

"The Nature Of Man: A Paradigm Revolution"
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THESIS STATEMENT

Theologians employ models to facilitate understanding of corresponding theoretical concepts. Models, however, are finite and subject to periodic evaluation. As theologians consider their changing cultural environments, some traditional models necessarily become antiquated and vague, thus losing their value.

After investigating theoretical model definitions, functions and qualities, I intend to examine the ancient trichotomous and traditional dichotomous models in Christian anthropology. I shall subsequently introduce and validate a more functional model, one which I have termed the neo-trichotomous model. Finally, the traditional dichotomous and the neo-trichotomous models will be comparatively analyzed in correlation with five principle Christian doctrines: sin, redemption, sanctification, Image of God, and the Incarnation of Jesus Christ.



INTRODUCTION

Theological and philosophical discussions sometimes contract abstractions. This abstruse framework, precipitates difficult comprehension for non-philosophers or theologians. Since comprehension is difficult, application is virtually impractical.

One protest against theology concerns its invalidity in a modern context. Fortunately, scholars are not restricted to ambiguous terms or vague abstractions, but may use theoretical models to facilitate comprehension. Adequate model employment should establish important ideologies in a contemporary setting. When a concept becomes contemporaneously discernable practical application ensues.

Theoretical Model

A theoretical model or paradigm reckons with symbols. Symbols are definiendums which when defined, delineate abstract concepts.

The theoretical paradigm is analytical, prescriptive and definitive (both denotatively and connotatively). These models reduce vagueness and ambiguity. They assist their employers by symbolizing a known, or new term, or theory.

A theoretical model does not mimic a reality. It does not look like the object it represents. Theoretical models are not literally constructed.

Another aspect of theoretical models is that they are tools of revolution. They exist as long as a better one does not antiquate it. If a newly constructed model affords a clearer understanding, it warrants immediate replacement.

Theoretical paradigms should not be maintained for posterities sake, or for emotive appeal. Their sole design is to describe relationships of abstract concepts. The model which best performs should be implemented.

One caution must be expressed, when theologians hire theoretical paradigms they must not equate the model with ultimate truth. Models merely illustrate conceptual idioms. In other words, no theoretical model facsimilates ultimate truth or reality; they only demonstrate possibilities.

I do not wish to distinguish my work as a foundation for a new metaphysical anthropology. I trust that this paper stresses the function of theoretical models, not anthropologies.

Qualifying Models

Qualifications for a model commissioned by Christian anthropologists require at least three things:

1. It must remain Biblically non-contradictory.
2. It must well illustrate doctrines and theologies.
3. It must be simple enough for all accountable persons to comprehend.

THE NATURE OF MAN

Man's nature is extremely complex. Some have argued that the human body possess complexities science will never fully understand. The problems of A.I.D.S. research and viral infections, and cancer, validate this contention.

Others argue that the human mind is unfathomable. Psychologists admit they have merely "scratched the surface" in determining what makes man's mind function.

Regardless of the complexities, man has historically attempted to explain his nature. Appointing symbols and models to represent portions of his attributes traditionally served this attempt.

Modern Approach

The modern approach to describe man's nature extends from the science of the mind, or psychology. Research in this behavioral science has led many to theorize that man has no mind, soul, or spirit apart from his physical body.

This approach stems from a trend formalized by Francis Bacon (1561-1626) and Rene' Descartes (1596-1650), which seeks to substitute theological explanations with empirical rationalizations. This trend has developed into a process termed "biological reductionism."

Biological reductionism scientifically reduces man to his simplest observable form. This technique results in man viewing himself as nothing more than a complex biological computer.

Psychobiologists have asserted that since physical manipulation of the brain may change mental states, or cause other conditions which have traditionally been accepted as conditions of the mind, the mind and body are identical. Biological reductionists do not separate the mind and body.

While the mind is much more dependent upon the brain than dualism has been willing to recognize, scientists who claim victory over theologians who support a distinction between body and mind, celebrate prematurely.

Certain aspects of man's mental consciousness seem to be safe from physical manipulation. William Hasker notes that "electronic probing in the brain has caused people to re-experience past experiences; hear music, awareness of being in a certain place at a certain time, hearing certain things; limits have been moved due to stimulus to the brain, but never has the stimulation caused a person to believe or decide" (Hasker, 1983, pp.300-301).

A logical fallacy is committed by claiming that the mind and body are equal when some aspects of the mind may be altered by physical manipulation. This would be similar to asserting that since some plant life has been seen in the ocean, all plant life must live in the ocean. If one single element of mind is distinguished from the body, that one element validates the mind's separate existence.

A non-physical mind may be acknowledged through the logical "method of residues", in the same way the planet Neptune was discovered: Scientists noticed some inaccuracies in the mathematical calculations of Uranus' orbit.

Someone claimed that the problem could have only been caused by an unrecognized mass creating a gravitational pull. After further calculations the astronomers estimated a probable location of this mass, and there they found what we now call Neptune.

There are some aspects of the human mind which have not been linked to the physiology of the mind, such as volition, compassion, love, and intuition. Something else must cause these aspects of mind. Until biological reductionists demonstrate that these attributes are physically linked to the brain, a non-physical mind may exist.

The modern approach seems to fatalistically explain man. This approach "implies natural mortality of the total person, with no form or degree of extended survival after death..." (Taylor, 1983, p.162). It provides him no future, no morality, no more attribute than those given to a complicated computer.

Too many un-answered questions remain for Christian anthropologists to submit to this model of man: questions such as: free will, eternal life, moral consciousness, conviction, personal creativity, social concerns, etc.

The Ancient Trichotomy

The ancient Greeks considered man to consist of three parts. These parts were separate entities, but somehow connected. The names of his three distinctions were termed body (soma), soul (psuche), and spirit (pneuma). The Greek model (or paradigm) of man was a trichotomy, consisting of body, soul, and spirit.

