Elenctic Theology

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## General Introduction to Theological Anthropology

### The Value of Human Beings

#### Axiology is the branch of philosophy dealing with the nature of value and the types of value, as in morals, aesthetics, religion, and metaphysics

#### The Christian doctrine of the intrinsic value of human beings, as the greatest of all created beings, is currently under assault.

### Humans in Worldview Perspective

#### ***Pantheism***

##### All that exists is divine. There is only one substance that exists.

##### This leads to an ontological and axiological egalitarianism, that is, all things are of the same essence and are, thus, equally valuable.

##### In this view, humans and trees share the same essence.

##### What are human beings in this view?

#### ***Atheistic Physicalism (i.e., Atheistic Materialism or Atheistic Naturalism)***

##### All that exists is a-teleological matter-in-motion, that is, non-purposeful, non-designed, accidentally assembled physical particles.

##### There is no design or purpose inherent in any existing thing.

##### Arguably, the concept of a hierarchy of intrinsic value in this worldview is impossible.

##### In this view, humans and trees are different accidental arrangements of physical particles.

##### What are human beings in this view?

#### ***Monotheism***

##### God is an eternal, immutable perfect Being. And since He is the most valuable Being, He is the measure for all lesser beings and things.

##### God creates, out of nothing, a world distinct from Himself. In the created, contingent world there are persons and things that are similar God.

##### In theism, the things that are the most like God would be the most valuable. The things that are least like God are the least valuable. (cf. Matt. 10:31)

##### Thus, monotheism provides a clear basis for a hierarchy of the value of beings.

##### What is Theology in this view?

#### **Other Worldviews**

##### Polytheism

##### Dualism

### Contemporary Issues

#### ***Animal Rights v. Human Rights***—What is the place and value of human beings with respect to the lower animals?

#### ***Abortion***—When is the “fetus” a complete human person?

#### ***Euthanasia***—When does a complete human person cease to be a person? When is it permissible to terminate an existing life?

#### ***Cloning***—Are cloned human beings fully human?

#### ***Stem Cell Research***—Is it permissible to create “human embryos” for the sake of harvesting their stem cells?

#### ***End of Life Issues***—Is it morally permissible to withdraw a person from medical care in order to allow them to die? When does a human person cease to be a full human person?

#### ***Commodification***—Should society permit people to sell their non-replenishable body parts?

## The Constitution of Man

### Distinctions for Anthropology[[1]](#footnote-1)

#### ***Introduction***

##### Theology students need to learn the various types of distinctions early in the process of theological study for many reasons. The proper use of distinctions assists one in understanding issues such as: (1) the Persons of the Trinity, (2) the relationship of the divine essence and attributes, (3) the difference between soul and spirit, and (4) the relationship of the intellect and will to the soul and spirit, and the distinction between body and soul.

##### Below are brief definitions of the most common types of distinctions employed in theological discussions.

##### These are used to distinguish things in reality and in the mind and to distinguish within a single thing and to distinguish between multiple things.

##### Additional distinctions, such as the Type-Token distinction, will be addressed in later materials.

#### ***Types of Distinctions***

##### *Real or Essential Distinction (Distinctio Realis)*

###### This is a distinction between two independent things, that is, two distinct essences (or, more precisely, two substances).

###### These are separately existing things that exist in reality.

###### Example: A Cat and a Dog or two Cats or two Dogs

##### *Formal Distinction (Distinctio Formalis)*

###### In the mind there is a distinction between different ways of conceiving one and the same thing. This distinction can be, for example, logical or grammatical.

###### This is known as a mental or intra-mental distinction and is used for some types of things that do not exist separately or independently.

###### This is a distinction between two or more formal aspects of the essence of a thing.

###### The Formal Distinction with a Foundation in a Thing (*distinctio formalis ex parte rei*) means there is a distinction between formal objects within one and the same thing.

Example 1: Within a red ball the mind distinguishes the formal objects of redness, color, shape, and sphericity.

Example 2: Within the human soul-spirit, the mind distinguishes the formal powers or capacities of intellect, will, and affections, which are not separate things, but distinguishable faculties within a single thing.

