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Martin, Dennis Wallace

A BIBLICAL DOCTRINE OF PHYSICAL EDUCATION

The University of North Carolina at Greensboro

Ed.D. 1983

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A BIBLICAL DOCTRINE OF
PHYSICAL EDUCATION

by

Dennis Wallace Martin

A dissertation submitted to
the faculty of the Graduate School at
The University of North Carolina at Greensboro
in Partial Fulfillment
of the Requirements for the Degree
Doctor of Education

Greensboro
1983

Approved by

Sarah M. Robinson
Dissertation Advisor

APPROVAL PAGE

This dissertation has been approved by the following committee of the Faculty of the Graduate School at the University of North Carolina at Greensboro.

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September 12, 1983
Date of Final Oral Examination

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MARTIN, DENNIS WALLACE, Ed.D. A Biblical Doctrine of Physical Education. (1983)
Directed by Dr. Sarah Robinson. Pp. 150

In this study, the author constructed a Biblical doctrine of physical education using the literal hermeneutical method of interpretation, also known as the grammatical/historical method.

All Bible passages relating to the nature of man and physical activity were listed and analyzed for their meaning. Both deductive and inductive analyses were used. From these meanings, principles and concepts were derived which relate to the nature of man and to physical education. These principles and concepts were then structured into several models describing the nature of man and one model describing Biblical physical education. Lastly, the physical education model was evaluated and implications for curriculum theorizing in physical education were discussed.

The following conclusions were reached. Unregenerate man is basically dualistic in nature while regenerate man is tripartite. Biblical physical education is the use of physical activity for the purpose of developing Christ-like characteristics in the life of the believer. Biblical physical education seeks to develop a healthy body in the participant which must last for a lifetime on earth while attempting to transform the inner man of the person which lasts for all eternity. Several athletic metaphors are used in the Bible primarily to illustrate spiritual truth.

ACKNOWLEDGMENTS

I wish to express my sincere appreciation to my advisor, Dr. Sarah Robinson, for her competent and encouraging advisory assistance during the development and completion of this study. Appreciation is also extended to the members of my advisory committee: Dr. Gail Hennis, Dr. David Purpel, Dr. Rosemary McGee, and Dr. Wayne Ladd, for their helpful and wise advice.

I owe sincere thanks to Piedmont Bible College for the use of their library and the generous assistance of their faculty for being available to give encouragement.

Especially I wish to thank Mrs. Lucille Bowman for her patience in typing the manuscript. I also want to say thank you to a talented student of mine, Brett Walker, who drew the illustrations.

A special expression of love and thanks is due my wife, Pennie, and our three children: Susan, Seth, and Stacy for their encouragement, patience, and support throughout the duration of my doctoral studies.

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"Oh that my words were written!

Oh that they were inscribed in a book!

That with an iron stylus and lead

They were engraved in the rock forever!"

Job 19:23, 24

CHAPTER I

INTRODUCTION AND ORGANIZATION

Preface

For over 1900 years, Christian scholars have spent countless hours of study and research attempting to understand and organize Biblical truth. Paul taught in his letter to the young pastor Timothy that the Bible was profitable for doctrine, reproof, correction, and instruction.¹ Some of the traditional topics of interest for Biblical scholars have included Bibliology, the doctrine of the Bible; Soteriology, the doctrine of salvation; Ecclesiology, the doctrine of the church; and Eschatology, the doctrine of last things.

For the past several years, a new emphasis by Christian scholars has been directed toward discovery and application of Biblical truth toward more practical areas of living. These areas include finance, marriage, counseling, and human temperament. In this study, I purpose to find and list Biblical principles that relate to the area of physical education and arrange them into a structural model. Since the Bible is the primary information source for the study, the process followed in accomplishing the inquiry is identical to forming a Biblical doctrine. Therefore, selected principles

¹2 Tim 3:16 (New American Standard Bible)

of hermeneutics will be the methodology used.

As far as I can determine, no one has previously attempted to construct a Biblical doctrine of physical education. It is my hope that the findings from this study will contribute to the general knowledge of the field as well as stimulate further research by physical educators in the area of Biblical studies.

Introduction

One valid way of conducting research is to re-examine an area well worn by previous study but approached from a new perspective. The purpose of the research is to attempt to gain new understanding into the nature of that subject. This inquiry follows such a pattern. The area well worn by previous study is the Bible. The new avenue of approach of the study is the examination of words, passages, and metaphors in the Bible that relate to physical education, as it is known today. The search includes studying references to play, games, athletic contests, and other physical activities. The attitudes and conduct of those who participated in the physical activities are also studied.

Athletics were an integral part of the Greek and Roman culture that existed when the New Testament was written. The Olympic games had existed for over 800 years and were to continue another 300 years before being banned by Theodosias in

A. D. 394.² Although the Jewish nation is not particularly known to us for its athletic achievements during that period, some of Paul's Epistles were written to churches in Greek cities where it may be assumed the believers were familiar with physical activity.³ Also, many of the Jews were Hellenized after the conquest of Israel by Alexander the Great in 330 B.C. (ca) and were familiar with the games.⁴

Because of the structure of this study, one point should be clarified. The physical education curriculum model formed from such an inquiry may differ from general educational models used today. It is my hope that this will result in new insights and ideas that may stimulate the thinking of physical educators working in curriculum theorizing.

Statement of the Problem

The purpose of this study is to list Biblical principles and concepts that are applicable to physical education and arrange them into a Biblical model of physical education.

The following subproblems are related to the major issues: (1) What principles can be deduced for forming a "Christian" physical education model? (2) What definition of Biblical physical education can be formulated? (3) What relationships exist between the physical and spiritual parts of human beings?

²Encyclopaedia Britannica. 1969, XVI, 944.

³1 Cor. 9:24

⁴Robert H. Gundry, A Survey of the New Testament (Grand Rapids, Michigan: Zondervan Publishing House, 1970), p. 5.

(4) What are the various athletic and physical activity metaphors used in the Bible? (5) What is the relative significance for the model of the different elements discovered?

Doctrinal Statement

Realizing that my personal beliefs about God and the Bible influence and qualify my definition of terms and the choice of the hermeneutic used in the study, I include here a brief doctrinal statement which summarizes my Christian beliefs.

The Bible

I believe that the Holy Bible as originally written was verbally inspired by God and was the product of Spirit-controlled men and is therefore without error.

The True God

I believe that there is one and only one living and true God, an infinite Spirit, who is maker and supreme ruler of heaven and earth. I further believe that within the unity of the God-head there are three persons: the Father, the Son, and the Holy Spirit, equal in divine perfection, and executing distinct but harmonious offices in the work of redemption.

The Virgin Birth

I believe that Jesus was begotten of the Holy Spirit, born of Mary, a virgin, and that He is both Son of God and God the Son.

