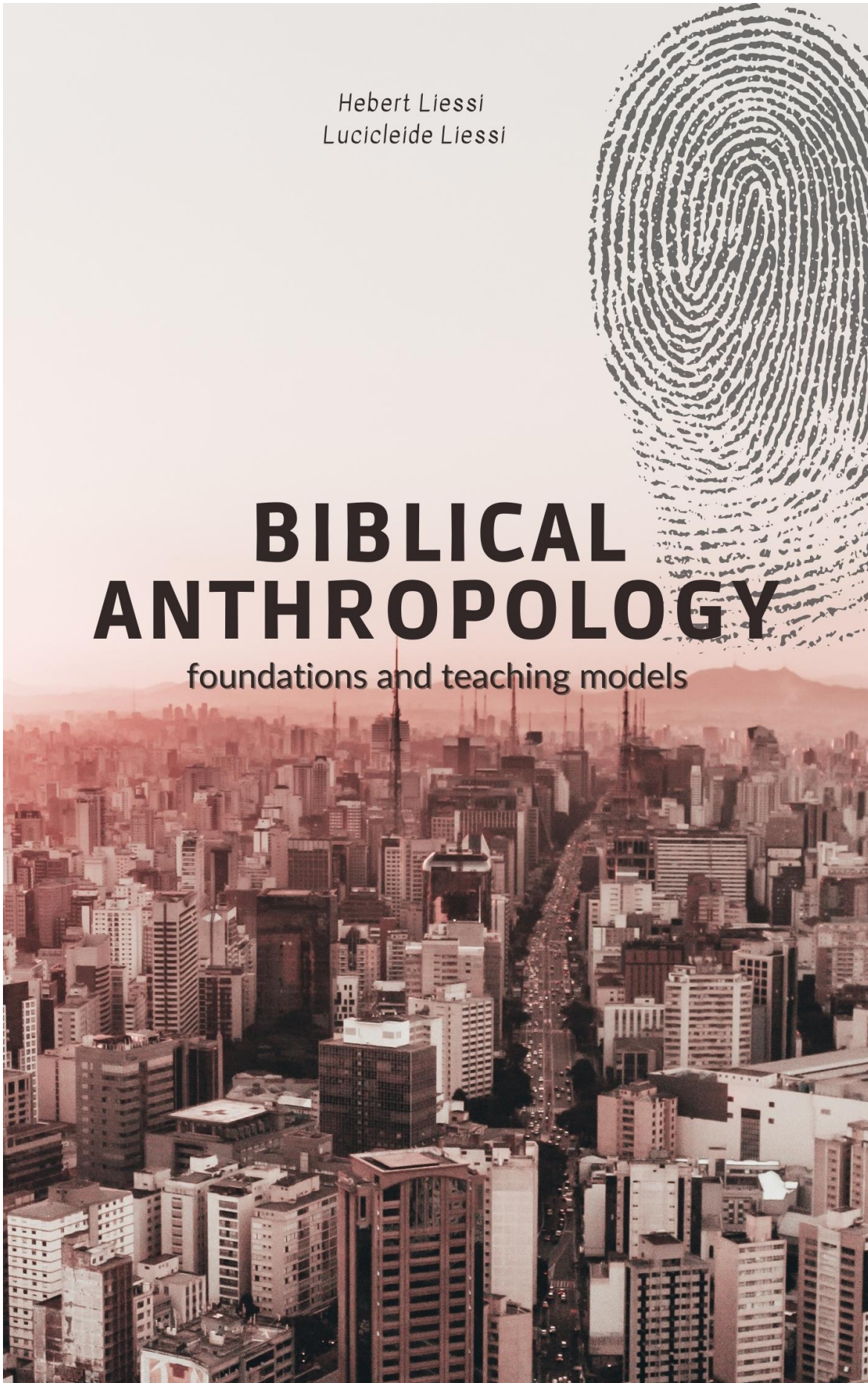


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BIBLICAL ANTHROPOLOGY

foundations and teaching models



**“Biblical Anthropology:
foundations and teaching models”**

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Abbreviations

BDB - Brown, F., Driver, S. R., & Briggs, C. A. (1977). *Enhanced Brown-Driver-Briggs Hebrew and English Lexicon*. Oxford: Clarendon Press.

EX - Book of Exodus

GHCLLOT - Gesenius, Wilhelm, and Samuel Prideaux Tregelles. *Gesenius' Hebrew and Chaldee Lexicon to the Old Testament Scriptures*. Bellingham, WA: Logos Bible Software, 2003.

HALOT - The Hebrew and Aramaic Lexicon of the Old Testament. L. Koehler, W. Baumgartner, and J. J. Stamm. 4 vols. Leiden: Brill, 1994-1999

NIDOTTE - VanGemeren, W. (Org.). (1997). *New international dictionary of Old Testament theology & exegesis*. Grand Rapids, MI: Zondervan Publishing House.

NKJV - New King James Version

SDABD - *Seventh-day Adventist Bible Dictionary*. Revised edition. Edited by Siegfried H. Horn. Washington DC: Review and Herald, 1979.

TDNT – *Theological Dictionary of New Testament*

TLOT - Jenni, E., & Westermann, C. (1997). *Theological lexicon of the Old Testament*. Peabody, MA: Hendrickson Publishers.

WBC - *Word Biblical Commentary* - Durham, J. I. (1987). *Exodus* (Vol. 3). Dallas: Word, Incorporated.

FIRST SESSION

BIBLICAL ANTHROPOLOGY FOUNDATIONS

The story of the people of Israel described in the book of Exodus has been an inspiration to people through histories of faith, deliverance, and worship of God. Furthermore, these histories have guided many studies to understand theological, philosophical, missiological concepts, and anthropology. Thus, this book is a foundation for many lines of thought and science, especially when the presuppositions of its study are *Sola Scriptura*.

This study aims to analyze the anthropological foundations within the book of Exodus. First, to study this theme, it is necessary to understand what anthropology is. Anthropology is the study of the human being, a philosophical area that is within the metaphysical aspects. George Knight says that "when people philosophize about humanity, they are speaking about themselves." (2006, p. 18). This science seeks to understand the diverse elements that make life, relationships, the origin to the issues discussed in life after death, the difference from God, sinful situation, and who need help and hope (Jeremias, 1964 p. 364-366). Cross and Livingstone explain that from a theological perspective, this branch of study investigates "the true nature and the end of man, and his superior status to the animal

creation, as against views which represent him as a purely biological species, or an economic unit, or a mass of psychological reflexes" (2005, p. 76). From the perspectives on ancient man, primitive man, to post-modern, contemporary man, anthropology understands that life is made up of origins, purposes, and destinies, traced by an individual or collective desire (Cairus, 2001, p. 205).

Therefore, understanding what anthropology is, it is possible to go on to a second stage that this study intends to deepen. Why study anthropology, such a broad scientific area based on a biblical book? Some answers can be taken into account for this question. First of all, the biblical books, in general, address several themes and aspects about the human being. For example, what are the interactions between mind and body? What is the nature of the human being's body, soul, spirit? Are people born good, bad, or morally neutral? From whom did the human being proceed? (Knight, 2006, p. 18). These questions are just a few that biblical anthropology brings as study objectives. Moreover, the book of Exodus, directly and indirectly, addresses several essential foundations for anthropology, and its verses are pillars of study and foundation on the human being for the entire Bible.

Secondly, the study of peoples' history, such as that of Israel, is one of the bases of Anthropology since its interest is to make comparisons, or differentiation, between ancient civilizations, reports, and regional influences. Anthropology in general, including the biblical one, aims to investigate the ways of life of human beings in the past. His/Her weaknesses or strengths, battles, political, commercial, spiritual connections. What lessons can the study of humankind who has already lived teach the one who is living? The book of Exodus is essential for an anthropological understanding through the accounts of the people of Israel. However, spiritual aspects presented, however, specific aspects about people's lives, food, clothing, and desires, among others, can serve as anthropological foundations when studying the second book of the Pentateuch.

The third answer to why study anthropology in the book of Exodus is that there are principles and roots about the Human being openly described in these accounts. Moses describes elements about human nature, such as its frailties, character flaws, corrupted hearts, and oppressors. In addition, other aspects about the human being are also found in this book, such as the bases for the creation and multiplication of humanity. The depraved and far from God situation came because of sin. However, this book also offers glimpses of the divine promise about the re-creation of a new world, a new people-society, a new way of life, and a relationship with God and neighbor. Among many other topics of interest to biblical anthropology, the book of Exodus offers a vast source of information and theological foundations to understand better, as David wrote in Psalm 8 "what is man to remember him" (Davidson, 2015).

Furthermore, to conclude this introduction, the fourth answer to why to study anthropology in the book of Exodus is an understanding of God. According to biblical theology, the true meaning of human life is the knowledge of God and the worship of Him. Studying anthropology merely with human bases will make this study only a humanistic aspect, where God does not have the center. However, the focus of this study is to establish itself in the *Tota Scriptura*, which has as its primary foundation the Creator, Maintainer, and Savior of humanity. Studying about the human being without understanding God as the center is to say, as Solomon wrote about life in Ecclesiastes 1, it is vanity, it is chasing after the wind. Therefore, the main objective of studying the human being in the book of Exodus is because this book reports the great manifestations of God, His interest and provisions for his people, his quest to relate and transform slaves into a nation of priests who they will forever represent you throughout the world.

This study will dare to say that the book of Exodus is one of the books that reveal the most anthropological foundations in all the Holy Scriptures. For this reason, the following

sessions will be presented to deepen the study of the book of Exodus about humanity, its individuals, and groups.

Ontology

Ontology is one of the aspects of Metaphysics, which also studies Cosmology, Theology, and Anthropology. This term has its origin in Greek, which means in the idiomatic aspect "τὸ ὄν" stem "ὄντ-" that which is; "λόγος," discourse or study. George Knight explains that "Ontology is the study of the nature of existence, or what it means for anything to be" (2006, p. 18). The significant contribution of ontological studies is to understand the meaning of something or someone when its existence is understood. Cross & Livingstone add that Ontology deals with being in general rather than this or being. It investigates the nature of existence and the sense in which different things can be said to be. Ontology' also sometimes signifies the underlying presumptions about the existence of any worldview or conceptual scheme" (2005, p. 1192).

Some questions are fundamental in the study of Ontology, especially when the focus is on understanding the existence of God, the human being, and the relationship between them. The first question is, is the reality of God and human beings something physical or just spiritual? What are the compositions of the nature of the existence of the characters in focus? How does the reality of God's existence communicate or interact with that of the human being? With these questions in mind, among others, it is possible to understand that the book of Exodus provides a clear demonstration of the nature of God and human beings. Through ontology, anthropology can be better understood and how it has its meaning in who God is.