##### *Modal Distinction (Distinctio Modalis)*

###### This is a distinction between various modes subsistence of a thing or the various ways in which a thing can exist.

###### The nature of the object being analyzed will determine which type of distinctions should be employed.

###### Whereas a formal distinction distinguishes between formal objects or properties within a thing, the modal distinction considers the distinct ways the entire essence can exist.

###### Example of a Modal Distinction: The three modes of water

##### *Distinction by Reason of Analysis (Distinctio Rationis Ratiocinatae)*

###### This is a rational distinction that has its basis or foundation in an external thing. It is not merely an intramental, rational distinction.

###### The distinction expresses a genuine distinction in an extramental reality.

###### This type of distinction is closely related to a Virtual Distinction.

###### Example: The Attributes of God

##### *Distinction by Reason Reasoning (Distinctio Rationis Rationans)*

###### This is merely a rational distinction grounded solely in the operation of reason, that is, it is merely intramental.

###### It is not grounded in an external thing.

###### Example: A distinction between a Unicorn and a Pegasus

### “Substance” & “Person” Terms for Theology Proper, Trinitarianism & Anthropology

Note that the definitions given below are not the only definitions for these metaphysical terms and concepts. The definitions are derived from the common definitions use by confessional Protetsant Scholastic theology.[[2]](#footnote-2) Note that the nature language is employed to describe the true God in His oneness, while the person language is employed to describe the Three Persons of the Trinity.

#### ***Nature Language***

##### *Essence (essentia)*

###### Essence is the whatness or quiddity of a thing.

###### It is those properties or qualities that make a being or thing precisely what it is, and not something else.

###### It distinguishes the *genus* of the thing, identifying

##### *Substance (substantia)*

###### A substance is the essence of a thing plus existence (*esse*).

###### Substance is the underlying “stuff” of things that exist. The emphasis is on the concrete reality of the thing as distinct from “essence,” which simply indicates what a thing is (Genus). Thus, a substance is an “existing essence.”

###### Substance can indicate the formal and material reality held in common by all members of a genus as well as the formal and material reality of an individual thing.

###### Substance is the “stuff” in which the properties of the thing inhere. Moreover, a substance maintains its identity through change, that is, when it gains or loses accidental properties.

##### *Nature* (*natura*)A third term used in speaking of God is the term “nature” (from Latin *natura*). There are three basic uses of *natura* in theology.

###### Some use it as a synonym for the terms “essence” and “substance.”

###### Some use the term to refer to a *particular* kind or species of essence in actual existence.

###### Some use it to refer to the entire created universe and its phenomena.

##### The words “essence” and “substance” and “nature” are commonly used by some as exact synonyms when discussing the Being of God, but there are important distinctions one should make when using the terms. See the definitions above.

#### ***Person Language[[3]](#footnote-3)***

##### *Person (Persona (Latin) or Prosopon (Greek))*

###### These terms originally indicated a dramatic role, or, more precisely, a mask worn by an actor in playing a role.

###### They later indicated the individual character in the play and thereby had an objective significance.

##### *Subsistent (Subsistentia (Latin) or Hypostasis (Greek))*

###### These terms indicate a particular being or existent.

###### Also, they indicate an individual instance of a given essence.

##### *Mode of Subsistence (Modus Subsistendi (Latin))*

###### This term indicates the mode or manner of the individual existence of a given thing.

###### This term is used to describe the individual Trinitarian Persons.

###### Note that this concept is distinguished from Modalism or Modalistic Monarchianism, a Trinitarian heresy.

##### *Intelligent, Self-Subsistent Being (Suppositum Intelligens (Latin))*

###### This term also indicates an instance of a rational substance.

###### The terms *individuum* and *suppositum* are synonyms, indicating an individual thing.

##### *Being (Ens (Latin))*

###### The term *ens* indicates an existing thing.

###### In Protestant Scholastic theology, *ens* is the most simple predicate. It indicates the coincidence of *esse*, the act of existing, with *essentia*, the whatness of the thing.

