

## Introduction

### Introduction

Anthropology, within the context of the Bible, is the theological study of human beings.

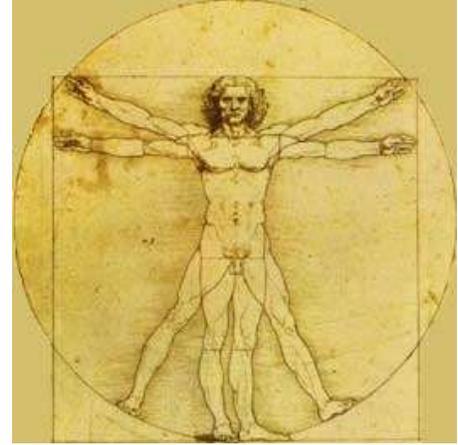
It examines such questions as:

What is a human being?

Why did God create man?

What happens when man dies?

The answers to these questions lead us to an understanding of our existence, human nature and our relationship to God.



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### Some Considerations

Before this doctrine is explored further, two questions should be considered:

1. Why is the doctrine of Anthropology the study of **man** and not the gender neutral term *human beings* or *humanity*?

2. Why even study the doctrine of Anthropology?



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### Why is Anthropology the Study of *Man*?

Anthropology is called the study of man (instead of human beings, humanity, etc), because in Genesis 5:1-2, it is God who chooses the term "Man" to refer to the human race.

Because God Himself named the human race "Man",

the use of this term should not be seen as diminishing the importance of women.



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## Why even study the doctrine of Anthropology?

Anthropology and the origin of man forces the confrontation between Christianity and the philosophy of Naturalism.

The **Christian worldview** assumes:

1. The Bible is true, historical and reflect reality.
2. God does exist.
3. Man was created by God and was the pinnacle of Creation.
4. Man has a soul or spirit.

**Anthropological result:**

- Each person has inherent dignity and self worth bestowed by God upon Creation.
- Moral values are rooted in God's character and are absolute.

The **Naturalistic worldview** assumes:

1. All basic truths are truths of nature as represented by science.
2. Supernatural beings do not exist.
3. Man evolved from random genetic chance and is insignificant to the great cosmos.
4. Man does not have a soul or spirit.

**Anthropological result:**

- Each person determines their own self worth and dignity.
- Moral values are socially determined and are relative.

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## Is Christianity in Conflict with Science?

Is Christianity in conflict with science?

Is the scientific method the only reliable means of obtaining knowledge about the world?

Is it true that science deals with the objective and that religion deals solely with the subjective?

Is it true that science deals with matters of "fact" and that religion deals solely with matters of "faith"?

When all the facts are truly understood, there will be no conflict between the Bible and natural science.

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## Science and Christianity Conflict? (Ken A. Boyce)

*This is a written version of a talk given for College students at Truman State University in Kirksville Missouri, USA in 2001. It was sponsored by the Baptist Student Union of that same campus.*

Has science killed God, or has it simply revealed that He never existed in the first place? In that clip from the movie Contact that we have just seen, did you notice the implicit assumption made by Jody Foster's character, Dr. Arroway? The assumption was that belief in God and belief science are fundamentally incompatible. Dr. Arroway does not argue for this position, she simply assumes it. She takes it as a given. Why? What exactly is it about science that conflicts with belief in God? Do they conflict? Is one more rational than the other?



## **Science and Christianity Conflict?** (Ken A. Boyce) (continues)

On some levels, I can identify very much with the character of Dr. Arroway portrayed in this movie. Like her, I tend to have a skeptical bent towards many things. As a physics major, I am, like her, deeply interested in science. Unlike her, I am also a Christian. I have a deep and meaningful faith in Jesus Christ which is the most important thing in my life. Contact is one of my favorite movies, in part because the questions it addresses are close to many of the same questions that I have personally struggled with. Is there a conflict between my faith and science in terms of what each tells me about the world? If not a conflict in the realm of facts, is there, perhaps, a conflict in the methods and attitudes of each toward finding truths about the world? Must I, to be consistent, choose between my love of God and my love of science? Because of these and other questions, and my search for answers to them, I found myself adding an additional major to the physics major I started out with, a major in philosophy and religion.

The issues involved in these questions, I have found, are very deep and trace themselves back to some of our most fundamental beliefs about reality. Brilliant people spend their entire lives studying these questions and often come to very different conclusions. So what is it that makes me, just an undergrad at Truman like yourselves, qualified to stand up here and address this subject? That's a good question. The only answer I can give is that I believe that my own personal involvement with these issues, as well as what I have learned in both of my majors, gives me something of a unique perspective on the whole question of the relationship between science and Christianity. I often find that many of those who see a conflict between science and Christianity (on both sides) have what I call a sort of "tunnel vision" -- they often seem to be blind sided by a single perspective and are unable to see the bigger picture. Other than that, I don't claim to be any more qualified to address these issues than the rest of you. My purpose here, then, is not to give you some definitive resolution to this issue, but, hopefully, to give you some perspective that will help you think more about it.

It is my conviction that if this is a barrier in your spiritual search, it does not need to be, and there are answers. That being said, I would like to begin addressing this topic by looking at what I believe to be three very common misconceptions about the nature of science and religion that often figure prominently in the whole "science versus religion" debate.

