

LESSON 1

THE NATURE OF MAN

Introduction

Man continues to be his own most vexing problem. He has made much progress in understanding his world, but an understanding of himself eludes him. Scientists have suggested that progress in their field has so outstripped development in theology and in the spiritual maturing of man that man stands in danger of destroying himself.

'What man is' concerns biology which sees him primarily as a child of nature and emphasizes his relation to the animal. Experimental psychology uses animals for experiments in determining more about the nature of man, his actions and reactions. Marxism sees man basically as a material entity whose euphoria is determined by the satisfying of his economic and material desires.

Other schools of thought emphasize the social aspect of man. They would not deny that the material is important, but the primary emphasis is placed on man in society. They claim that man's distinct nature as man resides in his interpersonal relationships. His life and goals, especially his social relationships, are shaped by the conditions of his environment. One who is isolated from relations with others finds life to be meaningless, and he has little incentive for survival.

At times in history, the rational nature of man has been emphasized as his distinctive quality. Although man has an animal body which identifies him with nature, he transcends the natural world because of his ability to reason. He is not just a part of nature whose identity is lost in the whole of the universe, but he can stand outside of nature by means of his rational faculties. He can distinguish himself from surrounding nature and can analyse his place and purpose in relation to the rest of creation. He is able to evaluate himself and his history.

What is man? Is he more like God who is independent and free, or is he more like a dumb animal whose existence is determined by the instinct for survival? Is his destiny that of material existence which is constantly changing by the synthesis of chemical compounds or their disintegration, or is he more than the chemical compounds of his body?

Man's most vexing problem is _____.

(himself)

The biologist sees man primarily as a _____.
That man is basically a material entity is the _____ belief.

(child of nature, Marxist)

Some other views emphasize the _____ aspect of man.

(social)

At times, the distinctive quality of man which has been emphasized is his ability to _____.

(reason)

Is man just a part of the process of the growing and dying of ever-changing nature, or does he have a distinctive existence beyond the natural? Man is able to think of himself as a distinctive being apart from the world about him and to contemplate the possibility of distinctive existence (eternal life). Therefore, he must be more than a temporary bubble which appears as a result of a haphazard churning of the waters.

Different views of man's nature emphasize that he is:

1. A biological being whose body and life are essentially one with material existence;
2. A sociological being whose distinctiveness as more than a biological entity depends on relationships;
3. An economic being whose highest desires are met by the satisfaction of material needs;
4. A spiritual being who has an existence above and beyond the material;
5. A rational being whose mind has power over matter;
6. An emotional being whose fulfilment comes in the satisfying of desires and passions.

Man's understanding of his own uniqueness will depend upon his view of the world. If he is a materialist, he will seek his uniqueness in the material and economic realms. If he is a theist, he will seek to understand his uniqueness in relation to God. If he is an idealist, he will conclude that his uniqueness is spiritual or non-material.

Most schools of thought agree at one point: Man is the centre of the universe. Even though a rational protest may occasionally be recorded in the light of our expanding universe, man generally refuses to be classified with lower levels of creation. His inclination is to attempt to rise too far above nature and to become God. Although he is advised occasionally to admit that he is only a little animal living a precarious existence on a second-rate planet, the advisor himself is unable to cast aside his man-centred tendencies. Actually man's knowledge of the world exalts him above it.

Man's true nature must include both his affinity with the world of nature below him and his uniqueness which distinguishes him from the world. Difficulty exists in determining man's relation to nature, his

See if you can choose one word which relates to each of these different views of man's nature:

1. A biological being: _____

2. A sociological being: _____

3. An economic being: _____

4. A spiritual being: _____

5. A rational being: _____

6. An emotional being: _____

(material, relationships, material, spirit, reason, passions)

The one point on which most schools of thought agree concerning man's nature is: _____ is the centre of the _____.

(man, universe)

Two areas included in man's true nature are:

1. His _____ with the world of _____ below him.

2. His _____ which separates him from the natural _____.

(affinity, nature, uniqueness, world)

uniqueness which separates him from the natural world, and his relation with a supernatural Being. Niebuhr suggests that all modern views of human nature are adaptations, transformations, and varying compounds of primarily two distinctive views of man: the classical view of the Graeco-Roman world, and the Biblical view.¹

The Classical View of Man

The classical view is the result primarily of Platonic, Aristotelian, and Stoic conceptions of human nature. This view holds that the uniqueness of man is his rational faculties, his *nous*. Although *nous* may be translated as "spirit," thought and reason are given primary emphasis. *Nous* is an external entity which enters man and is subject only partially to the individual. It remains related to the divine Consciousness, the Intelligence, which originally set in motion the whole universe. The universe was a thought in the mind of God which took on form and became existent. Man is God's thought becoming self-conscious. As an idea in the mind of God, man had potential existence. His potential existence becomes an actuality when the efficient Cause, God, raises matter (the mere capacity of being) into form (the perfect existence). God is pure thought in essence, but man is thought actualized into existence by taking on form.