Central to the book of Exodus in its anthropological aspects is the understanding of the existence and manifestation of God. The existence of God is the most excellent

foundation for the existence of the human being, from its creation, maintenance, until its transformation. If it were not for the essence of who God is, human life would not be a reality. This study believes that all the historical accounts of the book of Exodus, its laws, human concerns and frailties, its families, past, present, and future, develop from the existence of the Almighty, the LORD.

Some verses in the book of Exodus convey the essence of God. The manifestations of God are descriptions of his eternal and powerful existence and nature. "And the Angel of the LORD appeared to him in a flame of fire from the midst of a bush. So, he looked, and behold, the bush was burning with fire, but the bush was not consumed" (3:2). "And God said to Moses, "I AM WHO I AM." In these verses, a large number of pages can be used to describe who God is by his name, seen in Hebrew as "Tetragrammaton" [YHWH]. Nevertheless, this work will briefly focus on the ontological aspects that this name can present, aiming at studying the human being.

Richard Davidson comments that God's name reveals his nature and character and is introduced to Moses in Exodus 3:12-15 as the Creator of all, the Eternal. This name reveals his divine existence-nature, as it demonstrates that God was, is, and will be, in an eternal line that communicates the past, present, and future in one Being alone (2021, p. 2-3). Furthermore, this name reveals the nature of the relationship and providence with the human being. God is not isolated or transcendent too much that he cannot act in the reality of other beings. Instead, God's essence is a unity of relationship with his creatures, a connection of trust and allegiance (see Richard M. Davidson, SDAIBC commentary on the book of Exodus (forthcoming), comments on Exod 3:13-15). So, to study anthropology in the context of the book of Exodus is to understand that God is the first being, the one who gives the meaning, relationship, and provisions for human life. The name of God brings the meaning of life to

every living person, and Jesus spoke about this when at various times, he revealed himself as "I am," who came to save, to give life to human beings (Gulley, 2011, p. 13).

In this sense, Mario Veloso (1982) explains that one can understand the questions that David asked when he looked at the sky and tried to understand the meaning of life, its origin, destiny, its importance in the face of such a large universe: "When I consider Your heavens, the work of Your fingers, the moon and the stars, which You have ordained, what is man that You are mindful of him, and the son of man that You visit him? For You have made him a little lower than the angels, and You have crowned him with glory and honor" (Psalm 8:3-5). The book of Exodus is a clear answer to existential (ontological), theological and anthropological questions that human beings ask. The best and first way to understand the basis of who the human being is to understand about his Creator, Maintainer, and Deliverer.

In this way, the book of Exodus shows how God manifested Himself to Moses and the people. Manifestations such as to demonstrate who He and the human being are. In every moment of this book, God's glory and power can be seen in favor of liberating, consecrating, and saving his people. It is written that "the sight of the glory of the LORD was like a consuming fire on the top of the mountain in the eyes of the children of Israel" (24:17). The glory of God is so powerful, and his existence so infinite to human eyes and understanding that it becomes necessary to use elements of nature to reveal his presence.

Furthermore, to some extent, God wants to use physical elements to center His presence, as He did with the construction of the sanctuary: "And let them make Me a sanctuary, that I may dwell among them" (25:8). The Hebrew term for analysis in this focus is *šākan* (שָׁכַן). Moreover, its meaning is that "settle, stay, dwell" (NIDOTTE), "abide, settle down" (BDB). God tells Moses one of his most significant purposes, to make his home among his people. Ontologically this verb reveals that God is not lost in a universe without

time or matter, on the contrary. Fernando Canale analyzes that the revelation of God must be understood as a presupposition of the understanding of time, space, and matter (A Criticism of Theological Reason, 1983). God is fully attached to life, fully interested in human affairs, and fully willing to live among his people. God is not distant; on the contrary, he is making himself closer to human beings than he has ever been (Gulley, 2003, p. 10).¹

Human beings want to know God, his power, glory, wisdom. Always as a creature curious to know what the Almighty of the universe is like. In Exodus, it is recorded that "the LORD spoke to Moses face to face, as a man speaks to his friend" (33:11). What a privilege to be able to converse openly with the great Being. However, ontology shows that the natures of the existence of God and man are different, to such an extent that man cannot see God, lest he die "You cannot see My face; for no man shall see Me, and live" (33:20). However, Moses is an example to mankind, as he persisted in seeking to know the Most High: 33:18 "And he said, 'Please, show me Your glory'" (33:18).

Seeing the glory of God is GREATER ANXIETY FROM WITHIN THE HUMAN BEING. David wrote that his greatest desire was to complete God in His glory: "One thing I have desired of the LORD, That will I seek: that I may dwell in the house of the LORD, all the days of my life, to behold the beauty of the LORD, and to inquire in His temple" (Psalm 27:4); and "O God, You are my God; early will I seek You; my soul thirsts for You; my flesh longs for You in a dry and thirsty land where there is no water. So, I have looked for You in the sanctuary, to see Your power and Your glory" (Psalm 63:1-2). And God, in his mercy, responds to the request of the human being's interior search with its manifestations. To Moses, He said: "Then I will take away My hand, and you shall see My back, but My face shall not be seen" (33:23). And at the end of these encounters with the Lord of All Existence,

¹ See Gulley, 2011, p. 169-170, to reflect on the implications on anthropology when the perspective of a **Timeless God** is the basis of the biblical interpretation.

the book of Exodus says that "when Moses came down from Mount Sinai... that Moses did not know that the skin of his face shone while he talked with Him" (34 :29).

In contemplating the greatness of the existence of God, a God transcendent and immanent at the same time, interested in caring for and freeing his children, it is written that “the people believed; and when they heard that the LORD had visited the children of Israel and that He had looked upon their affliction, then they bowed their heads and worshiped” (4:31). Moses, seeing all of God's providences, his love for the people and forgiveness of their sins, “Moses made haste and bowed his head toward the earth, and worshiped. Then he said, 'If now I have found grace in Your sight, O Lord, let my Lord, I pray, go among us, even though we are a stiff-necked people; and pardon our iniquity and our sin, and take us as Your inheritance’” (34:8). Durham described this moment: “no other response was appropriate” (1987, p. 455). The entire book of Exodus is based on the manifestations of God and the recognition and worship that people give him. The study of the human being, any anthropology developed, must be based on surrender, worship, and gratitude to God. The proper place of the human being is with a face in the dust of the Earth before God, “no other response was appropriate.”

Creation, De-creation, and Re-creation

Just as an ontology analysis contributes to the understanding of God and the human being within the book of Exodus, it is necessary to have a study on the concepts of creation, de-creation, and re-creation. Jiri-Moskala (2015) explained that the big picture of the Bible's history is the view of Creation, De-Creation, and Re-Creation. By these concepts, the unity of all Scriptures can be better understood, including the process of origin, fallen, and restoration of humanity. As the purpose of this study is to analyze the anthropological foundations within

the book of Exodus, in connection with biblical theology (*tota Scriptura*), it will be demonstrated that this book presents the creation of the human being or a nation; his De-creation, a process of sin, disobedience and depravity; and the Re-creation that God is doing to restore human beings to the image of God.

Creation

Some aspects of creation can be seen in the book of Exodus. In the first chapter, verse seven, he says that “the children of Israel were fruitful and increased abundantly, multiplied and grew exceedingly mighty; and the land was filled with them.” Richard Davidson comments that there are seven different words to describe the growth of the children of Israel, a fundamental concept in demonstrating creation. Some verbs in this verse from Exodus allude directly to God's creation in Genesis 1-2. These are (1) parah “be fruitful” (Gen 1:22, 28); (2) sherets “swarm, teem, increased abundantly” (Gen 1:20, 21); (3) rabah “multiplied” (Gen 1:22, 28); (4) ‘etsem “to become many” (Gen 2:23); (5) beme’od, me’od “very much” (Gen 1:31); and (6), and mala' “to be filled with” (1:22, 28). These points are allusions to the creation (reproduction – new creation) of the Human being in the book of Exodus (Davidson, 2021, p. 2).

Another essential element presented in the book of Exodus that makes a clear connection with the creation of the world and humanity is the Sabbath. In chapter 20, within the context of God's covenant with the people of Israel, through the ten commandments, it is written:

Remember the Sabbath day to keep it holy. Six days you shall labor and do all your work, but the seventh day *is* the Sabbath of the LORD your God. *In it* you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who *is* within your gates. For *in* six days the LORD made the heavens and the earth,

the sea, and all that *is* in them, and rested the seventh day. Therefore the LORD blessed the Sabbath day and hallowed it (20:8-11).

The fourth commandment, the Sabbath, is a clear reference to the creation context described in Genesis 2:1-3. Several expressions are connected, showing that the Sabbath is a direct reference to God's work of creation. God created the "heavens," the "earth," and the "sea," and on the seventh day, he rested, and blessed this day as a celebration of the creation of everything, including human beings, as His image and likeness. So, in reminding people of the Sabbath, He was also turning their minds to His work creating and sustaining all that exists (Davidson, 2021, p. 4).

Within the book of Exodus, the Sabbath is a day of God's blessings, deliverance, and provisions. Furthermore, God said to Moses: "Speak also to the children of Israel, saying: 'Surely My Sabbaths you shall keep, for it is a sign between Me and you throughout your generations, that you may know that I am the who sanctifies you... Therefore, the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations as a perpetual covenant. ...for in six days the LORD made the heavens and the earth, and on the seventh day He rested and was refreshed" (31:13, 16-17). These verses show that the Sabbath is a sign of God and his people, a sign of joy and relationship, dependence, and trust. Davidson comments that the sense of rest that the Sabbath brings, in this context, is not connected with Exodus 20 directly but rather with Genesis 2:3. The Hebrew verb *naphash* means "breathe freely, recover," (HALOT, sv נָפַשׁ [naphash]), "take breath, refresh oneself," (BDB, sv נָפַשׁ [naphash]) "take on new soul or life (nephesh)," (The verb *naphash* is denominative, i.e., it derives from the noun *nephesh*, "soul, life") or idiomatically, "catch one's breath." "The references to the Sabbath in Exodus allude to the creation week involving

six literal days and the seventh day in which God rested and sanctified the Sabbath" (Davidson, 2021, p. 17).

In addition to these foundations about creation described above² biblical anthropology studies provide the basis for understanding the human being as the image of God (Imago Dei). Furthermore, the book of Exodus expresses some essential elements for understanding how the human being is a creature made in the image and likeness of God.

Imago Dei

Another crucial point about studying Anthropology is the understanding that God created all things, included humankind. "Let us make man in our image after our likeness." (Genesis 1:26); as Ellen G. White said, that humankind is "the crowning glory of the creation" (1903, p. 130). Moreover, the purpose of the study the creation of humankind by Imago Dei is clarified by White: "the central theme of the Bible, the theme about which every other in the whole book clusters, is the redemption plan, the restoration in the human soul of the image of God" (1903, p. 125).