### **The first misconception is that the scientific method is the only reliable means of obtaining knowledge about the world.**

This position is known as "Scientism," and it is one that many in our modern western culture, either consciously or unconsciously, assume to be the case. Often, for example, we use the word "scientific" as a synonym for the word "rational." Something can only be proven, we think, if it can be "demonstrated scientifically." In our culture, science is often regarded as the final judge in all matters of truth. To disagree with science, is to disagree with reason itself. Despite its popularity, however, this position is false, for two basic reasons:

First, it is false because it is self-refuting. The statement "the scientific method is the only reliable means of obtaining knowledge of the world" is itself a statement which cannot be known through the scientific method. By its own standards, then, scientism is a position which must be accepted solely on the basis of blind faith, and one which cannot be known to be true.

Second, this position is false because it contradicts many things in our own experience. How do you know that you are in love with someone or that someone genuinely loves you? How do you know that things like racism and the killing of innocent people are wrong? How can you verify scientifically that life is meaningful and worth getting up in the morning for? None of these things are things that can be verified scientifically, but that does not seem to make any of them any less meaningful or less knowable.

### **Another misconception that many people have about science and religion is that science deals solely with the objective whereas religion deals solely with the subjective.**

This is also false. I'll also give two reasons why I believe this to be the case.

## **Science and Christianity Conflict?** (Ken A. Boyce) (continues)

First of all, science is not a wholly objective enterprise. Scientific research is guided by theories, working hypotheses, operational frameworks, and the like. Scientists not only make observations to formulate theories, they also use theories to guide them in making observations and to interpret what they are seeing, and these theories and the manner in which they guide observations, reflect the biases of the scientific community at the time.

An experiment I once did for a lab class, I believe, illustrates this point. I was required to measure the charge to mass ratio of an electron. Now, for you English majors out there, that means I had to figure out what number you get when you take the charge an electron has and divide it by amount of mass that an electron has. I did this by observing how a beam of electrons bends in a magnetic field.

When I performed this experiment, I did not go into the lab with some "neutral" point of view, but with my mind all ready saturated by several theories which both guided me in doing the experiment and told me what I was seeing as I did it. This is clearly seen when we ask ourselves the following questions: "What's mass?" "What's charge?" "What's an electron?" "What's a ratio?"

All of these things are highly abstract and theoretical constructs in themselves. Without these theoretical concepts to guide me, I would have had no way of making sense of what I was seeing, what I was measuring, or even how to go about doing the experiment or measuring anything. How did I know that that little glowing beam of light that I saw was the result of ELECTRON beam, for example, except for the fact that the THEORY told me that's what it was. Ultimately, the theory itself was justified by its ability to make sense of what I was seeing and in a broader context, its ability to make sense of other types of phenomena in my experience.

This illustrates how theories are not only things that scientists test, they are frameworks which condition what the scientist sees and how he or she goes about seeing it. They provide the scientist with a particular point of view -- with a BIAS, and because of our human limitations, this is unavoidable. There are no facts that don't involve some level of interpretation. All observation takes place in particular theoretical theory neutral facts. All data is theory laden.

A second reason why it is false to maintain that science deals solely with the objective whereas religion deals solely with the subjective is that religion often frame of reference. As they sometimes say in the philosophy of science, there are no has objective components to it. Those of us who are Christians, for example, believe that God has objectively revealed certain things about Himself in nature, history, the Bible, and primarily and most definitively in the person and work of Jesus Christ, and that because of this, those of us in the Christian community cannot just believe what we want to about God or whatever it is that feels right to us, but we must seek to conform our beliefs about God to what God has revealed about Himself through these sources. Just as the scientific community must "test" its theories against what nature reveals through observation, the Christian community is called to "test" what it believes about God against what God has objectively revealed about Himself.

Consequently, both science and religion often involve both subjective and objective components as well as a complex interaction between them.

### **The final misconception that I would like to address tonight is that science deals with matters of "fact" whereas religion deals solely with matters of "faith."**

This is false because science, too, must rely on faith to make knowledge claims about the world. In order to claim that the practice of science leads to truth, one must have faith that certain fundamental claims about the world are true.

In fact, there is a view of science called "operationalism" or instrumentalism" which denies that science really produces knowledge about the way that the world actually is. This view holds that science is merely us imposing our human conceptions of order upon the natural world; that science is merely a sort of human game of finding patterns that allow us to predict and control our environment, but that these patterns are just human constructions which reflect nothing about reality itself.

## **Science and Christianity Conflict?** (Ken A. Boyce) (continues)

I believe that this view is false -- I personally wouldn't care about science if I didn't as I'm interested in finding truth not playing games -- but, there is no way to "prove" that it is false outside of a certain faith that, ultimately, the universe makes sense and is understandable to us, and that there is a certain sense in which our minds resonate with the way the world actually is.

Likewise, Christianity, as a view of reality, makes certain faith commitments about God and His revelation to us, and then works within those commitments to make knowledge claims about the world. I see no less validity in this approach than I do in the approach of science as both require that such faith commitments be made.

Now, having addressed these basic misconceptions, I would like to briefly take a look at three areas of potential conflict between Christianity and science and see if any such conflict really exists. Of course, we only have time to scratch the surface of each of these areas.

The first area that I would like to take a look at is the area of history. Historically, have science and Christianity been enemies of each other?

At times, they have seemed to be. I'm sure that all of us are aware of what happened to Galileo, how he was ordered to be silent by the church for teaching that the earth revolves around the sun, and placed under house arrest.

