallen creatures. Existential angst haunts us all.

2. The Fall happened and sin happens by the permissive will of God. God was not caught by surprise.

3. The expression of prideful rebellion will be expressed in an almost infinite variety of avenues and personalities. The implications of this statement involve a lifetime of study which keeps us from oversimplifying and trivializing. Nevertheless, pride is the central core from which personal sins arise. Even apparently nice people can be some of the most wicked and cruel; one can be "stabbed with a smile."

4. Pride must not be confused with self-esteem. However, God has so constructed His creature that the lower one's self-esteem becomes in the fallen world, the greater one's pride tends to be. And the more we look to ourselves, the more we will feel our inadequacy and the need for self-assertion. This is the reverse (antithesis) of the biblical principle of God's exaltation of the humble (Phil. 2; James 4).

5. The Fall and the human personality:

- a. Man as flesh is self-centered in all aspects (excepting dependence upon the Holy Spirit in believers).
- b. The body's appetites are insatiable.

- c. The heart is (became) the perverted center of pride.
- d. The will/spirit is in rebellion against God.
- e. The mind can know facts but it perverts truth.
- f. The conscience is a dulled, damaged servant of rebellion.
- g. The disposition/soul is inclined to self-interests and ultimately self-preservation.

III. Redefinitions Of Sin (see also the summary chart)

(rooted in the denials of both supernaturalism and orthodox theism in the Enlightenment, ca. 1800ff)

- A. F. Schleiermacher (father of Liberal Theology, 1768-1834). Sin is forgetfulness by an individual of the God-consciousness of the universe, thus the loss of a feeling of absolute dependence on and towards God.

Brief Outline in the Study of Theology

- B. A Ritschl (1822-89). Sin is selfishness expressed in opposition to the development of a positive social order; a superficial preference for the values of self to the possibility of a new, ethical, social order.

Swing, The Theology of Albrecht Ritschl

- C. Reinhold Niebuhr (1892-1971). "sin is the inevitable consequence of human finitude, which causes us to deny that God can overcome our will to power."

The Nature and Destiny of Man (1943)

- D. F.R. Tennant (1866-1957). Sin is the violation of the evolutionary development of man; an anachronistic, outmoded, animalistic morality.
- E. Paul Tillich (1886 - 1965). Sin is the human alienation or estrangement from one's true self which is grounded in universal being.

Systematic Theology (1963)

- F. Liberation Theologies - Sin is the unjust exploitation and oppression of the powerful over the powerless. (G. Gutierrez, L. Boff, R. Alves)
- G. Process Theology - Sin is the failure to express divine love in the manifold occasions of life. (N. Pettinger, J. Cobb)
- H. Some sects (Christian Science) and some eastern religions (portions of Buddhism and Hinduism) deny evil seeing it as an illusion, an error or misconception of the mortal mind. Of course, the illusion of evil merely becomes unexplained evil - one step removed. Others, like most forms of Tao would see evil as potentially good in the balance of life's forces.

- I. The media presents a rather ambivalent picture of evil. The primary public issues are "violence" (with language) and "sex". However, the deeper issues behind these are always obscured. Incredibly, we are drawn to violence and sin in the Fall even though we condemn it (so long as we are not personally hurt by it).

The bottom line is that when God is not honored in truth in one's world view, one's thinking becomes man-centered. In man-centered thinking sin simply becomes a violation against or a maladjustment in self or society.

IV. The Relevance of The Concept of Pride

- A. A self-awareness and understanding (teachability) of who and what I am.
 B. A realistic appraisal of people and situations.

Redefinitions of Sin	
Schleiermacher	Forgetting God - consciousness
Ritschl	Self instead of positive social order
Niebuhr	Inevitable - product of our finitude
Tennant	Violation of the evolution of man, an outmoded morality
Tillich	Estrangement from one's true self grounded in universal being
Liberation Theology	The Powerful exploiting the powerless
Process Theology	Failure to express divine love
Eastern Mysticism	Evil is an illusion of the mind-dualistic balance
Mass Media	Ambivalent-reflects our simultaneous shock and attraction to vice

Original sin is an illusion. We see it because we have created it; it's real because we have made it real. Our illusion of alienation from God is real to us but not to God. We believe we are separated from God, that we are bad. God doesn't believe our myths. In this sense we know more than God! God knows only good; we know both the good and the bad.

John Jacob Raub, *Who Told You That You Were Naked? Freedom from Judgment, Guilt and Fear of Punishment*. New York: Crossroad, 1993, p. 97.

"ORIGINAL SIN"

God did not create human beings inherently wicked: "God saw all that he had made, and it was very good" (Genesis 1:31). Humans were created innocent and without sin.

Sin entered human history when Adam and Eve misused their free will and disobeyed God's command by eating the forbidden fruit after being tempted by Satan (Genesis 3:6). They fell from their initial state of created goodness. They chose sin—and paid a staggering price.

A tragic change took place in their original pure nature. They became spiritually marred and broken, warped and corrupted—"tainted goods," spiritually speaking. Their relationship with God was destroyed by sin.

As the parents and representatives of the human race, their sin had unique significance. Like a deadly virus, it infected all future generations, as the apostle Paul explains (Romans 5:12-21). Sin and its consequences invaded the world and captured it.

The "fall" of Adam and Eve was a great poison that influenced every level of human nature. The seeds of sin took deep root within the human soul. As a result of their "original sin," a corrupted nature and distorted spiritual outlook passed from Adam and Eve to their descendants.

Humans begin life with a sinful nature (Psalm 51:5), a nature inclined toward self, an inner tendency to go one's own way rather than God's—to choose self and self-interests over God and God's will. It is a consequence of the first human sin.

In a very real sense, humanity's nature is "fallen." We have a bias toward evil (Romans 7:19). Human nature, the thinking of the natural man, is characterized by a fundamental inversion of values, and is governed by "enmity against God" (Romans 8:7, New King James Version).

It is only through the work of the Holy Spirit that the desires of the sinful nature can be triumphed over.

THE SEVEN DEADLY SINS

Who has not heard of the fearsome seven deadly sins?

In the traditionally accepted list, the seven deadly sins—also called capital sins—are pride, envy, anger, sloth, avarice, gluttony and lust.

The term *seven deadly sins* had its origin in the Middle Ages, when religion was a powerful force in Europe, and the common person was much more concerned with salvation and the life to come than the average person is today.

The frightening expression was intended as a warning to Christians of the "deadly" consequences of these particular sins, believed to be those that most seriously jeopardize one's eternal welfare if committed willfully—and those from which all other sins branch.

The seven deadly sins were widely depicted in medieval art, often in lurid detail. Religious authorities hoped that vivid images of sin and its fearful consequences would provoke onlookers to righteous living. The seven deadly sins were also a common theme in literature, as in the "Parson's Tale," one of Chaucer's *Canterbury Tales* (14th century).

The categorizing of sins into transgressions of varying types and degrees of seriousness has no specific basis in New Testament writings. It is a development of later centuries, when the simple teachings of Christianity were amplified into an elaborate theological system with a complex variety of terms to designate the ways in which human beings go astray.

Indeed, preoccupation with individual vices and transgressions such as the seven deadly sins can obscure the true nature and scope of sin. Sin is much more than a catalog of faults and misdeeds. And overcoming sin involves something other than the exercise of self-discipline under the threat of punishment.

The Need For Salvation

I. Sin and The Fall

Even though men and women are created in God's image, the entrance of sin into the world has had great and negative influences upon God's creation, especially humans created in God's image. As a result of sin, the image of God was not lost (Genesis 9:6; James 3:9), but is severely tarnished and marred. The role of exercising dominion (Genesis 1:28) has been drastically disturbed by the effects of sin and the curse on humans and on nature. The ability to live in right relationship with God, with others, with nature, and with our very own selves has been corrupted. All attempts at righteousness are as filthy rags in God's sight (Isaiah 64:6), and all are spiritually dead and alienated from God (Ephesians 2:1-3) and therefore unable to reflect properly the divine image and likeness (Romans 1:18-32).

It is necessary to see that the sin of Adam and Eve (Genesis 3) was not just a moral lapse, but a deliberate turning away from God and rejection of Him. The day that they disobeyed God they died spiritually which ultimately brought physical death (Genesis 2:17). The consequences of sin were many as Paul describes them in Romans 1:18-3:20; 5:12-21 and Ephesians 2:1-22. Important among these consequences are the effects upon our wills, the volitional element of men and women. Sin's entrance has brought about a sinful nature in all humanity. People act in accord with their nature; no one ever acts in a way that is contrary to his or her own nature. In a real sense we are free to sin.

The idea is very significant when reflecting upon the issue of our relationship to God. Because of the entrance of sin into the world and our inheritance of Adam's sinful nature (Romans 5:12-21), we are by nature hostile to God and estranged from him (Romans 8:7; Ephesians 2:1-3). We thus have wills that do not obey God, eyes that do not see nor ears that hear because spiritually we are dead to God.

While we function as free moral agents with a free will, our decisions and actions are always affected by sin. In day-to-day decisions, we have the ability to make free and rational choices but these choices are always influenced by our sin nature. In regard to our relationship with God, we do not genuinely repent or turn to God without divine enablement because we are by nature hostile to God (Romans 3:9-20).

An awareness of these truths helps to clarify frequently misunderstood concepts about the nature of sinful humanity. Our nature is depraved not deprived, but this does not mean we are as wicked as we can be. Rather the idea of total depravity refers to the fact that all aspects of our being are negatively impacted by sin. Men and women still can and still do right and good things as viewed by society, but these thoughts and actions, no matter how benevolent, are sinful if not done for the glory of God. People choose to do good, but not the ultimate good which is the goal of pleasing God and seeking His eternal glory. Thus depravity involved our total willful rejection of the will and glory of God.

We are therefore totally depraved, but we cannot say that we are totally corrupt. Factors such as environment, emotional makeup, heritage and, of course, the continuing effect of our having been created in God's image, influence the degree of corruption. Yet all types of immoral actions, whether lying, murder, adultery, homosexuality, seeking after power, pride, or failure to love one another, are related to sinfulness, depravity and alienation from God. The hearts of all humanity are wicked, corrupt, and deceitful (Jeremiah 17:9), but yet the degree of wickedness, corruption and deceitfulness differs from individual to individual, and culture to culture. Certainly some are more noble than others (Acts 17:11). Still sin is inevitable because all in this world are estranged from God, but the biblical answer is that Jesus Christ regained what was lost in Adam (Romans 5:12-21) and the grace of God has provided our restoration and brought about a right relationship with God, with one another, with nature, and with ourselves.

We may diagram man's threefold state in respect to the problem of the will then as follows:

Original State	Fallen State	Redeemed State	
		Present Aspect	Future Aspect
Power not to sin but able to sin	Power only to sin	Power not to sin but able to sin	Not able to sin
Freedom of the will	Bondage of the will	Freedom of the will	Freedom of the will
ADAM and EVE	Those in the first Adam	Those in the last Adam	Those in the last Adam

II. Adamic Sin (Romans 5:12-21; I Corinthians 15:45-49)

Romans 5:12-21

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. . . for until the Law sin was in the world; but sin is not imputed when there is no law. Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of Adam's offense, who is a type of Him who is to come. But the free gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to many. And the gift is not like that which came through the one who sinned; for on the one hand the judgment arose from one transgression resulting in condemnation, but on the other hand the free gift arose from many transgressions resulting in justification. For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ. So then as through one transgression there resulted condemnation to all men; even so through one act of righteousness there resulted justification of life to all men. For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous. And the Law came in that the transgression might increase; but where sin increased, grace abounded all the

more, . . . that, as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord.