The Atonement for Sin

I believe that the salvation of sinners is wholly of grace because of Christ's substitutionary death on the cross of Calvary for the sins of the whole world. I believe that He arose from the grave on the third day and is now seated at the right hand of the Father in heaven where He intercedes for believers.

The Creation

I believe the Genesis account of creation that describes how man was created by God, perfect and sinless, but later fell by disobedience and choice, and came under condemnation by God.

The New Creation

I believe that because of Adam's fall, all men are born sinners and need to repent of their sins and receive the free gift of eternal life (the new birth). I believe this new birth is instantaneous and those who experience it are justified by God from all sins: past, present, and future. The only condition for receiving God's gift of eternal life is faith in the Lord Jesus Christ.

The Local Church

I believe that a local church is a voluntary group of believers, associated together for worship, fellowship, observing of ordinances, and proclamation of the gospel message.

The Second Coming

I believe that Jesus Christ will return to earth a second time to receive believers into heaven and to judge the world in wickedness. I further believe that after the world is judged for seven years (the tribulation), Christ will establish His kingdom on earth for one thousand years (the millennium) and will reign as Sovereign King.

Definition of Terms

Biblical principle--a basic truth or law taught in the Bible that has universal application.

Biblical concept--a more general truth that summarizes two or more Biblical principles.

Biblical insight--the ability to detect principles of life in Scripture and apply them to daily living.

Hermeneutics--the science and methodology of interpretation.

Exegesis--interpretation and application of the text.

Physical education (working definition)--education of the person by means of physical activity.

Christian physical education (derived definition)--the use of physical activity for the purpose of developing Christ-like characteristics in the life of the believer.

Biblical theology--the study of God from the Bible.

Systematic theology--the study of God from any and all sources, including the Bible.

Believers--people who have accepted Jesus Christ as

personal Saviour, and have been born again, and redeemed.

Way of God--a superior lifestyle available to followers of God (believers) which is obtained only through the application of Biblical principles to one's life.

Assumptions

First, the Bible is assumed to be divine or revealed truth. No attempt will be made to prove or justify it. Second, the Bible is relevant to any time period so the resulting model of physical education based on Biblical truth would have applicability in today's world. Third, the Bible may be used to establish doctrine (teaching). Fourth, this study is normative in nature (it attempts to show what physical education should be) and therefore the interpretation is value-laden. Further studies by others may produce differing views.

Scope of the Study

The entire Bible will be used for this inquiry although the main focus will be toward the New Testament. The first step of the study is to list every word or phrase relating to physical education found in the Bible. From this, a complete analysis of books and authors can be made. This process is called Biblical Theology.

I have chosen to use the New American Standard Bible for quotations in this study because it is fluent and readable according to current American English usage while adhering closely to the original languages.

I will direct the study toward textual analysis rather than scientific inquiry. The word "text" comes from the Latin Textus which is the Bible.⁵ A textbook was originally a book containing a student's handwritten copy of a master's writings. The Bible is the text and was probably one of the earliest textbooks.

Significance of the Study

Biblical analysis of the physical education program is an area of study which has been greatly neglected in the past judging by the scarcity of information related to the topic. Apparently, no one before has undertaken a formal inquiry into the relationship between the Bible and physical education. Though I am not an ordained minister, I have served the Lord over twenty-five years and have found the Bible, His Word, to be trustworthy in every area of life. My goal in this study is not only to clarify my personal curriculum values in physical education but to share what I have learned with others who might be interested.

The study also has value because of its unique approach. Though it may be dangerous to write down from a source which is highly spiritual in nature--which may be viewed as spiritual theory rather than practical reality--it is important to share new approaches with others in the field. Theory

⁵The American Heritage Dictionary of the English Language, New College Edition, ed. William Morris (Boston: Houghton Mifflin, 1975), p. 1332.

building, to be effective, must have adequate criticism and feedback in order to further development of ideas. For example, this type of study could provide some interesting input to historical physical education since the focus is toward a time period eighteen centuries before physical education as a separate entity was developed.

Lastly, the inquiry holds promise for significant curriculum influence for the private church-related schools who take a Scripture-based curriculum approach. Many of the curriculum writers for these schools have voiced a desire to be different from the public school curriculum, especially in the foundational approach. At present, most do not understand how they should or could be different in the area of physical education. This study should provide some answers.

CHAPTER II

REVIEW OF LITERATURE

I have grouped the literature review into two categories. The first group consists of research in physical education which relates in some way to religion or the Bible. The second group includes other scholarly material related to physical education and the Bible.

Religious Physical Education Research

Carl DeVries has produced two important works that study the subject of Biblical athletics. In his first work, "Pauline Athletic Terminology,"¹ he examined the words of the Apostle Paul to discover how athletic phrases were used in Scripture. He discovered that Paul used athletic terms more often than the other New Testament writers. The author posited his belief that, in using these terms, Paul was using language with which he was familiar. Therefore, Paul could be considered a sports fan. Also, he used these words in such a way as to present clear illustrations of spiritual truth. Paul did not use words haphazardly but had a specific purpose for each metaphor. He was also aware of the background of his readers in the use of the illustrations.

¹Carl E. DeVries, "Pauline Athletic Terminology" (thesis, Wheaton College, 1944).

He reminded the Corinthian people of their familiarity with the games since the Isthmian festival took place only a few miles from their city.

DeVries concluded that Paul's language and spirit and endurance, as given in the New Testament, make it logical to refer to Paul not only as a fan but also as an athlete.

In his second work, DeVries examined "Physical Exercise in the Old Testament."² He studied the following sports: wrestling, running, swimming, ball-playing, the use of bow and sling, and weight lifting. He concluded that the old Testament gives evidence of informal but vigorous physical exercises that appear to have little recreative value but show characteristics of "true athletics." By this DeVries meant these activities are strenuous, they imply need of training or preparation, they are competitive, they are useful to practical areas of life, and they reveal the physical achievements that were desirable to the Jewish people, namely strength and speed. DeVries also concluded that a meaningful relationship exists between the physical activities and the spiritual dimension. Strength comes from God who is all-powerful and has absolute authority. God is recognized as creator and deserves all glory.

Ralph Ballou's work, "An Analysis of the Writings of

²Carl E. DeVries, "Physical Exercise in the Old Testament" (thesis, Wheaton College, 1947).

Selected Church Fathers to A.D. 394 to Reveal Attitudes Regarding Physical Activity,"³ approached the investigation of Christianity's influence on physical education through the analysis of fifteen selected early church fathers. He found a general agreement among the writers that physical activity, if used correctly, is helpful to man. However, the writers believed those in pagan cultures were using physical activity in the wrong way. The writers viewed physical skills as a gift from God. The benefit of activity was in the health of the participants. Also, they believed the athlete should abide by the spirit and letter of the rules. Finally, they concluded that all activities must be under the authority of the Will of God. Ballou's main conclusion was that the early Christian writers did not condemn physical activity though they did condemn the "improper" use of physical activity.