Overall, though, many modern scholars believe that the answer to this question, despite the popular view that the church has always been in conflict with science, is no. Many famous scientists in the past were also devout Christians or at least held something close to a Christian worldview.

This includes scientists like Sir Isaac Newton (who wrote more on theology than he did science), Galileo himself, Johan Kepler, Sir Michael Faraday, Lord Kelvin and James Clerk Maxwell, to name just a few. In fact, there was a time when it was not uncommon for a person to hold a dual appointment in both science and theology.

Also, though the importance of the various factors involved in bringing about the scientific revolution is debated, it is likely no accident that it happened in the West, where Christianity dominated. Christianity emphasizes the beliefs that the universe was freely created by God and that human beings were created in God's image.

Together, these two doctrines encouraged the belief that there is a rational place that can be investigated by human beings, but also, since it was freely created by God, something that had to be investigated through observation and not just through pure reasoning. This is because if the universe was freely created by God, then the logical possibility exists that it could have been otherwise, and so we have to look and see which way it really is. It was a Christian view of reality, then, that helped sow the seeds of the development of what we today would call the scientific method.

Well, if Christianity and science are not enemies of each other historically, then what about factually? Do they make conflicting claims about the world? At times, yes, they do.

One of the earliest examples of a conflict between Christianity and science (or, rather, the precursors of science) occurred when the works of Aristotle found their way into Medieval Europe. A fundamental tenet of Aristotle's natural philosophy was that the world was eternal, that it had always existed and always will exist. This clearly conflicts with the Christian doctrine that the world was created by God a finite time ago and that it will someday come to an end.

## **Science and Christianity Conflict?** (Ken A. Boyce) (continues)

There were many scholars in that day who, though Christians themselves, maintained that Christianity was fundamentally incompatible with science and reason at this point. It would not be until the 20th century, with the advent of Big Bang cosmology, that science would completely abandon the notion that the universe had always existed.

In fact Einstein, who did not believe in a personal God, even went so far as to fix up the equations of his theory of General Relativity which otherwise predicted that the universe must be either contracting or expanding -- just so he could avoid the implications of the conclusion that the universe had a beginning in time. When it was discovered that the universe is expanding, Einstein called this the biggest blunder of his life. Suffice it to say, scientists no longer believe that the universe has always existed and this conflict has dissolved itself.

Still another area of conflict came with the development of Newtonian physics.

Newton's theories of gravitation and motion, though Newton himself did not believe this, seemed to suggest to many that the universe functions like a vast cosmic machine, which, once started off, runs on its own in a completely deterministic fashion.

Put in the initial conditions, and Newton's equations predict exactly what will happen, like clockwork. God, if he existed at all, was thought by many after Newton to just be a sort of cosmic watchmaker who wound the universe up and then let it run on its own.

Now, this flies in the face of the Christian view that the universe is constantly governed and sustained in its existence by God, that God is fully active in His creation at every moment. It also seems to violate the Christian view that there are creatures, such as ourselves, which possess freewill, creatures which are not completely subject to mechanical forces. Many suggested that Christianity was no longer plausible in light of these developments, that science had rendered it out of date.

Suffice it to say, that with the advent of quantum mechanics, which has replaced Newtonian physics, we no longer believe in the Newtonian picture anymore. The picture of the universe given by quantum mechanics seems to allow for the possibility that nature is not wholly determined by mechanistic forces, that there is a certain room for freedom, and perhaps, causes for certain events which lie outside of nature itself.

In fact, the physicist and philosopher Sir Arthur Eddington once remarked that, with the advent of quantum mechanics, the universe is starting to look more and more like a great thought than a great machine. Now, I don't want to make too much of this. In my opinion, quantum mechanics is often abused to argue for metaphysical claims that it doesn't really support and there are a number of ways that quantum mechanics can be interpreted. The point is that the so-called "problems" for Christianity created by Newton's physics have disappeared.

In both the above cases, the Christian community was right to hold on to the fundamental tenets of its beliefs, even though they seemed to be in conflict with the science of the time. Of course, I do not believe that it is always the case that the Christian community has been right in times of conflict with science. It was wrong for the church to oppose Galileo. Not all the Christians here will agree with me, and that's okay, but I also believe that those Christians who hold the universe is only six thousand years old are also wrong. I speak only for myself here, but I believe that both these incidents are the result of a misunderstanding and misapplication of the type of literature involved in Biblical texts and the type of information those texts are trying to communicate. Note though, that these matters involve things that are secondary to the Christian faith, not fundamental issues as in the previous two examples.

## **Science and Christianity Conflict?** (Ken A. Boyce) (continues)

In any case, I think that we need to realize that both science and theology are fallible human attempts at interpretation, either of what we observe, or what God has specially revealed about himself. As such, both attempts are subject to mistakes that at times may bring them in conflict with one another, and this must always be kept in mind. It is my conviction that whenever such conflicts exist, it is because we have made a mistake somewhere, either in our theology or our science, and that further investigation into both will cause the conflict to resolve itself. And, we have already seen two examples of where that was the case.

Well, if not in conflict historically or in the realm of facts, perhaps science and Christianity conflict in another way. If not in what they say about truth, then perhaps in the way they go about discovering truth; perhaps they conflict on the level of methodology. Is there something about a scientific approach to discovering things about the world that is fundamentally at odds with a theological approach?