Plato as well as Aristotle held the conviction that man is to be understood primarily from the standpoint of the uniqueness of his rational faculties. In addition to the *nous* or spirit (mind), Aristotle conceived of a soul or living power in things. The human soul is immaterial, comes into the body from without, and is separable from the body. According to Plato, the *nous* is the highest element in the soul, but both he and Aristotle distinguished sharply the mind from the body.

Although Plato and Aristotle differed at points, they placed a common emphasis on rationalism. Consequently, rational man (who is essential man) was almost identified with the Divine since reason is a creative principle and, therefore, identical with God.² The individuality of a person was not significant since it depended upon the particularity of the body. For Aristotle, the *nous* or mind which does not include the soul is immortal. Another consequence of their

¹Reinhold Niebuhr, The Nature and Destiny of Man (New York: Charles Scribner's Sons, 1941), p. 5.

²Niebuhr, The Nature and Destiny of Man, p. 7.

<p><i>In the classical view of man, his uniqueness is attributed to his _____ faculties, his _____.</i></p> <p><i>According to the classical view, _____ is an external _____ which enters _____ and is subject only partially to the _____.</i></p> <p><i>(rational, nous, nous, entity, man, individual)</i></p>
<p><i>Both Plato and Aristotle distinguished sharply the _____ from the _____.</i></p> <p><i>(mind, body)</i></p>

philosophy was the identifying of the body with evil and the mind or spirit with essential goodness. This emphasis is in sharp contrast to the Bible which sees the body as good since it is part of God's creative work.

Stoicism followed Plato and Aristotle in emphasizing the essential nature of reason. Man must be governed by his reason rather than natural impulses. Stoicism held a negative attitude towards the passions and impulses which resulted in the setting of reason in contrast to the impulses of the body. All three philosophies are dualistic, contrasting spirit and matter. The psychology of Plato made the body the prison of the soul.

The classical view of human nature expressed confidence in the virtue of rational man. Not everyone, however, could be wise; therefore, most were fools. The Stoics believed that every man had the spark of divine reason, but the masses were pitied for having no obvious grace of rationality.

The Biblical View of Man

In contrast to the dualistic Greek view, the Bible presents the unity of man as body and soul. The life of man is related to his blood, and the concept of an immortal mind in a mortal body is unknown. To the Hebrew, man is an animated body. Distinctions are often made between the body and the spirit, but the distinctions are not pushed to the point of dualism.

The creation of man

Man's origin is declared in Genesis 1:27 ("So God created man in his own image, in the image of God created he him") and in Genesis 2:7 ("And the Lord [Yahweh] God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul"). These Scriptures contain fundamental concepts which are basic to an understanding of man and his relation to God.

The Biblical and the modern scientific descriptions of Creation are vastly different. Emil Brunner contends that the 'primitive state' or man's existence in Paradise presented as a historical fact is not acceptable to modern man.³ The Biblical account presents 'Adam in Paradise' as a human being historically connected with the history of the people of Israel.

³For a discussion of the problems encountered by modern man attempting to hold to a pre-Copernican view of Time and Space, see Emil Brunner, The Christian Doctrine of Creation and Redemption (London: Lutterworth Press, 1952), pp. 48ff.; and Dallas M. Roark, The Christian Faith (Nashville: Broadman Press, 1969), pp. 177ff.

A result of the philosophy in the classical view was to identify the _____ with _____ and the _____ or spirit with _____.
(body, evil, mind, goodness)

Is the emphasis of the classical view the same as the Biblical view which sees the body as good? _____. The classical view is d _____, contrasting s _____ and m _____.
(no, dualistic, spirit, matter)

The Bible presents the unity of man as _____ and _____.
(body, soul)

The declaration of man's origin in Genesis 1:27 contains fundamental concepts which are basic to an understanding of _____ and his relation to _____.
(man, God)

The Biblical account of Creation presents Adam as a _____ person connected with the people of _____.
(historical, Israel)

The genealogy of Abraham could be traced back to Adam and onward to David. The world was created in six days, in 4004 B.C., according to Archbishop Ussher. Scientists suggest that our planetary system developed about 4,000,000,000 years ago from a disc-shaped mass of gas which surrounded the sun. The sky is a vast space in which the distance of stars is measured in terms of light-years. It is suggested that the human race is at least 100,000 years old.

Brunner suggests that the Biblical account of the historical figure of Adam and the pre-Copernican (prescientific) view of Time and Space are inseparable.⁴ One of three alternatives is left to man: (1) fidelity to the concept of the historical Adam while abandoning the modern scientific view of the universe; (2) compromise in the form of an attempt to combine the Copernican view of the world with the concept of the historical Adam; (3) surrender of the Biblical or ancient view of a historical figure but not the doctrine of sin and the Fall set forth in Genesis 1-3. Those who accept the latter position understand Genesis 1-3 to be a 'myth'. Myth does not refer to something fictitious but to a literary type or vehicle which conveys profound theological truths.