Kenneth Vanderpool studied "The Attitudes of Selected Nineteenth-Century Disciples of Christ Leaders Regarding Physical Activity."⁴ He concluded that physical activity is acceptable for Christians but is more desirable if it is religious or utilitarian. He also stated that the body is the temple of the Holy Spirit and that it is a tool of man's thoughts (mind) and can be used for good or evil until it is one day resurrected and becomes immortal.

³Ph.D. Thesis, University of Oregon, 1965.

⁴Ed.D. Dissertation, Temple University, 1972.

Other Scholarly Material

In his three-volume set, The Spiritual Man, Watchman Nee⁵ provided us with an in-depth analysis on the nature of man from a Biblical perspective. He presented a Biblical view of man as tripartite: body, soul, and spirit. Although the main emphasis of these works was directed toward how a person can become spiritually directed, one section of the work explained the physical part of man and revealed how it is related to the other two parts.

Bill Gothard provided many insights into the Biblical nature of man in his Institutes in Basic Youth Conflicts Manual.⁶ His seminar, approximately thirty hours in length, covered topics in the following areas: Acceptance of self, communication breakdowns, removing guilt, yielding personal rights, moral freedom, successful living, and life in a new dimension. His overall focus was an attempt to provide Scriptural ways for people to become more spiritually oriented in their lives and in their relationships with others.

Wes Neal has written two handbooks which are closely related to this study.⁷ The first book presents a pattern for improvement of attitudes for an athletic participant.

⁵Christian Fellowship Publishers, Inc.: New York, 1968.

⁶Basic Youth Conflicts Seminar, Charlotte, N. C., April, 1978.

⁷Wes Neal, The Handbook on Athletic Perfection (Los Angeles: Action House, 1975) and The Handbook on Coaching Perfection (Los Angeles: Action House, 1976).

The second book covers much of the same information but is written for the athletic coach. Both books give practical steps of action for the Christian athlete or coach who desires to live according to Biblical principles, especially while actively engaged in athletic competition.

Ruth Haycock listed several physical education principles from the Bible in the fourth volume of her work, Bible Truth for School Subjects.⁸ In chapter six entitled, "Physical Education, Athletics and Recreation," she listed six major Biblical concepts. The first concept is that physical achievement and fitness are implied in Scripture. She also posits that physical size and ability are of sufficient importance to be mentioned in the Bible. The third concept concerns the metaphorical nature of games and competition, which provide us with different pictures of the Christian life. The fourth concept reveals how play in the Bible refers mainly to celebration and enjoyment. The next concept tells how certain physical activities are used to express various emotions. Finally, Haycock described how God expects Christian activities to be distinct from those of the secular world of unbelievers.

Accelerated Christian Education has published two manuals for Christian Schools⁹ which attempt to develop a Christian philosophy of physical education and athletics.

⁸Ruth Haycock, Bible Truth for School Subjects, Vol. IV, Fine Arts and Health (Whittier, Cal.: Association of Christian Schools International, 1982).

The first manual, Athletics and Physical Education Manual for Christian Schools, lists articles and procedures a school may use with young people ages five to twelve. The second volume, which has an identical title, provides information in these same areas but for young people ages thirteen to eighteen. Both volumes address the development of the whole child through a four-fold approach: physical development, social development, mental development, and spiritual development. The basic philosophy foundational to each volume is that physical education is a means to an end, not an end in itself.

Dr. Ronald Johnson wrote a small book entitled Under Tutors and Governors, in which he devoted one chapter to sports and athletics in the Christian School. In the book, the author attempted to answer major criticisms of the private church-related schools by giving the basic philosophy of distinctive Christian education.¹⁰

In Chapter 8, he reviewed the Greeks' culture in Biblical times with their love of sports and described how their continued emphasis on the physical caused the culture to decay from within. He then compared the American culture of today with the ancient Greek culture and showed similarities between the two. Johnson's ideal athletic program is a balance between

⁹Athletics and Physical Education Manual for Christian Schools, 2 Vols. (Lewisville, Texas: Accelerated Christian Education, Inc., 1979).

¹⁰Ronald Johnson, Under Tutors and Governors (Lewisville, Texas: Accelerated Christian Education, 1980).

physical development and spiritual enrichment. He described how undue pressure can be put on a young person because of the desire for a winning team by the parents and teachers. He warned against over-rewarding students for athletic achievement at the expense of academic excellence and spiritual growth.

CHAPTER III

PROCEDURES

For this inquiry, the Bible is a lens through which the world of physical education is viewed. The researcher looks through this lens in the light of his own beliefs, as set forth in his doctrinal statement, and employs selected methods of interpretation, in this case, the literal hermeneutic. Figure 1 attempts to show this viewpoint.

This inquiry process was called theorizing by Huenecke, who defined it as follows: "Theorizing strives to enlarge vision, to present new possibilities, and to bring deeper understanding."¹ Theorizing takes place before theory completion, according to Huenecke.

My inquiry will proceed in six steps: investigation of word lists, interpretation of word lists, illumination of the text, illustration of principles and concepts, analysis of informative power of the model, and implications of the study.

Investigation of Word Lists

I began this study by making a thorough phrase-content analysis of the lens (Bible). This was not an attempt to find imperfections in the lens. I am assuming that the lens

¹Dorothy Huenecke, "What is Curriculum Theorizing? What are its Implications for Practice?", Educational Leadership, Jan. 1982, p. 290

