

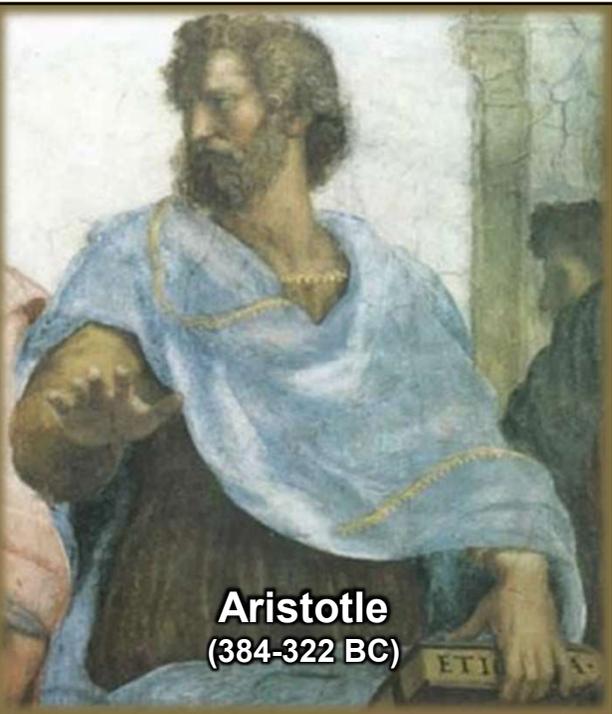


	Modernism	Postmodernism	Christianity
	Naturalism		Supernaturalism
	Humanism Materialism Atheism	New Age Spiritualism Pantheism	Theism
ORIGIN	physical evolution (physical)	spiritual evolution (spiritual)	creation by God (physical and spiritual)
ESTATE	ignorant (basically good)	unenlightened (basically divine)	fallen (accidentally evil)



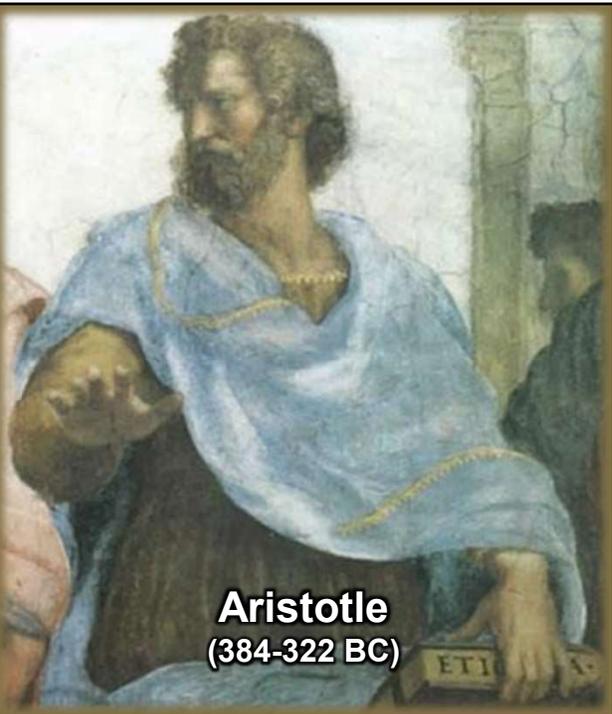


- ☞ Genus ☞
animal
- ☞ Specific difference ☞
rationality
- ☞ Species ☞
human
- ☞ Proper accident ☞
five fingers
- ☞ Accident ☞
black, blonde, or no hair



Aristotle
(384-322 BC)