A. The different views of Adamic/imputed sin: A Summary

Views of The Imputation of Sin				
Views	Romans 5:12	Adam	Humanity	Modern Adherents
<i>Pelagian View</i>	People incur death when they sin after Adam's example	Sin affected Adam alone	No one is directly affected by Adam's sin	Unitarians
<i>Arminian View</i>	All people consent to Adam's sin - then sin is imputed	Adam sinned and partially affected humanity	Depravity is not total; people receive a corrupt nature from Adam but not guilt or culpability	Methodists Wesleyans Pentecostals Holiness groups
<i>Federal View</i>	Sin is imputed to humanity because of Adam's sin	Adam alone sinned but human race is affected	Depravity is total; sin and guilt are imputed	Presbyterians Others holding to Covenant theology
<i>Augustinian View</i>	Sin is imputed to humanity because of Adam's sin	Humanity sinned in Adam seminally.	Depravity is total; sin and guilt are imputed	Reformers Later Calvinists

There is a variation of the theory of Adamic imputation set forth by the Baptist theologian, Roark. Other Baptists have affirmed this perspective as a middle ground between Calvinism and Arminianism. Note his analysis:

Man

Calvinism: Human nature is depraved in Adam; man does evil even in attempting to do good.

Thomism (Semi-Pelagianism): Human nature is deprived with a tendency to sin which can be overcome either through baptism or prevenient grace.

Pelagian: All men are born innocent with no relation to Adam's sin. Sin is learned, but can be avoided.

Baptist: Man has a bent toward sin; he may do outwardly good deeds occasionally, but is helpless in helping himself to salvation apart from the initiation of God.



Retelling the old story

BY CARL F.H. HENRY

In these mystifying days not only non-evangelicals but professing evangelicals protest against "a wooden literalistic interpretation" of biblical narratives while they simultaneously champion the authority of Scripture. The preferred alternative, some so-called post-liberals contend, bases Christian faith on the "identity and presence of Jesus Christ" in the narrative-shaped community of believers, that is, on the language and culture of the story-nurtured life of the believing church.

Contemporary theologians develop this ultra-modern hermeneutical method in competing ways. Some Christian college classes now give more attention to current novelties than to the essentials of evangelical orthodoxy. Some post-modernist evangelicals stress commonalities and identify post-liberal theologians as "back to the Bible" scholars, though they want little to do with objective propositional revelation and with the factual historicity of divine acts.

Although often starved for sturdy biblical theology, the laity are baffled by nuances of post-liberal and narrative theologians. Yet it should be clear that, much as they emphasize the "authority" of Scripture, these theologians seriously question the objective propositional truth of much of the Bible and its full historical reliability as well.

Evangelical churchgoers and students are perplexed when they are told that the authentic meaning of the Bible does not turn on whether Abraham or Moses actually lived and that an approach to the Bible in quest of objective truth and reliable history may even be destructive of real Christianity. Some narrative-interpreters even consider the quest for valid truth and historical fact an unwitting contribution to spiritual unbelief.

There are some other notes being played. Richard Schultz, inaugural lecturer for Wheaton College's newly established Armdering Chair in Biblical Studies, recently presented a forceful paper on the widening reversal of critical unbelief over the source of the book of Isaiah. And Roger Olson, professor of theology at Bethel Seminary, St. Paul, has urged post-liberals to reexplore scriptural representation of God's "mighty acts" in history and to revive the discussion of heresy in respect to doctrine.

Mr. Olson is impressed by "narrative theologians" who affirm the resurrection of Jesus, but wonders how some can readily forgo the historical character of segments of the remainder of Scripture. And yet the question also remains how Mr. Olson himself can forgo as much as he does and yet insist, as he professes, on the unqualified authority of Scripture. He holds that "we can even learn something about the natures of Scripture and doctrine from it." (He has complained elsewhere about a "wooden" and "literalistic" Bible.)

But such praise is more likely to be confusing than clarifying to evangelical seminarians who need to learn that real Christianity offers more than what Mr. Olson characterizes as "the insights and wisdom of our own tradition." ☉

Evolution: Shout it out!

BY CARL F.H. HENRY

For a long time the scientific left has charged the religious right with running a stealth campaign to take over school districts and force the teaching of creationism. Now some on the religious left are advocating the same approach.

A news report in *Science* magazine (July 26, 1996) notes that evolutionary biologists who are engaged in public debate with creationists have been so outflanked that they are encouraging a new strategy: Forget empirical confirmation, emphasize educational indoctrination and legislative enactment.

Evolutionary biologists in the past have vigorously championed evolutionary "theory," claiming it to be supported by overwhelming scientific evidence. But critics have fought back. They have demanded that public-school texts acknowledge evolution's controversial nature and include alternate theories of the origin of life, including "creation science" and other theories of divine creation.

What has stung naturalistic evolutionists is that publishers of biology textbooks for use in public schools seem to have bowed to the critics' pressure. They are increasingly likely to moderate evolutionary claims and to acknowledge viable counter-claims. Even though the evolutionary biologists have been able, up until now, to keep out the voices of their critics from textbooks, many students still reject naturalistic evolution, believing it to be a matter of opinion rather than proof.

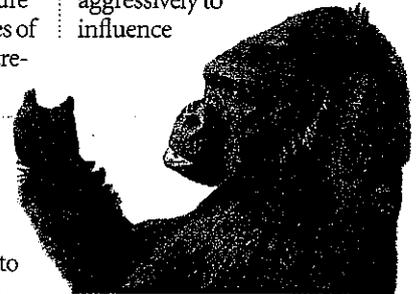
The scientific establishment likes to convey the impression that only the scientifically illiterate view human evolution as nonfactual. They contend that anti-evolutionists assume divine creation and thereby prejudice the data. But Phillip

Johnson's *Darwin on Trial* shows that the scientific establishment has a naturalistic bias that becomes the interpretive principle precisely where evidence hangs in doubt.

A distinguished law professor at the University of California, Berkeley, Mr. Johnson does not in this volume argue on revelatory principles for creation, but he is content to illumine the naturalistic bias of the evolutionists, sending the scientific establishment into a tizzy.

A survey earlier this year by the National Science Foundation showed that only 44 percent of those surveyed believe that human beings derive from earlier species of animals. Francisco Ayala, evolutionary biologist at the University of California, Irvine, said in *Science* magazine that the problem is a lack of communication skills by scientists both in the schools and to the public.

Eugenie Scott of the National Center of Science Education in Berkeley, which "monitors threats to the teaching of evolution," thinks that scientists need aggressively to influence



Monkey see, monkey do: New PR plan.

local school-district leaders and state legislators. Others speak of district-by-district conflict. Steve Edinger, biologist at Ohio University, Athens, outlines one strategy: "Speaking at hearings, maintaining an e-mail network, and coordinating with national groups."

A slander on a country preacher claims that his sermon notes featured three places marked by a huge asterisk, which assertedly meant "shout loud here!" The strategy should not commend itself either to creative theologians or to reflective scientists. ☉

Relation of Adam To His Descendants Concerning Guilt

Calvinism:	all are guilty in Adam	faith in Christ redeems
Thomism:	Deprived/Neutral (?)	baptism restores
Pelagian:	No guilt in Adam	faith for those who sin
Baptist:	Sinful but responsible at the age of accountability	personal faith in Christ is necessary

The Various Theories of Imputation (adapted from A.H. Strong)						
	No Condemnation Inherited			Condemnation Inherited		
	Pelagian	Arminian	New School	Federal	Placean (?)	Augustinian
1. Origen of the soul	immediate creation	immediate creation	immediate creation	immediate creation	immediate creation	mediate creation
2. Man's state at birth	innocent and able to obey God	depraved, but still able to cooperate with the Spirit	depraved and vicious, but this not sin	depraved, unable and condemnable	depraved, unable and condemnable	depraved, unable and condemnable
3. Effects of Adam's sin	only upon himself	to corrupt his posterity physically and intellectually. No guilt of Adam's sin imputed	to communicate volitionally with the whole race	to insure condemnation of his fellows in covenant, and their creation as depraved	natural connection of depravity in all his descendants	guilt of Adam's sin, corruption and death
4. How did all sin?	by following Adam's example	by consciously ratifying Adam's deed, in spite of the Spirit's aid	by voluntary transgression of known law	by being accounted sinners in Adam's sin	by possessing a depraved nature	by having part in the sin of Adam, as seminal head of the race
5. What is corruption?	only of evil habit, in each case	evil tendencies in spite of the Spirit	uncondemnable, but evil tendencies	condemnable, evil disposition and state	condemnable, evil disposition and state	condemnable, evil disposition and state
6. What is imputed?	only every man's own sin	only man's own sin and ratifying of this nature	man's individual acts of transgression	Adam's sin, man's own corruption and man's own sin	only depraved nature and man's own sins	Adam's sin, our depravity and our own sins
7. What is the death incurred?	spiritual and eternal	physical and spiritual death by decree	spiritual and eternal death only	physical, spiritual and eternal	physical, spiritual and eternal	physical, spiritual, and eternal
8. How are men saved?	by following Chris's example	by cooperating with the Spirit given to all	by accepting Christ under influences of truth presented by the Spirit	by being accounted righteous through the act of Christ	by becoming possessors of a new nature in Christ	by Christ's work with whom we are one

Major Evangelical Views of Election

	Arminianism	Calvinism	Moderate Calvinism
Definition	The conditional choice of God by which He determined who would believe based on His foreknowledge of who will exercise faith. Election is the result of man's faith.	The unconditional and loving choice of God by which He determined who <u>must</u> believe. Election is the cause of man's faith.	The unconditional and loving choice of God by which He determined who <u>will</u> believe. Election is the cause of man's faith and yet it is consistent with free will.
Notable Adherent	Jacobus Arminius, John Wesley, General C. Pinnock.	John Calvin, Jonathan Edwards, Charles Spurgeon	Moise Amyraut, Millard J. Erickson, A.H. Strong
Historical Roots	In the early 17th century, the Dutch pastor Arminius, while attempting to defend Beza's view, became convinced that Beza and Calvin were wrong. Wesley later went beyond Arminius by emphasizing prevenient grace.	During the reformation, Calvin followed on Augustine's emphasis on God's irresistible grace, man's sin nature, and predestination. Calvin was succeeded by Beza, who went a step further.	17th Century and the French Saumur Academy. Starts with justification by faith rather than predestination.
Pros	Emphasizes the responsibility of man to make a choice. Also acknowledges man's depravity and helplessness without God's intervention. Most attractive aspect is its allowance for man's free will to choose. Man can also resist God's grace, and must believe that a genuine believer is capable of losing his salvation.	Emphasizes the holiness and sovereignty of God and thus his right to make such decrees as election to salvation. Rightly emphasizes the total depravity of man and his inability to choose what is right unaided. The overriding doctrine is the absolute sovereignty of God, who is not dependent on the whim or will of man. Man cannot resist God's grace. This view is supported by a substantial amount of Scriptural evidence.	Emphasizes the holiness and sovereignty of God while at the same time preserving the idea of man's responsibility. God's grace is effectual but only because God has chosen to make it so appealing to the elect that they will accept it. In other words, God enables the elect to want his grace. Thus God works his sovereign will through the will of the elect. Strikes a balanced position between traditional Calvinism and Arminianism.
Cons	Deemphasizes God's sovereignty. By putting God in a position of dependence on the decisions of a created being, this view makes it appear that God is not in control of his universe. Also, acknowledging the doctrine of total depravity required Wesley to come up with the prevenient grace, which has no basis in Scripture.	De-emphasizing man's responsibility. Seems to eclipse man's free will and thus his responsibility for his sin. Critics charge that it is fatalistic and destroys motives for evangelism. Biggest problem: apparent logical contradiction with human freedom.	Borders on semantical dodging when it distinguishes between God's rendering something certain and something necessary (God's deciding that something will happen as opposed to deciding that it must happen).
Scriptural Evidence	Central Text: No logical treatises can be found to support the Arminian Position. Thus, they appeal to the universal character of God's invitation to salvation; I Timothy 2: 3-4 is offered as evidence that God desires all people to be saved (see also Is. 55:1; Ezek. 33:11; Acts 17:30-31; II Peter 3:9).	Central text: Romans 9: 6-24; Eph. 1: 3-14; I Pet. 1: 1-2. This demonstrates that election is based on God's just character and his sovereignty. Therefore, he will not make an unjust decision, and he is not required to explain to man why he still finds fault with those whom he did not choose.	Central text: taking the whole of John 6: 35-71 and Romans 9-11. Erickson bases his position on the strengths of the Calvinist position and the weakness of the Arminian and is motivated by the antinomy in God's sovereignty and man's free will. The Calvinist position in most passages is given greater weight.