ANCIENT TRICHOTOMY DEFINED

A. BODY physical manifestation.....flesh

1. A-moral.....not involved in morality
2. Mortal.....The body dies, returns to
the earth.

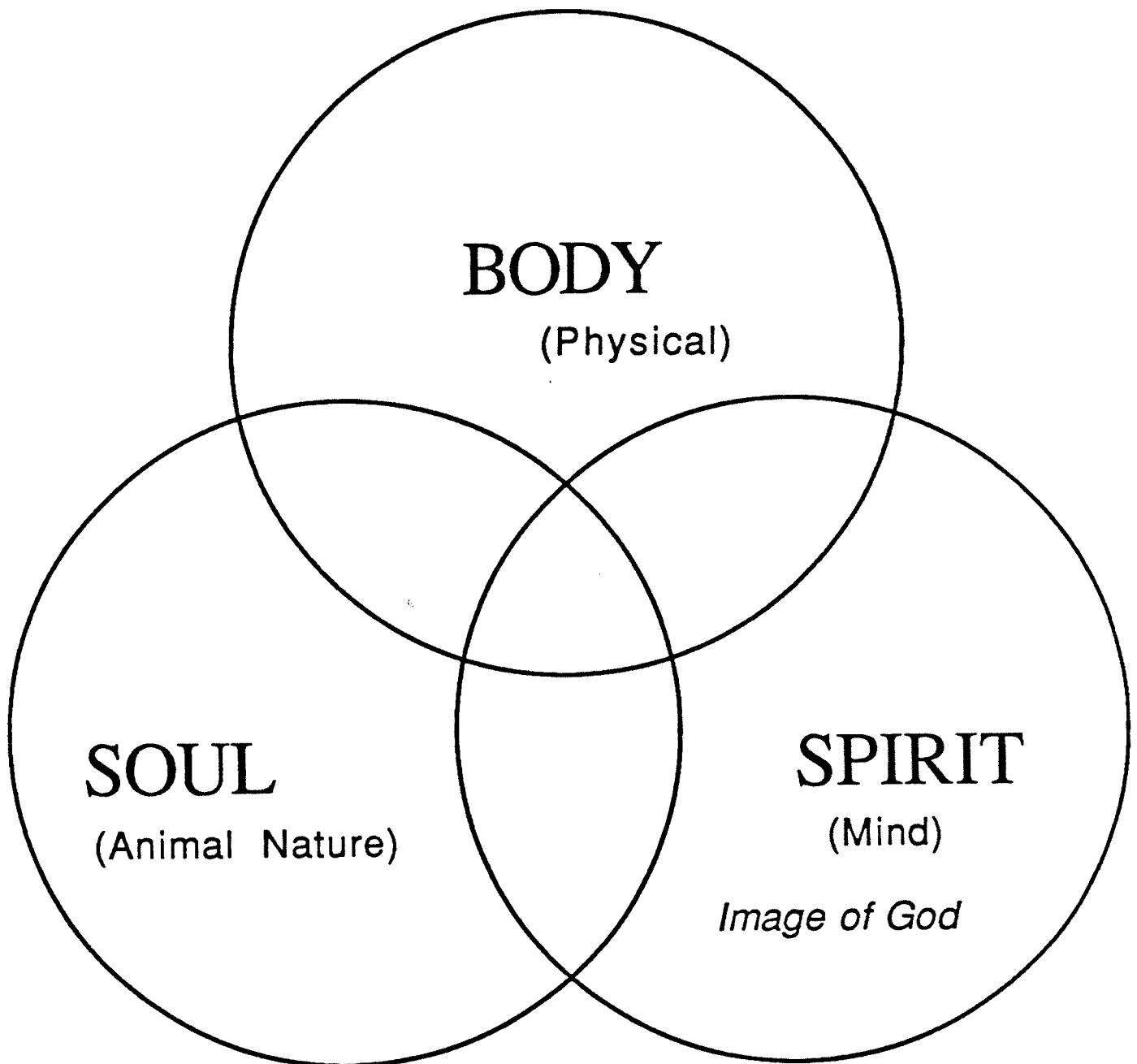
B. SOUL animal nature

1. Drives and instincts
2. The "hydraulics" which operate
the body. The energy or power source.
3. A-moral.....a non-moral faculty
4. Mortal.....most felt that when the body
died, the soul died also.

C. SPIRIT rational being.....the mind

1. The entity which distinguishes man from the
animal.
2. For later Christians, this became the Imageo
Dei, or Image of God in Man.
3. Moral.....the human spirit has always been
defined as the moral faculty in man.
4. Immortal.....The spirit would spend eternity in
Hades.

Ancient Trichotomy



The problem with this model was especially debated in the first five centuries A.D., specifically at the Councils at Nicea, Ephesus, and Chalcedon. As Christians searched history for a model which would explain their unique theological concepts, most determined that the ancient trichotomous model was inappropriate. The controversy was over the nature of Jesus: was He human, God, or some combination of both?

The Apollinarians, who employed the trichotomous model, claimed that Jesus had the body and soul of man, but had the spirit (or mind) of God. This was unacceptable, because Jesus would then be neither fully human, nor God. He would be some powerful monster: God's mind in a man's body and soul.

If this model would have been implemented, Jesus could not have become a sufficient sacrifice for man's sins; He wouldn't have been human enough to suffice.

This gave rise to what is now called the traditional dichotomous model.¹

Traditional Dichotomy

The early councils concluded that Jesus must be accepted as totally human, and completely God at the same

¹Precisely how this model relates to the incarnation doctrine will be discussed later.

time. They prescribed that man's nature consisted of only two elements: body, and soul.