The expression “’ādām” (GHCL0T) can have some possible interpretations as the name of the first man, a man or men, or even humanity in general. Norman Gulley explains that “The word for Adam (’ādām) is from the Hebrew word ’ādāmâ, meaning “earth.” The word ’ādām also means humans. So, although Adam is the male, the word ’ādām is not gendering exclusive, but gender-inclusive. It encompasses males and females. Adam is not so much a name as a collective noun referring to humankind" (Gulley, 2012, p. 87).

In this way, both man and woman were created in God's image. On the other hand, an important question is crucial to help the comprehension about what God's image is? Is it

² See Gulley, 2011, p. 293-294 to elucidate more elements of the relationship of human creation and some anthropological aspects.

physical, or the exact character of God, or with relationship attributes, or procreation, or freedom of choice, or the capacity of reasoning, or even a spiritual and relationship with God? There are many problematic issues to discuss this theme; however, we have some biblical thoughts to help us like "God created mankind upright" (Eccles. 7:29), "created to be like God in true righteousness and holiness" (Eph. 4:24) and "set eternity in the human heart" (Eccles. 3:11a) (see more information on the commentary of Norman Gulley about descriptions of God's characteristics, 2011, p. 57-60).

Gulley suggested that the *Imago Dei* communicate some essential aspects of humankind connecting with God. This image can be understood by the character, the communion, the dominion responsibility, and the power to choose. Freedom of choice is another important topic of how we can know more about God's image. "And the LORD God commanded the man, 'You are free to eat from any tree in the garden; but you must not eat from the tree of knowledge of good and evil, for when you eat of it, you will certainly die' " (Gen. 2:16–17) (Gulley, 2012, p. 85-94). James Estep Jr. adds that the image of God can be (1) substantial, that includes the reason, freedom of choice and ability to discern; (2) functional, the role and activity of human beings; (3) relational, the extension of the relationship with God, other humans, and nature; and finally (4) teleological, the destiny, goal and God's purpose for each man and woman (Estep, Anthony, and Allison, p. 179-80).

Within the book of Exodus, some of these aspects presented above are demonstrated. One of them is the understanding that the human being as *Imago Dei* (Bacchiocchi, 2019, p. 136-137) is through his family ties, in a relationship perspective. The *Imago Dei* is in the sense of the capacity for reproduction and the bonds and roots of kinship. This concept can be explained in the context of the book of Exodus when God and Moses refer to their family, origin: "I am the God of your father—the God of Abraham, the God of Isaac, and the God of Jacob" (3:6). These characteristics demonstrate that the human being is the Image of God, as

He is "The God of your fathers" (3:13). "This is My name forever, and this is My memorial to all generations" (3:15). Through family relationships and bonds, the Image of God is perpetuated, not in physical characteristics, but obedience, morality, faith, and worship of the true God.

In another context, it is possible to see the human being as the Image of God in functional and teleological aspects. God wants man to be His representative on earth, a steward, a voice of wisdom and blessing. Silvia Bacchiocchi explains that the concept of *Imago Dei* represents the functional/mission aspects that God gave to humanity (2019, p. 136-137). In Exodus 4:16, God told Moses that "So he shall be your spokesman to the people. And he himself shall be as a mouth for you, and he shall be to him as God." This dynamic between Aaron and Moses brings a clear understanding of the responsibilities, roles and destiny that God created in the essence of the human being. Each person has a God-given origin, purpose, and destiny. And as Aaron was the voice of Moses to the people and Pharaoh, each human being needs to seek God to understand and live according to His dreams.

Furthermore, God chose his people, gave them His identity, separated them from other people so that the whole world can see who God is through his people. Exodus 6:7 says, "I will take you as My people, and I will be your God." The identity of the human being is in God. The identity of the chosen people is in God. Even Pharaoh's magicians recognized that what Moses and Aaron were doing "this is the finger of God" (8:19). In chapter 19, verse six, God lifts the people of Israel closer to Him, making the people priests and a holy nation: "Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth is Mine. And you shall be to Me a kingdom of priests and a holy nation." Unlike animals and other existing beings, the human being is the special treasure for God because he was created in his image and likeness.

Much more could be written about how the book of Exodus presents, directly and indirectly, that the human being is the likeness and image of God. Cognitive, rational aspects. God has given each person the ability to choose, to discern, as was the case with Pharaoh, who so often chose to harden his heart. Or as the example of some Egyptians, who witnessed the manifestations of God, and decided to leave Egypt along with the Israelites. At another point, the analysis of the body of God, as He is material, physical, has back (33:23) which he showed to Moses. How far could you understand the similarity of the human body with the characteristics of God? Or would it have no relationship?

De-creation

Within the biblical concepts about the human being, it is essential to understand the depraved condition that he finds himself in. After the entry of sin on earth and in human nature began the process presented by Jiri-Moskala (2015) as De-Creation. This process or condition shows the sinfulness of every man and woman on the face of the earth, and their depravity through thought, deed, etc.

The book of Exodus reveals elements of the condition that human beings arrived at in their De-Creation. From the first to the last chapter, the Human can do the atrocities to the point of eradicating the Imago Dei from his life. In chapter 1, it is described that "Now there arose a new king over Egypt... And they made their lives bitter with hard bondage—in mortar, in brick, and in all manner of service in the field. All their service in which they made them serve was rigorously." (1:8, 14). The actions of Pharaoh are a clear example of the situation of De-Creation that humanity has reached, also concerning dealing with other "likes." Horn (SDABD, p. 1091) points out that the Egyptians were so oppressive that they void of everything necessary to make the Israelites surrender to their orders. While he was envious of the strength and health of the people of Israel, he was afraid of their numbers and

power. Fear, envy, power, and control are elements of the De-Creation condition. On chapter 3 verse 9 is said that "the cry of the children of Israel has come to Me, and I have also seen the oppression with which the Egyptians oppress them."

It was a destructive environment, totally different from the environment God created for humankind. An environment of struggle and beating (2:1 "And he saw an Egyptian beating a Hebrew"), oppression and impiety, "Let more work be laid on the men, that they may work in it, and let them not regard false words" (5:9) Not caring about the condition of others, the work on the Israelites weighed even more.

Another aspect of De-creation that the book of Exodus presents is the plagues launched against Egypt. Davidson explains that "the plagues are God's de-creation project in contrast to Pharaoh's creation-project using slave labor to build his store cities and other construction projects" (Davidson, 2021, p. 9). Unfortunately, in general, the situation of humanity was so grave and lost in its corruption that the plagues were a clear reflection of the very invention of the evil that the people had within them. Moreover, the plagues were a de-creation of all things that had been created, such as the river (Ex 7:14-25), vegetations (Ex 9:22-26), animals (Ex 9:3), the light (Ex. 10:22), the human being (Ex. 12:12, 30), etc., all suffered because of the consequence of sin. These descriptions of the plagues show how everything that exists on the face of the earth suffers from the evil of sin, evil, and all the elements carried by de-creation. God is not to blame for the consequences that sin has brought to all beings on this planet. Rather, God continues to protect and set his children free within this context. However, plagues are examples of what happens through idolatry, disobedience, stubbornness, and every perversion that exists. Davidson said that "God de-creates Pharaoh's building project by the plagues, and frees his people in order to serve Him with love and build Yahweh a Home through He might dwell in the midst of His people" (Davidson, 2021, p. 17).

The book of Exodus presents these examples to highlight the level of suffering, sin, oppression, and other results of the human condition. It is De-Creation. However, this same book offers glimpses of God's promise of the future condition and environment his people will live in when evil and sin are overcome.

Re-Creation

The book of Exodus also presents elements of the new creation that God promised to make at the end of sin (Revelation 21-22). This term new creation can be understood as Re-creation, which is the process by which God will restore, re-create this world without sin and its consequences. The first aspect that can be understood is that God in his mercy and wisdom heard the cry of his people, "looked upon the children of Israel, and God acknowledged them" (2:25), God said: "I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage, and I have remembered My covenant" (6:5). The book of Exodus is an example for all of human history, an example of the level of depravity that creatures have reached, and an example of the cry of the children of God, and a model of deliverance. It is the process of De-Creation and how God works to improve His children's lives to the point of total liberation, where He will Re-create. For Re-creation to be a reality, an alliance is needed in a context of restoration from slavery, suffering, oppression. The first aspect of Re-creation focuses on God's mercy as he looks at his children's affliction and acts to set them free (Gulley, 2011, p. 319).

In order to understand more about Re-Creation, some verses in this book offer some keys. In chapter 3, it is written: "And the LORD said: "I have surely seen the oppression of My people who are in Egypt, and have heard their cry because of their taskmasters, for I know their sorrows. So I have come down to deliver them out of the hand of the Egyptians, and to bring them up from that land to a good and large land, to a land flowing with milk and

honey..." (3:7-8). God is not inert to the fallen condition of human beings and their sufferings. He acts to release. Durham comments on these verses by using the concept of power and expressions of God. The moment to transform Israel's situation arrived (1987, p. 32). The deliverance works in the present, but it also contains elements of the future, being a key to understanding God's final deliverance, where his people will not go to Canaan, but to the Promised Land, the New Canaan.³

Taylor (1992, p. 321) wrote that the biblical concept of God's desire is to create a "new humanity" by his provision, grace, and forgiveness. This "new" can be understood in a temporal moment, like it was for Israel, but also for all humankind, God's people. God begins creating a new society, with an eternal covenant (Ex 19, 24), with laws (Ex 20-23), with just and trustworthy leaders (Ex 18:13-26), cared for and guided by Himself (Ex 15:26; 16:4; 17:6; 19:4). Norman Gulley, explains that this covenant that Moses and Israel received was not new, but came since the fathers of this nation, as Adam and Abraham (2011, p. 317-318). God knew the sinful tendencies that the people had, especially having spent enough time in Egypt to absorb more unfair practices. Now he starts a detoxification process in his children. For any change to occur, for his people to be known as a holy nation, a process of disrupting thoughts and practices was needed. In this way, God was carrying out the Re-creation of His people, which came from Abraham, to become a people of priests, to represent Himself before the world. "Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth is Mine. And you shall be to Me a kingdom of priests and a holy nation" (Ex 19:5-6). These moves of God

³ Verses 3:17 – "and I have said I will bring you up out of the affliction of Egypt to the land of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites, to a land flowing with milk and honey."

were a glimpse of what He would do in the future with all people who kept the covenant (Revelation 12:17; 14).

Other elements for future deepening about the themes in Exodus that point to Re-creation is the study of the sanctuary and the terminologies/structures of the book that point to Creation in Genesis (Davidson, 2021, p. 13-15). However, they also relate to the heavenly sanctuary and the renewed relationship with God through Christ Jesus. A study of the Heavenly Sanctuary in the book of Hebrews and Revelation shows how that Exodus pattern was a figure, a shadow of the best that would come in the future, in the great divine work of Re-creation.