I believe that the answer to that question is no. It is true that science and Christian theology use different methods, but that does not mean that they use incompatible methods. In every field of human endeavor, the method must conform itself to the subject matter. You don't decide if a person will go out with you the same way that you decide the answer to a math problem, -- trust me, I've tried it before and it doesn't work out so well. We have already seen that the position that the scientific method is the only reliable way of obtaining knowledge of the world is self-refuting.

Science confines itself to what can be empirically observed. As such, its domain is limited. Theology concerns itself with what God has revealed about Himself, and, according to Christian belief, this revelation comes, in part, through our observations of the universe God has made, but is not limited to that. This means that those of us who are Christians need to take science seriously, but that we need not limit ourselves to science and that we are free to move beyond it.

So, the short answer to the question as to whether or not, on the whole, Christianity and science are incompatible, is no. There is nothing at all inconsistent about maintaining both a scientific and a Christian outlook. In closing, I want to suggest that things do not stop there. I think that, in the midst of all the arguments over whether or not the two conflict, there is a deeper agreement between what science and Christianity have to say about the world, an agreement that is often overlooked.

Science, as we have seen, to be a means of finding truth, requires a certain faith that the universe manifests a deep rational order that we as human beings can understand. Christianity maintains that the universe was created by God to reflect His glory and that as human beings we have been created in God's image with the capacity to understand how it does so. And when we look at the universe from a scientific point of view, when we probe into the depths of reality, we find that the universe does seem to resonate deeply with certain structures in our own minds, such as mathematics and even some of our conceptions of beauty.

We find that the universe is, in fact, a beautiful place, and that the laws which underlie it are both simple and eloquent. Einstein once remarked that the most unintelligible thing about the universe is the fact that it is intelligible. This amazing fact is perfectly understandable in light of a Christian worldview, however. And from a personal perspective, I can say that one of the things that draws me to science, is that through it, I acquire a new appreciation for the glory of God that manifests itself in creation.

Perhaps there are some of you here tonight that have felt the same way. You are convinced by the beauty of the world that there must be a God, but you do not know that God personally. You do not have a relationship with him. Perhaps you want to, but you are still not sure that it is possible. Might I suggest it is time that you try a little experiment. Take a step of faith, and sincerely ask God for that relationship. Ask Him to help you find answers to the questions you are seeking and for the strength to trust Him even when those answers seem unavailable. I think you will find, as I have, that God is faithful, and that if you earnestly seek Him, He will reach out to you.

## Science and Christianity Conflict? (Ken A. Boyce) (continues)

This article is used by permission of Bede's Library, a website whose aim is show how a person from a scientific background came to Christianity and has had his faith strengthened rather than weakened by argument and reason. It is intended for anyone who is interested in these subjects and wants to see how having faith does not mean sacrificing intellectual integrity.

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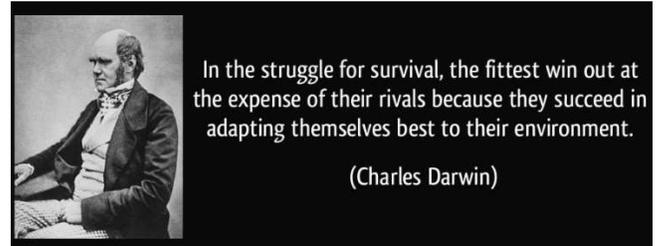
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## Frightful Implications

Naturalism and evolution pose some frightful implications.

Human life does not have any significance.

Without an absolute and impeachable Judge, there is nothing to hold mankind morally accountable.



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## Medical Bioethics

These implications have practical applications in our lives. What will be the basis of your conviction if faced with a personal medical bioethical dilemma? What about your conviction on government policy that uses public money?

What do you think of these examples?

Does life begin at conception or birth? Does a fetus have a soul?

If birth control is being considered, does the method matter whether it is designed for use to prevent or after fertilization?

Is it "playing God" when one uses in vitro fertilization and / or select gender or traits? How does one consider the issue of embryo transfer when several embryos are created but only one is implanted?

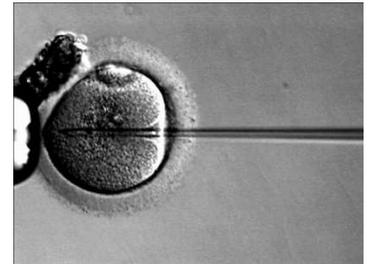
Is cloning "good", because it will provide an inventory of "spare" body and organ parts? How should one consider the asexual procreation of a human being?

How should sex change operations be viewed?

Should embryonic stem cell research using aborted fetuses be pursued because of its promise of medical therapies and treatments?

How should one view transplants that use organs from other animal species?

Are there implications to cosmetic surgery and tattoos and our understanding of the "image of God"?



## Medical Bioethics (continues)

When one is so ill or infirmed, should one use maximum medical technology to delay death?

Is it merciful to painlessly kill severely handicapped infants or the terminally ill?

How should one view capital punishment?

How should one view cryogenics, the frozen preservation of a human being for future resuscitation when medical technology has evolved to repair the cause of death?

As medical technology advances and improves, many more challenging questions will arise in the field of medical bioethics. How they will be resolved will depend largely on one's view of anthropology and how one defines "what is good".

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## What is Your View?