- ☞ ~~SI~~ **PROPERTIES** ☞

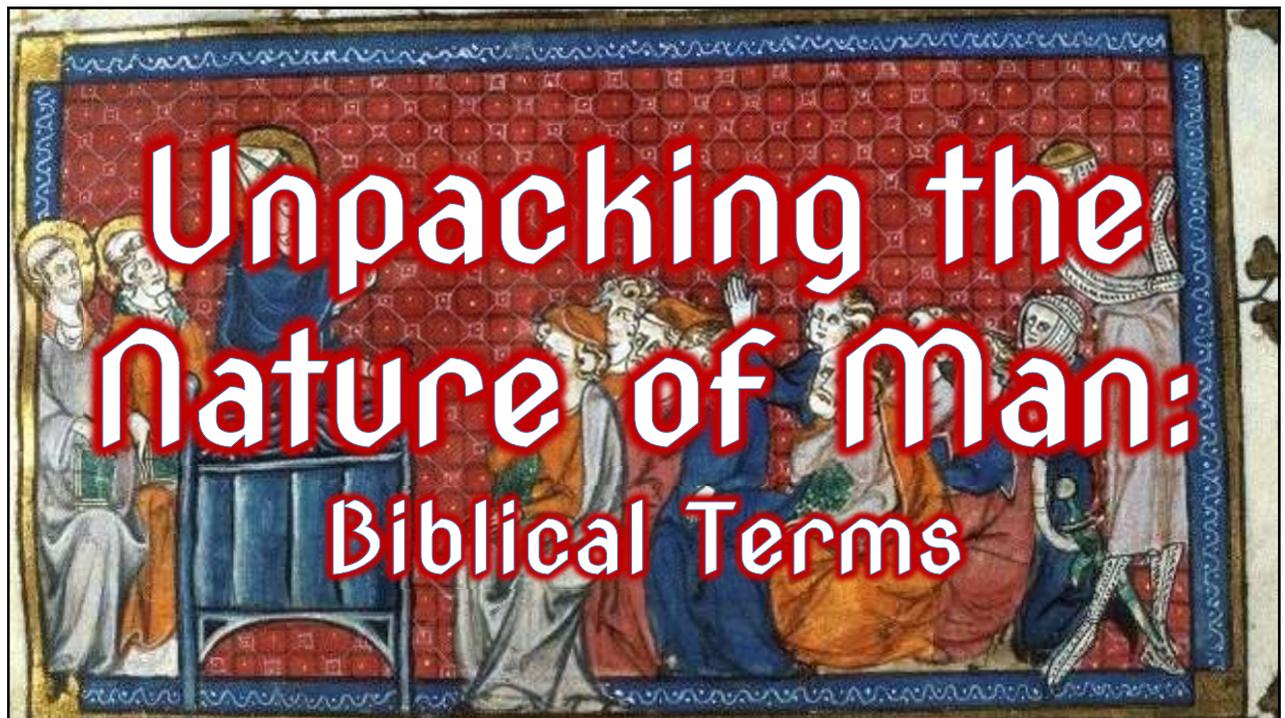


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PROBLEM	intellectual ("mind") ignorance of the world	experiential (consciousness) separation from the self	moral (heart) rebellion against God
SOLUTION	education knowledge	transformation mysticism	salvation ↓ spiritually ↓ physically ↓ regeneration resurrection
SAVIOR	The Intelligentsia (Government)	The Self (New World Order)	Jesus Christ

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☞ The Immaterial Aspect of Humans ☞*

soul (ψυχή, psuchē) - usually translated 'soul'; also translated 'life'; can refer to (1) the material and immaterial together (Gen. 2:7 [LXX]; Rom. 13:1); (2) the immaterial in distinction to the material (Matt. 10:28; 1 Thess. 5:23)

spirit (πνεῦμα, pneuma) - usually translated 'spirit'; sometime spelled 'Spirit' when referring to the Holy Spirit (Matt. 1:18; 28:19); sometimes translated 'breath' (2 Thess. 2:8; Rev. 11:11; 13:15)

heart (καρδία, kardia) - "has a broader meaning that is commonly thought, sometimes even including the mind. ... Essentially, *heart* refers to the whole inner person."* (Rom. 10:9; Matt. 12:34)

mind (νοῦς, nous) - that immaterial aspect which thinks (Mark 12:30; Rom. 12:2)

inward man, inner, within (ἔσωθεν, esōthen; ἄνθρωπος, anthropos) Mark 7:21; 2 Cor. 4:16

*Some of this comes from Norman Geisler, *Systematic Theology: Vol. 3: Sin Salvation* (Minneapolis: Bethany House, 2004), 46-48.

☞ The Material Aspect of Humans ☞*

body (σῶμα, sōma) - the outer aspect of humans (Matt. 10:28) that will be resurrected in the last days (John 5:28-29)

flesh (σάρξ, sarx) - usually translated 'flesh'; can refer to (1) the material aspect of a human or animal (1 Cor. 15:39); of Christ's human body (1 Tim. 3:16); sometimes carries a moral connotation indicating ungodliness (Rom. 8:13) where the NIV translates it 'sinful nature'.

earthen vessel (ὄστράκινος σκεῦος, ostrakinos skeuos) - 2 Cor. 4:7. Geisler comments that it is "an appropriate illustration of the human body since it is an outer structure containing something else (a soul) inside."

earthly tent (ἐπιγείος οἰκία, epigeios oikia) - 'Epigeios' is a combination of the preposition 'epi' (upon) and 'gē' (earth). 'Oikia' is sometimes translated 'house'.

outward man (ἐξω ἄνθρωπος, exō anthrōpos) - only in 2 Cor. 4:16.

* Some of this comes from Norman Geisler, *Systematic Theology: Vol. 3: Sin Salvation* (Minneapolis: Bethany House, 2004), 48-49.



**The body alone is the true
nature of the human.**

The soul or mind is either:

- a. most common contemporary materialistic view of human nature
- b. various opinions as to the nature of "mind"
 - an epiphenomenon of body, as smoke to a fire (epiphenomenalism)
 - entirely reducible to the body (reductive materialism)
 - a "function" (as software is to hardware) of the body (functionalism)

The soul alone is the true nature of the human.

The body is merely a vessel utilized by the soul during our earthly life.

1. This view is from the influence of Platonism (the philosophy of Plato (c. 428-348 BC), cf. *Phaedo* 80, c-d).
2. It is found in some New Age and occult religions.
3. It can also be found in heretical groups identifying themselves as Christian (e.g., Jehovah's Witnesses, cf. *Insight on the Scriptures* (Brooklyn: Watchtower Bible and Tract Society, 1988), vol. II, p. 1004, s.v., "soul").

The body and soul are separate substances the combination and interaction of which constitutes the human.

- a. This is probably the most common view among Christians, especially evangelicals.
- b. It was given philosophical impetus by the thinking of René Descartes (1596-1650).
- c. It is known as substance dualism.

The body and soul are two metaphysical aspects (form and matter) of the unified human.

- a. The human is reducible to neither material nor immaterial.
- b. This view is based on the philosophy of Aristotle (384-322 BC)
- c. It was modified to fit the Christian faith by Thomas Aquinas (1224/5-1274). cf. *Summa Theologiae* I, QQ 75 ff.).
- d. It is known as hylomorphism from:
 - hule (ὕλη) = matter
 - morphe (μορφή) = form