TRADITIONAL DICHOTOMY DEFINED

A. Body Physical manifestation....flesh

1. A-moral....not involved in moral concerns
2. Mortal....the body dies, returns to the earth.

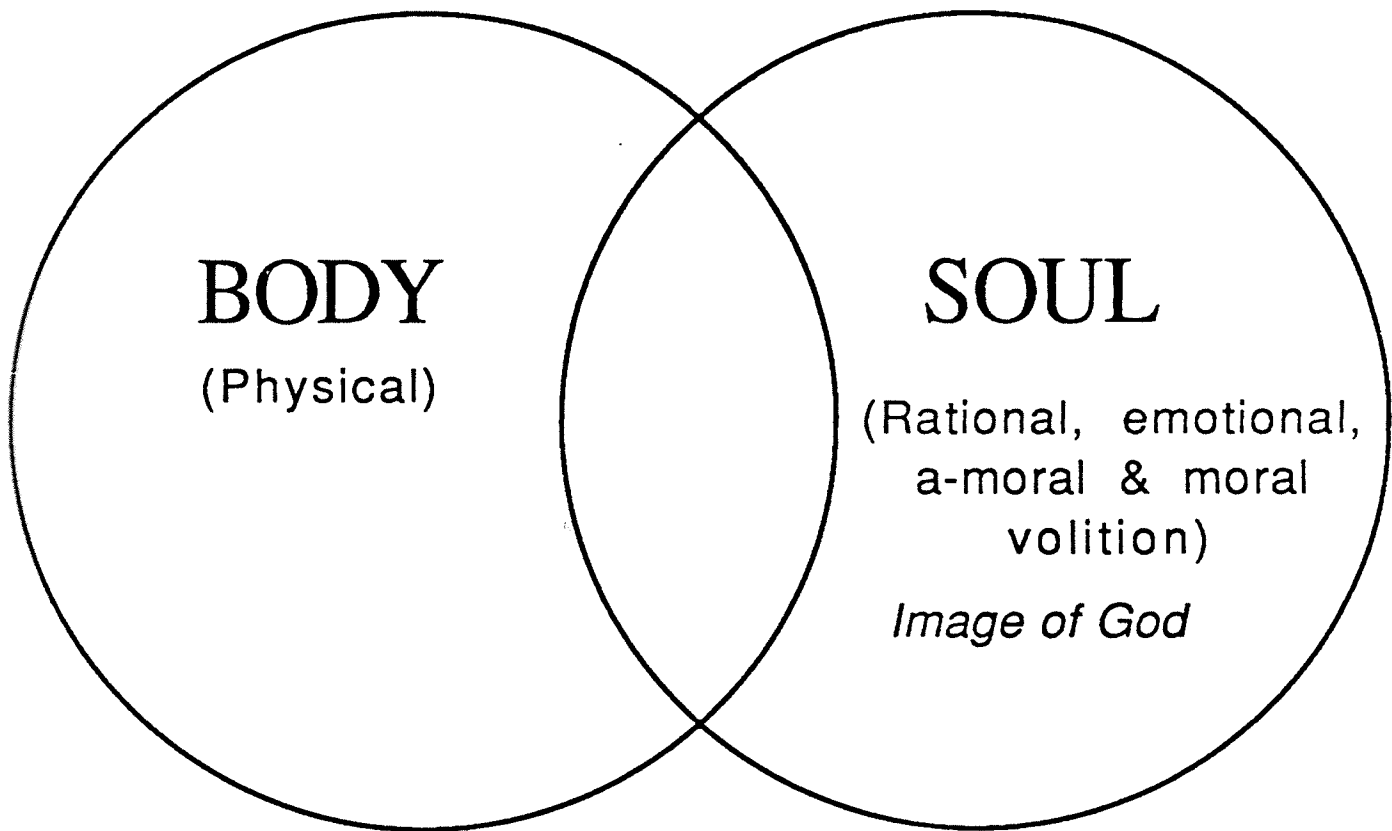
B. Soul² rational and spiritual entity

1. Moral....involved with all moral volition
2. A-moral....facilitates all a-moral volition.
3. Immortal....the entity which survives bodily death.
4. The image of God
5. All non-physical aspects of the human person

²Some modern theologians have developed a variation to the traditional dichotomy. They term this "a functional trichotomy." They submit that the soul has two aspects: one heavenly, called spirit, and one earthly, called soul. "Dichotomists...grant a functional trichotomy even though insisting on an essential dichotomy." Both spirit and soul are contained in the metaphysical entity termed "soul." See Richard Taylor, Beacon Dictionary of Theology (Nashville: Beacon Hill Press 1983)p.162; and Dynamics of Discipleship (Denver: Arts Publications, 1978)p.61

DICHOTOMY

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Within the realm of theoreticals, the concept "paradigm shift" has been coined. (Kuhn, 1970, p.89) This refers to the substitution of one model for another. Kuhn writes, "...an anomaly with out apparent fundamental import may evoke crisis if the applications that it inhibits have a particular practical importance..." (Kuhn, p.82). The traditional dichotomy yields such a crisis because it fails to oblige many current questions concerning important Christian doctrines. As the title of my thesis alludes, it is time to shift to a different model of man.

Neo-trichotomy

I hope to confirm this need by comparing the traditional dichotomous model with my model, designated as the neo-trichotomous paradigm, or New-trichotomy.

First, allow me to illustrate the neo-trichotomous model. This model uses the same entities as the ancient trichotomy, because the Bible utilizes "body", "soul", and "spirit", and because they provide less confusion and ambiguity than when the three are synthesized into body and soul, as the dichotomy illustrates.

NEO-TRICHOTOMY DEFINED

A. Person Complete person-hood is viewed as the synthesis of bodily, soulish, and spiritual attributes. This model asserts that the body may exist with out the soul (as in the "brain-dead"); the spirit may exist with out the body or the soul (as in those who wait for the resurrection in heaven), but the person is not complete with out all of these attributes.