What presuppositions underpin your view of anthropology?

Influenced by their environment (i.e. family, friends, culture, school, church or work),

most people developed their core beliefs and convictions from theories they learned and found acceptable,

yet possibly unaware of their presuppositions.

In adapting to their communities, people learned to modify their core beliefs as they strived for acceptance and consistency.

What influenced your view of anthropology? Society, culture or the Bible?

Take this multiple-choice quiz to see whether your systematic understanding of man is grounded in the Bible or influenced by the contemporary media and culture.

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## Creation of Man

1. On what day was man created?

- None but over hundreds of millions of years.
- Day 1.
- Day 6.
- Day 7.

The answer is "c"! Man was the final and crowning achievement of Creation, and God saw all that He made as "very good." (Gen 1:27-31)

2. How does one know that the Creation of Man was the pinnacle of Creation?

- Unique and distinct from other created animals, Adam was created in the "image of God".
- The Bible describes mankind's creation distinctly from God's other creative acts.
- Adam was given dominion over all living animals on earth.
- All of the above.

### Creation of Man (continues)

The answer is "d"! Genesis 1:26 reveals that it is all of the above:

"Then God said, 'Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth.'" (Gen 1:26)

3. In the beginning, what did God provide as food for man?

- a. Plants.
- b. Animals.
- c. Both a and b.

The answer is "a"!

Then God said, "Behold, I have given you every plant yielding seed that is on the surface of all the earth, and every tree which has fruit yielding seed; it shall be food for you;" (Gen 1:29)

4. What does it mean that man was created in the "image and likeness of God"? Does this "image" refer to:

- a. Spiritual aspects of God.
- b. Moral qualities of God.
- c. Actual physical resemblances to God.
- d. Similar capabilities and attributes such as reason and self awareness.
- e. All of the above.

The answer is "e"! When understood literally and within the context of the New Testament comparison of Adam to Jesus, the "image of God" refers to all of the above.

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### Creation of Woman

1. On what day was Woman created?

- a. None but over hundreds of millions of years.
- b. Day 6.
- c. Day 7.
- d. Day 8.

The answer is "b"! Woman was created on the 6th day, the same day Adam was created, but at some period after Adam's creation.

2. What was the primary reason why Woman was created?

- a. To keep Adam company.
- b. To cultivate and protect the Garden of Eden.
- c. To nurture Man.
- d. No suitable helper could be found among the beasts of the field and birds of the sky.
- e. Both a and d.

The answer is "e"!

"Then the LORD God said, 'It is not good for the man to be alone; I will make him a helper suitable for him.'" Out of the ground the LORD God formed every beast of the field and every bird of the sky, and brought them to the man to see what he would call them; and whatever the man called a living creature, that was its name. The man gave names to all the cattle, and to the birds of the sky, and to every beast of the field, but for Adam there was not found a helper suitable for him. So the LORD God caused a deep sleep to fall upon the man, and he slept; then He took one of his ribs and closed up the flesh at that place. The LORD God fashioned into a woman the rib which He had taken from the man, and brought her to the man." (Gen 2:18-21)

### Creation of Woman (continues)

3. How did Woman get her name?

- a. Adam named her.
- b. God named her.
- c. She chose her name.
- d. From legendary sources.

The answer is "a"! The man said, "This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of Man." (Gen 2:23)

4. Who initiates the formation of a new household?

- a. God.
- b. Woman.
- c. Man.
- d. Tradition.

The answer is "c"! For this reason a man shall leave his father and his mother, and be joined to his wife; and they shall become one flesh. (Gen 2:24)

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### Why did God Create Man?

1. Why did God create man?

- a. For fellowship.
- b. For fulfillment.
- c. To take care of the Garden of Eden.
- d. None of the above.

The answer is "d"! In his exhortation to the nation of Israel, Isaiah reveals that God created man for "His glory" (Isa 43:7). God is a distinctly unique being. Not only does He *not need* creation for anything, He *could* not need creation for anything. God is absolutely independent and self-sufficient.

2. The prophet Isaiah say, "Everyone who is called by My name, And whom I have created for My glory, Whom I have formed, even whom I have made" (Isa 43:7). What did God mean by "created for His glory?"

- a. In the abstract sense of God's character and moral perfection.
- b. In the tangible sense as God being the object being glorified through the lives of human beings.
- c. In the spiritual sense as creatures who worship, honor and praise God.
- d. All of the above.

The answer is "d"! It is likely that God referred to all of the above.

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### Essence: Soul and Spirit

1. What constitutes a human being?

- a. A human being is comprised of one element: the physical body.
- b. A human being is made up of two elements: the physical body and an immaterial soul.
- c. A human being has three parts: the physical body and two immaterial components called soul and spirit.
- d. Only b and c.

The answer is "b"! A human being is made up of two parts.

### Essence: Soul and Spirit (continues)

2. The terms "spirit" and "soul" are synonyms.
- True.
  - False.

The answer is "b"! False. While both biblical terms, "spirit" and "soul" are used interchangeably, they are not synonyms. The spirit is a part of the soul and the term soul is used to represent the totality of a person.

3. Do all living creatures have an immaterial aspect to their being?
- Yes.
  - No.

The answer is "b"! The Hebrew term for soul is *nephesh*, which can have two meanings. One meaning refers to the essence that makes an animal or human being alive or living such as blood. This meaning has led to the confusion that animals have an immaterial aspect to their being. The biblical text does not support this idea.