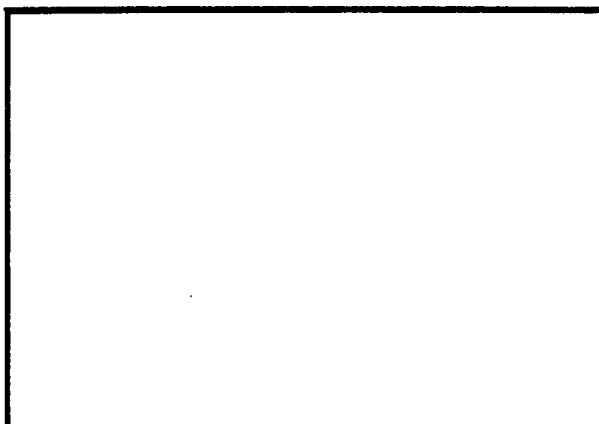
Paul Tillich's mythological treatment gives to the Creation account the value of guiding our description of the transition from essential to existential being.⁵ For him, the story presents man's awareness of his existential estrangement and provides the scheme in which the transition from essence to existence can be treated. It becomes the story of mankind's everyday life rather than an event that happened once long ago to one man.

The name 'Adam' can be translated either as the personal name of an individual or as a general term for man, like mankind. In facing the difficulties of interpreting the Creation account, two facts should be kept in mind: (1) There was a first historical man, but linking the earliest man of science to Adam and the Israelites is difficult; (2) Although the account implies a historical framework, the main emphasis is on theological truths. The conservative theologian rightly objects to a treatment of Genesis 1-3 which undermines the authority of its truths.

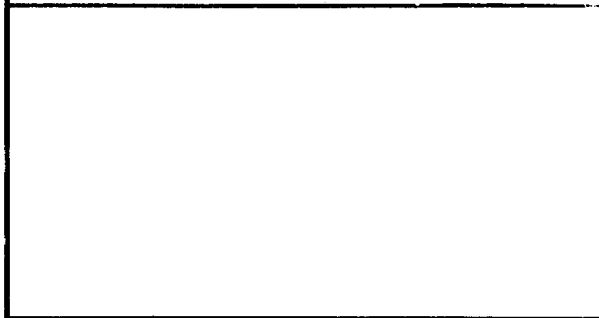
Astronomy, biology, and geology are concerned with the world as it now exists and the question of how the world came to its present form of life. Since the scientific process is limited to a study of that

⁴Brunner, The Doctrine of Creation and Redemption, p. 50.

⁵Paul Tillich, Systematic Theology (Chicago: The University of Chicago Press, 1963), Vol. II, p. 31.



The term 'myth' when used with reference to Genesis 1-3 does not refer to a fictitious story but to a literary type or vehicle which conveys profound _____ truths.
(theological)



Two facts to keep in mind in interpreting the Biblical account of Creation are:

- 1. There was a first _____ man, but linking the earliest man of _____ to Adam and the Israelites is difficult.*
- 2. Although there is implied a historical framework, the main emphasis is on _____.*

(historical, science, theological truths)



which exists, it cannot examine the source of the world nor the process by which it came into being. It can begin only after matter came into existence. The meaning and purpose of the world are questions of philosophy and theology instead of science.

Some scientists have rejected the account in Genesis because of their preference for the theory of evolution. Although the evolutionary theory of the origin and development of life is widely held, not all scientists are convinced that it is correct. Development within a species has been observed and verified; therefore, this type of evolution can be considered a proven fact. The claim that man is a distant descendant of the virus is far from being proven and remains a theory.

Evidence to support the evolutionary theory is based on arguments from embryology, fossils, distribution of animals, and comparative anatomy and vestigial remains. However, evidence is lacking which proves the evolution of the species of one phylum into a species of another phylum. The Bible does not deny that development takes place within a phylum. The Bible record states that God created 'kinds' of plants and animals.

The purpose of theology is not to argue with science nor to examine the details of the process of Creation and the development of the world. Theology is concerned, however, when philosophical statements are made in the name of proven scientific fact, especially when the statements confuse issues of eternal significance. The theologian must also be careful to remain within his boundaries in his theological propositions. The Bible is not a book of science. Since God created the world, there will be no conflict between man's scientific understanding of it and his belief in God when his understanding is expanded.

Man as creature.—The doctrine of Creation insists on man's weakness, dependence, and finiteness as a creature. His creatureliness is not the source of his evil. His sinfulness is related to his unwillingness to acknowledge his dependence and to accept his finiteness. God's work is good and not evil. In the account of the first five days of Creation, the statement is made five times that "it was good." On the sixth day, the statement is made that "it was very good." The Greeks considered material existence to be evil but the Hebrews did not. The created world is not evil by reason of its finiteness.

Man's finiteness, dependence, and insufficiency belong to God's plan of Creation. Finite man can find his strength, adequacy, and eternity only in relation to the God who created him. Evil results from his attempt to live independently of God. Fulfilment and meaning are the results of man's recognition of his

*Is this statement true or false?
Science studies that which exists and can begin only after matter came into existence.*

_____.
(Compare your answer with the text.)

*Draw a line under the correct word or words.
The Bible (is, is not) a book of science.*

(is not)

*Are the following statements true or false?
The doctrine of Creation teaches:*

- _____ 1. That man's weakness, dependence, and finiteness are the sources of his evil.*
- _____ 2. Man's sinfulness results from his unwillingness to acknowledge his dependence upon his Creator.*
- _____ 3. Man's insufficiency and finiteness are in God's plan.*

(False, True, True)

finiteness and dependence upon God. Man's limitations are not the cause of his defeat, but his refusal to recognize them leads to sin and defeat. Man who recognizes his limitations discovers that God provides for his needs. He who refuses to recognize them is constantly attempting to demonstrate greater strength and adequate performance.