Creation	De-creation	Re-creation
Birth and multiplication of the people of Israel	Oppression	God looks with mercy
Sabbath	Plagues in Egypt	God delivers his people from oppression, creating a new society
Imago Dei	Corrupted nature	Sanctuary

*table created by the author

Human Nature

The question Moses asked God is essential for this study. "Who am I that I should go to Pharaoh, and that I should bring the children of Israel out of Egypt?" (3:11). In addition to showing Moses' adverse reactions to God's request, it also brings the discussion about who Man is. David would ask a similar question when he looks at the sky and writes: "When I consider Your heavens, the work of Your fingers, The moon and the stars, which You have ordained, What is man that You are mindful of him, And the son of man that You visit him?" Is man something more than a clay doll? Would he be able to accomplish anything? Who is the man to arouse His interest and love in this easy creature? (Veloso, 1983).

Moses was revealing what human beings are in their nature. He said: "But suppose they will not believe me or listen to my voice... "O my Lord, I am not eloquent, neither before nor since You have spoken to Your servant; but I am slow of speech and slow of tongue... Lord, why have You brought trouble on these people? Why is it You have felt me?" (Ex 4:1, 10; 5:22). These verses can serve to interpret many things, however, the idea here is to present, through the negative arguments of Moses, that the human being in his nature is nothing, has no value, has no shine. It is God who makes life meaningful, with real purposes to fight. In itself human nature is the dust of the earth, a nothingness. But God brings life, strength, hope and meaning to human nature (Torres, 2008).

One of the elements of human nature in its present state, fallen by sin, is hardness of heart in the condition of De-Creation. Moses tried to speak to the people of Israel, "but they did not heed Moses, because of anguish of spirit and cruel bondage" (6:9, 12). Life in itself is not easy, but it is not a reason to harden the heart to the point of not accepting help, of taking pride in thinking that its own strength will resolve everything. Even Pharaoh is a clear example of how human nature turns against the Almighty, even with so many signs. "And when Pharaoh saw that the rain, the hail, and the thunder had ceased, he sinned yet more; and he hardened his heart, he and his servants" (9:34). The fear, envy, power and control of Israel's power made him more impersonal and cruel to them (1:14). Disobedience and stubbornness against God are part of this corrupt nature that permeates human beings. Studying the book of Exodus is a way of understanding the tragedies that happen when we do not open our hearts and minds to God's influence (Revelation 3:20).

However, despite having a sinful, cruel, and oppressive nature, it is also possible to see human beings elements of compassion. The book of Exodus offers some verses that show humans having kindness, empathy, compassion for their neighbors. The daughter of Pharaoh can be an example that fits this context. It is written that "And when she opened it, she saw

the child, and behold, the baby wept. So she had compassion on him, and said, "This is one of the Hebrews' children" (2:6).

Jethro is also an example of kindness, gratitude, and compassion for others. After Moses, a stranger helped his daughters; he asked them: "And where is he? Why is it that you have left the man? Call him, that he may eat bread" (2:20). He wanted to show gratitude for this stranger's achievement. Nevertheless, it is possible to imagine that hospitality, food, and shelter were offered to travelers. It is a positive element of human beings that even though they are sinners, one can still see aspects of compassion.

Human fragility and God's provision

Another significant element to stand out in the book of Exodus on human nature is its frailty. Seeing its complexity, the body in its wonder is fragile, easily injured, sick, and dies. There is a great need for protection, shelter, food, and care to live happily or at least a little more comfortably and stable.⁴ In Exodus 13:21-22, we see that "the LORD went before them by day in a pillar of cloud to lead the way, and by night in a pillar of fire to give them light, to go by day and night. He did not take away the pillar of cloud by day or the pillar of fire by night before the people." This care of God about details that the Israelites needed shows their weakness in the face of the heat of the day and the cold of the night. Even knowing that the human being is creative, a survivor in hardships, God sought to take care of his people, not making their fragility an obstacle in the difficulties of the desert.

The same pattern is repeated in other contexts of this book, where there is an example of human frailty, where their nature needs something, and God comes in with the provisions,

⁴ See Gulley, 2011, p. 294-295. Gulley wrote about the significant provision from God to humanity, not only the physical or emotional provisions but the spiritual as an essential need of humans in the Great Controversy environment.

care, and benefits for the people. In chapter 15, it is seen that the people were thirsty, something essential for a fragile nature, which cannot stand for long without water. Then God, in his provision, commanded Moses to heal the water "When he cast it into the waters, the waters were made sweet" (v. 25). Furthermore, when the people were hungry, another essential element to their fragile nature, God gave them the manna "I will rain bread from heaven for you" (16:4). God promised to the people that "So you shall serve the LORD your God, and He will bless your bread and your water. And I will take sickness away from the midst of you" (23:25). In this sense, it is concluded that there are many accounts in this book that demonstrate the fragility of human nature and the provisions of God for his children. God always appears as the one who offers life, health, and provisions for it.

Corrupted and sinful nature

For an analysis of human nature within Biblical Theology, it becomes necessary to understand their sinful situation, corrupted and willingness to do evil (Cairus, 2001, p. 216). God Himself declared to Moses: "Go, get down! For your people whom you brought out of the land of Egypt have corrupted themselves. They have turned aside quickly out of the way which I commanded them. They have themselves made a molded calf, and worshiped it and sacrificed it, and said, 'This is your god, O Israel, that brought you out of the land of Egypt!'" (32:7-8). The Hebrew term for the word corrupted is *šāḥat* (שָׁחַט), it has the meaning of going to ruin (TLOT), corrupt (BDB), destroy (GHCLOT), become corrupt, to spoil (NIDOTTE). This term's meaning within this context is that the people let their desires dominate their thoughts. This shift in attitude and thinking shows a loss of focus, and a path to self-ruin. Such is human nature, prone to sin, to distance itself from God and quickly to do evil. As Paul wrote:

For what I am doing, I do not understand. For what I will to do, that I do not practice; but what I hate, that I do. If, then, I do what I will not to do, I agree with the law that *it is* good. But now, *it is* no longer I who do it, but sin that dwells in me. For I know that in me (that is, in my flesh) nothing good dwells; for to will is present with me, but *how* to perform what is good I do not find. For the good that I will *to do*, I do not do; but the evil I will not *to do*, that I practice. Now if I do what I will not *to do*, it is no longer I who do it, but sin that dwells in me. (Romans 7:15-20)

Aaron, when asked by Moses for having made another's calf at the request of the people, he said: "Do not let the anger of my lord become hot. You know the people, that they are set on evil" (32:22). To understand the tendencies that human nature has, it is necessary to understand the concept of the verb *rā' a'* (רָעָה). This term means "be bad" (NIDOTTE), "from evil" (BDB). In this sense, it can be understood that human beings have evil and sin rooted in their nature, tending to do evil quickly.

Moses sought to intercede for the people and said to God, "Yet now, if You will forgive their sin" (32:32). The Hebrew term here in this text is *ḥattā't* (חַטָּאת). The meaning that this term brings is "sin: against man and against God," "condition of sin, guilty of sin" (BDB), "penalty" (GHCLLOT). In this context, this term shows that sin is part of human nature, its current condition. Human nature is predisposed to be against God and other human beings. On the other hand, through this text, it is possible to understand a moment of intercession and search for the forgiveness of sins. In this sense, the study of sin throughout Scripture demonstrates that our human nature is entirely affected by transgression. There is no solution other than the forgiveness that comes from God.

Furthermore, even knowing the nature of his people, God offers grace and opportunities for redemption. In this context, it can be seen that God makes straightforward statements about the corrupt and stubborn nature of the people: "Go up to a land flowing with milk and honey; for I will not go up in your midst, I consume you on the way, for you are a

stiff-necked people" (33:3). Moreover, Moses recognizes the human nature of the people and himself, and thanks God for his grace: "Then he said, "If now I have found grace in Your sight, O Lord, let my Lord, I pray, go among us, even though we are a stiff-necked people; and pardon our iniquity and our sin, and take us as Your inheritance" (34:9). This expression "stiff-necked" can best be understood by the Hebrew term *qāšâ* (קָשָׁה), and its meaning is "hard, difficult" (GHCLLOT) and "stubborn" (NIDOTTE), "severe" (BDB). The nature of being human is stubborn, tough to deal with concerning relationships, worship, selfishness, all areas. God himself recognized that it is hard to dialogue and make a concert with the people.

An essential element that needs to be highlighted within the study of human nature is that death is something that everyone must go through if there is no divine intervention in another direction (Cairus, 2001, p. 217-219). Death is the end of the lifeline, which began at conception. The book of Exodus presents the disaster that death brings to everyone. Even for a nation that believed in life after death, in paradises and joys after passing through this life, they suffered greatly from their firstborn's death. God declared that "Then there shall be a great cry throughout all the land of Egypt, as it was not like it before, nor shall it be like it again" (11:6). Moreover, what happened was: "So Pharaoh rose in the night, he, all his servants, and all the Egyptians; and there was a great cry in Egypt, for there was not a house where there was not one dead" (12:30). This great cry over death shows the reality of life and human nature, as a Living Soul that ceases to live and waits for the moment of resurrection (Cullmann, 2000; Bacchiocchi, 2007).

Wholistic foundation

Within studies of human nature, it is essential to analyze the Human as a wholistic being. God created him thus, a complete being, comprehensive and integrated into the totality of his existence (Gulley, 2012, p. 109-111; Taylor, 1992, p. 321). While some religious and contemporary worldviews of human nature believe that there are separated things such as cognitive and spiritual, and physical (Sire, 2004), the Bible presents this theme with whole and connected human life. Cairus elucidated that there is unity in everything in the biblical perspective of humankind; this unity can be called by wholistic, because it involves the wholeness of the human person (2001, p. 207-209). The emotional part of each human being relates to the physical and the cognitive and spiritual too. Humanity also has a social characteristic that allows everyone to interact with others and live in a society. As James Estep Jr. explained, Christian education can be robust to the understanding of human finitude and limitations, and about the relational and integrated human nature, and for Awe of God, and God's purpose, and for human development in areas as possible, and finally for learning the spiritual formation (Estep, Anthony, and Allison, 188-197).

The book of Exodus has anthropological concepts that help ground the wholistic nature of the human being (Bacchiocchi, 2019, p. 133). “But Moses’ became hands heavy; so, they took a stone and put it under him, and he sat on it. And Aaron and Hur supported his hands of his, one on one side, and the other on the other side; and his hands were steady until the going down of the sun” (17:22). In this verse and context, it is seen that Moses needed physical support to support his hands at all times when the people of Israel were crossing the Red Sea. The first point is that the human being has a body, matter, gets tired, and gets sick. God created the human being's body from the dust of the ground and put a spirit in it. According to biblical anthropology, the human being's physical body is an inseparable part of the individual's life. There is no other option of existence without a physical body. Other

verses from Exodus show the reality of the body, such as the aggressions that the Israelites suffered in their bodies, aging, the need for supplies.