The other meaning for *nephesh* refers to the immaterial aspect or inner life of a person that represents the person's personality, emotions, and will. In contrast to His other creations which He created multitudes, God created a single human being with the distinction of having been given something more than a physical life; man became a living soul (Gen 2:7).

The souls of human beings are distinctive from that of animals, because human beings have an immaterial element of their nature that relates to God.

4. What is characteristic of a human being's soul?
- It is eternal.
  - It can have desires and emotions.
  - It can have intellect and knowledge.
  - It can sin and be redeemed.
  - All of the above.
  - Only a and d.

The answer is "e"! All of the above. The term "soul" represents the totality of a person. The New Testament tells us clearly that death will separate the physical body from you (Matt 10:28). So while death separates you from your physical body, nothing separates you from your soul.

[www.helpmewithbiblestudy.org/7system\\_humans/essence1.aspx](http://www.helpmewithbiblestudy.org/7system_humans/essence1.aspx)

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### Essence: Heart and Mind

1. How does the Bible view the human heart?
- It is the source of one's inner self, the seat of emotion, understanding, volitional will and conscience.
  - It is usually used as a figure of speech of some aspect of human personality.
  - It is recognized as the root of mankind's problem.
  - All of the above.
  - All but b.

The answer is "d"! All of the above!

### **Essence: Heart and Mind (continues)**

2. How does the Bible view the human mind?
  - a. There are no Hebrew words for the English term "mind."
  - b. The term "mind" refers to how one thinks and reasons.
  - c. The Hebrew words for "heart", "soul" and "spirit" have been translated as the English term "mind."
  - d. The New Testament views the human mind in a moral context and as a reflection of the orientation of one's heart.
  - e. All of the above.
  - f. All but b.

The answer is "f"! All but b.

[www.helpmewithbiblestudy.org/7system\\_humans/essence2.aspx](http://www.helpmewithbiblestudy.org/7system_humans/essence2.aspx)

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### **Essence: the Body**

1. Was the human body created as something good or evil?
  - a. Good.
  - b. Evil.

The answer is "a"! The body was created as something "very good".

"God saw all that He had made, and behold, it was very good. And there was evening and there was morning, the sixth day." (Gen 1:31)

2. What is the relationship between the human body and sin?
  - a. The body is often the instrument of sin.
  - b. The body is not dishonored by sin.
  - c. The body dies naturally and not as the consequence of sin.
  - d. All of the above.

The answer is "a"! The body is often the instrument of sin.

"Flee immorality. Every other sin that a man commits is outside the body, but the immoral man sins against his own body. Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own?" (1 Cor 6:18-19)

[www.helpmewithbiblestudy.org/7system\\_humans/essence3.aspx](http://www.helpmewithbiblestudy.org/7system_humans/essence3.aspx)

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### **Fall of Man: Sin**

1. How many restrictions did God place on the Garden of Eden?
  - a. 0.
  - b. 1.
  - c. 2.
  - d. 3.

The answer is "b"! God commanded only one prohibition: "from any tree of the garden you may eat freely; but from the tree of knowledge of good and evil you shall not eat,..." (Gen 2:16-17).

### **Fall of Man: Sin (continues)**

2. When did God make his command "not to eat of the fruit from the tree of knowledge of good and evil?"
- Day 7 of Creation.
  - Before Adam was created.
  - Before Woman was created.
  - At the end of day 6 of Creation.

The answer is "c"! God commanded Adam "not to eat of the fruit from the tree of knowledge of good and evil" before Woman was even created.

3. What was the cause of Woman's sin?
- She was uncertain of God's Word.
  - She saw the tree as delightful and its fruit beautiful.
  - She wanted to be the leader of the family unit.
  - All of the above.

The answer is "a"! Woman was uncertain of God's Word. Had she known God's Word, as Jesus demonstrated when Satan tempted Him, she would not have succumbed to her lusts. While God commanded Adam "not to eat" the fruit, Woman added to the prohibition by saying, "or touch it"

"The woman said to the serpent, 'From the fruit of the trees of the garden we may eat; but from the fruit of the tree which is in the middle of the garden, God has said, 'You shall not eat from it or touch it, or you will die.'" (Gen 3:2-3)

[www.helpmewithbiblestudy.org/7system\\_humans/fall1.aspx](http://www.helpmewithbiblestudy.org/7system_humans/fall1.aspx)

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### **Fall of Man: Consequence**

1. What were the sin(s) that God judged for?
- Woman was judged for listening to the serpent and eating the fruit.
  - Adam was judged for listening to the voice of his wife and eating the fruit.
  - Adam and Woman were judged for not obeying God.
  - All of the above.

The answer is "d"! All of the above.

2. What was the consequence of eating from the Tree of the Knowledge of Good and Evil?
- Human beings lost the beauty of innocence.
  - Human beings hate snakes.
  - Adam and Woman admitted their guilt.
  - All of the above.

The correct answer is "a." Adam and Eve lost their innocence.

"Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings. They heard the sound of the Lord God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden. Then the Lord God called to the man, and said to him, 'Where are you?' He said, 'I heard the sound of You in the garden, and I was afraid because I was naked; so I hid myself.' And He said, 'Who told you that you were naked? Have you eaten from the tree of which I commanded you not to eat?'" (Gen 3:7-11)

### **Fall of Man: Consequence (continues)**

3. Who changed Woman's name to Eve?
- God.
  - Adam.
  - Woman.
  - Serpent.

The answer is "b"! Adam changed Woman's name to Eve.