God as Creator.—God's creative work was not that of shaping some given piece of material into a desired object. The Christian understanding of God's creative act is that God brought into existence the raw material from which the world was created. The writer of Genesis expressed the uniqueness of the act by the words, "And God said, Let there be lights ... and it was so." (Gen. 1:14-15)

The claim that God made everything rules out the concept of dualism. There were not two powerful beings in the beginning, one who created spiritual existence and the other who created material existence. God who is Spirit is the source of the existence of the material as well as the spiritual life of man.

Man as material.—Genesis 1:26f. states that God expressed the will to make man; thus God created man in His image. Genesis 2 states two aspects of man's nature but the two are united into one. God created man's body from the ground and made it a living being by imparting His life-giving breath into it. When the material body and the life from God were united, man became a living being. No indication is given that man's soul was an individual or personal entity or existence before the body was animated. Instead of man's being a trichotomy (body, spirit, and soul), the union of the body and life or spirit resulted in the unitary nature of a living being.

The fact that man's body is made from the dust of the ground relates him to the rest of nature. It is not said of man that he was begotten after his kind. The statement of God's breathing into man's nostrils the breath of life is said of no other creature. Perhaps the author is emphasizing the close relation between God and man.

Man as spirit.—The statement that God "breathed into his nostrils the breath of life; and man became a living soul" suggests that man's life comes from God and is dependent upon Him. If God withdrew His breath, man would not survive. The fact that God breathed into man's nostrils the breath of life (*nephesh*) does not mean that he received divine life or a divine spirit. It does mean that the life principle in man's body comes from God. The breath of God or principle of life animated the body. The union of life and body resulted in man's becoming a living being. The life principle did not remain a separate entity from the body of dust.

What claim rules out the concept of dualism, that is, spiritual existence and material existence? _____

(God made everything)

According to Genesis 1 and 2, God made man's body from _____ and imparted His _____ into it. When the _____ body and the _____ from God were united, man became a living being.

(dust, breath, material, life)

Man as embodied spirit.—Although the body was made from and will return to dust, the Hebrews did not hold the dualistic view of it as inferior. The body is the house of man's spirit through which his life is expressed. It is not evil nor is it to be despised. It is essential for man's expression of the life which God has given to him. In the New Testament, the body is called the temple of the Spirit of God, the dwelling-place of God Himself (1 Cor.6:19). The body is neither to be counted as evil nor to become the servant of evil. It is to be respected and to be honoured as the temple of the Holy Spirit.

Man as male and female.—After the statement is made that God created man in His own image, the writer expanded the concept of man by stating, "male and female created he them" (Gen. 1:27). God's plan for Creation included the polarity of sexes. Man was created as a social being whose life could be fulfilled only in relation to another. Man's greatest virtue of love could not be fulfilled apart from woman; for love must be expressed. According to the Creation account, the most intimate social relationship is within the home.

The creation of woman from man implies that the relationship of sexes is not sinful. At an early age, Platonism was combined with Christianity and the Fall was interpreted as pointing to a pre-existent defection of man from God. This interpretation held that man's human situation was changed because of his sin, and sex was the consequence of this change. Sex became the particular symbol and consequence of sin perhaps because sexual lust is seen as a vivid form of sensuality. The identification of sin and evil with sex and ignorance were frequently taught in areas influenced by Hellenism. This misunderstanding of sin has been widespread in the Christian Church.

Man in God's image

The most common definition of the image of God in man is the rational powers of man. This emphasis comes from Greek philosophy and stresses that man is able to determine his life for himself. The basic meaning of Creation is that man is not an autonomous, self-sufficient, rational being but a dependent creature.

Man does have a greater capacity of intelligence than animals, but his reasoning is not his most distinctive characteristic. Other animals have a degree of intelligence, but man alone has the capacity to relate to and worship his Creator. Man's worship of God grows out of his capacity to recognize his responsibility to his Creator. Man has enough freedom to rebel against God, but he cannot escape his

<p><i>Man was created as a _____ being whose life could be fulfilled only in relation to another.</i></p> <p><i>(social)</i></p>
<p><i>The most intimate social relationship is in the _____, where the relationship of _____ is not sinful.</i></p> <p><i>(home, sexes)</i></p>

responsibilities to Him. According to Brunner, the image of God in man is man's capacity and responsibility to relate to God. Man's capacity of self-determination which involves freedom of choice does not negate his responsibility to God, but it is the basis of that responsibility.

Before the Fall, man's response to God was unhindered. He chose freely to fellowship with God. After the Fall, the power of sin altered the 'freeness' and joy of man's response. Sin entices man to respond negatively to God; however, man still has freedom to say 'yes' or 'no' to God. Since his freedom is responsible, man cannot exercise it against his Creator without facing judgement.