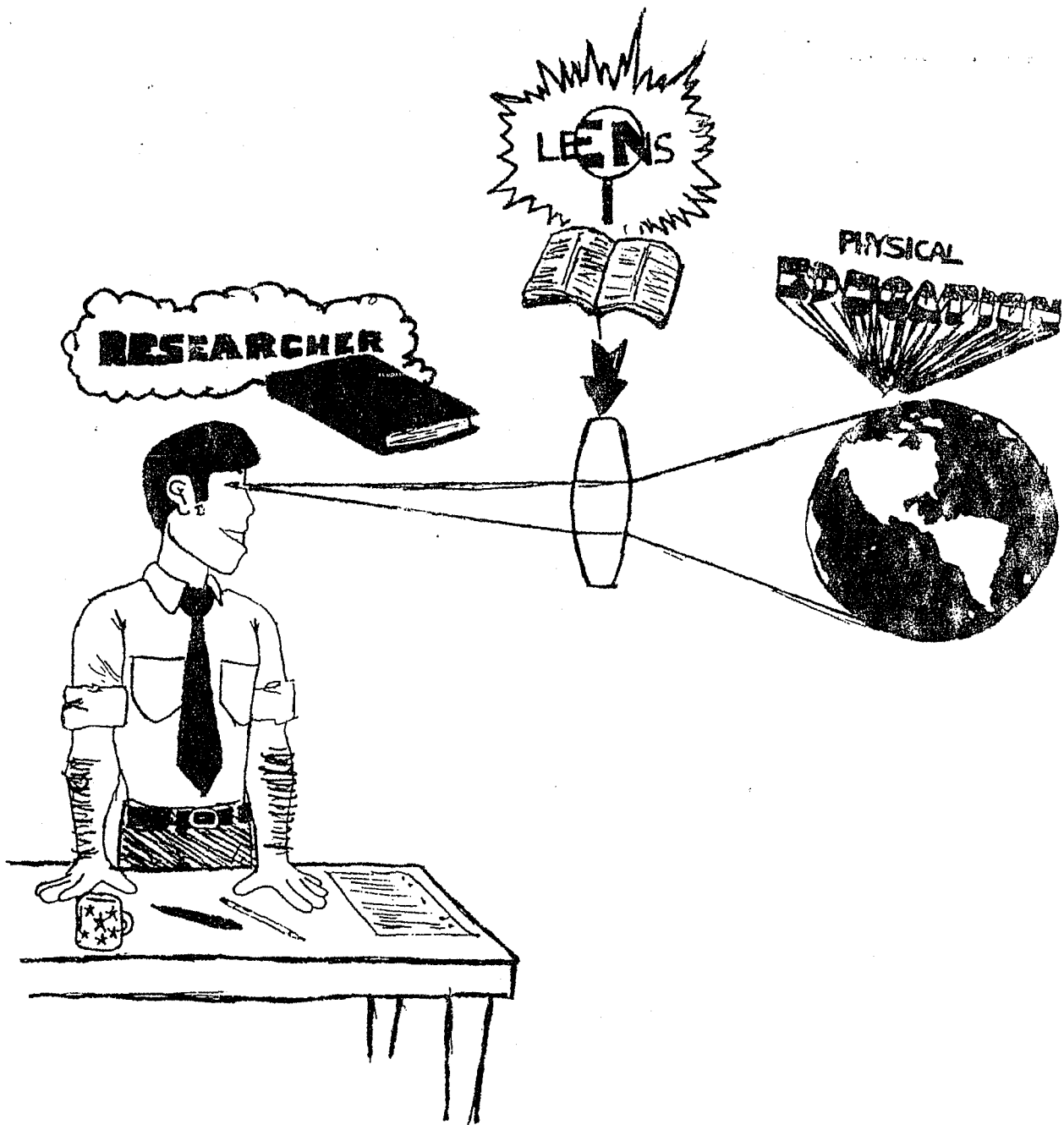


Figure 1.

The relationships between the researcher,
the lens, and the world

is perfect. My search was to find all words, phrases, and metaphors in the Bible which relate to the nature of man or to physical education. I included the information on the nature of man because physical education has often been defined as education of the physical or education through the physical. This information was viewed as a priori to the study. To aid in this search, a glossary of physical education terms (Table 1) was assembled and a search made for these in a Bible Concordance.² The glossary was not intended to be an exclusive list of all physical education terms but was meant to serve as a starting point for the inquiry.

After the word search was completed, a reading of the New Testament and selected portions of the Old Testament was made in an attempt to discover any words or passages that might have been overlooked in the word search. Passages relating to health were included only if there was some relevance to physical activity. No passages relating to dance were included because, though dance appears to be associated with worship (both good and bad) when mentioned in the Bible, the close relationship with music excludes it from my original working definition and therefore from the study. The completed glossary of Greek words is located in Appendix A.

²James Strong, Strong's Exhaustive Concordance (Nashville: Crusade Bible Publishers, Inc., n.d.).

Table 1.

A Glossary of Physical Education Terms Used in the Initial
Word Search

aim	*force	*play
athletics	games	*principle
*body	gymnasium	*profession
boxing	gymnastics	*race
competition	*health	recreation
concept	*instruction	*rewards
contest	*knowledge	*running
culture	*law	*safety
curriculum	*learning	self-realization
discipline	*leisure	*sickness
*discovery	model	*skill
domain	momentum	*space
education	morals	*sport
emotions	motion	*teaching
environment	movement	theory
ethics	objective	*training
*exercise	*opponent	*values
fitness	physical	*wrestling

*denotes information found in a concordance for this word

Interpretation of Word Lists

In order to make an analysis of the words, passages, and metaphors found in the Bible, two established procedures, exegesis and hermeneutics were followed.

Exegesis is the means by which a person understands the Bible. The word is derived from the Greek word exegeomi which means "to let out" or "to explain."³ In the noun form it refers to an explanation or an interpretation. Of the six times the verb form is used in the New Testament, the first time it is interpreted "to tell" and the other five times it is interpreted "to declare." The American Heritage Dictionary of the English Language defines exegesis as "a critical explanation or analysis; especially, interpretation of the Scriptures.

Hermeneutics is the science and methodology of interpretation. The word is derived from Hermes, the Greek god designated to be a messenger or interpreter of Jupiter.⁴ Hermeneutics is not exclusively Scriptural interpretation. For example, a Supreme Court Justice applies hermeneutics when he interprets the Constitution.

The relationship between exegesis and hermeneutics may be stated thus: Exegesis is the use of hermeneutical principles in an attempt to interpret the text of the Bible and apply the principles formed. Hermeneutics has to do with

³Robert Young, Analytical Concordance of the Bible (Grand Rapids, Michigan: Wm. B. Eerdmans, 1970), p.71.

⁴Young, p. 71.

regulation of truth while exegesis has to do with making the truth clear, first to the researcher himself and then to those to whom he is attempting to transmit it.

Several Bible study books were used to aid in exegesis. Various translations and paraphrases were used in an attempt to get the correct meaning of the text. Expository dictionaries were also helpful in this endeavor. Bible commentaries were used to get other opinions of the meaning of the text. The purpose in using the various Bible study books was to discover the primary meaning of the text rather than to learn what men's thoughts were about the Bible.

Since words form the medium of communication of thought, exegesis must begin with interpretation of the words themselves. The following hermeneutical principle, as stated by Angus and Green, was used in interpretation of words.

The words of Scripture must be taken in their common meaning, unless such meaning is shown to be inconsistent with other words in the sentence, with the argument or context, or with other parts of Scripture.⁵

The method one chooses for the interpretation of Scripture is the greatest determiner of what the results of an inquiry will be. All Scripture has one primary interpretation but many applications. Many times, differing views on Bible topics are not the result of people's differing on what the Bible passage says but of their differing on how they should interpret what it says.

⁵Joseph Angus and Samuel G. Green, The Bible Handbook (New York: Fleming H. Revell Company, n.d.), p. 180.