"Now the man called his wife's name Eve, because she was the mother of all the living." (Gen 3:20)

[www.helpmewithbiblestudy.org/7system\\_humans/fall2.aspx](http://www.helpmewithbiblestudy.org/7system_humans/fall2.aspx)

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### **Death of Man**

1. The Bible was written a long time ago when healthcare was not available as it is today. What does the Bible say about the limit of a human being's lifespan?
- It is 40 years.
  - It is 50 years.
  - It is 120 years.
  - It is 500 years.

The answer is "c"! God limited a human being's lifespan to 120 years (Gen 6:3). Given the antiquity of the Bible and the context of what is known about the short lifespans in underdeveloped countries, this is remarkable. Equally remarkable is the recognition that 120 years is about the extent possible today in the most developed economies and with the latest health care technology.

2. How does God consider the concept of death?
- It was created as a punishment.
  - It is a consequence of sin.
  - It is considered an enemy.
  - It will be destroyed.
  - All of the above.
  - Only b, c and d.

The answer is "f"! Death was not created nor a punishment by God; it was the consequence and judgment of Adam's sin. Death is considered an enemy (1 Cor 15:26) and will be destroyed (Rev 20:14, Rev 21:4); death will be no more.

[www.helpmewithbiblestudy.org/7system\\_humans/death1.aspx](http://www.helpmewithbiblestudy.org/7system_humans/death1.aspx)

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### **Death of Man: Intermediate State**

Because the Bible does not say much about what happens to one's soul upon death, there is considerable confusion and debate on the question of an intermediate state. The intermediate state is defined as the time between a person's physical death and resurrection. Is there a place that a person's soul goes to for a period of time before going on to heaven or hell?

1. Where is Sheol?
- Nowhere. It is simply the grave.
  - Heaven.
  - Hell.
  - A place for the souls of Old Testament believers until Christ returns.

## **Death of Man: Intermediate State (continues)**

The answer is "a"! Because the etymology of the Hebrew term "Sheol" is uncertain, there has been difficulty in translating it into other languages, which can be seen by comparing various Bible translations. The Revised Standard Version (RSV) and the New American Standard (NAS) do not translate the term "Sheol." The King James Version (KJV) translates "Sheol" as "hell" inconsistently about half the time and the New International Version (NIV) translates the term as the place of burial "the grave."

The Hebrew term "Sheol" appears to be a place where dead people, both Believers and non-Believers, went to; it is a metaphorical way (like a poetic device) of describing what happens to people when they died. It was not a term to describe the shadowy region of the netherworld or a temporary place the dead go to before judgment.

The term "Sheol" appears to be best translated as "the grave." If the translation "Hades" or "Hell" is used, the passages that reference "Sheol" do not make theological sense. For example, it does not make sense that the souls of Believers are "raised up" from hell; however, it does make sense that their souls are 'raised up' from the grave."

2. Purgatory is necessary because:

- a. A Christian must make amends for his venial sins.
- b. Penance has been inadequate.
- c. It is the final stage of sanctification.
- d. It is not necessary because it is a concept without any biblical basis.

The answer is "d"! The Bible is unequivocal and clear; there is no such intermediate state as purgatory. The doctrine of purgatory is an example of where Roman Catholic tradition is held in higher esteem than the Bible.

3. Upon death, does the soul merely go to sleep?

- a. Yes.
- b. No.

The answer is "b"! Close examination of all relevant biblical passages do not support the concept of an intermediate state such as soul sleep.

[www.helpmewithbiblestudy.org/7system\\_humans/death2.aspx](http://www.helpmewithbiblestudy.org/7system_humans/death2.aspx)

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## **Death of Man: Where Does the Soul Go?**

1. What happened to the souls of Old Testament Believers when they died?

- a. They went to heaven.
- b. They went to a temporary place called Sheol.
- c. They went to Hell until Jesus was crucified.
- d. They stay with the body until Jesus returns.

The answer is "a"! Little is said about what happens to the souls of Believers who died before Christ; however, the biblical evidence indicates that Believers will be brought into the presence of God at some point and consciously (2 Kings 2:11; Ps 17:15).

2. What happens to the souls of non-Christians when they die?

- a. They go to purgatory.
- b. They go to heaven.
- c. They go to Hell.
- d. They go to Hades.
- e. Both c and d.

## Death of Man: Where Does the Soul Go? (continues)

The answer is "e"! The biblical evidence indicates that the soul of a non-Christian goes temporarily to Hades. After the resurrection and judgment, the resurrected non-Christian is cast into Hell (also known as the Lake of Fire).

3. What happens to the souls of Christians when they die?
- They go to purgatory.
  - They go to heaven.
  - They go to Hell.
  - They go to Hades.

The answer is "b"! They go immediately to heaven and into the presence of the Jesus Christ.

"And he was saying, 'Jesus, remember me when You come in Your kingdom!' And He said to him, 'Truly I say to you, today you shall be with Me in Paradise.'" (Luke 23:42-43)

[www.helpmewithbiblestudy.org/7system\\_humans/death3.aspx](http://www.helpmewithbiblestudy.org/7system_humans/death3.aspx)

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## Conclusion

### You Have Worth and Are Precious to God

God wanted to make something more like Himself (with physical, spiritual and moral characteristics) than any other creation.

