

## ANTHROPOLOGY (21)

(Objection #3) - If the immaterial part of a person comes from the parents, then Jesus Christ must have inherited a part that was sinful and guilty. This is a very weak and completely unsupported argument because the Scriptures clearly reveal that Christ's birth was completely unique and in fact states that it would be a special work of the Holy Spirit that would enable Mary to produce a "holy" offspring (Lk. 1:35). It is assumed that if this special work of the Holy Spirit did not take place, that which would be produced would not be holy. This clearly would lend itself to the Traducian position.

The view that seems best to square with the biblical record is that of Traducianism. There are many mysteries concerning conception and birth, but it seems that two human beings comprised of both the material and the immaterial have the capability of reproducing, certainly by the sovereign direction of God, a human life comprised of that which is material and that which is immaterial.

**QUESTION #17** – When does the union take place between the material part of a person and the immaterial part of a person?

Another way to ask this question is—"When does life begin?" The Bible, through various statements, takes the position that life begins at conception !

- 1) Psalm 51:5 - Personal pronouns connect life to conception.
- 2) Psalm 139:13-16 - God is credited with ordaining the life of a person before conception.
- 3) Jeremiah 1:5 - God says life begins to be formed in the womb = conception.
- 4) Luke 1:41-44 - A baby in the womb of a mother is classified as being alive.

Based upon these passages we conclude the following:

- 1) Every abortion does in fact murder a real life.
- 2) Certain contraceptives do in fact murder a real life.
- 3) Stillborn babies were in fact really alive.

One who has had an abortion is one who has in fact committed murder. God is able to forgive one and cleanse one from this sin, but it must first be acknowledged that it is a murderous sin which has been committed.

Every year in the United States, approximately 120,000 third trimester (last 3 of the nine months) late-term abortions are performed. Since becoming legal in 1973, 42 million babies have been systematically executed. Dr. Ann Speckhard, a Ph.D. from the University of Minnesota, published a study of the long-term effects on women who have had abortions. Her conclusions were formed by interviewing many women from various backgrounds 5-10 years after having an abortion.

1. 81% report a preoccupation with the aborted child.
2. 73% report flashbacks of the abortion experience.
3. 69% report feelings of "craziness" after the abortion.
4. 54% recalled nightmares related to the abortion.
5. 35% had perceived visitations from the aborted child.

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6. 72% said they had no religious beliefs at the time of their abortion.
7. 96% said in retrospect they regarded abortion as the taking of life or as murder.

(All statistics in this section have been cited from, *The Josh McDowell Research Almanac and Statistical Digest*, pp. 191-204.)

Until one is willing to come to terms with the reality that abortion is murder and is willing to admit that to God, there will be much guilt and many negative effects which will haunt one who has done this.

### **QUESTION #18** – What happens to a baby when the baby dies?

A critical issue that is connected to this issue of the material and the immaterial part of a baby is what happens to a baby if the baby dies? The problem for the theologian is trying to resolve at least two problems:

(Problem #1) - The problem of the baby's sin nature - conceived in sin.

(Problem #2) - The problem of the baby's mental capacity - cannot reject Christ.

Generally speaking, there have been two views given on this issue:

#### **View #1** - The Universal view.

This view says that any baby who dies will immediately and automatically go to heaven. It is a universal maxim in that babies who die have not reached a point in which they can reject Christ. Based upon this non-rejection capability—God permits all babies to spend eternity living with Him. Key passages used for this position are: II Samuel 12:18-23; Psalm 127:3.

This position does resolve the mental capacity problem, but it does not resolve the sin nature problem. It also assumes salvation is solely determined by the volitional choice of a human.

#### **View #2** - The Selective view.

This view believes that God sovereignly selects babies to go to heaven based upon His elective choices. Those who hold to this position do not agree with the belief that all babies who die automatically go to heaven. They believe that only those babies God has elected to go to heaven actually end up in heaven. Key passages used for this position are: Jonah 4:11; Romans 9:10-13; I Cor. 7:14; Eph. 1:4.

This position resolves the problem of the sin nature and the problem of the baby's mental capacity in that it leaves the eternal outcome of the baby to the elective choice of God. This view does coincide with Romans 9:10-11 in which God says He chose one twin and not the other, while they were in their mother's womb.

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We may be absolutely certain of one key reality, there will **never** be any injustice or mistake made by God. Whatever God decides to do with any person is always His sovereign right, whether in life or in death. God always does that which is perfectly right and consistent with His perfect character, even in the death of a baby.

**QUESTION #19** – What key biblical parts are involved in the immaterial part of a person?

There are certain realities that help us understand the immaterial part of a person:

**(Reality #1)** - A person has an intellect .

People have a capacity to think and reason. It must be noted that in order for the mind to think and reason properly concerning spiritual matters, God must turn on the light and allow one's intellect to perceive truth (II Cor. 4:3-6; Eph. 1:17-18).

**(Reality #2)** - A person has emotions .

People have a unique ability to feel things emotionally. It must be noted that the only way the emotional system will work properly is when God is controlling it (Gal. 5:22; Rom. 5:5).

**(Reality #3)** - A person has a will .

People do have an ability to make deliberate choices and to carry out various actions in view of and in accordance with those choices.

The subject of the human will is not only significant to the doctrine of anthropology, but it is especially significant to the doctrine of soteriology—the doctrine of salvation. It is under the doctrinal heading of Soteriology that the matter of the human will as it relates to salvation and God is discussed. Dr. Lewis Sperry Chafer accurately observed: “The fact of the will is a psychological truth, while the freedom of the will is theological” (Vol. 2, p. 194).

**Theologically stated, there is no human will that is absolutely free in an absolute sense.**

1. All human wills are subject to God's sovereignty . Prov. 21:1; Rom. 9:18-24
2. An unbeliever's will is controlled by Satan . II Cor. 4:4; Eph. 2:2
3. A believer's will may or may not be controlled by God . Phil. 2:12-13

The Scripture is very clear that the more a believer is being controlled by God, the more the believer will grow in biblical knowledge (John 7:17; I Cor. 2:15-16; Eph. 1:17-18). The Scripture also makes it clear that a believer who persists in not being controlled by God will be condemned to ignorance (I Cor. 3:2-3; Heb. 5:11-6:3). The Scripture also teaches that there is a struggle at times in the believer between the will of the believer and the will of God. Sometimes the believer's will does the opposite of what God wants and other times the believer's will does the opposite of what God doesn't want (Rom. 7:18-19). The more the believer is willing to yield his will to God's will, the more he will develop as a God-glorifying child (Rom. 8:14-17).