B. Body Physical manifestation

1. A-moral

2. Mortal

C. Soul Animal and Rational natures

1. drives and instincts

2. rational person

3. emotive person

4. A-moral....not concerned with morality

5. mortal....dies with body....resurrected with
new body

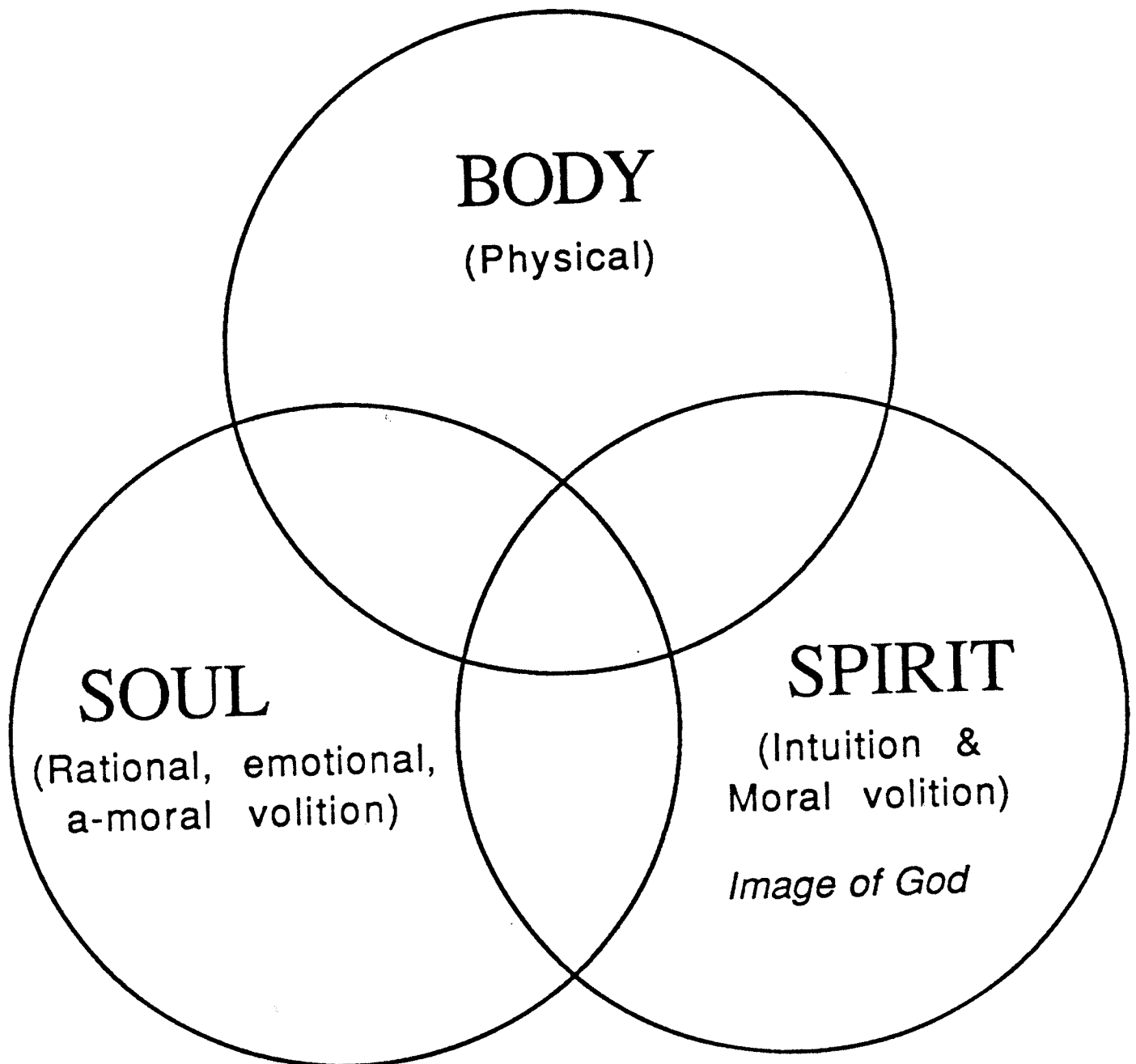
D. Spirit spiritual, intuitive, moral entity

1. Moral....concerned with morality

2. Immortal....will not perish

3. Image of God

NEO-TRICHOTOMY



All aspects of the human nature are found within body and soul, except for the moral aspect, which is found in spirit. All physical characteristics are found within the body. All rational, emotional, and a-moral volition facilities are located within the soul. The body and soul are what establish man's humanity.

The spirit is the created image of God in the human person; the spirit is not a human characteristic, but a part of the whole person which God imparts, enabling man to enjoy His fellowship.

The deviation this model makes from the ancient trichotomy is found in defining soul and spirit. In the ancient paradigm, the soul is animal nature. In the new model, soul is man's animal and rational, emotional, and a-moral natures. Instead of the spirit being the rational, as the old model provides, the spirit in the neo-trichotomous model is the spiritual and moral facility.

The difference between the traditional dichotomous and neo-trichotomous models is soul and spirit distinction. Some have suggested that there is no scriptural support for a trichotomy. The Apostle Paul clearly made a distinction between soul and spirit.

"For Paul psuche [soul] comes to be regarded as bad while pneuma [spirit] is regarded as good."

(Vande Kemp, 1982, p.107).

Another validating support is that "pneuma is never used [in scripture] for non-Christians nor for ethically negative impulses" (Vande Kemp, p.107).

The dichotomous paradigm declares the soul immortal, but 1Corinthians 15:44 (NASB) reveals otherwise: "It is sown a natural body [soma psuchikon]. It is raised a spiritual body [soma pneumatikon]."

"To speak of the immortality of the soul is not technically accurate... because the soul awaits for the resurrection while the spirit returns to God after physical death."

(Taylor, 1983, p.495).

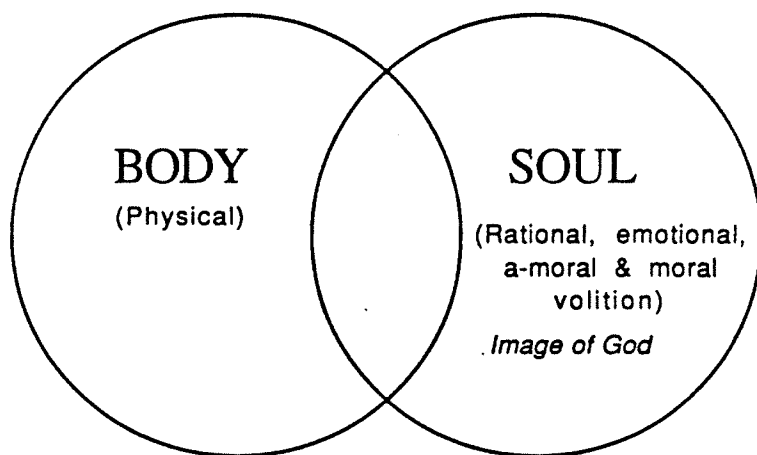
Further scriptures which support this assertion are: Ecclesiastes 12:7; Luke 23:46; Acts 7:59; 1Cor. 5:5; Heb. 12:23; 2Peter 1:13,14.

The scriptures sustain the mortal element in soul. The neo-trichotomy declares the soul mortal, thus maintaining a biblical confirmation. Dichotomists insist that since some biblical authors interchanged "soul" and "spirit" there is no distinction. This is fallacy because some authors clearly make a distinction, showing that at least some times the soul is distinguishable from the spirit.