On the other hand, this verse quoted above (Ex 17:22) can also be considered a principle of the emotional-social area that the wholistic nature of the human being possesses. Moses might even be able to keep his hands raised in due time for the crossing; however, he received support from others. He received support for his arms through the hands of others. It is simply fascinating because the biblical anthropological conception shows that the human being was not made to survive alone, to be independent. Instead, God created human beings to have relationships, to be supportive and supportive. Human nature is emotional-social for all eternity. First, the Human is dependent on God. Secondly, it is dependent on others, whether in family, friendships, affection, and trust. It is not possible to affirm that the human being is just body and spirit without demonstrating that the totality of his being is connected with other essential areas for life.

Another example about the connection of the areas of human nature is the account in Exodus 18. Moses' father-in-law Jethro visits him and realizes that Israel's great deliverer will soon become ill because he cannot take care of them all. Those people. The pressure was so great that Moses could become ill physically as well as emotionally. Not to mention possible spiritual illnesses, such as faith being shaken by not doing the job. So, Jethro's advice was to divide the work, delegate and entrust tasks to men of trust. This advice was so extraordinary that Moses received a balm in his life by creating a support network. It is written that they were "all the people able men, such as fear God, men of truth, hating covetousness" (18:21). Within this context, it is possible to conceptualize the totality and connection of areas of human nature, such as physical, socio-emotional, spiritual, and cognitive.⁵

⁵ To better understand other areas of the human being, such as the spiritual, for example, it is recommended to see the section that talks about Ontology, where the most significant search of the human being is in the

Conclusion

The theme of anthropology is fascinating, as it deals with human affairs, both individuals and collectives. Moreover, in general, when investigating how biblical books, one can see the solid foundations about the human being, which from a theological perspective, address issues from the origin of humanity, its nature, purpose, and destiny.

From the perspective of this study, the book of Exodus is one of the most fundamental biblical books for understanding anthropological issues. Focusing on human frailties and anxieties and how God is interested in helping people, freeing and offering a new life, this book becomes a rich material in information and stories about the human being in his journey with God.

This study, which was developed in the previous topics, brought some main conclusions about the studies about the Human being based on the book of Exodus, concluding that:

1. the ontological perspective of God and the human being is connected. The existence of the human being depends on God. The origin, purpose, meaning, and destiny of human life are fully rooted in the essence of God's existence. Furthermore, the great reason of life for humanity is surrender, worship, and service to the liberating and gracious God.
2. within the biblical-theological unit, that is, Creation, De-Creation, and Re-Creation, the book of Exodus demonstrates in its accounts that the human being goes through this process in a micro and macro way. Micro on account of his own life, birth, struggles with sin and the depraved situation, and the hope of a restored future life.

spiritual-existential part. Furthermore, about the cognitive part, analyzing the human being's ability to rationalize and decide. Features are seen in the section that talks about Imago Dei.

Moreover, the Macro process of this theological unity considers all of humanity, from its creation by God, the Fall, and the divine promise of eternal life without sin. This macro process can also be seen in the book of Exodus through the large population of the people of Israel. The patterns are repeated throughout the anthropological studies in this book.

3. the human being was created in the image of God. The book of Exodus presents historical, theological, and social elements in which aspects of God, as Creator, in human life are seen. Such aspects about the Imago Dei in this book are freedom of choice, responsibility for domination versus oppression, and relationships with God and others.
4. human nature can be studied through the accounts in the book of Exodus. The human being as a difficult, stubborn, oppressive, murmuring, and corrupt nature can be studied through the accounts in Exodus. Nevertheless, it is possible to see positive elements in human nature, such as cooperation, persistence, and hope.
5. this focused biblical book presents fundamental principles for the wholistic view of human nature. The complete integration between the physical, socio-emotional, cognitive, and spiritual areas can best be understood by investigating the accounts in Exodus.

In general, the study of the human being through the book of Exodus offers theological, historical, and cultural foundations, bringing a better understanding of the dilemmas of humanity and offering hope in divine providence. Other anthropological subjects that **were not** studied in this work, for reasons of time, space, and purpose, can be added in future investigations along this line. Subjects such as:

- a. family foundations, generations, and the value of memorials;
- b. the value of material goods for humanity, and offerings;

- c. the bases of relationships between equal and different groups, ethnicities;
- d. human feelings linked to external environments;
- e. the relationship and purpose of the 10 Commandments to humanity;
- f. a study on the Sabbath and the human being;
- g. archeology of the book of Exodus as a tool for understanding the human being;
- h. the gifts and abilities of the human being, its origin, and purposes;
- i. the human being as God's representative;
- j. the implications of laws (servants, violence, property, civil and religious) on human beings;
- k. the sanctuary for the human being, and a study of the meaning of the sanctuary in anthropological aspects.

Thus, this study sought to investigate the anthropological elements within the book of Exodus briefly. Furthermore, the most significant conclusion that can be given is that the entire book of Exodus is based on the manifestations of God and the recognition and worship that people give Him. The study of the human being, any anthropology developed, must be based on surrender, worship, and gratitude to God.

SECOND SESSION

EDUCATIONAL FOUNDATIONS

Every practical project needs to have some foundations in order to know the way and principles that will guide the work. This PPP will base on Educational and Biblical-Theological foundations, occasionally general and sometimes more specific.

For this moment, the first basics to be understood are the educational issues like Metaphysics, ancient teaching models (as Jewish, Greek and Christian views) and some modern perspectives to analyze and apply for this PPP. Another crucial point for this PPP is the variables that possibly will exist in teaching Biblical Anthropology for different types of students. With these foundations will be expected a greater understanding more about educational issues and presenting the way for each class and activity.

Metaphysics

Metaphysics is the study about what is real and looks for seen and unseen things. “Greek *meta*, “after,” *phusis*, "nature," ...relies either on an *a priori*, or a transcendental”.⁶ There are some essential issues in this philosophical area, like Ontology, Cosmology, Theology, and Anthropology. For this PPP, I will concentrate more attention on the last one, Anthropology.

⁶ Alan Cairns, *Dictionary of Theological Terms* (Belfast; Greenville, SC: Ambassador Emerald International, 2002), 278.

In my philosophy of education, I see that teachers are first disciples of God, the *Anthropos*⁷ Is invited to follow Christ's life and have a relationship with Him. Ellen White said that Christ wants to restore all relationships with humankind.⁸ Also, teachers need to be a model and disciple maker for the students. Besides, they have a spiritual calling to be a pastor-teacher, in the concept that education is a redemptive work. Secondly, the learners, like teachers, are citizens of two kingdoms, earth, and heaven. They are being restored to an ideal, a candidate for heaven. Also, the students have infinite and individual worth, having a desire for goodness, but the inclination toward evil.

Developing my philosophy, I believe that Anthropology contributes to the curriculum by considering the students' needs, diversities, and learning ability. Also, teachers use the Bible not only to reveal the human condition but also to remedy it. The reality of human nature must consider the methodologies like co-working, collaborative forms, to involve the students in discovery participation. The methods not only need to include reflection on the contents and personal narratives, but also a development of self-understanding. Finally, anthropology can help to create an excellent environment to develop learning efficiently by knowing more about human nature and psychosocial development.⁹ For a whole perspective about my personal conclusions in this topic see Appendix B. it will include some issues about Epistemology and Axiology,¹⁰

Greek Perspective of Teaching

⁷ Joachim Jeremias, "Ἄνθρωπος, Ἀνθρώπινος," in *Theological Dictionary of the New Testament* ed. Geoffrey W. Bromiley Gerhard Kittel, and Gerhard Friedrich (Grand Rapids, MI: Eerdmans, 1964-), 141.

⁸ Ellen G White, *Education* (Boise, ID: Pacific Press Publishing Association, 1903), 79.

⁹ White, 41, 210, 17.

¹⁰ Epistemology: "The theory or science of the nature, grounds, and method of knowledge" and Ethics: "The science that seeks to determine the proper basis of moral behaviour". Cairns, 157.

The contemporary western society is founded on classical Greek education thoughts. Michael Anthony describes how the Greek models of teaching involved some specific methods to develop the body and the intellectuality. In Sparta, all families and schools were looking for body enforcement, discipline, and order. In another way, the city of Athens wanted to prepare children and young adults for abstract reflection, music, art, and philosophy.¹¹

For a more profound and more precise understanding of Greek teaching models' influences in modern educational models, both secular and confessional patterns, see Appendix A. In this Appendix there are many perspectives of Educational methodologies like Idealism, Realism, Pragmatism, etc. and how recently philosophies are giving them new meanings and redirecting their curriculums, methods, evaluations, and even the school environments.¹²

It is possible to see the influence of Socrates with the Moralism, Plato with Idealism and Aristotle with Realism in the educational history. Great scholars, philosophers, and scientists like Augustine, Thomas Aquinas, etc. absorbed Greek educational models in their fundamentals and practices.¹³ The classical models have been influencing not only the education system but also theology, anthropology, science, and many other methods until now.

Classical models are developing great and polemic themes by separating body (material) from the soul (immaterial-eternal) and allowing evolution concepts to emerge through a critical and humanistic view of God, human being, life, inspiration and reason.¹⁴ In this way, the curriculum of medieval and renaissance universities was based on the studies of grammar, rhetoric, dialectic, and later for astronomy, geometry, arithmetic, and music. Almost all areas

¹¹ Michael J. Anthony, and Warren S. Benson, *Exploring the History & Philosophy of Christian Education: Principles for the 21st Century* (Grand Rapids, MI: Kregel, 2003), 48-55.

¹² James E. Reed, and Ronnie Prevost, *A History of Christian Education* (Nashville, TE: B&H, 1993), 25-33.

¹³ Donald G Bloesch, *Spirituality Old & New: Recovering Authentic Spiritual Life* (Downers Grove, Ill: IVP Academic, 2007).

¹⁴ Fernando Luis Canale, *The Cognitive Principle of Christian Theology: A Hermeneutical Study of the Revelation and Inspiration of the Bible* (Berrien Springs, MI: Andrews University Lithothec, 2010), 122-23, 30-31, 42-43.

of studies were dedicated to the development of the cognitive, the mind, the immaterial because it will be not passed or destroyed.

Modern Teaching-Learning Models

There are many modern theories about teaching and learning. This PPP concentrates more on theories of adult learning, technically called Andragogy. Malcolm Knowles is one of the greatest scholars that developed useful ideas to improve adults learning. Young adults are being oriented toward an experience life base, are self-directed, are ready to learn when they experience a need, they are more intrinsically than extrinsically motivated, and have significant life experience that can contribute to the learning process

Some reflections can be made from Knowles' perspective and connected with this PPP. Firstly, it is vital for learners to share their own experiences. It can be hard because it shows the vulnerability of the teller (student/professor); however, the result is powerful in fixing the class's contents. On the other hand, validating learners' experiences is also useful to deepen the understanding, like Pazmiño believed, respect for other ideas.¹⁵ Finally, the process of teaching and learning could be better when there is a connection of assignments with developmental needs and career-related needs.¹⁶

Another critical point in contemporary education is the Cone of Learning.¹⁷ Some scholars such as Bruce Hyland and Edgar Dale present these ideas about how people, in general, tend to learn new concepts and memorize them. These perceptions help to teach methods.