###### The terms *ens* and its synonym, *res*, commonly translated into English as “thing,” both indicate an existent in the basic sense.

#### ***Mutual Indwelling Language***

##### *Coinherence (Circumincessio (Latin), Perichoresis or Emperichoresis (Greek))*

###### These terms relate the concept that the Persons of the Trinity coinhere in the divine essence and in each Other.

###### Thus, the Persons of the Trinity are understood as indwelling each Other.

### Monism, Dichotomy & Trichotomy

#### ***Definitions of the Views***

##### *Monism* Monists hold that only one substance comprises human nature. The more common view is that this is a material substance.

##### *Dichotomy*

###### Dichotomists hold that the human constitution is comprised of two distinct substances—one material and one immaterial.

###### Dichotomists make a formal or modal distinction between the soul and spirit.

##### *Trichotomy*

######  Trichotomists hold that the human constitution is comprised of three distinct substances—one material and two immaterial.

###### Trichotomists make an essential or real distinction between the soul and spirit.

#### ***Definition of Soul & Spirit***

##### The soul or spirit is the non-physical, rational substance in which the rational faculties -- intellect, will, and affections -- are grounded.

##### The soul-spirit is immortal and survives the death of the physical body.

##### The physical body is a distinct substance, having its own distinct properties.

#### ***Biblical Texts Proving the Soul & Spirit***

##### *Soul*

###### Matt. 10:28—“do not fear those who kill the body, but are unable to kill the soul; but rather fear Him who is able to destroy both soul and body in hell.”

###### Rev. 6:9: “I saw underneath the altar the souls of those who had been slain…

##### *Spirit*

###### Luke 8:55: And her spirit returned, and she rose immediately

###### Acts 7:59: “Lord Jesus, Receive my spirit.”

###### Jas. 2:26: For just as the body without the spirit is dead, so also faith without works is dead.

#### ***Additional Evidence for the Soul/Spirit as a Distinct Substance from the Physical Body***

##### *General Distinctions Between the Body and the Soul/Spirit*

###### Gen. 2:7—God created man “from the dust of the ground” and breathed into his nostrils “the breath (*ruach*) of life” after which “man became a living being (*nephesh hayah*).”

###### Eccl. 12:5-7—When man “goes to his eternal home” the “dust will return to the earth as it was, and the spirit will return to God who gave it.” (See also Gen. 3:19)

###### Daniel 7:15—Daniel said “my spirit was distressed within me, and the visions in my mind kept alarming me.”

##### *Passages indicating the human body is a garment that will be temporarily laid aside*

###### II Pet. 1:13-15—Peter knows the “laying aside” of his “earthly dwelling” is imminent and the time of his “departure” is near.

###### II Cor. 5:1—“if our earthly tent which is our house is torn down, we have a building from God, a house not made with hands, eternal in the heavens.”

###### II Cor. 5:8—“I say, and prefer rather to be absent from the body and to be at home with the Lord.”

###### II Cor. 12:2—Paul states he knows a man who—“whether in the body…or out of the body” was “caught up to the third heaven.”

###### Phil. 1:21-24—For Paul “to live is Christ, and to die is gain.” But he is “hard-pressed from both directions, having the desire to depart and be with Christ, for that is very much better.”

##### *Old Testament Passages*

###### People are dwelling in Sheol.

I Sam. 28—Saul, Samuel & The Witch of Endor

Samuel, who died (v. 3), comes back in spirit and rebukes Saul for “disturbing him” (v. 15).

Then Samuel informs Saul that he and his sons will be with Samuel the next day (v. 19).

Ex. 3:6 cf. Matt. 22:32—God is the God Abraham, Issac and Jacob after their physical deaths.