Man's responsible relationship to God implies a sufficient likeness between God and man to permit fellowship. When God gave His fullest revelation to man, He took upon Himself the form of a man. Although man is like God, he must be distinguished sharply from God. Man can never be the independent Creator but must always be the creature. Sin which has marred man's responsible relationship to God entices him to say 'no' to God and to attempt by self-exaltation to attain the level of God by becoming independent of God.

Man has lost the image of God to the extent that he no longer chooses by his own free will to respond in fellowship to God. God's grace must take the initiative in drawing sinful man to Himself.

Man's first impulse may be to consider the image of God to mean a physical image. It is true that when God dwelt among men in the Son, He assumed the physical form of a man. Although the Bible uses anthropomorphic (form of man) expressions to speak of God, such as arms, eyes, and ears, the human terms are used only for the sake of communication. They do not imply that God has a physical form of existence.

Irenaeus made a distinction between image and likeness. Roman Catholics have generally followed this distinction. According to Irenaeus, man has natural life which corresponds to the image idea and a supernatural life which is the likeness of God.⁶ The latter is composed of sanctifying grace, with hope, charity, and the moral virtues of justice, prudence, temperance, and fortitude.⁷ Man's sin caused him

⁶Dallas Roark, The Christian Faith (Nashville: Broadman Press, 1969), p.190.

⁷F. J. Sheed, Theology and Sanity (New York: Sheed and Ward, 1953), p.157.

God's image in man is _____ capacity
and responsibility to relate to _____.

(man's, God)

The distinction between the image and
likeness of God followed generally by Roman
Catholics is that man's _____
life corresponds to _____ and that
_____ life is the
_____ of God.

(natural, image, supernatural, likeness)

to lose the likeness or supernatural life but not the image or natural life. The image of God involves freedom, spirituality, and immortality of the soul. The Catholic position is that man is deprived of his supernatural life, but he retains the image which enables him to perform good works. The Reformed tradition asserts that man is depraved, that is, the image of God in man is permeated by sin. Thus man must depend entirely on God's grace rather than combining grace and merit as means of salvation.

The Fall marred but did not destroy the image of God in man. Man's nature continues to contain the elements for a relationship to God. On the other hand, man's depraved nature means that he cannot change that nature. Sinful man has the capacity to do good, but he does not have the power to avoid prejudice, self-interest, and pride which lead to the attempted independent existence.

Biblical words describing man

Soul.—As previously mentioned, the *nephesh* is the life principle or soul of the body. It also means 'breath' and 'wind'. The Hebrews believed that the locus of *nephesh* was in the blood. The term does not suggest survival of the soul after death.

In the New Testament, soul refers most frequently to man's total life. Sometimes it emphasizes his individuality and at other times his desires and emotional side of consciousness. It belongs to the present fleshly manner of man's existence and will be superseded in the Resurrection.

Spirit.—Spirit or *ruach* could likewise mean 'wind' and 'principle of life'. It gradually came to refer more specifically to man's organ of relation to God to distinguish it from *nephesh* which was the soul or life principle in man. *Ruach* was frequently used to describe the attitudes or dispositions of men. Man's spirit could be troubled, bitter, or discontented. His spirit became angry or courageous. The word was used to refer to the seat of emotion and the organ of mental acts. Spirit was frequently used to refer to God's power which impelled the prophet to utter instruction or warning. God's Spirit gave energy and strength to man as well as executive and administrative power. He endowed men with various gifts such as technical skill and understanding.

The Spirit of God sometimes denoted the 'breath of life' which is an effect of the breath of God. The Spirit is life-giving. Not only the origin of human life but also its span is conditioned by the Spirit of God. The divine Spirit not only could animate the human personality, but He could impart supernatural and unpredictable power. The Spirit clothes Himself

Distinguishing further between the image and likeness of God, Catholics hold that sin caused man to lose the _____ or _____ life, but that he retains the _____ of God, which enables him to do good works.
(likeness, supernatural, image)

In the New Testament, 'soul' most often signifies man's _____.
(total life)

'Spirit' has various meanings, some of which are: w _____, life p _____, m _____ o _____ of relation to G _____, the seat of e _____, the p _____ of God, the higher nature of m _____.
(wind, principle, man's organ, God, emotion, power, man)

with the human being. He gave wisdom to Israel's rulers. The Spirit is the divine activity which inspired certain specially favoured individuals and so heightened their natural powers by His supernatural energy as to bestow upon them all those qualities needed to fulfil their calling successfully. The king was to receive a special anointing of the Spirit. Prophets were able to interpret dreams concerning future events because of the Spirit in them.

Pneuma (spirit) translates the Old Testament word *ruach*; however, the term was not used to denote the principle of life or breath in man as *ruach* was used. In addition to referring to the Spirit of God, *pneuma* was used by Paul to refer to a normal element in human nature—the higher nature of man. It furnishes a point of contact for the Holy Spirit's work of regeneration.