Views of Human Nature

⊗ Human Nature is Good -

Theology: Pelagius, Adolf von Harnack, Enlightenment theology

Government/Economics: Jean-Jacques Rousseau (the noble savage), Adam Smith (laissez faire)

Science: Herbert Spencer (inevitable progress); most evolutionary theory

⊗ Human Nature is Evil -

Theology: Augustine (fall, total depravity), Martin Luther (bondage of the will), John Calvin / Synod of Dort

Government/Economics: Thomas Hobbes (Leviathan)

Science: biological, behavioral, psychological, and sociological determinism

⊗ Human Nature as Neutral -

Theology: Reinhold Niebuhr

Government/Economics: William James, John Dewey (meliorism)

Science: Carl Sagan (improve world with technology)



The Concept of Depravity

I. Introduction

A. The fact of universal sin

1. Humanity is intuitively aware of evil, a departure from an ideal, an absence of the good and a lack of perfection. This is supported by the human element of conscience and aspects of atonement in virtually all world religions.
2. The Bible emphasizes this fact in various passages
 - a. Romans 1:18 - 3:20 - ("all have sinned," v.23).
 - b. Ephesians 2: 1-3 - "All mankind is dead in sins, walking according to this world and Satan and existing by (human) nature as children of wrath." Man is a spiritual corpse, controlled and condemned.
 - c. I John 1:8 - "If we say we have no sin, we are deceiving ourselves, and the truth is not in us."
 - d. Ps. 14:3 - "There is none that does good, no, not one." (cf. also Rom. 3: 9-20)

B. The concept of total depravity

1. Explanation: The corruption of sin which extends to all people and to every aspect of each person, so that nothing in the unbeliever can commend that person to God.
2. "The unworthiness of man before God because of the corruption of original sin."
3. "Man's want of original righteousness and of holy affections towards God, and the corruption of his moral nature and his bias (bent) toward evil."

C. Implications of total depravity (its effects)

1. Creation: All of creation is fallen (Rom. 8:18ff), but not all of fallen creation is equally corrupt. Creation is in sin. It is not perfect. In this life, as a result of sin, everything is dying.
2. Humanity: T.D. does not mean that everyone commits every sin or that anyone commits any sin to the grossest extent. It allows for extraordinary achievements and for deeds and perceptions of goodness in social relationships (Matt. 22:10, the image of God in man is defaced but not erased). It allows for loveliness but not perfection until the presence of the Lord. People have lost their moral condition and relationship at every level, but they have not lost their humanness. We have not lost "our kind" in becoming something other than human like animals or demons. Indeed, after the fall Adam was conscious of his lostness and communicated with God about it - albeit in a fallen and perverted way (Gen 3:9-12).
3. Salvation: Believers gain a capacity to deal with total depravity but not complete freedom from it in this life. In other words, Christians are still sinners. Saved yes, sinners yet. Total depravity reinforces the need for human relationships with God based on grace (God's prior initiative) and faith (our positive response).

There is no divine spark or unfallen aspect in people.

4. A major debate has occurred in the 20th century in the Neo-orthodox camp between Karl Barth and E. Brunner (E. Brunner, Man in Revolt; E. Brunner and Karl Barth, Natural Theology).

Brunner says fallen humanity has a capacity for revelation which enables people to apprehend the gospel and to respond to it. Humanity retains a potential point of contact for human-divine relationship. This is somewhat Thomistic.

Barth believes fallen humanity has no capacity for revelation, so people need to be given not only faith but also the capacity for faith. There is no natural point of contact for divine-human relationship except by the gift of the Spirit. This position more closely parallels that of the Reformers (especially Calvin & Luther).

D. Definitions of related concepts

1. Imputed sin - this doctrine addresses the questions of why humanity has been universally sinful and has sought to protect an orthodox understanding of guilt and grace.
- a. The key text is Romans 5:12. "Wherefore, as though one man sin entered the world, and through sin death, and so death came to all men in turn, because all have sinned."

Person	ADAM	CHRIST
act	sinned (12,14,16) offense (15-18) transgression (14) disobedience (19)	renders humanity saveable by faith through grace (15) act of righteousness (18) obedience (19)
physical results	death reigns universally (12, 14-15, 17)	life is provided (17-18, 21)
moral results	sin reigns universally (12, 21)	grace (eis) humanity (15, 21)
judicial results	all are sinners unto condemnation (16, 18)	believers made righteous (18-19)
appropriation	imputation / inheritance	imputation / faith (15-16)

Observation: a universal effect (sin) demands a universal cause (the sin of Adam). Adam's sin was imputed, reckoned, or charged to every member of the species in some sense. Debate continues over the precise nature of how.

- b. Illegitimate concepts (deny depravity, Romans 5, and by implication almost everything else related to a biblical anthropology and soteriology).

The Pelagian view

Pelagius was a British monk and opponent of Augustine (ca. A.D. 400). He was condemned by the Council of Carthage in 418. He said Adam's sin was a bad example that directly has affected only himself. But it led to a bad habit in humanity, the habit of sin. Everyone after Adam has been created neutral until we sin by following his bad influence. Rom. 5:12 means death is natural not penal (punishment/penalty). Adam and all of humanity would have died whether he (we) sinned or not. This view is held in modern times by some Unitarianists.

The Arminian View ("Semi-Pelagianism" (ex. Arminius, Finney, Wesley?))

Arminius was a professor in Holland and became an opponent of Calvinism (ca. 1600). He believed humanity is sick because of Adam's sin (hence some movement away from Pelagianism). In a sense people are "depraved", but there is no original sin with subsequent guilt. At the beginning of one's "life" (a dawn of consciousness) the Holy Spirit gives everyone "sufficient grace" to believe. Rom. 5:12 does not mean original sin but the exercise of human weakness over human "grace" in sins. Elements of Greek Orthodoxy and Wesleyan traditions hold this view, as do some Baptists (consciously or unconsciously).

These positions bring the importance of original sin (depravity/guilt/penalty) into clear focus.

c. Some legitimate alternatives (see Berkhof and Shedd in Erickson)

1. The Seminal or Realistic view

- Augustine (Shedd, Strong)

- When Adam sinned, we somehow sinned with him. Rom. 5:12 means "we were there" naturally and substantially in an unindividualized human sense (Traducianism).

- Probably most present day interpreters will consider this view to be too strong. M. Ashcraft is a strong opponent of this position (Christian Faith and Beliefs). If we were direct and immediate participants in the first sin, then how can we avoid direct and immediate participation in all subsequent sins?

2. The Federal view

- Calvin (the Hodges [Charles & A.A.], Dabney, and Murray)

- Adam is the representative head of the human race. Rom. 5:12 means **either** Adam is the representative head of humanity with God judicially imputing (reckoning) sin, guilt, and penalty on all descendants (goes with creationist transmission) **or** Adam is the natural and representative head of humanity with imputation related to inherited sin (goes with traducianism)...

2. Original sin

- a. Definition: The more popular understanding of this concept usually uses it as a broader term to combine inherent sin (depravity) and its guilt and penalty (imputation). It means the loss of original human righteousness before God.

The Fall resulted in a number of complex concepts:

aversion to God (-)	and inclination to evil (-)
propagation of corruption (-)	and passion for self interests (-)
reality of separation and alienation in death (-)	and an illusory drive for meaningful relationships in this temporal life (+)

- b. the primary objection to "original sin" is that its not fair to be guilty of something I didn't do. Answers to this objection are that God has graciously provided forgiveness through Christ, and this is not what we would call fair either! It is grace.

E. Objections to total depravity

1. It is a pessimistic, negative attitude toward life
 - a. But it is a realistic appraisal of the human and creational condition. Without total depravity we are involved in an endless quest for explaining why our world in general, and humanity in particular are so evil. Total depravity forces us to look out and away from ourselves to the grace of Christ. It also helps us to keep from taking ourselves so seriously which is a perfectionistic tendency.
 - b. Christianity is the only religion that can come to grips with the realities of the world. When the doctrines of sin are blurred, then all hope of true understanding and salvation will be lost.

2. Everything does not seem to be totally depraved in the world
 - a. This argument is not as popular as it once was. Empirical data screams of a depraved society, culture and world system. Further our perceptions "from below" are partial and relative. We do not have access to information behind closed doors. America has been a primary promoter of cultic emphases on utopian prosperity because of unparalleled successes (for which we should be thankful). But America's views have usually been less than accurate about the world.
 - b. Total depravity does not deny the greatness of humanity (even after the Fall... it is only perverted) nor loveliness in many aspects of life. It only says that nothing can be perfect before glory and nothing can be untouched by humanity's fall. Also we must remember: **ANYTHING NOT DONE FOR THE GLORY OF GOD (the highest good) IS SIN.**
 - c. Total depravity means that we do not need to be surprised by the grossness of humanity.

3. Since sin is so inevitable, why don't we revel in it so that grace may abound? (Romans 6:1)

- a. This is a perverse understanding of grace. God forbid!
- b. Total depravity has been permitted by God for some obvious reasons among others and perhaps some not so obvious reasons as well (Deut. 29:29)

- When we realize "the exceeding sinfulness of our self-destructive sin" then we are made hungry for the answers which are found in Christ.

- Total depravity teaches us that there are things wrong with the world and us which we are not even aware of until we grow in the Lord. Thus, it undercuts carping criticism which is a negative, perfectionistic approach to life which implies that if such and such were corrected, then we or someone else would be acceptable.

- When we realize that the world is drastically and tragically fallen, then we can better appreciate the need to compassionately share Christ with people who are crushed in this fallen world.

Therefore, total depravity is really the proper basis for a positive approach to life, and the "fruit of the Spirit" (Gal. 5:22-23).

E. The concept of guilt (Orr and Finney in Erickson)

1. Presuppositions of guilt
 - a. the existence and choice of a moral agent (personality)
 - b. the reality of moral law with right and wrong
 - c. authorities (divine, domestic, and civil) over moral law
 - d. without the above elements, guilt ceases to have meaning
2. Implications of guilt
 - a. accountability/responsibility of agent
 - b. consequences of the offense (broken relationships)
 - c. punishment of the guilty
3. Indications of universal guilt
 - a. world religions (deceived)
 - b. world literature (tragedy)
 - c. world history (war)
 - d. world jurisprudence (unfair)
 - e. etc. summed up in universal death

F. Suggestions about applications to understanding our world's conditions

The wholeness and harmony which God intended between each part and member of the created order has been shattered. People are at war with God, with other people, with nature and within themselves. All relationships from the Fall have tended to be self-interested (self-centered) and destructive. God's final purpose is to restore the creational ideals at a higher level than the initial state...unceasingly perfect glory. He has already addressed the spoiling of creation in the life, death, and resurrection of Jesus Christ. In union with Him by faith, individuals, society, and all other aspects of..

creation can now taste in anticipation the glories of the new heavens and new earth (Rom. 8:22ff).

*The world's imbalance and how it came about

At present, 2/3 of the world lives in poverty. The 75% of the world's population who live in developing countries live primarily for the affluence of the other 25%. In many countries like India, 5% of the people control 95% of the wealth. The wealthy 25% of the world are protecting their wealth with enormous investments in weaponry which can annihilate the world many times over. Much of the imbalance came from imperialistic colonialism and developments like the industrial, technological and now informational revolutions. A couple of hundred years ago in Europe (England for example), law-abiding, Christian mine owners regularly hired children to work in their mines. Similar practices were used for tenants on land, though conditions were somewhat better. The children would work the mines for 12 to 16 hours a day. The terrible conditions there and in the poorer sections of the inner cities would often lead to sickness and death sometimes in a matter of months and years. The mine and land owners would make handsome profits from cheap labor and have exclusive clubs with education for their children at schools like Oxford and Cambridge which perpetuated the systems. At the same time slave ships ferried Africans to North America, where as property they were bred and worked like animals. Much of this incredibly, was justified biblically.