##### *Additional New Testament Passages*

###### Matt. 17:1-8—Jesus speaks with Moses and Elijah on the Mount of Transfiguration—both of whom were dead.

###### Luke 23:43—Jesus says to the criminal next to him, “today you shall be with me in Paradise.”

###### Luke 16:19-31—The Rich Man and Lazarus

###### I Pet. 3:18—Spirits of the Dead in Prison

###### Heb. 12:23—Spirits of just men made perfect

#### ***Rejection of the Doctrine of “Soul Sleep”***

##### Several passages in the Bible refer to the dead as “sleeping.”

###### John 11:11-14 - Lazarus

###### Acts 7:59 – Stephen

###### I Thess. 4:13 – “Sleep” before the resurrection

###### I Kings 2:10 – King David

##### The term “sleep” is appropriate given the Christian doctrine of the bodily resurrection.

##### However, the term “sleep” refers to the inactivity of the body, not the soul or spirit of man, which remains active during the intermediate state.

###### The Bible teaches that we are more than our bodies. (See above referenced passages)

###### The Bible also teaches that man has a soul-sprit that can and does exist apart from the body and is actively conscious after death. (See above referenced passages)

##### Biblical passages indicating conscious activity during the intermediate state:

###### I Samuel 28—Samuel, who died (v. 3), comes back as a spirit and rebukes Saul for “disturbing him” (v. 15).

Samuel is portrayed as an actively conscious, existing spirit in the afterlife.

###### Matt. 17:1-8—Jesus speaks with Moses and Elijah on the Mount of Transfiguration—both of whom were dead.

###### Phil. 1:21-24—For Paul “to live is Christ, and to die is gain.” But he is “hard-pressed from both directions, having the desire to depart and be with Christ, for that is very much better.”

###### Luke 16:19-31—The Rich Man and Abraham have a conversation in the afterlife.

###### Luke 23:43—Jesus says to the criminal next to him, “today you shall be with me in Paradise.” It is difficult in this context to conceive of non-existence or inactivity as “Paradise.”

###### Rev. 6:9-11— “When the Lamb broke the fifth seal, I saw underneath the altar the souls of those who had been slain because of the word of God, and because of the testimony which they had maintained; (10) and they cried out with a loud voice, saying, “How long, O Lord, holy and true, will You refrain from judging and avenging our blood on those who dwell on the earth?” (11)And there was given to each of them a white robe; and they were told that they should rest for a little while longer, until *the number of* their fellow servants and their brethren who were to be killed even as they had been, would be completed also.”

Here the Martyrs in Heaven are portrayed as active and speaking.

##### **Summary & Conclusion Regarding Soul Sleep**

###### The Bible teaches that more than one substance, that is, a physical substance and a non-physical or spiritual substance, constitutes human nature.

###### The Scriptures indicate that the soul-spirit is distinct from the body and departs from the body at death, continuing to exist.

###### The Scriptures also indicate that the soul-spirit is conscious and active apart from the body between death and resurrection. (See above)

###### James indicates that the “body without the spirit is dead.” (James 2:26) Death refers to the inactivity of the body due to the separation of the spirit from the body. Sleep, like death, is a type of bodily inactivity.

###### Death is referred to as “sleep” in the Scriptures due to the hope of the future resurrection of the body. (See 1 Thess. 4 above)

###### CONCLUSION:

Since the soul-sprit is clearly active between death and resurrection, it is best to conceive of the “sleeping” passages as referring to the body, not the soul-spirit, which remains active.

This is consistent with our current understanding sleep in this life. Since people dream during sleep, it demonstrates the soul-spirit remains active even though the body is inactive.

Finally, it is consistent with the nature of a spirit. God and angels are spirits and they are always portrayed in Scripture as active and conscious. Since human being, particularly our spirits, are made in the image of God, there is warrant to hold that our spirit is similar to God and the angels, it is active.

As such, the doctrine of soul sleep should be rejected.

#### ***Rejection of Monism***

##### Monism raises many difficulties and should be rejected as a possible view.

##### If there is no soul, there is no intermediate state between death and resurrection. However, the Scriptures indicate there is a soul/spirit that is distinct from the body and survives the death of the body.

##### It is impossible to maintain any meaningful sense of identity from death to resurrection. If we are merely our bodies, how is a copy of my body truly “me” in the resurrection?