The two main methods of interpretation are the allegorical method and the literal method. The allegorical method seeks to find a more spiritual or deeper sense to the passage than what is given in the text; this method tends to leave the interpretation almost wholly up to the investigator.

The literal method of interpretation, the method chosen for this study, is also known as the historical/grammatical method. The following is a partial list of principles I used to interpret Scripture using the literal method. These ten principles have been developed over hundreds of years and have proven worthy of adherence.

The Dispensation Principle is important because it is the one which underlies all other hermeneutical principles, if one is to "handle accurately the Word of Truth."⁶ Unless a person understands that God's dealings with man involve various methods during different time periods, it is easy to become confused in Bible research. Various writers have described the dispensations in different ways but I believe there are seven. They are: innocence, conscience, human government, promise, law, grace, and millennial kingdom. The age of grace is also known as the church age and is the present dispensation. The millennial one-thousand-year reign of Jesus Christ on earth is yet future.

⁶2 Tim. 2:15

The second principle is called the Race Division Principle. This means that although God is no respecter of persons He does recognize different classes of people. The Bible reveals three such classes: The Jew, the Gentile, and the Christian.⁷ The Jews are God's covenant people and began as a distinct nation with the call of Abraham in Genesis, chapter 12. The major part of the Old Testament involves God's dealings with the Jewish nation. The Gentiles consist of all other peoples of the world that are not Jewish. Christians are composed of both Jews and Gentiles who have received the Gospel and taken Jesus Christ as their personal Savior during the age of grace (church age). It is vital that one recognize these three distinct classes of people in order to understand the Bible.

The third principle considered essential to this study is the Application Principle. This principle means that the application of truth from the Bible is to be made after the correct interpretation has been deduced, never before. While there may be many applications of a passage, there is and can be only one correct interpretation. Some questions that may be asked about a passage to determine the correct interpretation are: Why was it given? What was God trying to convey to us in the passage; and what was in the mind of God that He would cause this to be written?

⁷1 Cor. 10:32

Several other methods of interpretation only tend to confuse the passages. Three of these are the mystical (only a select few, i.e., priesthood, can interpret); the allegorical (view the Bible as a collection of metaphors); and the rationalistic (reason is the final guide to meaning). The literal method interprets everything in a literal sense except where the text plainly reveals itself to be figurative.

The First-Mention Principle refers to the practice of taking the first usage of a word in Scripture as being that definition used throughout the entire Bible. This also applies to things, expressions, or utterances, as well as words.

The Typical Principle refers to the Bible's many divine illustrations which aid in revealing spiritual truth. A type may be a person, event, thing, or ritual. The word type is derived from the Greek tupos and means a mark, pattern, form, or mold.⁸

The Direct Statement Principle simply means that God says what He means and means what He says. Some people attempt to spiritualize the Scripture to make it mystical. While copy mistakes are possible in the text and though some words change in meaning over several hundred years of use, it is God's intended thoughts the researcher tries to discern through the words and language. This is why it is often necessary to study the text in the original languages in order to discern meanings which may have been lost in translation.

⁸Young, p. 93.

The Agreement Principle means that no passage in the Bible will contradict any other passage. If God is the motivating force behind the various human authors who wrote the Bible, then one mind directed what it contains. Therefore, there must be unity within the sixty-six books of the Bible. This does not mean, however, that people cannot disagree over what a passage means. It does mean that Bible scholars must be sure of the accuracy of their statements before they attempt to point out so-called errors or discrepancies. An apparent error should be a signal for the scholar to look for more information.

The Context Principle position holds that the correct meaning of a text or verse is discerned by looking at what precedes it and what follows it. Texts taken out of context can be made to prove anything by anyone. This rule means that one never takes a verse or passage out of its setting if the meaning is unclear.

The Progress Mention Principle means that God gives added information about a truth as it is developed through the Bible. God does not reveal everything about all subjects at once. He does it gradually, sometimes over thousands of years. This is one reason for dispensations. God makes it plain in the Bible that some people are more accountable than others because they had more knowledge or information on some topics.

The last principle to be included in this discussion of hermeneutical laws is the Principle of Illumination. God reveals to us in the Bible that all who read it may know His acts (history) but only those who are personally redeemed may know His ways (spiritual understanding). This makes the Holy Spirit, the third person of the God-Head, not only the author of the Bible, but the teacher of it as well. The key to understanding spiritual truth, as found in the Bible, becomes a matter of the human spirit's having a desire for Biblical truth and being willing to receive and obey it when it is revealed rather than to achieve understanding by intellectual superiority or human intelligence.⁹

As stated before, there are other hermeneutical principles that could be mentioned but I believe these ten are sufficient to fulfill the purposes of this particular inquiry.

Illumination of the Text

After the investigation and interpretation of the word lists, the next step is the listing of the basic principles which were deduced from the text. I call this illumination. These principles can be likened to building blocks of a building. Biblical truth is built up slowly like other types of truth. "Therefore the Word of the Lord will be to them precept upon precept, precept upon precept, line upon line, line upon line, here a little, there a little."¹⁰

⁹ 1 Cor. 2:14

¹⁰ Is. 28:10, 13

Also, it should be pointed out that many times Biblical truth appears to be contradictory to other forms of truth. "For my thoughts are not your thoughts, neither are your ways my ways, declares the Lord."¹¹

Next, the principles were analyzed to discover what concepts could be formed. In this study, a concept is a general statement of Biblical truth that summarizes two or more principles. The result of the illumination process is one list of principles relating to the body and another list which relates to Biblical physical education. Please note that in listing these principles, I am using the term "man" to refer to mankind as a whole, male and female. Where the male is to be distinguished from the female, additional information will be provided.

Illustration of the Principles and Concepts

The next step involved arranging the concepts into meaningful patterns or relationships to form a model. This is similar to systematic theology: putting truths about God together. The process of arranging the principles and concepts into meaningful patterns or models I have called illustration.

Several models were constructed in this study. The first models are important in helping us identify what Biblical

¹¹Is. 55:8, 9

relationships exist between the body and the whole person. This will help us discover the Biblical approach to the nature of man, especially the physical part of man.

Another model was constructed to describe the Biblical concepts relating to physical education. This model shows what physical education would be like if a program were derived completely and totally from Biblical concepts. The models of the body are described in Chapter IV. The physical education model is developed in Chapter VI.

Informative Power of the Model

The fifth step in the study involved an analysis of the physical education model to determine what information was gained. It also included asking how this information can be of benefit. Also, I sought to determine how my information agrees or disagrees with what is already commonly known in the field of physical education. The results of this process are included in Chapter VI along with the model.

Implications of the Study

The final step includes a discussion of the implications of the study in relation to curriculum research and theorizing in physical education. These results are discussed in Chapter VII.