One has said, "In this excitement over the unfolding of his scientific and technical powers, modern man has built a system of production that ravishes nature, and a type of society that mutilates man."

1. The clear and irrefutable evidence of history is that humanity has greedily exploited resources for personal gain from the Fall. Often, this has taken place without regard for human, and also environmental effects. The study of economics can illustrate an aspect of the concreteness of sin through history. "The love of money is the root of all sorts of evil" is a literal principle, because it is the flesh's indication of self-centered greed in the heart (the core of a person). It affects not only unbelievers but also Christians (I Tim. 6, context).
2. Man's inhumanity to man through history is a measure of the self-destructiveness of sin.
3. The pervasiveness of sickness, suffering, and death in the human condition is the irrefutable evidence of sin.
4. Worldwide pollution of the environment is an indicator of the perverse human condition of sin. In sin, we poison and pollute everything that we touch.

* portions of this study are to be credited to Dr. Lanier Burns of Dallas Seminary.

The Compassion of Truth: Homosexuality in Biblical Perspective

R. Albert Mohler, Jr.

President

The Southern Baptist Theological Seminary

Homosexuality is perhaps the most controversial issue of debate in American culture. Once described as “the love that dares not speak its name,” homosexuality is now discussed and debated throughout American society.

Behind this discussion is an agenda, pushed and promoted by activists, who seek legitimization and social sanction for homosexual acts, relationships, and lifestyles. The push is on for homosexual “marriage,” the removal of all structures and laws considered oppressive to homosexuals, and the recognition of homosexuals, bisexuals, transsexuals, and others as “erotic minorities,” deserving of special legal protection.

The larger culture is now bombarded with messages and images designed to portray homosexuality as a normal lifestyle. Homoerotic images are so common in the mainstream media that many citizens have virtually lost the capacity to be shocked.

Those who oppose homosexuality are depicted as narrow-minded bigots and described as “homophobic.” Anyone who suggests that heterosexual marriage is the only acceptable and legitimate arena of sexual activity is lambasted as out-dated, oppressive, and outrageously out of step with modern culture.

The church has not been an outsider to these debates. As the issue of homosexual legitimization has gained public prominence and moved forward, some churches and denominations have joined the movement—even becoming advocates of homosexuality--while others stand steadfastly opposed to compromise on the issue. In the middle are churches and denominations unable or unwilling to declare a clear conviction on homosexuality. Issues of homosexual ordination and

marriage are regularly discussed in the assemblies of several denominations—and many congregations.

This debate is itself nothing less than a revolutionary development. Any fair-minded observer of American culture and the American churches must note the incredible speed with which this issue has been driven into the cultural mainstream. The challenge for the believing church now comes down to this: Do we have a distinctive message in the midst of this moral confusion?

Our answer must be Yes. The Christian church must have a distinctive message to speak to the issue of homosexuality, because faithfulness to Holy Scripture demands that we do so.

The affirmation of biblical authority is thus central to the church's consideration of this issue—or any issue.¹ The Bible is the Word of God in written form, inerrant and infallible, inspired by the Holy Spirit and “profitable for doctrine, for reproof, for correction, for instruction in righteousness” [2 Timothy 3:16]. This is the critical watershed: Those churches which reject the authority of Scripture will eventually succumb to cultural pressure and accommodate their understanding of homosexuality to the spirit of the age. Those churches that affirm, confess, and acknowledge the full authority of the Bible have no choice in this matter—we must speak a word of compassionate truth. And that compassionate truth is this: Homosexual acts are expressly and unconditionally forbidden by God through His Word, and such acts are an abomination to the Lord by His own declaration.

Professor Elizabeth Achtemeier of Richmond's Union Theological Seminary states the case clearly: “The clearest teaching of Scripture is that God intended sexual intercourse to be limited to the marriage relationship of one man and one woman.” That this is so should be apparent to all who look to the Bible for guidance on this issue. This assessment of the biblical record would have been completely uncontroversial throughout the last nineteen centuries of the Christian church. Only in recent years have some biblical scholars come forward to claim that the Bible presents a mixed message—or a very different message—on homosexuality.

The homosexual agenda is pushed by activists who are totally committed to the cause of making homosexuality a sanctioned and recognized form of sexual activity—and the basis for legitimate family relationships. Every obstacle which stands in the way of progress toward

¹ Elizabeth Achtemeier, quoted in “Gays and the Bible,” by Mark O’Keefe, *The Virginian Pilot*, Norfolk, Virginia (February 14, 1993), p. C-1.

this agenda must be removed, and Scripture stands as the most formidable obstacle to that agenda.

We should not be surprised therefore that apologists for the homosexual agenda have arisen even within the world of biblical scholarship. Biblical scholars are themselves a very mixed group, with some defending the authority of Scripture and others bent on deconstructing the biblical text. The battle lines on this issue are immediately apparent. Many who deny the truthfulness, inspiration, and authority of the Bible have come to argue that Scripture sanctions homosexuality—or at least to argue that the biblical passages forbidding homosexual acts are confused, misinterpreted, or irrelevant.

To accomplish this requires feats of exotic biblical interpretation worthy of the most agile circus contortionist. Several decades ago, the late J. Gresham Machen remarked that “The Bible, with a complete abandonment of all scientific historical method, and of all common sense, is made to say the exact opposite of what it means; no Gnostic, no medieval monk with his fourfold sense of Scripture, ever produced more absurd Biblical interpretation than can be heard every Sunday in the pulpits of New York.”² Dr. Machen was referring to the misuse and misapplication of Scripture which he saw as a mark of the infusion of a pagan spirit within the church. Even greater absurdity than that observed by Machen is now evident among those determined to make the Bible sanction homosexuality.

Different approaches are taken toward this end. For some, an outright rejection of biblical authority is explicit. With astounding candor, William M. Kent, a member of the committee assigned by United Methodists to study homosexuality declared that “the scriptural texts in the Old and New Testaments condemning homosexual practice are neither inspired by God nor otherwise of enduring Christian value. Considered in the light of the best biblical, theological, scientific, and social knowledge, the biblical condemnation of homosexual practice is better understood as representing time and place bound cultural prejudice.”³ This approach is the most honest taken among the revisionists. These persons do not deny that the Bible expressly forbids homosexual practices—they acknowledge that the Bible does just that. Their answer is straightforward; we must abandon the Bible in light of modern “knowledge.”

² J. Gresham Machen, “The Separateness of the Church,” in *God Transcendent*, edited by Ned Bernard Stonehouse (Edinburgh: Banner of Truth Trust, 1982 [1949]), p.113.

³ From the statement by William M. Kent published in *Report of the Committee to Study Homosexuality to the General Council on Ministries of the United Methodist Church*, August 24, 1991.

The next step taken by those who follow this approach is to suggest that it is not sufficient for the authority of the Bible to be denied—the Bible must be *opposed*. Gary David Comstock, Protestant chaplain at Wesleyan University charges: “Not to recognize, critique, and condemn Paul’s equation of godlessness with homosexuality is dangerous. To remain within our respective Christian traditions and not challenge those passages that degrade and destroy us is to contribute to our own oppression.”⁴ Further, Comstock argues that “These passages will be brought up and used against us again and again until Christians demand their removal from the biblical canon, or, at the very least, formally discredit their authority to prescribe behavior.”⁵

A second approach taken by the revisionists is to suggest that the human authors of Scripture were merely limited by the scientific immaturity of their age. If they knew what we now know, these revisionists claim, the human authors of Scripture would never have been so closed-minded. Victor Paul Furnish argues: “Not only the terms, but the concepts ‘homosexual’ and ‘homosexuality’ were unknown in Paul’s day. These terms like ‘heterosexual,’ ‘heterosexuality,’ ‘bisexual,’ and ‘bisexuality’ presuppose an understanding of human sexuality that was possible only with the advent of modern psychology and sociological analysis. The ancient writers were operating without the vaguest idea of what we have learned to call ‘sexual orientation’.”⁶

Indeed, Paul and the other apostles seem completely ignorant of modern secular understandings of sexual identity and orientation—and this truth is fundamentally irrelevant. Modern notions of sexual orientation must be brought to answer to Scripture. Scripture must not be subjected to defend itself in light of modern notions. Paul will not apologize to Sigmund Freud or the American Psychological Association, and the faithful church must call this approach what it is; a blatant effort to subvert the authority of Scripture and replace biblical authority with the false authority of modern secular ideologies.

A third approach taken by the revisionists is to deny that biblical passages actually refer to homosexuality at all, or to argue that the passages refer to specific and “oppressive” homosexual acts. For instance, some argue that Paul’s references to homosexuality are actually references to pederasty [the sexual abuse of young boys], to homosexual rape, or to “non-committed” homosexual relationships. The same is

⁴ Gary David Comstock, *Gay Theology Without Apology* (Cleveland, OH: Pilgrim Press, 1993), p. 43.

⁵ *Ibid.*

⁶ Victor Paul Furnish, *The Moral Teachings of Paul: Selected Issues* (Nashville: Abingdon Press, 1985), p. 85.

argued concerning passages such as Genesis 19 and Leviticus 18:22 and 20:13. Yet, in order to make this case, the revisionists must deny the obvious—and argue the ridiculous.

Likewise, some argue that the sin of Sodom was not homosexuality, but inhospitality. John J. McNeill makes this case, arguing that the church oppressively shifted the understanding of the sin of Sodom from inhospitality to homosexuality.⁷ The text, however, cannot be made to play this game. The context indicates that the sin of Sodom is clearly homosexuality—and without this meaning, the passage makes no sense. The language and the structure of the text are clear. Beyond this, Jude, verse 7, self-evidently links the sin of Sodom with sexual perversion and immorality, stating that “Just as Sodom and Gomorrah and the cities around them, since they in the same way as these indulged in gross immorality and went after strange flesh, are exhibited as an example, in undergoing the punishment of eternal fire.”

This verse is sufficient to indicate the severity of the Bible’s condemnation of homosexuality. Leviticus 18:22 speaks of male homosexuality as an “abomination”—the strongest word used of God’s judgment against an act.

The most extensive argument against homosexuality is not found in the Old Testament, however, but in Romans 1:22-27, a passage which is found within Paul’s lengthy introduction to his Roman letter.

“Professing to be wise, they became fools, and exchanged the glory of the incorruptible God for an image in the form of corruptible man and of birds and four-footed animals and crawling creatures. Therefore God gave them over in the lusts of their hearts to impurity, that their bodies might be dishonored among them. For they exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator, who is blessed forever. Amen. For this reason, God gave them over to degrading passions; for the women exchanged the natural function for that which is unnatural, and in the same way also the men abandoned the natural function of the woman and burned in their desire toward one another, men with men committing indecent acts and receiving in their own persons the due penalty of their error.”

As Romans 1 makes absolutely clear, homosexuality is fundamentally an act of unbelief. As Paul writes, the wrath of God is revealed against all those “who suppress the truth in unrighteousness.”⁸

⁷ John J. McNeill, *The Church and the Homosexual*, 3rd edition (Boston: Beacon Press, 1988).

⁸ Romans 1:18. All biblical references are taken from the *New American Standard Version* unless otherwise noted.

God the Creator has implanted in all humanity a knowledge of Himself, and all are without excuse. This is the context of Paul's explicit statements on homosexuality.

Homosexual acts and homosexual desire, states Paul, are a rebellion against God's sovereign intention in creation and a gross perversion of God's good and perfect plan for His created order. Paul makes clear that homosexuality—among both males and females—is a dramatic sign of rebellion against God and His intention in creation. Those about whom Paul writes have worshipped the creature rather than the Creator. Thus, men and women have forfeited the natural complementarity of God's intention for heterosexual marriage and have turned to members of their own sex, burning with an illicit desire which is in itself both degrading and dishonorable.