#### ***Dichotomy or Trichotomy?***

##### Are the soul and the spirit the same substance?

##### Trichotomy would require an essential distinction between the two.

##### *Evidence for Dichotomy & Against Trichotomy*

###### Gen 2:7 & James 2:26—Original Creation & Death

The original creation account appears to teach that man was made from two substances.

The body was made from the earthly material and the spirit was given by God.

When these two are together there is a living human being.

When the spirit departs, the body is dead (Jas. 2:26)

###### Terms soul and spirit are used interchangeably

In Matt. 20:28 Jesus says He will give His life (soul i.e., *psuche*) a ransom for many while at the cross the text says He yielded up His “spirit” (Matt. 27:50).

In Heb. 12:23 those in heaven are designated as “spirits” while in Rev. 6:9 they are designated as “souls.”

In Luke 1:46-47, Mary exalts with her “soul” while simultaneously rejoicing with her “spirit.” If soul and spirit are essentially distinct, this would indicate that Mary had two distinct sets of rational faculties (e.g. two minds, wills, etc.).

##### *Evidence for Trichotomy & Against Dichotomy*

###### I Thes. 5:23—Paul prays our “spirit and soul and body” would be preserved.

###### Heb. 4:12—The Word of God pierces “as far as the division of soul and spirit, of both joints and marrow….”

##### *Critique of Trichotomy Passages:*

###### In I Thes. 5:23, the List of terms should not necessarily be divided into distinct substances. Luke 10:27 says we should love God with all our heart and soul and strength and mind. Yet these are distinguished into distinct substances.

###### The division in Heb. 4:12 between joints and marrow is a division between the same kind of substance—a physical one. Since soul and spirit are represented as having the same kind of division, they should also be considered the same substance—a non-physical one.

## The Origin of the Soul

### Pre-Existentianism

#### ***Definition***

##### The soul-spirit of man existed prior to the creation of the material aspect.

##### This is the doctrine of Preincarnation.

#### ***Supporting Biblical Texts***

##### None. But groups such as the Mormons attempt to use texts such as Jer. 1:5 to support this view.

#### ***Arguments in Support of this Theory***

##### The proponents of this view claim preexistence explains the physical and moral irregularities among humanity, such as, poverty and physical deformities.

##### People are punished for sins committed in a previous existence.

#### ***Objections to this Theory***

##### There is no scriptural support.

##### It makes the physical body an accidental property of human nature. Hence, there is no difference between men and angels.

##### It eliminates the biological unity of the human race.

##### Humans are not conscious of a previous existence.

### Creationism

#### ***Definition***

##### The human soul-spirit is always an immediate and direct *ex nihilo* creation of God.

##### The soul-spirit is created pure and sinless.

#### ***Supporting Biblical Texts***

##### Gen. 2:7; Eccl. 12:7; Is. 42:5; Zech. 12:1; Heb. 12:9 cf. Num. 16:22; Ps. 104:30

#### ***Arguments in Support of this Theory***

##### The original account of creation indicates a clear distinction between the creation of the body from the earth and the soul from God .

##### It avoids the Christological problem found in Traducianism, that is, how one explains the sinlessness of Christ’s human nature if He obtained it from a sinful human.

##### Ontologically, it is more consistent with the indivisibility of the soul as a simple, non-physical substance.

#### ***Objections to this Theory***

##### It does not sufficiently account for original sin.

###### If the soul is created depraved, then God is the direct author of moral evil.

###### If the soul is created pure, then God is the indirect author of evil because He places a pure soul in a body that corrupts it.