CHAPTER IV

DOCTRINE OF THE NATURE OF MAN

From the glossary of physical education terms listed in the previous chapter (Table 1) and from a complete survey of Strong's Bible Concordance, a glossary of Greek words relating to physical education was compiled. This glossary is included in Appendix A. I was not able to use a New American Standard concordance for the development of this glossary because there are no concordances of that translation available. However, since the formation of the glossary is viewed as foundational to the study (in that it is to be used specifically to identify verses and passages relating to physical education), it did not seem contradictory to use the New American Standard wording for the rest of the study.

Tripartite Man

The Biblical description of the nature of man is tripartite (see Figure 2). Three components or parts of man are listed in the Bible.¹ The first component, body, is made from the dust of the earth² and returns to the dust³ at death. The eleven elements found in the soil of the earth are the same eleven elements found in the body of man. The senses of the

¹1 Thess. 5:23

³Gen 3:19

²Gen. 2:7



Figure 2.

The Bible describes man as tripartite. Man is composed of body, soul, and spirit. The body is the material part of man and the soul and spirit are the immaterial part of man.

body allow him to communicate with the physical world and give him "world consciousness." The other two components of man, soul and spirit, are immaterial. The soul allows man to have "self-consciousness."⁴ Man was created to live in two dimensions of the universe at the same time. He was created a physical being to interact with the physical world and he was created a spiritual being to interact with the spirit world. These three components will now be analyzed separately in more detail.

Spirit

The spirit of man performs three important functions in the life of a person. The first function is conscience. The purpose of conscience is to aid an individual in discerning right from wrong. Conscience is a condemning influence within a person that brings a sense of guilt when he has acted contrary to some learned behaviour or standard of conduct.⁵ Guilt is a function of the spirit and not of the mind. Human reasoning may convince our mind that something is acceptable but the conscience still condemns.⁶ A clear conscience is a silent conscience while a guilty conscience is one which accuses. In its operations, the conscience can be likened to a fire alarm. When the alarm sounds, it means trouble.

⁴John 4:23

⁶Gen. 3:7

⁵Rom. 14:23

The conscience is not able to act ahead of the action. It will not condemn if someone is thinking about setting a fire. If a person reasons in his mind about whether or not to commit an act, this is the operation of the rational process of the mind and not the spirit. Conscience can only act post facto. A conscience can be obeyed, ignored, or seared.⁷ A seared conscience is a fire alarm with dead batteries.

There are several other qualities that are attributed to the spirit of man that reveal the functioning of conscience. First, on the positive side, the spirit can be made new and right.⁸ In the believer, the spirit can bear witness with the Spirit of God that the individual is truly redeemed.⁹ The spirit can experience rest.¹⁰ On the negative side, the spirit can be timid,¹¹ be provoked,¹² be crushed,¹³ and be hardened.¹⁴ The spirit can also pronounce judgment.¹⁵ The spirit of man performs all of these functions by the working of the conscience of man.

The second function of the human spirit is called intuition. This function is included in the spirit so that the believer is able to be directed in his walk with God.

⁷1 Tim. 4:2

⁸Psalms 51:10

⁹Rom. 8:16

¹⁰2 Cor. 2:13

¹¹2 Tim. 1:7

¹²Acts 17:16

¹³Psalms 34:18

¹⁴Deut. 2:30

¹⁵1 Cor. 5:3

Intuition can be described as a sensing organ--of the spirit and not the body. It is able to "sense" without help from the physical senses or from the mind. Intuition is the only means whereby we can "know" God.

Intuition is also responsible for several actions described as workings of the spirit. Through the intuitive action of the spirit, a person can perceive.¹⁶ The spirit can also know man's thoughts.¹⁷ The spirit of man, through intuition, can sigh,¹⁸ be deeply moved,¹⁹ or be refreshed.²⁰ The intuition can be fervent,²¹ or be bound.²² Though it may be difficult to convince someone who has not experienced it, a person is able to learn and know through the spiritual sense organ, intuition.

The third function of the spirit of man is communion. Spiritual communion could also be called worship. Humans are not able to commune with God through the physical senses because God is Spirit.²³ Those who worship God must worship Him in spirit.²⁴ Since all persons born into the world have dead spirits,²⁵ man cannot have true worship of God until he receives new life in the spirit through the act of regeneration (new birth).²⁶

¹⁶Mark 2:8

¹⁷1 Cor. 2:11

¹⁸Mark 8:12

¹⁹John 11:33

²⁰1 Cor. 16:18

²¹Acts 18:25

²²Acts 20:22

²³John 4:24

²⁴John 4:23

²⁵Eph. 2:1

²⁶Rom. 7:6

There are several actions listed in the Scripture which refer to the communion function of the spirit. The spirit can rejoice,²⁷ and it can worship.²⁸ It can have new life at the new birth.²⁹ The spirit can sing,³⁰ can bless,³¹ and can bear witness.³² The spirit can also serve.³³ At the moment of the new birth, the spirit is united with the Spirit of God. God's Spirit indwells that person and he becomes the temple or home of God (see Figure 3).

The relationship between the three functions of the spirit is very delicate. They always act in harmony; never independently. Intuition can only operate through communion of the spirit with God. Conscience is able to function through the working of intuition.

The description of the spirit in unregenerate man reveals that death of the spirit does not mean ceasing of operations. Rather, it means the ceasing of communion with God. Death is a separation. Unregenerate man may still commune in his spirit with evil spirits or with the spirits of other unregenerate men. Because the workings of the unregenerate spirit are often confused with the functions of the soul, a philosophical belief has been posited that man