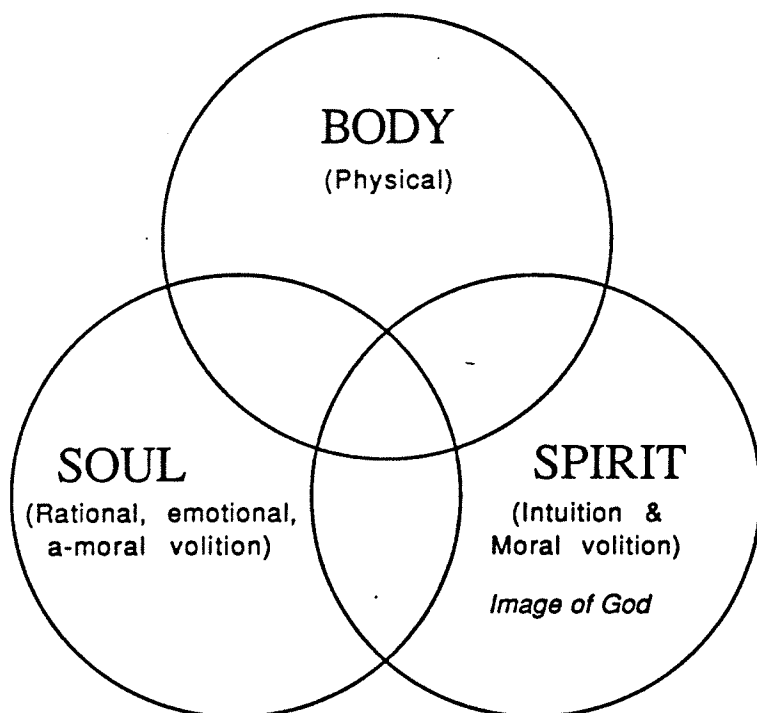
A paradigm shift in Christian anthropology requires more than logically based assertions, however. Modern paradigms must support the ancient doctrines and theologies better than their predecessors. The following section explores the significance of two paradigms.

COMPARATIVE ANALYSIS OF THE TRADITIONAL DICHOTOMY AND
THE NEO-TRICHOTOMY MODELS

DICHOTOMY



NEO-TRICHOTOMY



I will comparatively analyze these two models in correlation with five principle doctrines: sin, redemption, sanctification, image of God, and the incarnation.

SIN

An adequate understanding of sin and an appropriate model illustrating its effects is required, because sin necessitates all aspects of Christianity. Sin has a two-fold character. It is

"that quality of man's fallen nature which inclines him to commit acts of sin. On the other hand, sin is a specific act of rebellion, transgression, or omission, in thought or practice."

(Taylor, 1983, p.484)

The sin nature

Many names have been established for the concept of the sin nature: original sin, carnal man, old man, depraved man, etc. Regardless of the term used to describe this nature, most theologians grant that this nature is inherited. The Holy Scriptures support this position also:

Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come.

(Romans 5:14, NASB)

Paul also writes of the sinful nature in chapter eight of Romans:

For what the law was powerless to do in that it was weakened by our sinful nature, God did by sending his Son....

(Romans 8:3, NIV)

Original sin is inherited, according to scripture, and

is the corruption of the nature of every man, whereby man is in his own nature inclined to evil, so that the flesh lusteth contrary to the Spirit.

(Wesley, Works, Vol.5, p.144)

Sin as action

While the sinful nature is an inclination, sins are also specific actions.

Therefore, to one who knows the right thing to do, and does not do it, to him it is sin.

(James 4:17, NASB)

John Wesley defines sin as a willful transgression of a known moral law. This is a conscious action against what is intuitively known to be morally correct.

Distinction between the sinful nature and sinful action is quite necessary to determine responsibility. Is it possible to be responsible for the inherited nature? Or, is it more plausible to accept responsibility for the actions which surrender to the evil nature?

The verse quoted from James clearly establishes the area of practical culpability (James 4:17) to the active, willful, moral choice. Facets such as emotions, intellect, and amoral volition may be corrupted by the sinful nature, but God judges the moral aspect, not the amoral. All persons will be held accountable for their moral choices, not their pre-determined dispositions.

And if you address as Father the
One who impartially judges
according to each man's work,
conduct yourselves in fear during
the time of your stay upon earth;
(1Peter 1:17 NASB)

More of the nature of sin and its effects will be specified in later sections of this paper. Attention will now be turned to a comparison of the traditional dichotomy and the neo-trichotomy, in relation to the doctrine of sin.

Dichotomy

Philosophers and theologians have debated over the location of sin in the human person for centuries. Some have positioned sin in the body, some the soul, others the spirit.

The dichotomous model posits the sinful nature and sinful volition within the soul. All moral and amoral attributes are tainted with sin.

This results in all aspects of morality, cognition, emotion, and volition being imperfect and distorted.

The body is not sinful, but reflects a fallen nature. It houses the soul which is sinful. Edgar Mullins writes:

Paul does not regard the body as evil because it is material. As matter simply it has no moral quality. But the body is the source of certain impulses which lead to sinful motives, desires and acts....

(Mullins, 1917, p.292)

The body participates in sin only as far as being a passive receptor of demonic temptation. But it is the soul, or immaterial aspect which actively participates in sinful decadence.

Neo-trichotomy

The neo-trichotomous paradigm identifies the sinful nature in the spirit as opposed to the soul.

It is the spirit which is sinful, not the body or soul. This model agrees with the dichotomous model where the body is free from sin. The primary divergence separates the amoral soul from the moral spirit. Instead of accepting that a soul with all its moral and amoral attributes exhibit sin, this model claims that only that which is moral can be naturally sinful.

The soul is not concerned with morality, and is therefore not sinful in nature.

The soul reflects a depraved image in its imperfections, not moral degeneration. This image will not be corrected until the resurrection.

REDEMPTION

When a person is redeemed (Gal. 3:13) for his sin, he becomes a new person. He is mercifully forgiven (1Jn.1:9); legally justified (Rom.8:33); spiritually regenerated (Pet.13; Jn.3:3,6,8); and gracefully adopted (Rom.8:15) into God's family.

He establishes a new relationship with God. He begins to understand the spiritual complexities which surround him. He is in a sense "a new creature."

Therefore if any man is in Christ, he is a new creature; the old things passed away; behold, new things have come.

(2Cor.5:17, NASB)

Dichotomy

This transformation occurs within the soul. Since this model places the sinful nature in the soul, redemption would inherently contract there.

The body remains the same, unchanged by the soul's redemption.

Neo-trichotomy

Since sin affects the spirit, it is the spirit which is primarily transformed by redemption. Man becomes a new creature by the renewing of his spirit. (2Cor. 4:16; Ps.51:10)

His spirit becomes alive in Christ. He is forgiven, justified, regenerated, and adopted.

His soul remains the same. His cognitive abilities do not change, nor is his emotional character reconstructed. His mental abilities do not increase or decrease. Forgiveness, justification, regeneration, and adoption do not directly affect the soul.

Since the soul undergoes no direct change, the new convert notices an intense conflict between his rational soul and his newly transformed spirit. His mind regularly interferes with his communion with God. Often the new convert become stressed to the point of rejecting his conversion experience, regardless of its initial reality. Old mental habits and disciplines add to the crisis; the soul battles with the new-found faith seated in the spirit.