###### If the physical body corrupts the pure soul, then the material world becomes inherently evil.

##### It does not sufficiently account for the recurrence of the non-physical traits of the parents in the offspring.

### Traducianism

#### ***Definition***

##### The soul of man is generated along with the physical body by the parents

##### The term is derived from the Latin *traductio* “a transfer or transmission.”

##### In this view the soul transfers along with the body.

#### ***Supporting Biblical Texts***

##### Gen. 1:28; 2:7; Gen. 2:21-23 cf. I Cor. 11:8; Gen. 2:2; Gen. 46:26; Heb. 7:9-10

#### ***Arguments in Support of this Theory***

##### God breathed only once into man’s nostrils and then left it to man to propagate the race.

##### There is nothing said about the creation of Eve’s soul; her soul was included in Adam’s.

##### God ceased from the work of creation after Adam (Gen. 2:2).

##### Future descendants are said to be in the loins of their fathers.

##### It sufficiently accounts for inherited spiritual, moral depravity.

##### It accounts for all inherited family traits.

#### ***Objections to this Theory***

#####  If the soul of the child is generated from the parents’ souls, it results in the following difficulties:

###### The parents become creators.

###### The soul is present in the physical seed of parents, resulting in materialism.

##### If God truly ceased creating anything after Gen. 2:2, how can we account for the regeneration of man (i.e., the new creation in Christ).

##### If every depraved soul comes directly from Adam, then Christ must have been depraved because He was fully human.

## The Image of God

### Scriptural Terms

####  ***Image***

##### Hebrew: *Tselem*—image, likeness

##### Greek: *Eikon*—image, likeness, form, appearance

####  ***Likeness***

##### Hebrew: *Demuth*—likeness, similitude, resemblance

##### Greek: *Homoiosis*—likeness, resemblance

### Selected Scriptures Declaring the Imago Dei

#### Gen. 1:26, 27

#### Gen. 5:1,3

#### Gen. 9:6

#### I Cor. 11:7

#### Col. 3:10

#### James. 3:9

### Illustrations From Biblical Usage

#### “Image” is used of paintings of Babylonian soldiers (Ezek. 23:14), a statue of Nebuchadnezzar (Dan. 3:1), and the emperor’s face on the denarius (Matt. 22:20).

#### “Likeness” is used more often as being a representative or substitute. King Ahaz’s model of the altar he saw in Damascus is called a “likeness” (2 Kings 16:10) and the venom of the wicked is a “likeness” of the venom of a snake. The idea is that they are similar in their characteristics, but not a substitute.

### Theological Considerations

#### ***The Attributes of God***

##### God needs to make humans like Himself in order to fulfill His purpose of having an intimate loving relationship with us.

##### The Reformed system of classification of the attributes as *Communicable and Incommunicable* is helpful for understanding the distinction.

##### God gives or communicates to human beings all the divine attributes that can be given and does not communicate the ones that cannot be given (i.e., aseity, infinity, etc.).

##### As a result we are similar enough to God that we might have fellowship with Him in a meaningful way.

#### ***Ontological & Functional Image***

##### *Ontological Image*

###### The Ontological approach to the image of God examines what we are or how our structure is like God.

###### In this comparison, we examine the similarities between a Divine Person and a Human Person regarding what they are.

##### *Functional Image*

###### The functional approach to the image of God examines how we work or act like God.

###### Here, we may compare the work of individuals or groups.

###### Since God is three Persons, there is an eternal function and relationship between and among the Persons.

###### This intimate social function is arguably represented best in the function of the human nuclear family.

### Characteristics of the Imago Dei

#### ***Moral Aspects of the Image***

##### We are morally accountable for our actions.

##### We have an innate sense of right and wrong, morality and justice.

##### Humans behaving in a holy and righteous way are like God, but when we sin we are unlike God.

#### ***Spiritual Aspects of the Image***

##### Humans have a non-physical spirit that can act or be acted upon in a significant way in the spiritual realm.

##### We can relate to God as persons

##### Humans will never cease to exist and will live forever.

#### ***Rational Aspects of the Image***

##### Humans have the ability to reason, think logically, and learn at greater levels than animals.

##### Humans can use complex, abstract language, and have second order thoughts.

##### Humans have an awareness of the future and an inward awareness that they will live beyond physical death (Eccl. 3:11)

##### Humans have creative abilities which are reflected in the areas of art, music, literature, cooking, technology, *et alii.*

#### ***Relational Aspects of the Image***

##### Humans have a special depth of interpersonal harmony which animals do not possess such as that found in human marriage, human families, and church families (communities). We are distinct from angels in this sense because they cannot marry or bear children

##### Human marriage reflects the nature of God in the sense that men and women are equal in nature and importance, but differ in their roles.