This is a very strong and clear message. The logical progression in Romans 1 is undeniable. Paul shifts immediately from his description of rebellion against God as Creator to an identification of homosexuality—among both men and women—as the first and most evident sign of a society upon which God has turned His judgment. Essential to understanding this reality in theological perspective is a recognition of homosexuality as an assault upon the integrity of creation and God's intention in creating human beings in two distinct and complementary genders.

Here the confessing and believing Church runs counter to the cultural tidal wave. Even to raise the issue of gender is to offend those who wish to eradicate any gender distinctions, arguing that these are merely "socially constructed realities" and vestiges of an ancient past.

Scripture will not allow this attempt to deny the structures of creation. Romans 1 must be read in light of Genesis 1 and 2. As Genesis 1:27 makes apparent, God intended from the beginning to create human beings in two genders or sexes—"male and female He created them." Both man and woman were created in the image of God. They were and are distinct, and yet inseparably linked by God's design. The genders are different, and the distinction goes far beyond mere physical differences, but the man recognized in the woman "bone of my bone and flesh of my flesh."⁹

The bond between man and woman is marriage, which is not an historical accident or the result of socialization over time. To the contrary, marriage and the establishment of the heterosexual covenant union is central to God's intention—before and after the Fall.

⁹ Genesis 2:23.

Immediately following the creation of man and woman come the instructive words: *“For this cause a man shall leave his father and his mother, and shall cleave to his wife; and they shall become one flesh. And the man and his wife were both naked and were not ashamed.”*¹⁰

Evangelicals have often failed to present this biblical truth straightforwardly, and thus many of our churches and members are unarmed for the ideological, political, and cultural conflicts which mark the modern landscape. The fundamental axiom upon which evangelical Christians must base any response to homosexuality is this: God alone is sovereign, and He has created the universe and all within by His own design and to His own good pleasure. Furthermore, He has revealed to us His creative intention through Holy Scripture—and that intention was clearly to create and establish two distinct but complementary genders or sexes. The Genesis narratives demonstrate that this distinction of genders is neither accidental nor inconsequential to the divine design. “It is not good that the man should be alone; I will make for him a helper suitable for him,” determined God.¹¹ And God created woman.

God’s creative intention is further revealed in the cleaving of man to the woman (“his wife”) and their new identity as “one flesh.”¹² This biblical assertion, which no contorted interpretation can escape, clearly places marriage and sexual relations within God’s creative act and design.

The sexual union of a man and a woman united in covenant marriage is thus not only allowed, but is commanded as God’s intention and decree. Sexual expression is limited to this heterosexual covenant, which in its clearest biblical expression is one man and one woman united for as long as they both shall live.

Therefore, any sexual expression outside of that heterosexual marriage relationship is illicit, immoral, and outlawed by God’s command and law. That fundamental truth runs counter, not only to the homosexual agenda, but to the rampant sexual immorality of the age. Indeed, the Bible has much more to say about illicit heterosexual activity than about homosexual acts. Adultery, rape, bestiality, pornography, and fornication are expressly forbidden.

As E. Michael Jones argues, most modern ideologies are, at base, efforts to rationalize sexual behavior. In fact, he identifies modernity itself as “rationalized lust.” We should expect the secular world, which is

¹⁰ Genesis 2:24-25.

¹¹ Genesis 2:18.

¹² Genesis 2:24.

at war with God's truth, to be eager in its efforts to rationalize lust, and to seek legitimacy and social sanction for its sexual sins. We should be shocked, however, that many within the Church now seek to accomplish the same purpose, and to join in common cause with those openly at war with God's truth.

Paul's classic statement in Romans 1 sets the issues squarely before us. Homosexuality is linked directly to idolatry, for it is on the basis of their idolatry that God gave them up to their own lusts [*epithymia*]. Their hearts were committed to impurity [*akatharsia*], and they were degrading [*atimazo*] their own bodies by their illicit lusts.

Their idolatry—exchanging the truth of God for a lie, and worshipping the creature rather than the Creator—led God to give them over to their degrading passions [*pathos atimia*]. From here, those given over to their degraded passions exchanged the natural use of sexual intercourse for that which God declared to be unnatural [*para physin*]. At this point Paul explicitly deals with female homosexuality or lesbianism. This is one of the very few references in all ancient literature to female homosexuality, and Paul's message is clear.

But the women involved in lesbianism were not and are not alone. Men, too, have given up natural intercourse with women and have been consumed with passion [*orexis*] for other men. The acts they commit, they commit without shame [*aschemosyne*]. As a result, they have received within their own bodies the penalty of their error.

Beyond this, God has given them up to their own depraved minds, and they do those things which are not proper [*kathekonta*]. The message could not be more candid and clear, but there are those who seek to deny the obvious. Some have claimed that Paul is here dealing only with those *heterosexual* persons who commit *homosexual* acts. The imaginative folly of this approach is undone by Scripture, which allows no understanding that any human beings are born anything other than heterosexual. The modern—and highly political—notion of homosexual “orientation” cannot be squared with the Bible. The only orientation indicated by Scripture is the universal human orientation to sin.¹³

In other letters, Paul indicates that homosexuals—along with those who persist in other sins—will not inherit the Kingdom of God. The word Paul uses in 1 Corinthians 6:9-10 and 1 Timothy 1:10 is *arsenokoites*, a word with a graphic etymology. Some modern revisionists have attempted to suggest that this refers only to homosexual rapists or child abusers. This argument will not stand even the slightest scholarly

¹³ Romans 3:9-20.

consideration. The word does not appear in any Greek literature of the period. As New Testament scholar David Wright has demonstrated, the word was taken by Paul directly from Leviticus 18:22 and 20:13, and its meaning is homosexuality itself.¹⁴

The biblical witness is clear: Homosexuality is a grievous sin against God and is a direct rejection of God's intention and command in creation. All sin is a matter of eternal consequence, and the only hope for any sinner is the redemption accomplished by Jesus Christ, who on the cross paid the price for our sin, serving as the substitute for the redeemed.

Our response to persons involved in homosexuality must be marked by genuine compassion. But a central task of genuine compassion is telling the truth, and the Bible reveals a true message we must convey. Those seeking to contort and subvert the Bible's message are not responding to homosexuals with compassion. To lie is never compassionate—and their lie leads unto death.

Homosexuals in the pulpit

Barely half of Americans (47%) believe homosexual relations between consenting adults should be legal, but 84% (up from 56% in 1977) believe homosexuals should have equal rights in terms of job opportunities. When it comes to the ministry, however, only 53% believe a homosexual should be hired for the pastorate (up from 43% in 1992). Similarly, 55% (up from 41% in 1992) believe homosexuals should be employed as elementary school teachers.

—Emerging Trends, Jan 1997 (page 5)



National Association for Research and Treatment of Homosexuality, 16542 Ventura Boulevard, Suite 416, Encino, CA 91436; phone: (818) 789-4440.

"And this petition requests changing the term 'sinner' to 'person who is morally challenged.' "

¹⁴ D. F. Wright, "Homosexuals or Prostitutes? The Meaning of *Arsenokoitai* ." *Vigiliae Christianae* 38 (1984): 125-53.

God Knows Best

Scientific research vindicates the Creator's idea of the Family

I. Evidence on Abstinence

- 1) 68 million Americans have contracted an incurable sexually transmitted disease.¹
- 2) Sex is more satisfying for those who wait until marriage.
A recent survey of sexuality, which was called the "most authoritative ever" by *U.S. New & World Report*, conducted jointly by researchers at State University of New York at Stony Brook and the University of Chicago, found that of all sexually active people, "the people who reported being most physically pleased emotionally satisfied were the married couples."²
- 3) Not only is sex better in marriage, it is best if you have had only one sexual partner in a lifetime. "Physical and emotional satisfaction start to decline when people have had more than one sexual partner."³

II. Married People Are Better Off

- 1) Married people have healthier unions than couples who live together.
Research from Washington State University revealed, "Cohabiting couples compared to married couples have less healthy relationship."⁴
- 2) Married people are generally better off in all measures of well-being.
Researchers at UCLA explained that "Cohabitators experienced significantly more difficulty in [subsequent] marriages with [issues of] adultery, alcohol, drugs and independence than couples who had not cohabited."⁵ In fact, marriages preceded by cohabitation are 50 to 100 percent more likely to break up than those marriages not preceded by cohabitation.⁶
- 3) "Wife beating" should more properly be called "girlfriend beating." According to the *Journal of Marriage and the Family*, "aggression is at least twice as common among cohabitators as it is among married partners."⁷
- 4) Married people enjoy better physical and mental health. Dr. Robert Coombs, a biobehavioral scientist at UCLA, conducted a review of more than 130 studies on the relationship between well-being and marital status, concluding that "there is an intimate link between the two." Married people have significantly lower rates of alcoholism, suicide, psychiatric care, and higher rates of self-reported happiness.⁸
- 5) Those in married relationships experienced a lower rate of severe depression than people in any other category.⁹ The annual rate of major depression per 100 is as follows:

Married (never divorced)	1.5
Never married	2.4
Divorced once	4.1
Cohabiting	5.1
Divorced twice	5.8

- 6) Researchers at the University of Massachusetts say married people experience less disease, morbidity and disability than do those who are divorced or separated. Their explanation: "One of the most consistent observations in health research is that the married enjoy better health than those of other [relational] statuses."¹⁰
- 7) Men and women are at much greater risk of being assaulted if they are not married, reported the U.S. Department of Justice in 1994.¹¹ The rates per 1,000 for general aggravated assaults against:

Males

Married	5.5
Divorced or separated	13.6
Never married	23.4

Females

Married	3.1
Divorced or separated	9.4
Never married	11.9

III. Best Environment to Raise Children

- 1) On average, children do better in all areas when raised by two married parents who live together. The most authoritative work done in this area is by Dr. Sara McLanahan of Princeton University. In *Growing Up With a Single Parent*, she explains, "Children who grow up in a household with only one biological parent are worse off, on average, than children who grow up...with both of their biological parents, regardless of the parents' race or educational background."¹² Adolescents who have lived apart from one of their parents during some period of childhood are:
- twice as likely to drop out of high school.
 - twice as likely to have a child before age 20.
 - one-and-a-half times as likely to be idle--out of school and out of work--in their late twenties."¹³
- 2) Children without fathers more often have lowered academic performance, more cognitive and intellectual deficits, increased adjustment problems, and higher risks for psychosexual development problems,"¹⁴ says Dr. George Rekers, a practicing clinical psychologist and professor at the University of South Carolina. Dr. David Popenoe, a noted family scholar from Rutgers University, explains that there can be no serious debate over this issue: "I know of few other bodies of data in which the weight of evidence is so decisively on one side of the issue. On the whole, for children, two-parent families are preferable...If our prevailing views on

family structure hinged solely on scholarly evidence, the current debate never would have arisen in the first place."¹⁵

Further, a sociologist at the University of Pennsylvania said: "most studies show that children in stepfamilies do not do better than children in single-parent families; indeed, many indicate that, on average, children in remarriages do worse."¹⁶ It is disturbing to note that stepfamilies are the second-fastest growing family structure in America. The fastest is created by out-of-wedlock births.¹⁷

IV. When Death Creates a Single-Parent Family

Single-parent families created by the death of a spouse have a natural protective mechanism distinguishing them from other single-parent families. Dr. James Egan, a child psychiatrist at Children's Hospital in Washington, D.C., provocatively asserted, "A dead father is a more effective father than a missing father."¹⁸ When a father (or mother) dies, he still maintains a place of authority, influence and moral leadership in the home. Parents who have departed due to death usually leave positive reputations. Their pictures remain on the wall, they are talked about positively, and negative behavior on the part of a child can be corrected with a simple reminder: "Would your dad (or mom) approve of that kind of behavior?" If the father has abandoned the child or was never identified, the answer to that question is either "Who cares?" or, even worse, "Who?"