Flesh.—Paul frequently used the term flesh to denote physical structure and kinship, but his usage was not limited to the physical or external. The flesh is the sphere of the operation of sin. Unless a careful distinction is made in Paul's use of the term, interpretation of his writings will lead to a Greek dualism. Paul did not teach that the flesh is evil within itself, but he did teach that flesh can be used as the weak and corrupted instrument of sin. In this sense, flesh refers to man's lower nature. The Spirit of God works in man's life through man's spirit (his higher nature). Sin works in man's life through his flesh (his lower nature). Man as creature does not live an independent existence. Jesus warned that man either serves God or mammon.

The word 'flesh' is not limited to the physical body but sometimes has a psychical sense. The flesh is sensitive, fearful, and confident. The word could be used in referring to man or his essential nature in contrast to God or Spirit. This usage in later Hebrew thought formed the basis for Paul's ideas of flesh and spirit (cf. Isa. 31:3; 40:6; Ps. 56:5; 78:39; Job 10:4; 34:15; Jer. 17:5).

Mind.—Although the mind refers to the intellectual faculty of man, it is not limited to man's rational nature. Paul spoke of the need for the mind to be renewed in order for the life to be transformed (Rom. 12:2).

Heart.—The primary use of the word 'heart' in the Old Testament is to refer to the personality, character, or inner life in general rather than the physical organ. The heart can refer to emotional states of consciousness including joy or sorrow and courage or fear. Love has its origin in the heart. The word most frequently translated heart sometimes refers to intellectual activity and understanding.

'Flesh' is defined as the physical structure and kinship and the lower _____ or sphere of the _____ of _____.

(nature, operation, sin)

The word 'flesh' is also used in referring to _____ or his essential nature in contrast to _____ or Spirit.

(man, God)

Is this statement true or false?

The word 'mind' is used only in referring to the intellectual faculty of man. _____

(Compare your answer with the text.)

List some possible uses of the word 'heart'.

(Compare your answers with the text.)

Likewise in the New Testament, heart does not refer to the physical organ but to personality, character, and the inner life in general. It is the seat of the emotional state and of the will and cannot be distinguished sharply from the mind, soul, and spirit.

Interchangeable terms.—The four main terms—heart, *nephesh* (soul), *ruach* (spirit), and flesh—are frequently used almost interchangeably in the Old Testament to denote the same states of consciousness. By the end of the Old Testament, there developed an interrelation of the terms. *Nephesh* referred chiefly to the emotional life. Heart connoted primarily the intellectual and volitional life. *Ruach* (spirit) had a human direction as well as a divine. Man's spirit was the sphere in which and through which the Spirit of God worked. The Spirit of God related man to God always in some special way. Flesh had a psychological meaning as well as denoting the outward aspects of life.

By the time of the New Testament, the inner life was divided into higher and lower levels. The higher side of human personality (spirit) was much more accessible to God than the lower side. The lower side (flesh) was more open to evil.

Sonship

Jesus emphasized the family relationship between man and God as Father. Since God is Creator of all men, there is a sense in which all men are His children. The family terminology also emphasizes the fellowship which exists between God and man. That fellowship could be broken only by sin and death.

In the sight of God, man is more important than the institutions which were made for him. He is more valuable than other creatures and one man's life is worth more than the whole world (cf. Matt. 10:31; Mark 8:36-37). As a child of God, man is responsible to live a life of trustful obedience. As Father, God provides for His children, and His children are taught to trust in His providential care.

God as Father of all men implies that all are potential brothers. Because of his relationship to his Heavenly Father, man is responsible for his neighbour, even a stranger. He is to meet the needs of his fellow-man even as he provides for his own needs.

Summary

Man as a creature of God remains dependent upon his Creator; however, he has the freedom to choose a life of independence. Because he is a creature and finite, he does not have the wisdom nor

To which does 'heart' refer in the New Testament: physical organ or inner life?

(inner life)

God as _____ of all men implies that all are potential _____; therefore, man is responsible for his _____.

(Father, brothers, neighbour)

The Bible teaches that man is dependent on his _____ (God), but he has been given some _____.

(Creator, freedom)

strength to preserve nor to conduct his life in a meaningful way. Either sin or God controls him. Man's life apart from God is incomplete. His true humanity can be realized only in relation to God who has given life and spirit. Life lived in relationship to God is described as eternal, a new quality and fullness of life.

Man's spirit and body form a unity. Without the spirit or life principle, the body disintegrates and returns to dust. Without the body, the life principle is incomplete. Rather than a dualistic system in which the soul or spirit can exist independently of the body, the Bible presents man as an animated body, a living being or soul.

Man is a social being whose life must include relationship to God and to his fellow-man. The most intimate human relationship is the companionship of husband and wife. Man cannot experience true humanity apart from fellowship with God. The image of God in man gives him the capacity to respond to God in a free choice of the will. Because of the Fall, man's life is invaded by sin which entices him to respond negatively to his Creator.

The Communist View of Man

Although Communists do not elaborate a systematic doctrine of man, their view may be interpreted from their acts. Since the movement is atheistic, the Communist man can have no relationship with God. Man was not created; therefore, he does not owe his existence to God. Since he is not responsible to God, sin does not exist—neither does a divinely provided salvation nor heaven.