##### Humans reflect God relationally in their relationship to the creation. Humans have been given the right and responsibility to rule the creation. We will even judge the angels! (1 Cor. 6:3; Gen. 1:26, 28; Ps. 8:6-8)

#### ***Physical Aspects***

##### God is not a physical being (Jn. 4:24) and it is a sin to make physical images of Him (Ex. 20:4; Rom. 1:23).

##### Our physical bodies have been created by God as physical instruments to reflect our likeness of God.

### Redemption & the Image of God

#### Col. 3:10: We are being renewed in His image.

#### 2 Cor 3:18: We are being changed into His likeness

#### Rom 8:29: We are to be “conformed to the image” of Christ and, thus, be like Christ in our moral character.

### Christ as the Image of God

#### Col 1:15-16:

#### Heb 1:3

## Substantive Theological Psychology[[4]](#footnote-4)

### The Intellect

#### This is the faculty of the soul that knows, deliberates, and assents to the truth of what it knows.

### The Will

#### This is the appetitive power of a spiritual being.

#### The intellect knows the object; the will has a desire for it and chooses it.

### Emotions

#### An emotion is essentially a spontaneous movement consisting of an affective response to a specific apprehended object.

#### An emotion can be both passive, “I am affected,” and active, “I move towards or away from something” because it is agreeable or disagreeable, a value or disvalue, good or evil.

### The Intellect & Will: Two Models

#### ***Thomistic Model***

##### The intellect is prior to the will and is the deliberative faculty.

##### The will does not deliberate, but desires that which the intellect knows and values as good, true, beautiful, beneficial, etc.

##### The will is the rational appetite as a faculty.

#### ***Duns Scotus’ Model***

##### The will is free and self-moved.

##### Humans act on the basis of knowledge that they choose to know and hold as true.

##### However, here, the will is still, in some sense, dependent on the intellect.

#### ***The Effects of Sin on the Intellect and the Will***

##### *Appetites*

###### Definition: The capacity of a being that seeks out or inclines toward a good.

###### The exercise of the will implies appetite.

###### Sin distorts the appetite. Sinful beings misidentify the good, particularly ultimate good, and desires finite things as ends in themselves.

##### *The Wrong Type of Appetite: Concupiscence*

###### Concupiscence is the wrongful desire or inclination present in fallen human beings that is the source of sin.

###### Thus, concupiscence is the privation of original righteousness and a positive cause of sin.

###### When used of inclination, the desire results from the orientation of the heart.

#### ***Original Righteousness & “Good” Appetites***

##### The phrase “Original Righteousness” describes the Righteousness of Adam & Eve before the Fall.

###### They were Able to Sin & Able Not to Sin

###### They possessed Perfect Knowledge of God.

###### They possessed a Perfect Relationship to God.

###### Their hearts were oriented to the Ultimate End— God.

#### ***The Heart of Man***

##### Definitions: In theological anthropology, the heart is the ground or foundation of the intellect, will and affections. It gives an orientation to our faculties.

##### A good heart is godwardly directed or oriented.

##### A bad heart is reflexively directed or oriented, that is, turned in on itself.

##### The fundamental problem with Man is that the heart is curved in upon itself.

###### Jer. 17:9

###### Matt. 15:15-20

###### Ezek. 36:25-27

1. For more on the issue of distinctions, see Richard Muller, *Dictionary of Latin & Greek Theological Terms* (Grand Rapids: Baker, 1985); Robert Audi, Ed., *The Cambridge Dictionary of Philosophy,* 2nd. Ed. (NY: Cambridge University Press, 1999). [↑](#footnote-ref-1)
2. *See* Richard Muller, *Dictionary of Latin & Greek Theological Terms* (Grand Rapids: Baker, 1985). [↑](#footnote-ref-2)
3. Note that (L) indicates a Latin word while (G) indicates a Greek word. [↑](#footnote-ref-3)
4. *See* Muller, in *DLGTT*. [↑](#footnote-ref-4)