¹⁵ Elizabeth Conde Frazier, "Robert Pazmiño," http://www.talbot.edu/ce20/educators/protestant/robert_pazmino/. R. W Pazmino, *Foundational Issues in Christian Education: An Introduction in Evangelical Perspective* (Grand Rapids, MI: Baker Academic, 2008).

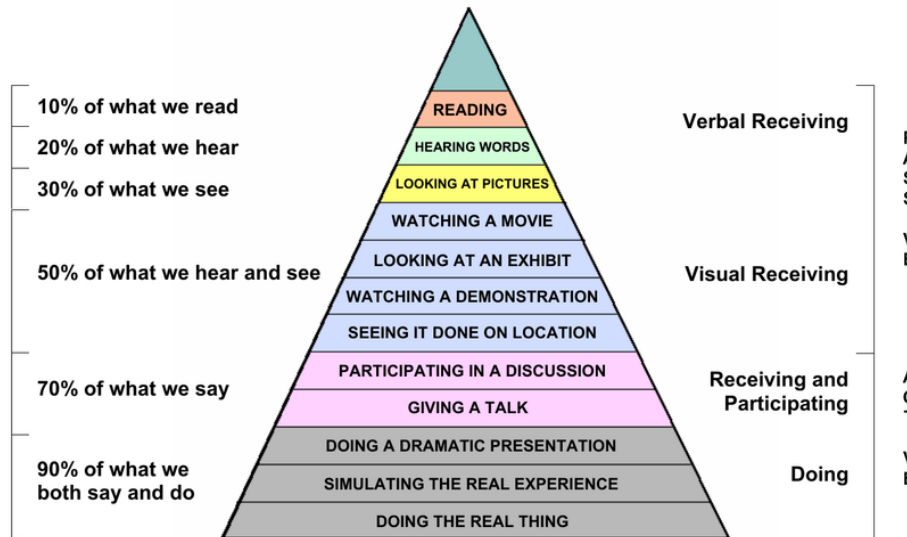
¹⁶ Malcolm S. Knowles, Elwood F. Holton III, and Richard A. Swanson, *The Adult Learner [Electronic Resource]: The Definitive Classic in Adult Education and Human Resource Development*, 6 ed. (Amsterdam; Boston: Elsevier, 2005).

¹⁷ "Cone of Learning," accessed July 23, 2019, <https://studylib.net/doc/18256457/cone-of-learning>.

CONE OF LEARNING

WE TEND TO REMEMBER OUR LEVEL OF INVOLVEMENT

(developed and revised by Bruce Hyland from material by Edgar Dale)



Edgar Dale, *Audio-Visual Methods in Teaching* (3rd Edition). Holt, Rinehart, and Winston (1969).

Biblical Foundations for Teaching

The Bible has many approaches for education to help the learners of God's Word have deeper comprehension and practical life. Both the Old Testament and New Testament are together in the same theological ground and offer plenty of teaching and learning models not only for students of the Holy Scriptures but also for many different issues.

One of the complete educational foundations from the biblical perspective is the wholistic view of human beings and their integral development. God created the man and woman as a complete being with many complexities. The body is linked with the emotions, and these areas relate to social and spiritual aspects of life.

Teaching and learning in the biblical model wants to achieve the development and connection of all areas of life. On the first way, the "head" components of a human being in education is not only the cognitive expansion but also the spiritual joining with God. Secondly, the "heart" area of all men and women can also be developed in an emotional and social

perspective. Finally, the "hand" goals for humanity is not only the production of labor but also the service for others.

In this way, we agree that "head," "heart," and "hand" areas of life are bond together all the time. The spirituality can be felt (heart) and practiced (hand), the feelings are guided by rational thoughts (at least it may be) and our cognitive knowledge can bring us emotional and practical achievements. The connections of these topics are extensive and real. Also, the understanding of the connections and development of the Head, Heart, and Hand is basic for discipleship, involving the professor and the students.

There are some biblical principles for Christian Education that this PPP is founded on. The first is that God is the center of all education.¹⁸ As Moses wrote in Deuteronomy 6:1-9, everything we think and do must be with God perspective, “you shall love the LORD your God with all your heart, with all your soul, and with all your strength.”

The second principle is that the goal of education is to restore in humanity the image of God. For by Sin, all creation was affected, and Jesus came to redeem and recreate all things (Revelation 21). As Ellen G. White said “to restore in man the image of his Maker, to bring him back to the perfection in which he was created, to promote the development of body, mind, and soul, that the divine purpose in his creation might be realized—this was to be the work of redemption.”¹⁹

The third principle is that God called us to the service. It is efficient and is a form to help humanity through His disciples. All education needs to achieve the goal of motivating students and professors to work not only for their survival but also to serve the world. "It

¹⁸ Anthony, and Benson, 20-24.

¹⁹ White, 15-16.

prepares the student for the joy of service in this world and for the higher joy of wider service in the world to come²⁰

The fourth principle of biblical education is the diversity of methods in order to achieve more students' development. James Estep Jr. talks about some Hebrew methods to "facilitate learning in a variety of ways²¹ The proverbs, and all wisdom literary, and all instruction call the attention to deep cognitive and practical life (1 Cor 10:11). The narratives, parables, and some prophetic quotes also claim to social relationships. Furthermore, the psalms, hymns, counsels, and even the dialogues catch the emotional glances and feelings. In general, "the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12 NKJV).

In this way, the Bible and all biblical history describe many endeavors and educational formats. Estep cites that there was socialization, family education, tribal elders, prophets, priests, judges,²² Wisemen, wisdom literature, scribal schools, and the development of the synagogues.²³ It served from the Babylon exile since our days as an educational place. In these synagogues, there was not only liturgical worship each Sabbath but also judgments, schools, and a base for all lifestyle of the people.²⁴ The school and the professor were not distant from the students. On the other hand, after Christianization of the Roman Empire, having the Greek models of teaching and making theology, Christianity became almost just an intellectual

²⁰." White, 13.

²¹." James Riley Estep, Michael J. Anthony, and Gregg R. Allison, *A Theology for Christian Education* (Nashville, Tenn.: B&H Academic, 2008), 56.

²² Anthony, and Benson, 28-30.

²³ Estep, Anthony, and Allison, 63.

²⁴ Reed, and Prevost, 49-51.

religion,²⁵ also, the ancient biblical methods to integrate all areas of the human being were being ignored.

There are many other important educational principles in the Bible, but for this PPP, they will be limited just to those four, in order to limit this project. Every class and activity proposed in this PPP will be based on these principles: God as the center, the redemption goal, the service as a practical result, and the varieties of teaching methodologies. However, some variables can exist when these principles are applied.

The Variables of a Wholistic Education

In all research and teaching methods, some variables can change the direction of studies, techniques, and results. Talking about the wholistic perspective of teaching and learning biblical anthropology, when cognitive, spiritual, emotional, social and physical areas of life are totally integrated, there some expected and unexpected variables that this PPP needs to stress in order to comprehend better the development of students.

Firstly, cognitive understanding is a hard way to be achieved. The students are not able to get all the knowledge that exists in books or cultures. The professor can bring better sources and contents, but each student will have a different perspective and profound comprehension of the topics. Then, the cognitive area is variable. On the other hand, spiritual commitment is another point with many variations. Developing a personal journey with God is a subjective task that each professor and student will have. Attending church can bring more in-depth spiritual background. Studying the Bible and reflecting on that also is away. The fruit of the Spirit is one of many other results of looking sincerely for the spiritual part of life.²⁶

²⁵ Canale, 147-50.

²⁶ Lenane M. Sigvartsen; Paul B. Petersen; Jan A. Sigvartsen, *Beyond Beliefs 1: What Millennial Young Adults Really Think of the 28 Beliefs of the Seventh-Day Adventist Church* (Berrien Springs, Michigan: Andrews University Department of Religion & Biblical Languages, 2014). There are many issues about how young adults are living their faith and interacting among other people. The cognitive teaching of doctrines is essential, but the other variables, like practical, emotional, and spiritual engagement, are crucial to achieving a wholistic development.

Thirdly, there is another variable that shows us the necessity and difficulties of working in the educational and religious areas; it is about the personal balance and empowerment of the lifestyle. Many students, professors, all kinds of people have challenges with something negative. It can be some addiction such as alcohol, or drugs, or pornography, or violence, or sexual practices, etc. The concept of community is in these things because we do not live alone; social interactions can be both right and wrong.²⁷ Finally, health practices are another variable in religious education. The development of the body, looking for better health will be useful for all areas of life.

In all areas of life, education always has variables of getting the same result. However, it is possible to reach better results each day more and see the transformation of each person and the society.

BIBLICAL-THEOLOGICAL FOUNDATIONS FOR ANTHROPOLOGY CLASSES

This PPP has not only a biblical-educational philosophy but also a biblical-theological foundation to sustain each class, evaluation, and developmental activity. This section will present the basics of biblical-theological worldview and crucial points for Anthropology briefly.²⁸

Christian Theistic Worldview and the Great Controversy

In order to know more about biblical-theological foundations for every issue, the worldviews are an important topic because they can present the patterns basically of thinking,

²⁷ Steven Garber, *The Fabric of Faithfulness: Weaving Together Belief and Behavior* (Downers Grove, Ill.: IVP Books, 2007).

²⁸ Anthropology: "the science, or study, of man" the humanity in Cairns, 30. "In a theological sense, the study of what the Bible says about man and the relation in which he stands and should stand to God" in Walter A Elwell, and Barry J. Beitzel, "Anthropology," in *Baker Encyclopedia of the Bible* (Grand Rapids, MI: Baker Book House, 1988), 117. Elwell, and Beitzel, "Man, Doctrine Of," in *Baker Encyclopedia of the Bible*, 1385.

believing, and acting. It makes questions about the reality, human nature and purpose, origin and death, life's meaning, and the ethics, and values of life.

There are many worldviews in our contemporary days, like Deism, Naturalism, Pantheism, etc.²⁹ For this PPP, the worldview basis is Christian Theism, and the thought is mainly founded on the Biblical perspective.

Firstly, God is infinite and personal, triune, transcendent and immanent, omnipotent, omniscient, sovereign, and good. He created the cosmos “*ex nihilo*” to operate with cause and to effect uniformity in an open system. The story is linear, a meaningful sequence of events that converge for the fulfillment of God's purposes for humanity.³⁰

On the other hand, human beings are created in the image of God and possess personality, a glance of transcendence, intelligence, a sense of morality and community, and creativity. Humans can know the world around them and have a little comprehension about God because He has provided them His revelation through many aspects like nature, the Bible and Jesus Christ, and has taken an active role in communicating with them.³¹

Thirdly, humans were created without sin and good, but by the Fall in Eden, the image of God was disfigured, though not wholly ruined to the point of being unable to restore; by the work of Jesus Christ, God Himself has redeemed mankind and begun the process of restoring people to everlasting life with Him, though anyone may choose to reject this redemption. God's judgment is already happening in order to know how to accept Jesus' righteousness and grace. Human's ethics is based on the character of God as good, holy, and loving.³²

²⁹ James W. Sire, *Naming the Elephant: Worldview as a Concept*, Second edition ed. (Downers Grove, Ill.: InterVarsity Press, 2015).