Although Communists deny the existence of God and the validity of religion, the party has become an idolatrous substitute. In Christianity, men are subject to the God who created them. In Communism, men are subject to the party which rules over them and to which they must give their highest loyalty. A man loses individual identity and finds existence only in his party. If he should lose his position in it, he is nothing.

Man is no more than the matter of which his body is composed. Religion is no more than a reflection of man's material needs. There is no realm of the spiritual. Thought itself is the energy which comes from the material condition. Man's concept of God is only a projection which he creates in his mind and which expresses his need, especially his hunger impulse. Material conditions determine man's being. Little emphasis is given to man as an individual being. The primary emphasis is placed on social being or life in community.

Another Biblical teaching about man is that his spirit and body form a _____.

(unity)

The Bible also teaches that man is a _____ being who must have fellowship with _____ and his _____.

(social, God, fellow-man)

To what do Communists give their highest

loyalty? _____

(the party)

In Communism, man is no more than _____ and his thoughts are from _____ which comes from _____.

(matter, energy, matter)

Evil is the result of deprived and needy man's striving to satisfy his physical needs. As soon as there is economic equality and the removal of economic classes, strife will cease and man will live at peace with his fellow-man. Since man is a material entity without a free spirit, he can be moulded through education and a controlled environment into the man who will fit peacefully into the Communist society. Those who fail to fit into this mould must be expurgated. There is no place for individualism or the free spirit in the Communist society.

Through the application of the scientific approach, man will be able to solve his problems and to provide for his physical needs. Man is capable of solving his own problems according to Communist belief. He does not have a god from whom to receive guidance and strength, nor must he answer to God's judgement. He must answer to the party which determines the moral standards and rules for life.

The Freudian View of Man

Freud's concept of man was also based on a materialistic philosophy. He emphasized the biological aspect of man's nature, making man's instincts the basis of his personality. Sex, hunger, thirst, security, and pleasure are biological drives which determine man's actions and personality patterns. The id is the basic system of the personality which consists of everything psychological that is inherited and is present at birth, including the instincts. It is the inner world of subjective experience and contains the psychic energy by which the other two systems function. The ego is the second system which stands between the id and appropriate transactions with the objective world. The instincts of the id require satisfaction and the ego functions to find the object in the world which will satisfy the id. The ego controls the actions of a person and integrates the conflicting demands of the id and the super-ego.

The super-ego is the third system of personality which represents traditional values and ideals of society which are interpreted to the child by his parents and society. The system is enforced by means of rewards and punishments imposed upon the child. Since the child prefers pleasure to pain, he submits to the system of the super-ego which is the moral arm of personality. Tension and anxiety arise when the instincts of the id seek fulfilment in ways unacceptable to the traditions of parents stored in the super-ego. Religion consists of the moral values of society which are imposed on a child by his parents and friends and are stored in the super-ego. When conflicts arise between the values of the super-ego and the desires of the id, the tension can

<p><i>Is this statement true or false? In the Communist society, there is no place for individualism or the free spirit.</i></p> <p>_____</p> <p><i>(Compare your answer with the text.)</i></p>
<p><i>In the Freudian view of man, the emphasis is on the _____ aspect of man's nature.</i></p> <p><i>(biological)</i></p>
<p><i>Religion as defined by Freud consists of the _____ values of society which are imposed on a child by his parents and friends and are stored in the _____.</i></p> <p><i>(moral, super-ego)</i></p>

be removed by lowering the religious demands to the level of practical performance by the ego. Frustrations and anxieties arise because of early experiences of childhood in which parents have imposed unnatural moral requirements on a child.

Freud's system is deterministic and biological. Man's nature has no actual relation to a divine being. Actually his problems arise as a result of guilt feelings when his id rebels against his super-ego. To Freud, relation to a divine being is actually a hindrance instead of a help for man.

Man basically is an ego-centred creature who is preoccupied with satisfying his individual needs, both biological and social. Pain and pleasure are his sovereign masters. Life can be understood only in terms of motivational forces—both conscious and unconscious—which move man to act as he does. Man's only hope lies in how well he is able to synthesize his instincts, his reason, his motives, and his conscience.

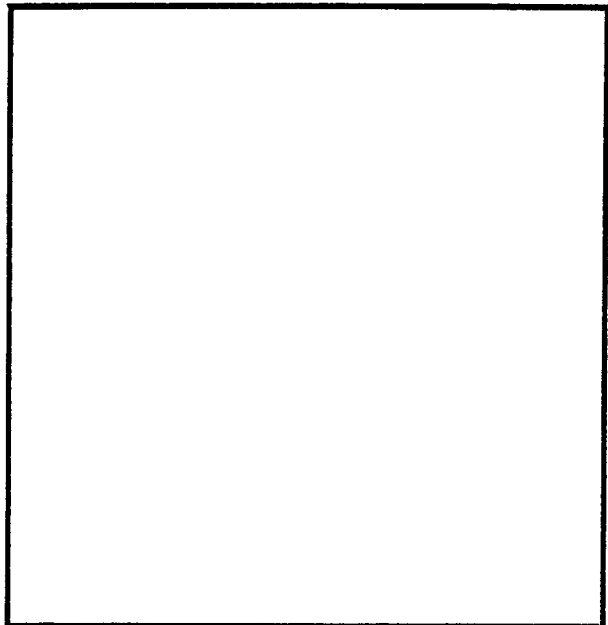
Freud did agree with Christianity that man is basically selfish and aggressive. He agreed that man rationalizes to justify his irrational behaviour.