The worth of a human being is not based on anything inherent in a person but is the result of God choosing to grant worth and dignity to mankind.

God did not need to create human beings nor does He need human beings for anything, yet human beings are important to God Himself.

### The implication of this is significant in understanding one's self worth.

Your self worth or self esteem is not determined by nor need the approval of others.

It is not determined by your physical qualities or characteristics.

It is not determined by money, property or possessions.

You are worthy because you were created by God.

And yet that worth is based on a relationship with God.

[www.helpmewithbiblestudy.org/7system\\_humans/con1.aspx](http://www.helpmewithbiblestudy.org/7system_humans/con1.aspx)

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### You Were Created For God's Own Glory

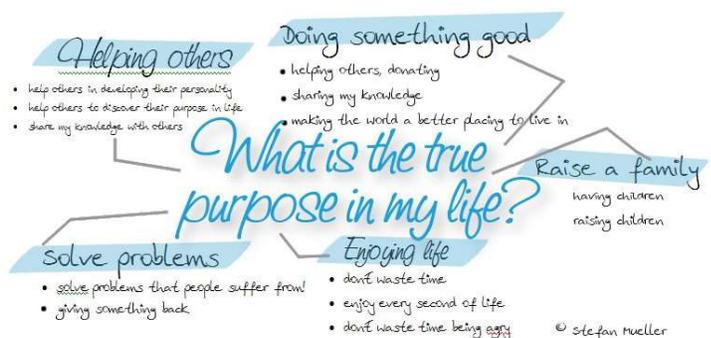
God wanted human beings to have the unique status of God's only image bearers.

God takes glory to Himself. He deserves all glory and is worthy of receiving glory.

He is the Creator.

He sustains all of creation.

He provided the means for redemption for the sins of a human being.



## **You Were Created For God's Own Glory (continues)**

**The implication of this is significant in understanding one's purpose in life.**

Your purpose in life is to fulfill the reason that God created human beings: to glorify God!

Take joy in God and enjoy your relationship with Him!

Whatever your interests are, enjoy doing your best, because you represent Him.

Your life might be the only time another may see the meaning of Jesus!

[www.helpmewithbiblestudy.org/7system\\_humans/con2.aspx](http://www.helpmewithbiblestudy.org/7system_humans/con2.aspx)

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## **You are an Individual With a Body and Soul / Spirit**

God created a human being as a living soul when unifying a physical body with an immaterial soul / spirit.

Human beings were created as complete and individual beings.

**The implication of this is significant in understanding one's nature.**

God's knows you intimately and profoundly.

God knows you better than you know yourself (Ps 139:1).

God's relationship with you is personal.

Your relationship with God is the most significant and vital part of your human existence.

It affects your moral and ethical consciousness.

[www.helpmewithbiblestudy.org/7system\\_humans/con3.aspx](http://www.helpmewithbiblestudy.org/7system_humans/con3.aspx)

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## **You Were Created as Male or Female**

God created human beings as two different sexes with different functions.

Male and female human beings have equal worth and dignity before God.

God considered it good for human beings to be in relationship with others.

The Fall of Adam resulted in distorted relationships and confused roles.

**The implication of this is significant in understanding one's role in relationships.**

Contemporary views of human relationships and roles are not what God originally intended.

Love is confused with lust.

Leadership is confused with dominance.

Servanthood is confused with weakness.

Take the time to rediscover the biblical role of men and women in society.

[www.helpmewithbiblestudy.org/7system\\_humans/con4.aspx](http://www.helpmewithbiblestudy.org/7system_humans/con4.aspx)



## You Are Inherently Sinful

The Fall of Adam distorted the image of God.

God provided a plan for human beings to redeem that distorted image and ultimately recover the original created intent of that image of God.

**The implication of this is significant in understanding the depravity of man.**

Human beings are not inherently good.

Human effort cannot atone for one's sins.

The revelation of Jesus Christ is the primary purpose of the Bible and the means for one's salvation.

The Bible is God's love letter to you.

[www.helpmewithbiblestudy.org/7system\\_humans/con5.aspx](http://www.helpmewithbiblestudy.org/7system_humans/con5.aspx)



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## Your Soul has Eternal Life

The soul of a human being was created to exist without the physical body.

Death temporarily separates the soul from the body.

For Christians, their soul goes immediately into heaven and in the presence of Jesus Christ.

For non-Christians, their soul goes temporarily into hades to await judgment. There is no second chance for salvation.

The soul of Christians can consciously relate to Jesus Christ.

When the soul does reunite with the body:

For Christians, the soul is reunited with a new glorified body incapable of sin for a life in New Jerusalem with God and Jesus Christ.

For non-Christians, the soul is reunited with a body for final judgment and then thrown into the Lake of fire.

**The implication of this is significant in understanding the meaning of death.**

The Bible's description of mankind's sinfulness and weakness and God's holy and righteous nature provides a basis for understanding that no human being is holy enough to stand in the presence of God.

Yet because God loves man, He provided the means for human beings to become holy.

For Christians, death marks the end of life with sin and a better life in the presence of God.

[www.helpmewithbiblestudy.org/7system\\_humans/con6.aspx](http://www.helpmewithbiblestudy.org/7system_humans/con6.aspx)