³⁰ James W. Sire, *The Universe Next Door: A Basic Worldview Catalog* (Downers Grove, Ill.: InterVarsity Press, 2004).

³¹ Fernando Luis Canale, *Basic Elements of Christian Theology: Scripture Replacing Tradition* (Berrien Springs, MI: Andrews University Lithothec, 2005), 10-15.

³² George R. Knight, *Philosophy & Education: An Introduction in Christian Perspective* (Berrien Springs, Mich.: Andrews University Press, 2006), 172-73.

Finally, for each person, death is the final moment. After this, it will be impossible to decide what side to stand, with Christ or Satan. The dead person or like some believers said the "spirit," does not go immediately to Heaven or Hell, or Purgatory. He/She will wait unconsciously dead until Jesus' second coming. The body will go back to the dust and the breath of life to God. The personal aspirations, dreams, feelings, and memories will exist no more (Eccl 9:5-6).

Biblical-Theological Anthropology

The Bible is the word of God for all humanity. There is not much content about other planets and life in the Bible. God's revelation is focusing on human origin, life, purpose, and destiny. In the next lines, this PPP is going to describe the biblical anthropology briefly.

Creation

According to the Bible, God created everything, including humanity, man, and woman (Genesis 1-2). This comprehension is fundamental to know the origin of existence. Furthermore, it helps to understand more about the purpose of life and what destiny God wants for each person. The human nature was created as a wholistic nature, having all areas of life connected to strengthen his/her capacity, satisfaction, and purpose.³³

When God created the man and woman, He established them to take care of all nature, to have dominion and give names, to be responsible for all created things. God gave us the responsibility to take care of all created things, not only human beings but also all nature, including animals. The Seventh-day Adventists believe that the human being has the "responsibility for the environment. At Creation, God placed the first man and woman in a garden (Gen. 2:8). They were to cultivate the earth and to 'have dominion' overall animal life

³³ Aecio E Cairus, "The Doctrine of Man," in *Handbook of Seventh-Day Adventist Theology*, ed. Raoul Dederen, vol. 12 (Hagerstown, MD: Review and Herald Publishing Association, 2001).

(Gen. 1:28). It indicates that we have the divinely bestowed responsibility of preserving the quality of our environment."

On the other hand, after God's creation, the disobedience of man and woman caused the fall of human nature and disfigured the image of God. "De-creation" means basically that the first human nature was fallen for sinful and mortal nature, knowing good and evil (Genesis 2:16,17; 3:5). All problems, difficulties, and temptations were persecuting every person since that sad day until the end of sin by God's final restoration.

The Re-creation is the promise from God that He will restore of all planet, taking out sin and judging all people by His law and grace opportunities. The human beings will have their fallen nature restored for a new one, as was at the beginning. The Everlasting life will be given to who accept Jesus' grace and righteousness. "Created in the image of God, we have been called to glorify God. As the crowning act of His Creation, God invites each of us to enter into communion with Him, daily seeking the regenerating power of Christ so that, to God's glory, we will be able to reflect His image more fully."

Human Nature

Looking for a deep understanding of Anthropology, there are many problematic and plural interpretations about what human nature is, like Hindus' beliefs that it is immortal and cyclical, or the ancient Greek vision about the dualism and the immortal soul, or even the gnostic perspective about the dualism, Docetism and asceticism. Many wrong statements are being taught to students.

This PPP wants to present the biblical perspective about human nature. Firstly, talking about nature before Sin, when God formed humans from the dust and breathed the breath of life, and man become a living being (Genesis 2:7). Here the terms "dust," "nephesh," "*psychē*," "*rûah*" and "*sōma*" will be studied in order to understand the biblical view. Secondly, the non-

sinful nature that has freedom of choice (Genesis 3). The future and re-created nature will be studied from a biblical perspective.

Image of God

Another crucial point about studying Anthropology is the understanding that God created all things, included humankind. “Let us make man in our image, after our likeness.” (Genesis 1:26). As Ellen G. White said, that the humankind is "the crowning glory of the creation.”

The expression “*’ādām*” can have some possible interpretations as the name of the first man, a man or men, or even humanity in general. Norman Gulley explains that “The word for Adam (*’ādām*) is from the Hebrew word *’ādāmā*, meaning “earth.” The word *’ādām* also means humans. So, although Adam is the male, the word *’ādām* is not gendering exclusive, but gender-inclusive. It encompasses male and female. Adam is not so much a name as a collective noun referring to humankind.” In this way, both man and woman were created in God’s image.

On the other hand, an important question is crucial to help the comprehension about what God’s image is? It is physical, or the same character of God, or with relationship attributes, or procreation, or freedom of choice, or the capacity of reasoning, or even a spiritual and relationship with God? There are many hard issues to discuss about this theme; however, we have some biblical thoughts to help us like “God created mankind upright” (Eccles. 7:29), “created to be like God in true righteousness and holiness” (Eph. 4:24) and “set eternity in the human heart” (Eccles. 3:11a).

The freedom of choice is another important topic of how we can know more about God’s image. “And the LORD God commanded the man, ‘You are free to eat from any tree in the garden; but you must not eat from the tree of knowledge of good and evil, for when you eat of it, you will certainly die’ ” (Gen. 2:16–17). James Estep Jr. adds that the image of God can be (1) substantial, that includes the reason, freedom of choice and ability to discern; (2) functional,

the role and activity of human beings; (3) relational, the extension of the relationship with God, other humans, and nature; and finally (4) teleological, the destiny, goal and God's purpose for each man and woman.

Egalitarian Relationship

In the theme of human nature, the image of God, there is another relevant point to be highlighted, the egalitarian relationship between men and women. The Bible also shows that man and woman were created equal and were intended to have an egalitarian relationship. As Genesis 2:18-20 presents the word *'ezer* (helper) for the woman, it does not mean a subordinate relationship. The idea is that the woman has the same status as the man. As Gulley says, "male and female together were to share in this co-rule, even as each member of the Trinity shares in their co-rule."

Human Being as a Wholistic Creature

Finally, but not least important, this PPP has also been based on the perspective that human beings are wholistic creatures. While some religious and modern views of human nature believe that there are separated things such as cognitive and spiritual and physical, the Bible presents this theme with whole and connected areas of human life. There is unity in everything.

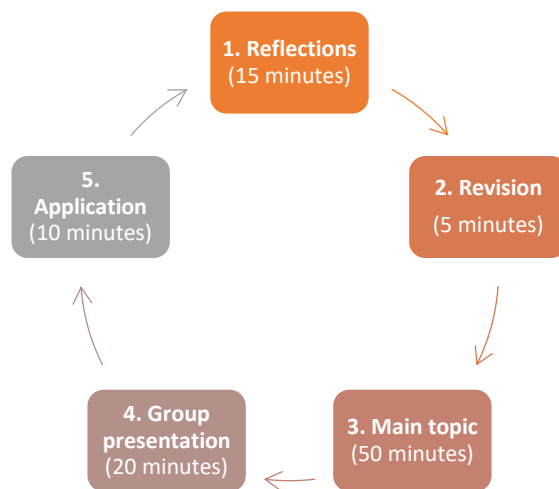
The emotional part of each man and woman relates to the physical and the cognitive and spiritual too. Humanity also has a social characteristic that allows everyone to interact with others and live in a society.

As James Estep Jr. explained, Christian education can be robust to the understanding of human finitude and limitations, and about the relational and integrated human nature, and for the Awe of God, and God's purpose, and for human development in areas as possible, and finally for learning the spiritual formation.

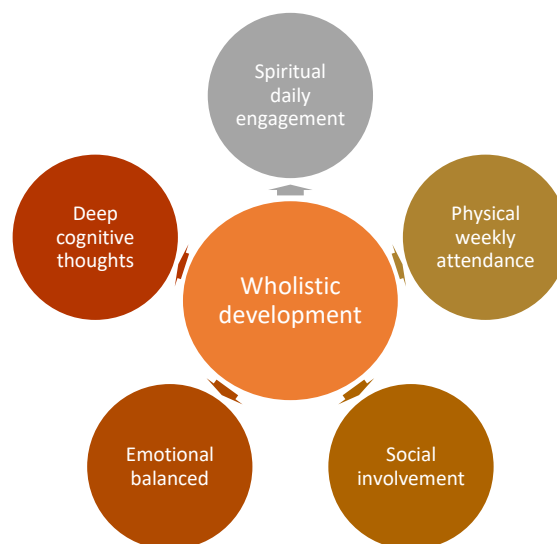
CLASSES CONTENTS

This PPP proposes that the anthropological classes in the faculties of Northeast Adventist Brazilian College need to be more biblical founded with their concepts and theology, and with biblical educational principles for classes' methodologies. In this way, the following lines and samples are going to demonstrate briefly how this PPP is into practice.

Internal Activities



External Activities



Spiritual Daily Engagement

The spiritual area in *Anthropos*'s life is significant. I will try to prepare spiritual classes and activities for the students in order to help them to develop their spirituality. In two classes, I want to present and discuss with them the necessity for praying, for reading the Bible and for testifying more. This class will discuss the benefits of prayer for human health, relationship, and mainly being a disciple of Jesus.

When I discuss with them about reading the Bible and testifying, I will try to motivate them to find God's will and purpose for each student individually, and for the collective too. When we share Jesus with others, we will be more satisfied and stronger to continue our journey.

For external activities, I will propose that they develop their personal and collective spiritual engagement. Each student will need to present a simple but honest weekly report of his/her activities. I know that many students will not accept this idea easily; however, I will try to give them this opportunity to find themselves and God in spiritual activities, like praying, reading the Bible, testifying to others what Jesus was done for them.

Physical Weekly Attendance

Each student will be motivated to engage in some physical activity weekly. Doing physical activities, each student could have an excellent opportunity to improve his/her health and the satisfaction that it brings.

In our University, there is a beautiful environment. Nature and the weather are pretty good to do exercises like walking, running, bicycling, etc. Besides, the gymnasiums and people's participation in this will be a good motivation for them to practice some physical activity. I believe that those physical activities will be positive for our students and will help them to understand that anthropology is not a cognitive concept, but it is also all our life. Doing

these external activities, the students could not only learn about anthropology but also live the meaning and purpose from God to us.