Physical maladies may also deter from the convert's spiritual growth. Sickness can keep him from reading the scriptures, enjoying Christian fellowship, or spending serious time in devoted meditations.

The greatest devastation spreads from guilt, which the convert feels after committing sin in a state of spiritual weakness. He is usually ready to confess his sin, but more temptations come and further sins are committed. The new believer lives a rollercoaster life of sin and guilt and confession. His new life in Christ is exciting and he knows God's forgiveness, but his life lacks constant victory over the spiritual fluctuation. He pursues the deeper life which the older Christians evidence, but the conflict continues.

The neo-trichotomous paradigm illustrates how this conflict occurs. The body and soul press against the new and weak spirit, attempting to re-align it to the depravity it used to share. This is a very difficult period in a new convert's life, because while the believer's sinful actions have been forgiven, his sinful nature still controls his moral decision making facility. But there is hope.

SANCTIFICATION

Sanctification is a Biblical term which connotes many different tenets. Generally it means to set aside for a holy purpose. Wesleyan theologians submit that sanctification is both processive and punctiliar. This section will survey the Wesleyan and opposing views in conjunction with the traditional dichotomous and neo-trichotomous paradigms.

Processive sanctification

Processive sanctification begins at justification (sometimes called "initial sanctification"). John Wesley wrote that inward sanctification begins:

In the moment a man is justified. (Yet sin remains in him, yea, the seed of all sin, till he is sanctified throughout). From that time a believer gradually dies to sin, and grows in grace.

(A Plain Account, 1971, p.42)

The purpose of the process of sanctification, or the process of holiness, as I will describe it in this paper, is to bring the convert to a place of eventual, moral perfection. This is a process which lasts as long as the believer lives; he is not finished from growing until he is resurrected in his new body, at the Second Coming.

Entire Sanctification

If a believer continues to grow in holiness, how then can he be entirely, punctiliarly, or instantaneously sanctified?

The process of holiness concerns the total person; entire sanctification concerns the spiritual, moral element. Entire sanctification refers to the act of God which enables a person to "love the Lord your God with all your heart, and your neighbor as yourself" (Deut. 6:5).

The verb "sanctify", as in the verb "convert" is generally in the passive voice. Only God can purge sin from the human heart [spirit], restore moral image of God, and produce the communion with God that is reserved for the pure in heart [spirit].

(Taylor, 1983, p.185)

This act of God is received in faith, and cleanses the believer from his sinful nature, empowers him with the Holy Spirit, and provides an immeasurable communion with Jesus Christ and the Father. His Christian experience intimates him with God in a way that he no longer encounters the fluctuations of the spiritual rollercoaster, as he did before this phenomenon. This is victory over sin.

Temptation remains active, but the believer's inward tendency tilts away from disobedience and toward obedience.

Many scriptures support this doctrine:

But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus , His Son, purifies us from every sin.

1Jn. 1:7, NIV

But you know that he appeared so that he might take away our sins...No one who lives in Him keeps on sinning. No one who continues to sin has either seen him or known him.

1Jn.3:5-6 (Taken from Dynamics,p.137)

I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me.

Gal.2:20, NIV

But just as he who called you is holy, so be holy in all you do, for it is written: "Be holy because I am holy."

1Peter 1:15-16, NIV

Now may the God of peace Himself sanctify you entirely; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ.

1Thess. 5:23, NASB

Dichotomy

For one to accept the dichotomous paradigm, he must not agree with the concept of entire or punctiliar sanctification. The dichotomous model does not provide a practical illustration for entire sanctification. If a person presumes that moral perfection of human volition is possible, where does this event occur? It does not occur in the body.

Soul perfection would require that rational intellect, emotions, and amoral decisions would also become perfect. This is obviously absurd. Cognitive processes, emotive impulses, and amoral selections are imperfectable, in this life time.

This model may support three doctrines of sanctification. The first is progressive sanctification, that is, God slowly sanctifies people. God purges sin gradually, but only at the moment of death will He perfect them entirely.

The second doctrine supported by this model is suppressed sanctification. This allows people to appear perfect in God's sight, because Christ's atoning blood covers the sin nature, allowing communion with God. God, following this concept, does not commune directly with the believer, but through Christ.

The third doctrine is the "counteraction" theory. This submits that the infilling of the Holy Spirit counteracts the inborn sinful nature. There is no cleansing, only counteraction.

These doctrines are thoughtful, and they have helped many, but they were generally created because of the limitations the supposed construction of man; a construct supported and advanced by the dichotomous paradigm.

Those who preach entire sanctification, but use the dichotomous paradigm to illustrate its effect have

confused the issue. A similarity would be giving a lecture about the characteristics of a telephone, while demonstrating a telegraph.

Wesley himself experienced difficulty convincing his colleagues of entire sanctification. I suggest this was because of the limitations the dichotomous model confers.

While the dichotomous model may adequately illustrate sin and redemption doctrines, it does not provide for entire sanctification. Punctiliar or entire sanctification is not sustained when illustrated by the dichotomous paradigm.

Neo-trichotomy

Since moral volition is processed within the spirit, it is the spirit which may be sanctified. This may be completed with out requisitely perfecting the soul functions.

Only moral volition, and intuitive faith are directly altered, facilitating an intimate relationship, and greater obedience to God.

The soul's functions are not perfected at the moment of entire sanctification, but affected. Rationalizations, emotive impulses and offensive a-moral choices may continue.

As the Christian begins maturing in the Christian disciplines, the soul will accommodate the perfected spirit, by not inhibiting obedience to God's will. The soul's imperfections will become less evident, though, as the soul and its mental facilities yield to the spirit.

It is important to recognize that the Christian is not finished growing at the time of sanctification. "Christian perfection does not imply impeccability." (Field, 1985, p.189)

A real conflict exists between the spirit and the soul after sanctification. If the spiritual disciplines, such as scripture reading, Christian fellowship, meditation, fasting, etc. are exercised, the imperfect soul will eventually concede its powers of intellect, emotion, and amoral will to the perfected spirit. This describes the process of holiness.

This model accentuates vertical (positional) and horizontal (social) sanctification. No other model achieves this feature.

Entire sanctification affords a positionally perfected moral relationship with God. This may be viewed as a vertical relationship, or a relation of human-kind and Divine-kind. The one entirely sanctified has a morally perfected spirit. New purity, power, spiritual fellowship, and vision dynamics are brought to the person entirely sanctified.