²⁷Luke 1:47

²⁸John 4:23

²⁹Rom. 7:6

³⁰1 Cor. 14:15

³¹1 Cor. 14:16

³²Rom 8:16

³³Rom 1:9

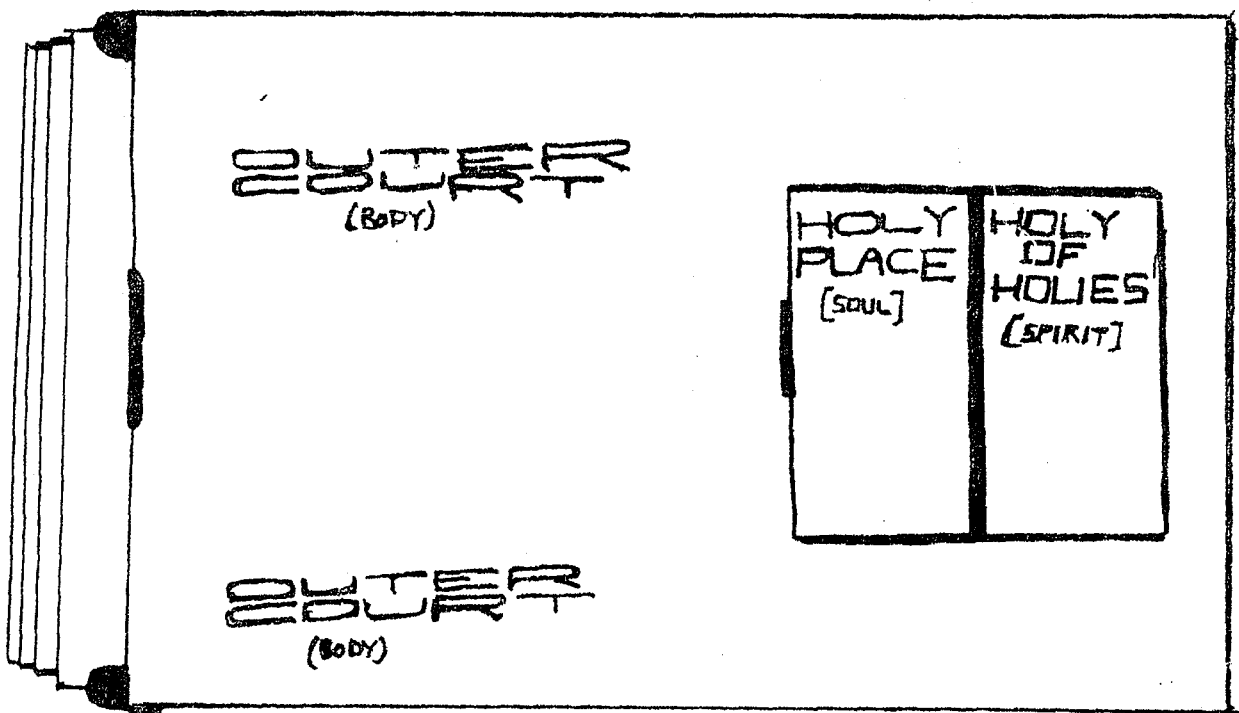


Figure 3.

The temple is a type or illustration of the tripartite man. God's Shekinah glory filled the holy of holies (Ex. 40:34,35) just as God's Spirit fills the spirit of the believer (Eph. 5:18).

is dualistic in nature. This view is correct because the spirit and soul of unregenerate man become intertwined in function and operation (see Figure 4). The only thing that is able to separate the soul and the spirit is the Word of God, the Bible.³⁴

Soul

The soul is the seat of human personality. This part of man enables him to be self-conscious. Three different Greek words are used to designate soul or life. Psyche refers to the animated life of man--his natural life or life of the soul. Bios refers to the means of life or living. The woman cast her whole Bios, her money, into the Temple treasury. Zoe is the highest form and refers to life of the Spirit. This word, Zoe, is used whenever the Scriptures refer to eternal life. Soul is the part of man that gives him personality or humanity. The soul can be divided into three separate functions: intellect, emotion, and will.

The first function of the soul is intellect. The Bible shows how the soul can have knowledge.³⁵ The soul can also remember.³⁶ The soul is able to have wisdom³⁷ and give counsel.³⁸ The soul of man may possess discretion.³⁹

³⁴Heb. 4:12

³⁵Prov. 19:2

³⁶Lam. 3:20

³⁷Prov. 24:14

³⁸Psalms 13:2

³⁹Prov. 3:21, 22



Figure 4.

The unregenerate man is dualistic in appearance and function because of the intertwining of the soul and spirit. The Bible is the only thing that can separate soul and spirit (Heb. 4:12).

These are some of the intellectual operations of the soul.

The soul also contains an affective function known as emotion. The soul can love.⁴⁰ It can also loathe⁴¹ and hate.⁴² The soul can become weary⁴³ or impatient.⁴⁴ On the other hand, it can magnify⁴⁵ and desire.⁴⁶ The soul is also able to long and yearn.⁴⁷ The soul can be troubled,⁴⁸ be grieved,⁴⁹ be bitter,⁵⁰ and be pierced.⁵¹ It can also be pleased,⁵² be glad,⁵³ be sweetened,⁵⁴ and have rest.⁵⁵ The workings and operation of the emotion of the soul are characteristically human in its nature. This is why the soul is so necessary to human functioning and interaction.

The third quality of the soul is volition or will. The soul is able to choose,⁵⁶ refuse,⁵⁷ or set the heart toward something.⁵⁸ It can also desire something and fulfill it.⁵⁹ It can bind itself to something.⁶⁰

⁴⁰ 1 Sam. 18:1

⁴¹ Job 33:20

⁴² 2 Sam. 5:8

⁴³ Job 10:1

⁴⁴ Zec. 11:8

⁴⁵ Luke 1:46

⁴⁶ Deut. 14:26

⁴⁷ Psalm 84:2

⁴⁸ John 12:27

⁴⁹ Matt. 26:38

⁵⁰ 2 Kings 4:27

⁵¹ Luke 2:35

⁵² Matt. 12:18

⁵³ Psalm 86:4

⁵⁴ Prov. 16:24

⁵⁵ Psalm 116:7

⁵⁶ Job 7:15

⁵⁷ Job 6:7

⁵⁸ 1 Chron. 22:19

⁵⁹ Jer. 44:14

⁶⁰ Num. 30:2

In the interaction within the soul, sometimes the intellect is able to reign over emotion and will. At other times, emotion is able to prevail over intellect and will. At still other times, will is able to dominate over intellect and emotion. A certain person may have a bent towards living more by one of these qualities than the other two. This is what gives each person his own personality. He can be characterized on the basis of the interaction of these three functions of the soul.

Soul is also used in the Bible in another way, to describe man's natural life. In this form, the word describes man as if it were the only function present. People are called souls.⁶¹ Other examples of where the term "soul" is translated "life" are the following: The life of the flesh is in the blood;⁶² you should not eat flesh with life;⁶³ they sought the child's life;⁶⁴ who risked their life;⁶⁵ to give his life a ransom for many,⁶⁶ and the good shepherd lays down his life for the sheep.⁶⁷

Body

Much confusion about the Biblical nature of the human

⁶¹Gen. 12:5, 46:27

⁶²Lev. 17:11

⁶³Gen. 9:4

⁶⁴Matt. 2:20

⁶⁵Acts 15:26

⁶⁶Matt. 20:28

⁶⁷John 10:11

body is the result of the translation of two Greek words. The first word, Soma, refers to the body as a sound whole. It is translated into the English Bible as body, bodily, and slave. The second word, Sarx, is a Greek word for human nature and is translated into the English as flesh, fleshly, and carnally minded. While Sarx is sometimes used to refer to the actual flesh of the body, it may also be used to refer to the part of the human nature that fell in Adam and was passed on to all generations. Jesus said, "That which is born of the flesh is flesh, and that which is born of the spirit is spirit."⁶⁸

The following are several examples from Scripture of where Sarx is used to refer to the human nature of man. The spirit may be willing though the flesh be weak.⁶⁹ Salvation is not accomplished by the will of the flesh.⁷⁰ Man minds the things of the flesh.⁷¹ Not many wise men after the flesh will be saved.⁷² The flesh lusteth against the spirit.⁷³ Believers should not place confidence in the flesh⁷⁴ nor make provision for the flesh.⁷⁵

So we see that the human nature cannot please God. But

⁶⁸John 3:6

⁶⁹Matt. 26:41

⁷⁰John 1:13

⁷¹Rom. 8:5

⁷²1 Cor. 1:26

⁷³Gal. 5:17

⁷⁴Phil. 3:3

⁷⁵Rom. 13:14

this human nature is not equivalent to the human body. Jesus Christ had a human body⁷⁶ and He lived over thirty years on earth. Yet He was without sin.⁷⁷ He was sinless because of His perfect human nature given to Him by the Holy Spirit, not inherited from a human father.