Social Involvement

As a goal to create a social environment and better interactions among students, and students with the professor, this class will propose group activities in the classroom and outside. The classroom is a great opportunity to meet all classmates and make the class topics more dynamic and interactive. The internal activities will be mixed with group discussions, reading and interpreting texts or documentaries/short movies, and the group presentation.

The group presentation will be evaluated by the involvement of each person and their capacity to create some smart and creative dynamics, or drama, or interview, or game, etc. with the anthropology issue given with antecedence by the professor. The students will need to meet sometime before the class to think and prepare the presentation. Then, if these classes and activities, some social interaction and involvement maybe have positive developments for the understanding of anthropology.

Emotionally Balanced

Last, but not least, the emotions are also one vital part of the human being. Everybody can feel something, reflect or not about that, and make decisions based on feelings. Many psychological and emotional problems are making people's lives worse. Depression is a hard reality in many homes. This pain does not choose a specific kind of person, and everyone is susceptible to it. Stress is another psychological and social problem that has affected all types of people. Professors, students, pastors, administrators, etc., are fighting with stressful lives. All society seems living in a stressful environment. Anxiety is another one of the most significant emotional pains in the world. Julián Melgosa says that these emotional and psychological pains

reflect problems on the past (depression), on the present (stress), and in the future (anxiety), and everything together.³⁴

This PPP will propose some classes to discuss emotional intelligence of human beings and the necessity of having emotional balance by facing a variety of challenging issues. Also, we believe that integrating cognitive, spiritual, social, and physical well-structured areas will be very helpful to the emotions.

Classes References and Schedule of Application

Week	Class content	Text for reflection	References
1	Introduction for General Anthropology and Philosophy <ul style="list-style-type: none"> - Metaphysics - History of Anthropology 	Genesis 1:1-24	Knight, George R. <i>Philosophy & Education: An Introduction in Christian Perspective</i>
2	Worldviews about humankind and biblical perspective <ul style="list-style-type: none"> - Christian theistic Worldview - Great Controversy 	Genesis 1:26-27	Knight, George R. <i>Philosophy & Education: An Introduction in Christian Perspective</i> White, Ellen Gould. <i>Education</i>
3	“What is the man and the son of man”? <ul style="list-style-type: none"> - Psalm 8 - Astronomy and biological perspectives 	Psalm 8	Roth, Ariel Adrean. <i>Science Discovers God: Seven Convincing Lines of Evidence for His Existence.</i>
4	Creation of the man and woman <ul style="list-style-type: none"> - Intelligent Design - Genesis 1 and 2 - Evolution challenges 	Genesis 2	Canale, Fernando. <i>Creation, evolution, and theology: the role of method in theological accommodation.</i>
5	Human nature before Sin <ul style="list-style-type: none"> - Flesh/Spirit/Soul - Stewardship 	Genesis 1:28-31	Cairus, Aecio E. “The Doctrine of Man”
6	Human nature after Sin – De-Creation <ul style="list-style-type: none"> - Sinful nature - Death - Guilty 	Genesis 3	Gulley, Norman R. <i>Systematic Theology: Creation, Christ, Salvation.</i>
7	Human nature in Re-Creation <ul style="list-style-type: none"> - The covenant 	1 Thess. 4:13–18	White, Ellen Gould. <i>Steps to Christ.</i>
8	The human being as a wholistic creature	Deut. 6:4-5	White, Ellen Gould. <i>Education</i>
9	Cognitive and rational beings	Luke 2:52	White, Ellen Gould. <i>Education</i>

	- Intellectual and academic areas		
10	Spiritual beings - Prayer - Bible reader - Testifying	Deut. 6:6-9	White, Ellen Gould. <i>Education</i>
11	Physical beings - Health perspective - 8 natural medicines	Psalm 139	White, Ellen Gould. <i>Education</i>
12	Social beings - Human relationship - Communication	Psalm 139	Torres, Milton. <i>Tiago: Retratos da Natureza Humana.</i>
13	Emotional beings - Psychologically balanced - Loving and affection beings	Psalm 139	Melgosa, Julián; Borges, Michelson. <i>O Poder Da Esperança: Segredos Do Bem-Estar Emocional.</i>
14	Anthropology and Archaeology - Ancient nations - Flood and Babel tower issues	Genesis 7-8	Silva, Rodrigo Pereira da. <i>Escavando a Verdade: A Arqueologia E as Incríveis Histórias Da Bíblia.</i>
15	Humanity and its diversity – 1 - Eastern anthropological perspective - Eastern culture	Genesis 10	Caser, L. <i>Diferentes Culturas: Uma Introdução À Etnologia.</i>
16	Humanity and its diversity – 2 - Western anthropological perspective - Western culture	Genesis 11	Caser, L. <i>Diferentes Culturas: Uma Introdução À Etnologia.</i>
17	Post-modernity anthropology - Relativism and plurality - Mystic and addicted	Eccle. 3:19-20	Pereyra, Mario; Espinosa, Enrique. <i>La Posmodernidad Desde La Perspectiva Profética.</i>
18	The value of human being - Creation, redemption -	John 3:16	White, Ellen Gould. <i>Education</i>
19	Free beings - Judgmental perspective - The value of human being	Romans 7:22–25	Veloso, Mario. <i>O Homem: Pessoa Vivente.</i>
20	Hopeful beings - Destiny and hope	Rev 21:1-4	Melgosa, Julián; Borges, Michelson. <i>O Poder da Esperança: segredos do bem-estar emocional.</i>

CONCLUSION

Educating people is not easy. In fact, it is one of the most challenging things that exist in this world. Education is a work of transformation. The classical, modern, and secular educational methods also have the goal to develop human beings in order to have a better society and justice among all, giving opportunities to everybody. The religious education is not only an area of education or Christianity but also one of the oldest and more notable formation models of all times.

This Practical Project Paper (PPP) attempted to develop a biblical-theological foundation of one crucial area of religious studying, Anthropology. Giving the guidelines of the most significant themes as the Creation perspective, human nature, and the image of God, also the wholistic integration of the physical, emotional, social, intellectual, and spiritual. This PPP proposed a biblical model of teaching, with the main principles and how to apply these for students of all kinds of courses in Northeast Brazilian Adventist University.

The major conclusions were that our University needs to focus more on the biblical topics than classical and secular ones. Secondly, religion classes also must have most of the content, in the curriculum, biblical-theological basics. Even with some classical, modern, and secular topics, because the government requires these, it is possible to challenge the students to learn and think critically. Thirdly, the methodologies of the class need to have more diversity in order to develop all areas of the students as the cognitive, emotional, social, physical, and spiritual. Finally, these methods can be developed in the classroom or outside, giving opportunities for the students to understand, think, and apply the contents in their lifestyles, also engaging them in the learning process. With these thoughts, we believe that the process of

learning Anthropology classes will be delightful for all, and the development will be more wholly integrated.

APPENDIX A

INFLUENCE OF PHILOSOPHIES ON EDUCATION					
	ESSENTIALISM (Idealism/ Realism)	PERENNIALISM (Neo-scholasticism)	PROGRESSIVISM (Pragmatism)	EXISTENTIALISM (Individualism)	POSTMODERNISM (Pragmatism/existentialism/m arxism)
Goals	Memorization and understand	Training in rational thought	Problem-solving in current issues' context	What is meaningful to the learner	Stimulate to create own learning
Learner	Empty vessel	Rational, but also able to know God	Act upon/are acted by the environment	Center of the learning process	Responsible for creating your own knowledge
Teacher	Filler of empty vessels	Decides what the learner should know	Facilitator of learning/co-learner	Facilitates the self-understanding	Help the learner to be responsible for their own learning
Curriculum	The essentials (skills, laws, facts)	Reasoning, Language and math	Based on student needs	Flexible and open to change	Constructed by teacher and learner
Methodology	Lecture, highly structured	Memorization and reasoning ability	Pragmatic/ do what works	Non-coercive; any method that facilitates the self-understanding	Guide the learner to find their own knowledge
Evaluation	Tests: reproduction of knowledge	Demonstrate the ability to think/write critically	The ability of a student to solve problems	What the learner absorbed is important	Respect all perspectives
Social Policy	Review the past; transmit societal heritage	Develop well-balanced citizens who contribute to their society	To solve societal problems and dilemmas	None established or agreed upon	In a mild sense: help broaden one's worldview. In an extreme sense: to reconstruct society

APPENDIX B

LIESSI' CHART OF CHRISTIAN PHILOSOPHY EDUCATION

		TEACHER	LEARNER	CURRICULUM	METHODOLOGY
Metaphysics	Ontology	Co-participant in salvation's work	Unique – diverse talents Relational being Wholistic being Private but not deprived	Self-understanding Help to provide the meaning of insights for daily life	Experience of being in a whole context/individual and collective
	Cosmology	Context: great controversy	Context: great controversy	Context: great controversy Bible is a cosmic revelation that transcends the realm of humanity	Context: great controversy
	Theology	The spiritual gift of teaching Dependable Agent of reconciliation Christian service is a response to God's love	Created in the image of God, but fallen Dependable	It knows God's revelation, others, nature, etc. God is the center and creator of science, math, and director of the history	Restore God's image Reconciliation with God
	Anthropology	A disciple A disciple-maker A model A pastor-teacher	Citizens of two kingdoms Being restored to an ideal – candidate for heaven Infinite and individual worth Have the desire for goodness and inclination toward evil	Consider the students' needs/diversity/learning ability Bible reveals not only the human condition but also the remedy for that	Co-working/collaborative Includes reflection –content and personal narratives Development of self-understanding
Epistemology	Can we know?	The wholistic vision of Christian Education Life-long scholar/learner	Can you know God through revelation, nature, examples, etc. Learn the other issues with the Bible as a center	Biblical/Christianity worldview Based on revelation (scripture/creation) Integration with other issues having the Bible as a matrix	Interdisciplinary/integration of content Builds on previous learning Integration theory with practice Centered on Jesus's revelation and methods
	How to know?	A student of the Bible Acquisition of knowledge and Christian mind Job preparation	Can interact with the Holy Spirit Able to learn through examples Infinite potential	Contextualized Health laws (anatomy, physiology, nutrition) Balanced: faith + reason +emotion Historical Biblical framework Bible integrates all knowledge	Bible Depend on context Diverse Outdoor classes Active (parables, histories, illustration) Uses questions Stimulate own thinking

					More than the transmission of information Spiritual, intellectual, social and physical development
Axiology	Ethics	The developer of professional, social and spiritual skills Positive and spiritual relationship Healer of broken relationship and values Reproduction of Spirit's fruit	Being prepared for service Created with values, but incline to rebellion Can reason from cause to effect and make responsible choices and spiritual decisions An individual in a collective world	Social skills Bible is not anti-vocational Mission training – preparation for services Values Wholistic Importance: Null Curricula	No-coercive Development of self-control Reflection on values
	Aesthetics	Created in the image of God, but fallen The developer of physical health	Created in the image of God, but fallen	With order, beauty, and objective	Structure, beauty, and cleanness of class Order,

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