The View of Man in Humanism

Scientific humanism has been defined as "the doctrine that men, through the use of intelligence, directing the institutions of democratic government, can create for themselves, without aid from 'supernatural powers', a rational civilization in which each person enjoys economic security and finds cultural outlets for whatever normal human capacities and creative energies he possesses."⁸ Humanism expresses a confidence in the self-perfectability and value of human personality.

Humanism bases the nature of man primarily on the sciences of biology, psychology, and medicine. Man is an evolutionary product of nature with no possibility of individual immortality. He is part of a universe which is constantly changing and which exists independently of any mind or consciousness. The universe is regulated by a cause-effect sequence everywhere and at all times. Man has the capacity and intelligence to solve his own problems successfully. He does not need to look to a supernatural being which does not exist but only rely on reason and scientific method. His highest goals are 'this worldly' happiness, freedom, and progress which

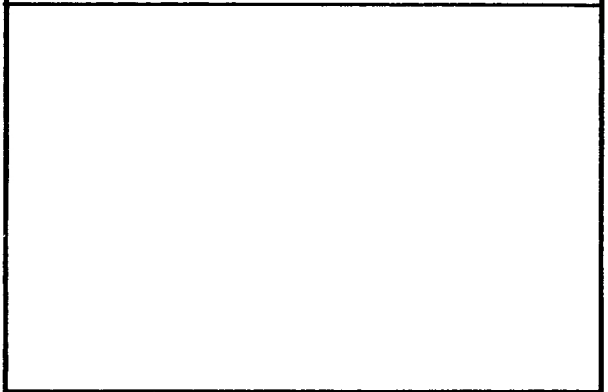
⁸Oliver L. Reiser, The Promise of Scientific Humanism, p.241.



Freud agreed with Christianity that:

1. *Man is basically selfish and _____.*
2. *Man rationalizes to justify his irrational _____.*

(aggressive, behaviour)



The belief that man through the use of intelligence can achieve economic security and 'this-worldly' happiness is called _____.

(scientific humanism)

are accomplished through social programmes and are based on a cooperative economic order. The chief emphasis of even religious humanism is on man rather than on God. Man's most important objective in the universe is to devote himself entirely to his own improvement, individually and socially.

Conclusion

Humanism, Communism, and Freudianism are very influential today in shaping the popular understanding of the nature of man. All three give primary emphasis to man's material nature. They are quite optimistic concerning man's ability to solve his problems; therefore, they oppose the Calvinistic interpretation of the Fall which sees man as deprived. These three views have been presented in order to emphasize the distinction between the Biblical view of man as created good but fallen into sin and the materialistic, optimistic view which is held by many in our contemporary world.

Humanism, Communism, and Freudianism emphasize man's _____ nature, and they are optimistic about man's ability to solve his _____. The Bible emphasizes man was created _____ but he fell into _____.

(material, problems, good, sin)

Home Study Exercise

Basic activity (Levels 1, 2, and 3). After reading the study guide text, answer the following questions.

1. Name five possible views of man's nature. _____

2. What two areas must be included in understanding man's nature? _____

3. Briefly state the classical view of man. _____

4. What beliefs about the body and spirit resulted from the classical view? _____

5. How does the scientific theory of Creation differ from the Biblical account? _____

6. What two facts should be kept in mind in interpreting the Biblical account of Creation? _____

7. State the limitations of science concerning the source of the world. _____

8. What does the doctrine of Creation teach concerning man's nature? _____

9. What do Genesis 1 and 2 say about man as material and spirit? _____

10. Give two teachings implied by the creation of mankind as male and female. _____

11. What is the image of God in man? _____
12. What view do Catholics hold concerning the image and likeness of God? _____

13. Define: (1) soul _____
(2) spirit _____
(3) flesh _____
14. Give a summary listing of the Biblical teachings about man. _____

15. Briefly state the Communist view of man. _____

16. What is the Freudian concept of man? _____

17. How does Freud define religion? _____

18. What is scientific humanism? _____

Supplementary activity (Level 2):

1. Read pages 186-202 in Christian Doctrine by Shirley Guthrie.
2. Make the list suggested by Guthrie on page 186. Explain how the reading of the material in the study guide has influenced your answers.
3. What does Guthrie state to be the image of God?
4. What areas does Guthrie include under man's relation to his fellow-man?

Advanced activity (Level 3):

1. Do the Level 2 assignment.
2. Explain the place of God in the understanding of man's nature according to the classical, communistic, humanistic, Freudian, and Biblical views of man.

Seminar Discussion

1. How does the classical differ from the Biblical view of man?
2. How does the scientific differ from the Biblical account of Creation?
3. What does the account of Creation teach about man's nature?
4. What do the Biblical words teach about man's nature?
5. Is man a unitary, dichotomous, or trichotomous being?
6. How does the Biblical view of man's nature differ from the Communist, Humanist, and Freudian views?