"I think I'll be home for supper sometime around Lent."

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"BUILDING A CHRISTIAN FAMILY"

How To Function Biblically in Today's Family

I. The Responsibilities of a Christian Husband/Father

- 1) Love (Agape type) Eph. 5:18-33; Col. 3:19
- 2) Lead 1 Cor. 11:3
- 3) Labor 1 Tim. 5:8
- 4) Learn Deut. 6; 1 Cor. 14:35; Eph. 6:4; 1 Pet. 3:7

II. The Responsibilities of a Christian Wife/Mother (Ex. inter-relatedness of the Trinity)

- 1) Submit Eph. 5:18-33; Col. 3:18; 1 Pet. 3:1-6
- 2) Support Prov. 31:10-31
- 3) Stabilize 1 Pet. 3:4-6
- 4) Socialize Titus 2:3-5

III. The Responsibilities of Christian Children

- 1) Obey Eph. 6:1; Col. 3:20
- 2) Honor Deut. 5:16; Eph. 6:2-3
- 3) Repay 1 Tim. 5:4



The kids grew up and left home? When?

Luther At Home

At first, Luther insisted he would never marry. But when he helped twelve nuns escape from a convent, he came face to face with Katherine von Bora, the woman who helped a confirmed, forty-one-year-old bachelor change his ways.

Although they were not "in love" when they wed, their marriage became a model of romance and deepest affection that has endeared generations.

He spoke of his home life with characteristic sparkling wit.

- "In domestic affairs I defer to Katie. Otherwise, I am led by the Holy Ghost."

- While washing diapers — "Let them [other men] laugh. God and the angels are smiling in heaven."

- "I am an inferior lord, she the superior; I am Aaron, she is my Moses."

Katherine returned his glowing admiration. When Martin died, in bereavement she said: "If I had a principality or an empire and lost it, it would not have been as painful as it is now that the dear Lord God has taken from me this precious and beloved man, and not from me alone, but from the whole world."

(Source: *Christian History*, Vol. XII, No. 3)

ROLES AND RESPONSIBILITIES OF THE CHRISTIAN HUSBAND AND WIFE

BIBLICAL ROLES

THE HUSBAND'S ROLE IS HEAD OF HIS WIFE AS CHRIST IS HEAD OF THE CHURCH (Eph.5:23)

This is the husband's biblical assignment or role position. "Head" refers not to man as the source of the woman, but to the leadership authority which he exercises as her savior from the human perspective.

THE WIFE'S ROLE IS HELPER CORRESPONDING TO HER HUSBAND (Gen. 2:18)

This is the wife's biblical assignment or role position. "Helper" is not a demeaning term but a word which emphasizes differences between the man and the woman. "Corresponding" emphasizes their sameness. The word "helper" is used elsewhere in Scripture of God who condescends to help and serve His people.

BIBLICAL RESPONSIBILITIES

THE HUSBAND'S RESPONSIBILITY IS TO LOVE HIS WIFE AS CHRIST LOVED THE CHURCH.

He loves his wife unconditionally placing her interests and care above his own in importance. He accomplishes this by:

1. Sacrificing for her (Eph. 5:25)--denying himself in order to provide for her.
2. Nourishing her (Eph. 5:29)--spiritually-enriching her by modeling godly living and by sharing and instructing in biblical understanding; seeking to make her a success; providing guidance and encouragement in personal and family affairs.
 - modeling trust
 - helping
 - teaching her
3. Cherishing her (Eph. 5:29)--treating her with tenderness, care, and romance; protecting her from distress and danger (physically, emotionally, spiritually).
Examples: compliments, cuddling, flowers, taking her side in an argument, spending time with her just talking after a tough day.
4. Accepting her (1 Pet. 3:7)--caring for her with understanding and honoring her as a partner in Christ.
 - studying her (a life long challenge!)
 - developing an awareness of her emotions and moods
 - allowing her the luxury of not doing things the way you do them
 - having her serve with you

THE WIFE'S RESPONSIBILITY IS TO SUBMIT HERSELF TO HER HUSBAND AS TO THE LORD

She places herself under the authority of her husband's leadership, working along with him to support, encourage, and complete him. She accomplishes this by:

1. Yielding voluntarily to him (Eph. 5:22; Col. 3:18; 1 Pet. 3:1)--acknowledging the position God has given him; supporting and encouraging his efforts; lending cooperation, imagination, and implementation (includes advising and taking responsibilities); trusting the Lord to guide them both and to honor her obedience to the Word.
2. Respecting him sincerely (Eph. 5:33)--believing in him; giving him the benefit of the doubt; praising him rather than criticizing him; trusting him to do the right thing.

WHAT HUSBANDS AND WIVES ARE NOT

What A Husband Is Not

- He is not:
- A Dictator -- One who lives to order his wife around; he is not to be a frustrated drill sergeant.
 - A Father -- One who disciplines his wife; who treats her like one of the children.
 - The Exclusive Decision Maker -- cf. Proverbs 31
 - Her Superior -- He is to be her loving servant/leader.

Rather, he is a "savior" of his wife, sacrificing himself for her, building her up, loving her, studying her and accepting her.

What A Wife Is Not

- She is not:
- A Doormat -- Someone to be walked on; someone to take a husband's abuse.
 - A Silent Partner -- Not a mindless dependent or a voiceless participant; she's a contributor--offers advice, encouragement and at times warning.
 - Inferior -- She relates to her husband as God the Son does to God the Father, as the church does to Christ. She is essentially equal to her husband. Her submission is functional and relational.

New Testament Passages Relevant to Marriage, Family and Home Life

Passages Dealing with Home Life

Luke 1:6
 Luke 10:38-42
 John 2:1-10
 John 11
 John 12
 1 Corinthians 7
 Ephesians 5:22-33
 Ephesians 6:4
 Colossians 3:18-21
 1 Timothy 3:8-12
 1 Peter 3:1-7

Illustrations From Home Life

Matthew 7:9-12
 Matthew 21:28-32
 Matthew 25:1-13
 Matthew 11:16-19
 Luke 7:31-50
 Luke 15:11-32

Miracles Performed in the Home

Matthew 8:14-15
 Mark 1:30-31
 Luke 4:38-40
 Matthew 9:18-26
 Mark 5:22-43
 Luke 8:49-56
 Matthew 15:21-28
 Mark 7:24-30
 Matthew 17:14-21
 Mark 9:17-29
 Luke 9:38-42
 Luke 7:11-17
 Luke 8:43-50
 Luke 13:11-17
 John 2
 John 9:1-14
 John 11:1-45

Relationship in Marriage

Matthew 19:3-9
 Mark 10:2-12
 1 Corinthians 7
 Ephesians 5:22-23
 Colossians 3:18-19
 1 Peter 3:1-7

Passages Regarding Children

Matthew 7:11
 Matthew 11:16-17
 Luke 7:31-32
 Matthew 15:1-6
 Mark 7:10-13
 Matthew 18:1-6
 Matthew 19:13-15
 Luke 18:15-17
 Mark 10:13-16
 Matthew 19:19
 Matthew 21:28-32
 Luke 2:41-51
 Luke 2:52
 Luke 18:20
 Galatians 4:1-2
 Ephesians 6:1-4
 Colossians 3:20

Passages Referring to Morals (Sex)

Matthew 5:27-28
 Matthew 15:19
 Matthew 14:3-4
 Mark 6:17-18
 Luke 18:20
 John 4:17-18
 John 8:3-11
 Romans 1:26-27
 Romans 13:9,13-14
 1 Corinthians 5:1
 1 Corinthians 6:9-11
 1 Corinthians 6:18-20
 Galatians 5:19-21
 Ephesians 5:3-5
 Ephesians 5:11-12
 Colossians 3:5-6
 1 Thessalonians 4:3-5
 1 Timothy 2:9
 2 Timothy 2:22
 2 Timothy 3:2-3,6
 James 4:4-5
 1 Peter 1:14
 1 Peter 4:3
 2 Peter 2:1-14

Passages on Remaining Unmarried

Matthew 19:11-12
 1 Corinthians 7:7-9

Passages Regarding Divorce

Matthew 5:31-32
 Matthew 19:9
 Luke 16:18
 1 Corinthians 7:15

Passages Referring to Women

Matthew 26:6-13
 Mark 14:3-9
 Matthew 27:19
 Matthew 27:55-56
 Luke 23:27-31
 Matthew 28:1-10
 Mark 16:1-11
 Luke 24
 John 20
 Luke 1:1-60
 Luke 2:36-38
 Luke 3:41-52
 Luke 21:1-3
 John 4:7-42
 John 11
 Acts 16:13-19; 18:26
 1 Corinthians 7
 1 Corinthians 11:3-16

1 Corinthians 14:34-35

Ephesians 5:22-23
 Colossians 3:18-19
 1 Timothy 2:9-15
 1 Timothy 5:1-16
 2 Timothy 1:5
 Titus 2:3-5
 1 Peter 3:1-7
 2 John

Passages for Deeper Study

Matthew 8:21-22
 Matthew 10:35
 Luke 12:53
 Matthew 12:46-50
 Mark 3:31-35
 Luke 8:19-21
 Matthew 19:7-9
 Mark 10:2-12
 Matthew 19:10-11
 Matthew 19:29
 Luke 14:26
 Matthew 20:21-28
 John 2:4 compared with John 19:26
 1 Corinthians 7:7-9

A Quick Word to Parents

Here are eight steps to sensible, reasonable Christian parenting that will start you down the right road with your kids:

- * Start listening to your children. They, like everyone else, deserve to be heard.
- * Be discerning about your children. Parents must think, not just react.
- * Exhibit, exude and teach with love. (1 Cor. 13)
- * Embrace your children. Literally, physically affirm them with parental affection.
- * Monitor your children's friends. Stay alert. Be involved.
- * Model the message. Parental rules, speeches and standards are no more effective than a parent's ability to model their meaning.
- * Be honest and consistent with your discipline. When parents are not self-disciplined, they make poor disciplinarians.
- * Pray with your children. Teaching a child to say thanks at mealtimes hardly constitutes a parent-child prayer life. Even praying for our children does not fulfill the need to "pray with them."

The Dynamics of the Christian Home

The Distinctive of:

A. Attitudes

Respect, honesty, industry, ambition, self-discipline, relaxation, servanthood, etc. characterize the home's environment.

B. Relationships

A Christian home is:

1. A unity of persons - a community of the unconcerned (towards self) with a concern for the community (Phil. 2:3-5).
2. A laboratory for the application of biblical truth in a relational setting.
3. A training ground for developing human relationships. For example:
 - a. to the opposite sex
 - b. to authority
 - c. to the church: local and universal
 - d. to oneself
 - e. to other people: saved and unsaved
4. A school for learning love: of giving and receiving and sharing (1 Cor. 13).

C. Convictions

1. A unique style of life - qualitatively different. Known by what it does do, not simply by what it does not do.
2. A unique set of standards.
3. A unique concern for the world.
4. A unique value system (the eternal over the temporal).

Marriage Counseling

A. The Scriptural View of Marriage

I. Marriage is Ordained of God

- a. For the welfare and the happiness of mankind (Genesis 2:18)
- b. "Is honorable for all" (Hebrews 13:4)
- c. Is not to be forbidden (1 Timothy 4:1-3)
- d. Physical relationship not to be denied (Hebrews 13:4)
- e. Physical relationship to be enjoyed (Proverbs 5:18-19)
- f. Improper physical relationship is forbidden (Hebrews 13:4)

II. Marriage is Blessed by Our Lord Jesus Christ

- a. He endorsed it as a divine institution (Matthew 19:4-6)
- b. He blessed marriage by His presence at the wedding of Cana (John 2)

III. Marriage is Regulated by God's Commandments

- a. Must be "in the Lord" (1 Corinthians 7:39)
- b. To be no unequal yokes (2 Corinthians 6:14-15)
- c. mutual responsibilities
 - 1) "Submit yourselves one to another" (Ephesians 5:21)
 - 2) "Wives submit" (Ephesians 5:22)
 - 3) "Husbands love" (Ephesians 5:25)
 - 4) "Defraud ye not one the other" (1 Corinthians 7:5)
- d. To be permanent (Matthew 19:6)
 - 1) Death dissolves the marriage relationship (Matthew 5:32, Mark 10:9, Romans 7:2)
 - 2) Adultery dissolves the marriage relationship
 - a) Opinion is divided, however, whether the Bible permits the innocent party to remarry. Separation is permitted (1 Cor. 7:10). Not all are agreed that remarriage is permitted.