People around this person may not immediately recognize the spiritual reformation. This is because humans relate to humans through body and soul, that is, physically and mentally-emotionally. Individuals do not see a person's moral relationship with God, but see the physical, mental or social ramifications of his spirituality. This is precisely why we are commanded not to judge one another's spirituality. No human may judge sin in another person, because only God knows the heart [spirit].

Actions are not always what they appear to be at the surface. When a person acts out of love and obedience, no matter what the result of that action is, that person will not be judged morally unfit by God. In God's eyes the person maintains his spiritual perfection.

The following story illustrates how God judges the heart:

One day a man began pulling the weeds from his potato field. He worked hard all year, working in the field, and thanked God for the expected fine crop. When he finished, he noticed that his granddaughter was behind him and covered with dirt. She happily exclaimed, "Grandpa, I helped you!" It was then that the old man noticed that his granddaughter had mistakenly pulled all the potatoes, thinking she was pulling weeds.

The child determined she was helping her grandfather. She acted out of love. She was not guilty of any wilful disobedience, and could not be punished for her action.

This is the way God judges sin. If actions are born of disobedience, then sins are committed. If they are spawned from love, moral sins are not committed. Only God has the insight and knowledge to determine the sinful nature of actions.

People do not witness the moral choices of a sanctified believer, but see the results of actions, or the moral ramifications of his amoral choices. A person may choose to wear (or not to wear) a particular article of clothing at a party, and upon arrival notice that many people are offended. What is this person guilty of? What further action is required of the offender?

Obviously the person did not intend to offend the crowd. He is responsible, however, to correct his action in order not to keep offending. He should also apologize for his lacking insight. But he is not guilty of disobeying a known moral law. His responsibilities are social, not moral.

A frustrated baseball player might depict a second example. Suppose a first baseman energetically disagrees with an umpire's decision. He might demonstrate hostile or volatile emotions. Some would declare that he has not been cleansed of his sinful nature, because he appeared angry. If the player became bitter, and after a short time continued his hostilities, the evidence would

support his carnality, because his emotion became injurious.

But emotions constitute a part of humanity, and will not be negated in this life time. Jesus' own actions validate this contention, when He angrily chased the merchants from the temple. He reacted as a human being, but did not allow his anger turn into bitterness or hatred, which is sinful. This is entirely normal and within the bounds of entire sanctification.³

What people see in others is what I call horizontal holiness, or social holiness. This is the noticeable affecting of the body and soul, by the perfected spirit. The effect is a change in the social sensitivities of the sanctified believer. The one sanctified becomes increasingly concerned with the moral ramifications of his amoral choices, using as much insight as available, before making decisions.

Other results of the spirit's influence over the soul are that his emotions may reflect his deeper relationship with God. He doesn't fly off the handle as much. Anger

³ Rationalism from the eighteenth Century alleged that emotions were for the feeble-minded. This presumption was integrated into religious thinking by theologians of the day. John Wesley insisted that one sign of a good Methodist was his lack of emotional display. Puritans, Quakers, and others assimilated this supposition into their doctrines. Great care must be taken to not expect emotions to be perfected, when entirely sanctified.

becomes more and more foreign to him. His concern for others is more obvious and sincere.

Of course no one will ever become emotionally or rationally perfect, but he may continue growing in these areas. As long as the sanctified person practices the essential Christian disciplines, he will continue to grow in horizontal holiness, and subsequently become a better witness to the holiness process.

Punctiliar sanctification and the process of holiness may be illustrated by the neo-trichotomous model. The dichotomous model will not demonstrate how God instantaneously sanctifies, or the subsequent progression. This alone warrants a shift from the traditional dichotomy to the neo-trichotomy.

IMAGE OF GOD

The two distinctions of God's image in man are classified as natural and moral. (Wiley & Culbertson, 1946, p.157) The natural image refers to individual personality. Theologians generally agree that rational intelligence, emotive ability, ability to decide, and spiritual immortality represent the natural image of God.

God's moral image is characterized in man's ability to

know God intuitively, arbitrate between moral and amoral decisions, and participate in holy endeavors.

The image of God has historically separated man from the rest of the animal kingdom. Man views animals as "stimulus and response machines." Humans typically postulate that beasts are not rational, emotional, nor volitional creatures.

There is growing evidence, however, that all animals are not what man has accepted. Recent studies in animal cognition and language development give rising support to the theory that at least some animals have the powers previously attributed to man alone.

Current research by animal psychologists challenges the traditional concepts of God's image in man. Much has been written recently of primates being able to learn and speak American Sign Language.⁴

Apes have evidenced that they can solve problems (displaying basic rational ability), construct new words out of old concepts (displaying abstract or complex rational ability), compare and decide between options (demonstrating volitional ability), and many other evidences never manifested before they learned "sign."

What will happen to theologian's definition of the natural image of God in man, if animals possess minds,

⁴ See bibliography for multiple sources which document the ape's cognitive and communicative abilities.

rational abilities, emotive powers, social concepts, imaginations, and volition?

The research mentioned supports that some animals do have these attributes. Does this mean that animals are made in the image of God? If we continue to support the current definition of the image of God, animals will enjoy certain aspects of God's image.

Dichotomy

The dichotomous model does not address this contemporary problem, and therefore becomes necessarily antiquated.

Traditionally, those who employed this model claimed that the soul with its mental, emotional, and volitional functions distinguished man from animal. The soul represented the natural and moral image of God in his anthropological construction. If animals do not share these functions, then the dichotomous model remains contemporary, otherwise it becomes obsolete.

The evidence advocates that theologians are no longer able to employ this model to distinguish man from animal.

Neo-trichotomous

The dichotomous paradigm becomes obsolete mainly because its body/soul correlation provided no distinction between man and the rest of the animal world.

The neo-trichotomous model provides this distinction. I contend that the spirit with its moral capability, is what distinguishes man from animal, not cognition or self awareness, or personality. Man has the observed ability to discern what is morally correct (Heb. 4:12).

Animals have never been observed making choices based on what was ethical, moral or correct. They have been witnessed making decisions, but those decisions were entirely amoral (choosing foods, or moving from one place to another, etc.).

The neo-trichotomous paradigm grants an animal a soul by allowing for intelligence. It protests an animal spirit by denying moral abilities.

The neo-trichotomous model demonstrates clearly the difference between man and animal. Animals exhibit body and soul attributes; man exhibits body, soul, and spiritual (moral) attributes.

Any model less than the neo-trichotomous would diminish man's superiority in the animal world, and diminish the image of God in him.

