

## ANTHROPOLOGY

### I. The Origin of Man

A. To support Traducianism. 7:10. Force of argument lies in the assumption that descendents are included in the ancestor. If creationism true then no weight to argument at all. Man is not self-sufficient or self-centered being. He is member of a body, race, part of the whole. Note that Levi is responsible in this passage and not true if not traducianism. Clear unity of the race. *Also actually Levi didn't rec. father but his descendants. Quite important.*

B. To support Creationism. 12:9. Earthly fathers and father of spirits.

BFW tries to point out that traducianism might be construed to relieve man of his responsibility bec he is considered merely as a result of the whole and since he has no control he is not responsible. So points to 12:9 and says that this shows there is an element (spirit) in man which does not come from father but directly from God. And yet not willing to say directly--"there is then an element in man which is not directly derived by descent, though it may follow upon birth." But Father of spirits does emphasize individuality, personally divine kinship and creationism. Yet not direct creation so he calls it generationism in cf to A. and B. Personally I think element of responsibility in traducianism. Don't need to argue for creationism to get responsibility which is what he seems to do.

### II. The Constitution of Man.

#### A. Body; flesh.

Composed of blood and flesh, 2:14. Order reversed to put emphasis on the life-giving element first and then the element of corruption. Flesh in 5:7 and 10:20; 12:9 indicate the earthly existence of weakness and transitoriness. Body, 10:5 represents the organism thru which service to God and will of God may be performed. Weakness not esp in view here. Moral sense of flesh so common in P not in Heb.

#### B. Soul.

{ It is one of the innermost parts of man touched by Word, 4:12. Both these have eternal ramifications.  
It needs saving, 10:39.  
It is affected by the experiences of life, 12:3--wearied and unstrung in souls.  
This is related to sense.  
The hope and comfort in these disappointments is anchor within the veil, 6:19.  
Combining these two aspects--sense and eternal is 13:17--Xn teachers look out for preservation of all involved in soul. Not right to say it is earth related only, or self-consciousness as cf to God-consciousness.

#### C. Spirit.

Little said. It is one of innermost parts Heb 4:12.  
God is Father of all spirits (not just your spirits but all spiritual beings, 12:9.  
OT dead described as spirits of just men made perfect, 12:23. Interesting that they seem to be unclothed spirits--at least say there is something still lacking tho perfect, righteous. Note we are come.

#### D. Heart.

More moral character implied in heart. Center of personal life.  
Heart receives strong assurance by grace, 13:9. 4:12  
Heart is sprinkled from evil conscience, true heart, 10:22.  
Unbelief centers in heart, 3:12.  
NC affects heart, 8:10; 10:16.

#### E. Conscience. Of sins which is evil, 10:2, 22. Good conscience, 13:28.

Feels defilement of dead works, 9:14. And yet it is a standard toward which a man aimed, 9:9. Like faulty brakes. Sometimes OK but can't trust.

F. Mind, 8:10. In 4:12 mind seems to be intellectual but in 8:10 they are distinguished, 10:16

### ~~xxxxTheDestinyofxMan~~

Can soul and spirit be distinguished.

Note on 4:12.

Dividing asunder only here. Lit to go thru soul and spirit.

2-views (1) Thru old and new nature.

(2) Pierces thru both soul and spirit i.e. thru immaterial nature of man without particular distinction. Supported (a) bec doesn't say soul from spirit (b) pass thru achri up to certain point.

Must be some diff or wouldn't mention both. Diff is not that ~~xxx~~ they indicate diff parts of man but diff parts of immaterial part of man. Spirit not esp related to earth.

### III. The Destiny of Man. 2:5-9.

Subject of ch 2 is 2fold necessity of incarnation. 5-9 in realm of dominion. 10-18 in realm of salvation.

Man originally had dominion. Man is Heb anosh and this never used of X.

If 5-9 refer to X then what is point of contrast in vs 9.

Man made little lower as to station (not time) and everything subjected to him. This was done in Adam. Another vs to prove unity of the race.

Nothing outside his control. Nothing unruly--used in Pastorals for that and insubordination. But look at man now--can't even subject his tongue.

How will dominion be regained? vs 9 in X. Construction is in disorder bec of last ref to incarnation, but subject is exaltation not humiliation.

Bec Jesus man made lower than angels. dia to pathema introduced only to emphasize (out of order) that supremacy came thru sacrifice. Do not connect it with made lower. Human X is lower than angels (Jesus); sacrificing X exalted. We see Jesus, made lower than angels, crowned with glory and honor bec of having suffered in order that by God's grace to drain death's cup for all men.

*Angels = אֲנִיִּים = higher power (of judge. Ps 82:6)*

*Fact #1 - vs 5 - Angels are not the rulers of the M.*

*" 2 - vs 8b - Man has dominion*

*" 3 - vs 8c - " lost it now*

*4 - vs 9 - Jesus will reign. ∴ better than angels  
We will share in Jesus' victory.*

*5 - vs 10-11 - Jesus' victory won thru death & suffering.*