The strongest man is the man who uses his strength to provide and protect.

David Blankenhorn, author of *Fatherless America*, commenting on *Esquire* magazine's story on the "Alpha male," noted in *World*, September 28, 1996, p. 10

- B. Strengthening the Bonds of Marriage
- I. Take Jesus as Saviour
 - II. Take Jesus as the Head of the Home
 - III. Maintain Christian Practices in the Home
 - a. Family altar
 - b. Grace at meals
 - IV. Maintain Christian Attitudes
 - a. Submitting yourselves (Ephesians 5:21)
 - b. Forgiving one another (Ephesians 4:32)
 - c. Keep "short accounts" with each other
 - V. Maintain Proper Relationship to the Church
 - a. Regular attendance (Hebrews 10:25)
 - b. Active participation
- C. Solving Marriage Difficulties
- I. With Understanding and Love
1 Cor. 13. Here, sixteen things are said about Christian love.
 - II. With the Reading of God's Word
With confession of faults one to another, and with prayer.
Colossians 3:12-17

C O M M U N I C A T I O N

We communicate at five different levels.*

LEVEL 1	CLICHE CONVERSATION
LEVEL 2	REPORTING FACTS
LEVEL 3	IDEAS OR JUDGMENTS
LEVEL 4	FEELINGS OR EMOTIONS
LEVEL 5	OPEN COMMUNICATIONS

Summarizing principles:

Communications must be:

1. Clear
2. Honest
3. Direct

* From John Powell's book Why Am I Afraid To Tell You Who I Am?

The 7 Basic Needs of a Woman

Any husband can make himself irresistible to his wife by learning to meet her seven basic marital needs:

1. **Her need for a *spiritual leader*.** He is a man of courage, conviction, commitment, compassion, and character. He takes the initiative in cultivating a spiritual environment for the family. He becomes a capable and competent student of God's Word and lives out before all a life founded on the Word of God. He leads his wife in becoming a woman of God, and he takes the lead in training the children in the things of the Lord (Psalm 1; Eph. 5:23-27).
2. **Her need for personal *affirmation/appreciation*.** He praises her for personal attributes and qualities. He extols her virtues as a wife, mother, and homemaker. He openly commends her, in the presence of others, as a marvelous mate, friend, lover, and companion. She feels that to him, no one is more important in this world (Prov. 31:28-29; Song of Solomon 4:1-7, 6:4-9, 7:1-9).
3. **Her need for *personal affection (romance)*.** He showers her with timely and generous displays of affection. He also tells her how much he cares for her with a steady flow of words, cards, flowers, gifts and common courtesies. Remember: Affection is the environment in which sexual union is enjoyed and a wonderful marriage developed (Song of Solomon 6:10,13; Eph. 5:28-29,33).
4. **Her need for *intimate conversation*.** He talks with her at the feeling level (heart to heart). He listens to her thoughts (i.e., her heart) about the events of her day with sensitivity, interest, and concern. Conversations with her convey a desire to understand her, not to change her (Song of Solomon 2:8-14, 8:13-14; 1 Pet. 3:7).
5. **Her need for *honesty and openness*.** He looks into her eyes and, in love, tells her what he really thinks (Eph. 4:15). He explains his plans and actions clearly and completely because he regards himself as responsible for her. He wants her to trust him and feel secure (Proverbs 15:22-23).
6. **Her need for *home support and stability*.** He firmly shoulders the responsibility to house, feed, and clothe the family. He provides and protects, and he does not feel sorry for himself when things get tough. Instead he looks for concrete ways to improve home life. He desires to raise their marriage and family to a safer and more fulfilling level. Remember: the husband/father is the security hub of the family (1 Tim. 5:8).
7. **Her need for *family commitment*.** He puts his family first. He commits his time and energy to the spiritual, moral and intellectual development of the children. For example, he prays with them (especially at night by the bedside), he reads to them, he engages in sports with them, and takes them on other outings. He does not play the fool's game of working long hours, trying to get ahead, while his children and spouse languish in neglect (Eph. 6:4; Col. 3:19-20).

When a man loves a woman...

...He's doing what the Bible commands, and all he needs is just a little respect

THE SECOND GREATEST COMMANDMENT requires that we love our neighbor as ourselves. "And the second, like it, is this: 'You shall love your neighbor as yourself.' There is no other commandment greater than these" (Mark 12:31). And, of course, if we ask "who is our neighbor?" the answer Jesus gives is that the person placed in front of us is our neighbor. As his parable makes clear, this includes the stranger by the side of the road and those with whom we live. A husband and wife are certainly required by Scripture to love one another.

But when the Bible gives a specific command to husbands as husbands, and does the same for wives as wives, the emphasis in the respective commands is distinctly different. Wives are nowhere specifically commanded to love their husbands. In one passage, the older women are urged to teach the younger women to be "husband-lovers." But the word is a compound word (*philandros*), and the form of the word for love refers to a warm affection. The attitude that is required for wives is one of respect. Ephesians 5:33 says, "let the wife see that she respects her husband."

MEN, ON THE OTHER HAND, are commanded to love (*agapao*) their wives to the uttermost. Two examples are given for the men, and both of them require tremendous self-sacrifice. First, as Ephesians 5:28 says, men are to love their wives as they love their own bodies. No one ever hated himself, Paul teaches, and this provides us with a good standard in our treatment of others. A husband should be as solicitous for the welfare of his wife as he is for himself. This is nothing less than the Golden Rule applied to marriage. Second, as Ephesians 5:25 says, "Husbands, love your wives, just as Christ also loved the church and gave himself for her..."

Now the Scripture plainly gives us our duties. But there is more. When we consider these requirements, and look at how men and women relate to one another, we can see the harmony between what God requires and what we need both to give and to receive.

Men are generally poor at the kind of loving required by the Bible. C.S. Lewis once commented that women tend to think of love as taking trouble for others (which is much closer to the biblical definition), while men tend to think of love as not giving trouble to others. Men consequently need work in this area, and they are instructed by Scripture to undertake it.

In a similar way, women are fully capable of loving a man, and sacrificing for him, while believing the entire time that he is a true and unvarnished jerk. Women are good at this kind of love, but the central requirement given to wives is that they respect their husbands. As Christian women gather together (for prayer? Bible study?), they frequently speak about their husbands in the most disrespectful way. They then hurry home to cook, clean, and care for his kids. Why? Because they love their husbands. It is not wrong for the wives to love their husbands, but it is wrong to substitute love for the respect God requires.

WE CAN ALSO SEE THE COMMANDS THAT ARE GIVEN have regard for our respective weaknesses in another way. When Scripture says, for example, that the elders of a church must feed the sheep, it is a legitimate inference to say that sheep need food. In the same way, when the Scripture emphasizes that wives must respect their husbands, it is a legitimate inference to say that husbands need respect. The same is true for wives. If the Bible requires husbands to love their wives, we may safely say that wives need to be loved.

But we are often like the man who gave his wife a shotgun for Christmas because he wanted one. We have difficulty because we do not follow the scriptural instructions. When a man is communicating his love for his wife (both verbally and non-verbally), he should be seeking to communicate to her the security provided by his covenantal commitment. He will provide for her, he will nourish and cherish her, he will sacrifice for her, and so forth. Her need is to be secure in his love for her. Her need is to receive love from him.

When a wife is respecting and honoring her husband, the transaction is quite different. Instead of concentrating on the security of the relationship, respect is directed to his abilities and achievements—how hard he works, how faithfully he comes home, how patient he is with the kids, and so forth.

The specifics may cause problems with some because he thinks he might not come home, and she thinks he doesn't work nearly hard enough. But love is to be rendered to wives, and respect to husbands, because God has required it, and not because any husband or wife has earned it. It is good for us always to remember that God requires our spouses to render to us far more than any of us deserve.



by DOUGLAS WILSON

The 5 Basic Needs of a Man

A wife makes herself irresistible to her husband by learning to meet his five basic needs:

1. **His need for admiration and respect.** She understands and appreciates his value and achievements more than anything else. She reminds him of his capabilities and helps him maintain his walk with God and also his self-confidence. She is proud of her husband, not out of duty, but as an expression of sincere admiration for the man she loves and with whom she has chosen to share her life (Eph. 5:22-23, 33).
2. **His need for sexual fulfillment.** She becomes an excellent sexual partner to him. She studies her own response to recognize and understand what brings out the best in her; then she communicates this information to her husband, and together they learn to have a sexual relationship that both find repeatedly satisfying and enjoyable (Proverbs 5:15-19; Song of Solomon 4:9-5:1; 1 Cor. 7:1-5; Heb. 13:4).
3. **His need for home support.** She creates a home that offers him an atmosphere of peace and quiet and refuge. She manages the home and care of the children. The home is a place of rest and rejuvination. Remember: the wife/mother is the emotional hub of the family (Proverbs 9:13, 19:13, 21:9,19, 25:24).
4. **His need for her attractiveness.** She is possessed of inner and outer beauty. She cultivates a Christlike spirit in her inner self. She keeps herself physically fit with diet and exercise, and she wears her hair, makeup, and clothes in a way that her husband finds attractive and tasteful. Her husband is pleased and proud of her in public, but also in private (Song of Solomon 1:8-10, 2:2, 6:13-7:9; 1 Pet. 3:1-5)!
5. **His need for a life companion.** She develops mutual interests with her husband. She discovers those activities her husband enjoys the most and seeks to become proficient in them. If she learns to enjoy them, she joins him in them. If she does not enjoy them, she encourages him to consider others that they can enjoy together. She becomes her husband's best friend so that he repeatedly associates her with the activities he enjoys most (Song of Solomon 8:1-2,6).

Patriarchy and abuse: no direct link

IN OUR FIRST ISSUE (CBMWNEWS Vol. 1, No. 1 [August 1995], p. 3) we reported that CBMW issued an expanded statement on the abuse of women. In a related piece, we noted that the group *Christians for Biblical Equality* declined to join CBMW in issuing this statement. The apparent reason for this was CBE's refusal to acknowledge the possibility of loving headship in marriage. The notion persists that a complementarian view of biblical manhood and womanhood in and of itself promotes the abuse of wives. Now there is some documented evidence to the contrary.

The following is excerpted from *New Research*, a monthly supplement to *The Family in America*, published by The Rockford Institute, in the November 1995 issue; reprinted with permission.

Wife abuse, many feminist theorists believe, is fostered by a patriarchal culture. Indeed, some feminists assert that patriarchy is the major cause of wife abuse [see most recently Catherine Clark Kroeger and James Beck, ed., *Women, Abuse and the Bible* (Grand Rapids: Baker, 1996)—ed.]. But after carefully analyzing numerous studies of violence among married and cohabiting couples, psychologist Donald G. Dutton ["Patriarchy and Wife Assault: The Ecological Fallacy," in *Violence and Victims* Vol. 9, No. 2 (1994): 167-82] has concluded that "no direct relationship exists between patriarchy and wife assault" and that, therefore, feminists will have to find another explanation of wife abuse. [Emphasis ours].

In the first place, Dutton notes, "if feminist analysis is correct, we should expect greater violence directed toward women in more patriarchal cultures." Yet it turns out that the rate of wife assault among Mexican-born Hispanic couples runs "about half the rate" found among non-Hispanic whites, "despite Hispanic cultures being generally more patriarchal than American culture."