THE INCARNATION OF JESUS CHRIST

Most Christologies (heretical or otherwise) pivot around anthropological models. It is important, when insisting that Jesus is both God and man, to know how to define man. Numerous volumes have been dedicated to recognizing and evaluating historical and contemporary Christologies. I will not recapitulate these works, but will examine the dichotomous and neo-trichotomous paradigms and the Christologies they support.

Dichotomy

The fact that this model replaced the ancient trichotomy because the trichotomy failed to model the incarnation "mystery", seems ironic. The incarnation is still termed a mystery, and no model has acceptably demonstrated how Christ could be "God-man." The dichotomous model also fails this task. Indeed, this model actually obstructs any rational attempt to solve this ancient puzzle. This paradigm establishes no relationship between Jesus' two natures. It contributes to the "mystery" of the incarnation.

Neo-trichotomy

One provocative attribute of this paradigm, is that it

illustrates the incarnation without lessening either Jesus' humanity or Deity.

Jesus was entirely human. He possessed every characteristic attributable to human nature. As stated previously, all characteristics of humanity were found in the body and soul of the human person.

Jesus manifested all traits of human reason, volition, and emotion. Jesus had a soul. (Jn. 12:27; Matt. 26:38)

Jesus also held all material evidences of being human (1Jn.1:1). He had a body. He required food to survive (Matt. 4:2; Jn. 19:28). He became weary (Jn. 4:6). He died and was buried (Matt. 27:33-66; Jn. 19:16-42). He had body and soul, making Him human.

The neo-trichotomous composition demonstrates the merger of God and man, by accepting that Jesus comprised of body, soul, and spirit.

But instead of having a spirit which was created in the image of God, as other humans require, His spirit was God's own Spirit. It was Logos (Jn.8:58; Jn.1:1; Jn.3:13; Heb. 5:6; Acts 7:37ff, etc.).

It was the Word or Logos, the second person of the Trinity alone, who became incarnate, and not the whole of the Godhead.

(Wiley & Culbertson, 1946, p.199)

When the "seed of Abraham" (Heb.2:16) was joined with the Logos (Jn.1:14), Christ became the incarnate Person.

Human nature (which is evidenced through body and soul) and the Divine Nature (Logos) merged into The Christ.

This illustration differs from the Apollinarian heresy, by redefining soul and spirit. The Apollinarian teaching held that Jesus possessed animal soul (instinct, drives, physical animation) and the Spirit of God (defined as rational, and cognitive abilities).

Jesus, under this model did not have the mind of a man, but that of God. The neo-trichotomous model differs from that perspective.

The neo-trichotomous paradigm asserts that Jesus was fully human. The only difference allowed is that his spirit was not created, but existed since eternity; it was God's Spirit (Ps.2:7; Jn.8:58; Col.1:15-19;).

This illustration does not take away a part of His humanity, because humanity is found in the structure of the body, and the rational, emotive, and a-moral qualities of the soul.

The Scriptures say that Jesus was "begotten of God", yet He was born of human flesh. I contend that Jesus' body and soul were totally human, His spirit, however, was God's own spirit. It was begotten of God.

The neo-trichotomous model supports Jesus' humanity, sustains His Deity, and advocates Christ as a Whole Person.

CONCLUSION

I hope that those who have known confusion, caused by deficient models, will find relief in the neo-trichotomous model. The dichotomous paradigm served theologians well in the past centuries, but obviously lacks the necessary qualities required of a contemporaneous paradigm.

The new paradigm facilitates a renewed validity of doctrines existing since the Apostolic Era. With renewed validity comes comprehension, and from comprehension stems application, which is the end of all doctrines.

The neo-trichotomous paradigm fulfills theoretical model qualifications: it remains Biblically non-contradictory; it well illustrates doctrines; it is comprehensible.

It becomes necessary, then, to dismiss the traditional dichotomy. Since theoretical models are revolutionary in character, replacement should not be as deplorable, as I expect it will be.

Earlier in this paper, I called for a "paradigm shift." I submitted that models should be replaced when obsolete. I remain confident that though the neo-trichotomous paradigm may demonstrate certain weaknesses, it serves the doctrines examined much better than the traditional dichotomous model.

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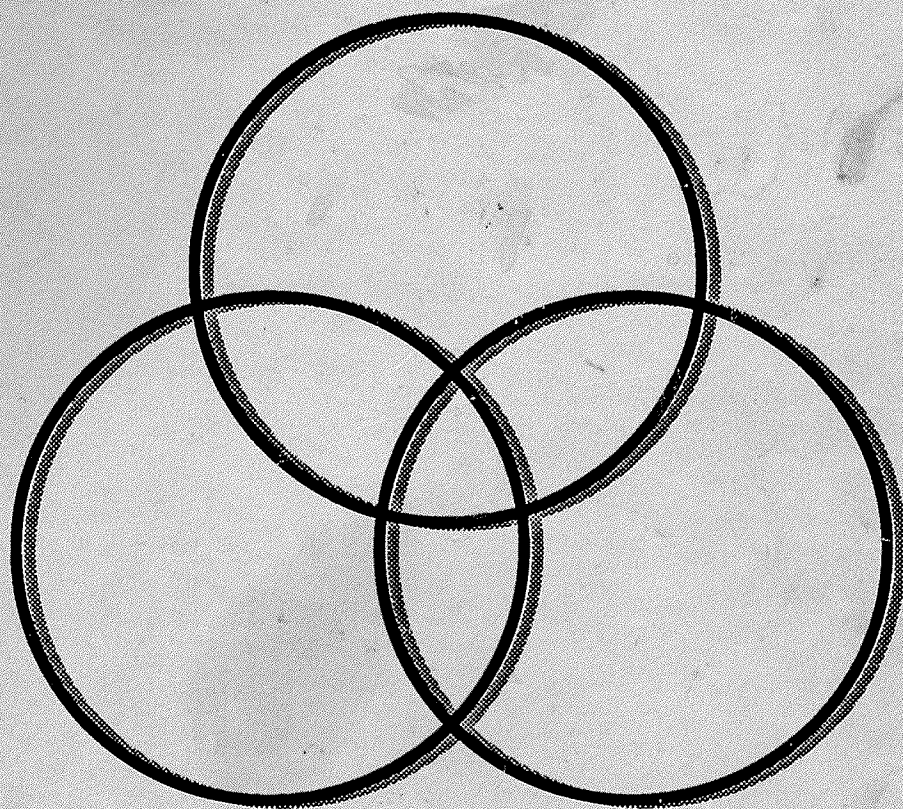
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