Furthermore, researchers in this country have docu-

mented some of "the highest rates of severe wife assault" in "states where the status of women is highest." Likewise difficult to explain within feminist theory is recent research which has found that "couples where only the female was violent were significantly more common (39.4 percent of dating couples, 26.9 percent of cohabiting couples, 28.6 percent of married couples) than couples where only the male was violent (10.5 percent of dating couples, 20.7 of cohabiting couples, 23.2 of married couples)." It thus appears that "female violence may be serious and may not be in response to male violence."

But it is in explaining the extraordinarily high incidence of violence among lesbian couples that patriarchy-as-the-root-of-violence theories fail most completely. In a 1991 survey of almost 1,100 lesbians, researchers found that "52 percent [said they] had been a victim of violence by their female partner, 52 percent said they had used violence against their female partners, and 30 percent said they had used violence against a nonviolent female partner." Such figures suggest a level of violence in lesbian relationships significantly higher than that found among heterosexual couples. Indeed, when 350 lesbians (three-quarters of whom had been in "a prior relationship with a man") participated in a second 1991 survey on violence within relationships, they reported that "rates of verbal, physical, and sexual abuse were all significantly higher in their prior lesbian relationships than in their prior heterosexual relationships: 56.8 percent had been sexually victimized by a female, 45 percent had experienced physical aggression, and 64.5 percent experienced physical/emotional aggression." Dutton finds such data "difficult to accommodate from a feminist perspective."

No doubt "biblical feminists" will continue to insinuate a link between a non-egalitarian view of gender roles and wife abuse. But studies like the one cited above now suggest that they do so regardless of the evidence.

It is in explaining the extraordinarily high incidence of violence among lesbian couples that patriarchy-as-the-root-of-violence theories fail most completely

There's a question I've wanted to ask Christian feminists: Why aren't you pressing to change the pronouns that refer to Satan from "he" to "she" the way you're pressing to change those that refer to God?

Joseph Bayly, in *Eternity*,
December 1985

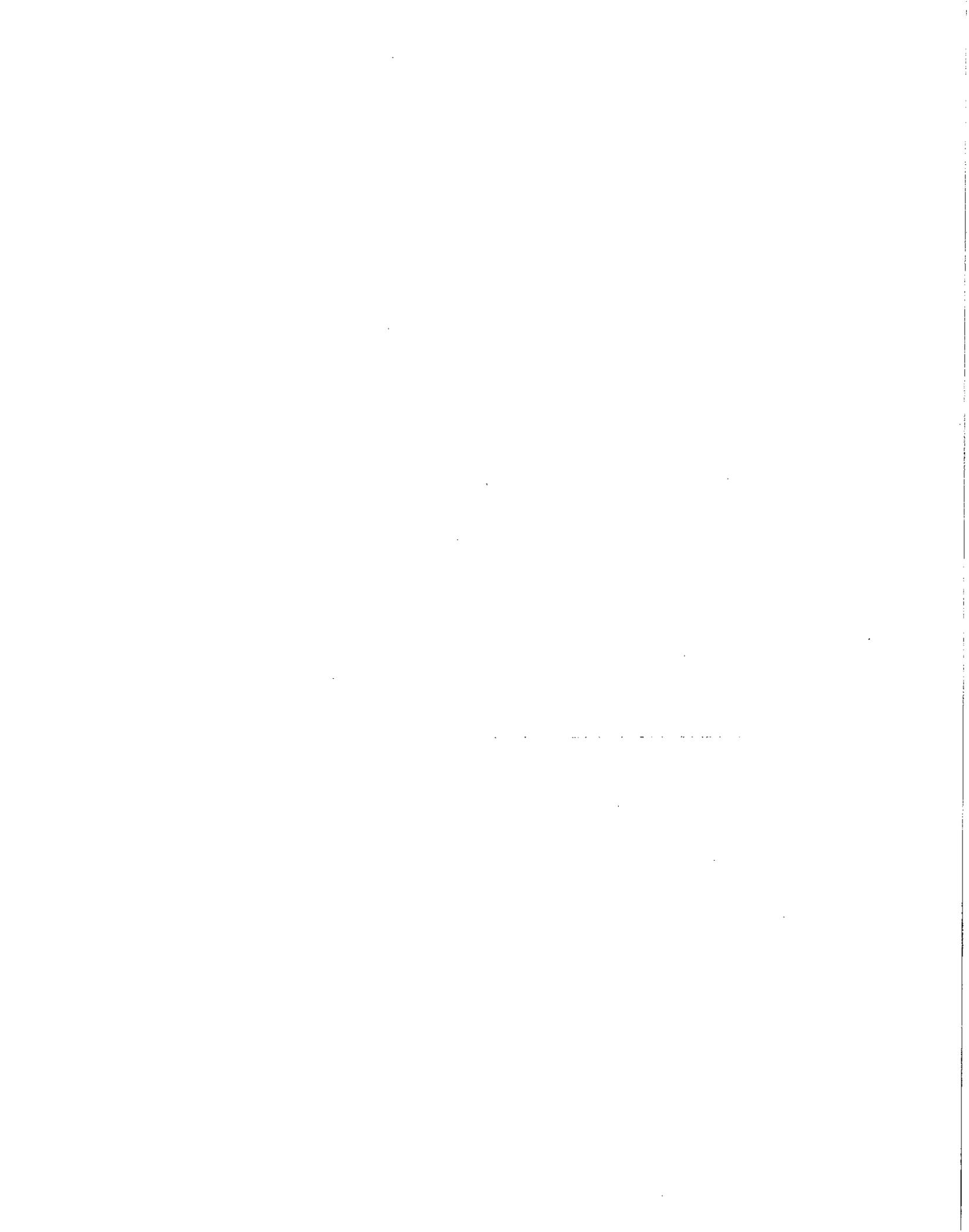
The definitive book on 1 Timothy 2: Get it now!

Of which book does D. A. Carson say, "In an age when ideological dogmatism and sheer speculative fancy often displace sober exegesis, it is refreshing to read a book that tries to wrestle with what the text is saying, without cleverly domesticating it. This book needs to be read by all sides in the current controversy?"

Which book is described by P. T. O'Brien as "a fine collection of integrated essays addressing one of the most important issues regarding the ministry of women in the Christian church... The essays are not simply a rehash of old arguments. At significant points they make an original contribution to our knowledge?"

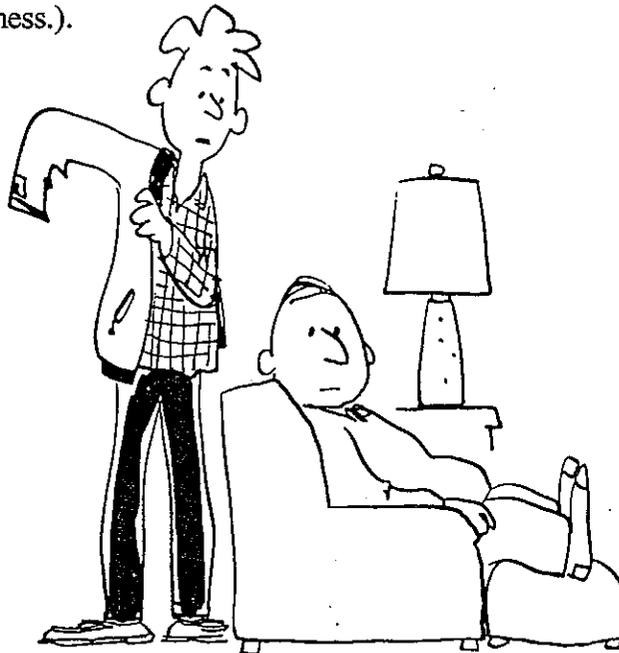
And which book does John Piper have in mind when he writes, "A pivotal text behind a major problem deserves a major book. The pivotal text is 1 Timothy 2:9-15. The major problem is how men and women relate to each other in teaching and leading the Christian church. And the major book is... There is none more thorough or careful or balanced or biblical?"

The answer: *Women in the Church: A Fresh Analysis of 1 Timothy 2:9-15*, edited by Andreas J. Köstenberger, Thomas R. Schreiner, and H. Scott Baldwin. If you don't own a copy of the book, this may be your last opportunity to buy it from CBMW at only \$5 (over \$15 off the cover price!). See order form and envelope between pages 8 and 9 for details.



Some Summary Biblical Observations of Anthropology and its Relationship to Eschatology

1. Because of sin's devastating effects, physical death is in a real sense an act of God's grace and mercy.
2. Neither Jesus nor Paul would give any substantial support to the doctrine of "soul sleep," the idea that between death and resurrection the person is in a state of unconsciousness. At the moment of death, one is alive and conscience in the spirit world. "*To be absent from the body and to be present with the Lord*" is the clear teaching of Scripture for the believer (II Cor. 5:8, cf. also Luke 23: 42-43).
3. The resurrection body awaits the eschaton. We do not receive it at the moment of death (cf. II Cor. 5: 1-8). Further, our present body will be the body which is resurrected, though it will be wonderfully transformed and glorified (cf. I Cor. 15:34ff).
4. Redeemed humanity can expect a higher status in glory than that enjoyed by the angels (Ps. 8; Heb. 2: 5-9) because of our identification with Christ.
5. There is a consistent, though complementary, aspect to Paul's teaching on the doctrine of resurrection in I Cor. 15 and II Cor. 5.
6. Though Paul lived in the context of "imminency" concerning Christ's return (and the time of our complete redemption), it would be incorrect to say he necessarily expected the parousia in his lifetime (cf. I & II Thess.).



"Choir practice ended early tonight, dad. The pianist and the choir leader got into an argument during the singing of 'Love Divine!'"

Our Affirmations

BASED ON OUR UNDERSTANDING OF BIBLICAL teachings, we affirm the following:

1. Both Adam and Eve were created in God's image, equal before God as persons and distinct in their manhood and womanhood.
2. Distinctions in masculine and feminine roles are ordained by God as part of the created order, and should find an echo in every human heart.
3. Adam's headship in marriage was established by God before the Fall, and was not a result of sin.
4. The Fall introduced distortions into the relationships between men and women.
 - In the home, the husband's loving, humble headship tends to be replaced by domination or passivity; the wife's intelligent, willing submission tends to be replaced by usurpation or servility.
 - In the church, sin inclines men toward a worldly love of power or an abdication of spiritual responsibility, and inclines women to resist limitations on their roles or to neglect the use of their gifts in appropriate ministries.
5. The Old Testament, as well as the New Testament, manifests the equally high value and dignity which God attached to the roles of both men and women. Both Old and New Testaments also affirm the principle of male headship in the family and in the covenant community.

CBMW

Statement

Deniers

6. Redemption in Christ aims at removing the distortions introduced by the curse.

—In the family, husbands should forsake harsh or selfish leadership and grow in love and care for their wives; wives should forsake resistance to their husbands' authority and grow in willing, joyful submission to their husbands' leadership.

—In the church, redemption in Christ gives men and women an equal share in the blessings of salvation; nevertheless, some governing and teaching roles within the church are restricted to men.

7. In all of life Christ is the supreme authority and guide for men and women, so that no earthly submission—domestic, religious or civil—ever implies a mandate to follow a human authority into sin.

8. In both men and women a heartfelt sense of call to ministry should never be used to set aside Biblical criteria for particular ministries. Rather, Biblical teaching should remain the authority for testing our subjective discernment of God's will.

9. With half the world's population outside the reach of indigenous evangelism; with countless other lost people in those societies that have heard the gospel; with the stresses and miseries of sickness, malnutrition, homelessness, illiteracy, ignorance, aging, addiction, crime, incarceration, neuroses, and loneliness, no man or woman who feels a passion from God to make His grace known in word and deed need ever live without a fulfilling ministry for the glory of Christ and the good of this fallen world.

10. We are convinced that a denial or neglect of these principles will lead to increasingly destructive consequences in our families, our churches, and the culture at large.