In the following analysis of the Greek word Soma, which is translated "body" in the English Bible, I wish to explore various approaches and relationships in the way the word is used in Scripture. I hope this will produce several different perspectives of the function of the body from a Biblical viewpoint.

Creation of the Body

Man was created in the image of God.⁷⁸ Man was created male and female⁷⁹ and was given dominion to rule over the earth.⁸⁰ Adam was created from the dust of the earth. Eve was created from Adam's side. After Adam was created, God breathed into his nose the breath of life and man became a living soul.⁸¹ Man's creation was considered lower than the angels⁸² because angels were created spirit beings. Man was created physically and spiritually. When the Spirit of God

⁷⁶Heb. 10:5

⁷⁷1 Pet. 2:22

⁷⁸Gen. 1:26

⁷⁹Gen. 1:27

⁸⁰Gen. 1:26

⁸¹Gen. 2:7

⁸²Psalms 8:5

breathed into the physical body of man, a soul was created.⁸³ Man was designed to exist in the physical and spiritual realms simultaneously. He was also designed to live forever.

Each person that is born into the world is fearfully and wonderfully made by God.⁸⁴ God saw us before we were born and knew what we would look like,⁸⁵ Each person is exactly what God designed him to be. Man was made to fulfill the purpose and decree of God. Man was made for God's good pleasure.⁸⁶

Composition of the Body

God created man perfect.⁸⁷ Man was created from the dust of the earth and at death, man returns to the dust. Man's body is a living organism made up of flesh and bones.⁸⁸ The life of the body is in the blood.⁸⁹ The body is composed of many members or parts which perform different functions in the body.⁹⁰ The body is a type of the church which is made up of many members. The members of the body are connected at the joints.⁹¹ Marrow is designed at every joint to make movement possible without discomfort. Those members which seem to be less honorable in the body are seen to be more necessary for the continued life of the body.⁹²

⁸³Gen. 2:7

⁸⁴Psalms 139:13, 14

⁸⁵Psalms 139:15

⁸⁶Prov. 16:4

⁸⁷Gen. 1:31

⁸⁸Gen. 2:23

⁸⁹Gen. 9:4

⁹⁰1 Cor. 12:12

⁹¹Col. 2:19

⁹²1 Cor. 12:24, 25

Condition of the Body

The body was corrupted through Adam and Eve.⁹³ The very moment they sinned against God's commandment, they died spiritually in that they were separated from communion with God, and they began to die physically. Physical death is the consequence of sin.⁹⁴ Since all men are sinners, all men die, eventually.⁹⁵ The body is called the body of sin because it houses the human nature which can never please God.⁹⁶ The tongue, though it is a little member, is able to defile the whole body.⁹⁷

The body has normal physical needs which are not wrong. However, over-indulgence in the fulfillment of these needs can become sin. In one sense, since believers have a new nature through regeneration, the body is seen to be vile because the new nature desires to be "housed" in a new glorified body.⁹⁸ At death, the soul and spirit separate from the body.⁹⁹ The believer will be presented with a new glorified body at the rapture of the church. The body is sown a natural body; however, believers will be raised a spiritual body.¹⁰⁰ This process is similar to the rest of the natural world of nature where the seed must die before the plant can sprout and bring forth fruit.¹⁰¹

⁹³Gen. 3:6, 7

⁹⁴Rom. 6:23

⁹⁵Heb. 9:27

⁹⁶Rom. 8:8

⁹⁷James 3:6

⁹⁸2 Cor. 5:1, 2

⁹⁹James 2:26

¹⁰⁰1 Cor. 15:44

¹⁰¹1 Cor. 15:46

Care of the Body

The body has several needs which must be cared for.¹⁰² The two areas in which God promises to care for the believer's needs are food and clothing.¹⁰³ The body also has need of rest.¹⁰⁴ Physical rest and spiritual communion or fellowship are often paired in Scripture. The body has need of light.¹⁰⁵ If the body is full of light, this is praised. If the body is full of darkness, it is blamed, The light of the body is the eye.¹⁰⁶

Another need of the body is unity.¹⁰⁷ Within itself, the body must act in agreement.¹⁰⁸ There must be sacrifice within the body to accomplish the goal. This principle is related to the need of health in the body. All of the members are under the head of the body and are responsible to obey its commands. If one member of the body suffers, the other members suffer with it.

Another need of the body is for cleanliness. Man is to live by the sweat of his brow. Therefore, dirt and sweat must be cleansed. Our bodies are to be washed in pure water. This is a type of the cleansing of the life of a person by

¹⁰²James 2:16, 17

¹⁰³Matt. 6:25

¹⁰⁴Mark 6:31

¹⁰⁵Luke 11:34

¹⁰⁶Matt. 6:22

¹⁰⁷Acts 4:32

¹⁰⁸Eph. 4:16

the Bible in its purifying power. Jesus washed the disciples' feet to show the need of cleansing from daily defilement.

Control of the Body

In God's original plan for man, the body was to be a slave to the soul which was to receive instructions through the spirit (see Figure 5). Believers are instructed to be controlled by the Spirit. The opposite of being controlled by the Spirit is to be controlled by the self or flesh. Man is also warned about sinning against his own body through immorality. Every sin that a man commits is outside the body but the sin of immorality is within the body.¹⁰⁹

The secret of successful control of the body lies in the control of the tongue. If a person is able to control his tongue, he is able to control his body.¹¹⁰ Severe treatment of the body may not be effective in treating overindulgence.¹¹¹ Yet Paul kept his body under control by beating it black and blue, figuratively speaking. This is not a reference to self-flagellation but to the strong will of Paul in instructing his body to obey. Since the soul is humbled through fasting,¹¹² it may be possible to humble the body through exercise. This is why the body is called a slave. It is made to respond to the direct commands of the soul. It is to take orders, not give them. All things, including all actions, were lawful for Paul but not all things were profitable to him. He determined

¹⁰⁹1 Cor. 6:17-19

¹¹⁰James 3:6

¹¹¹Col. 2:23

¹¹²Psalms 35:13

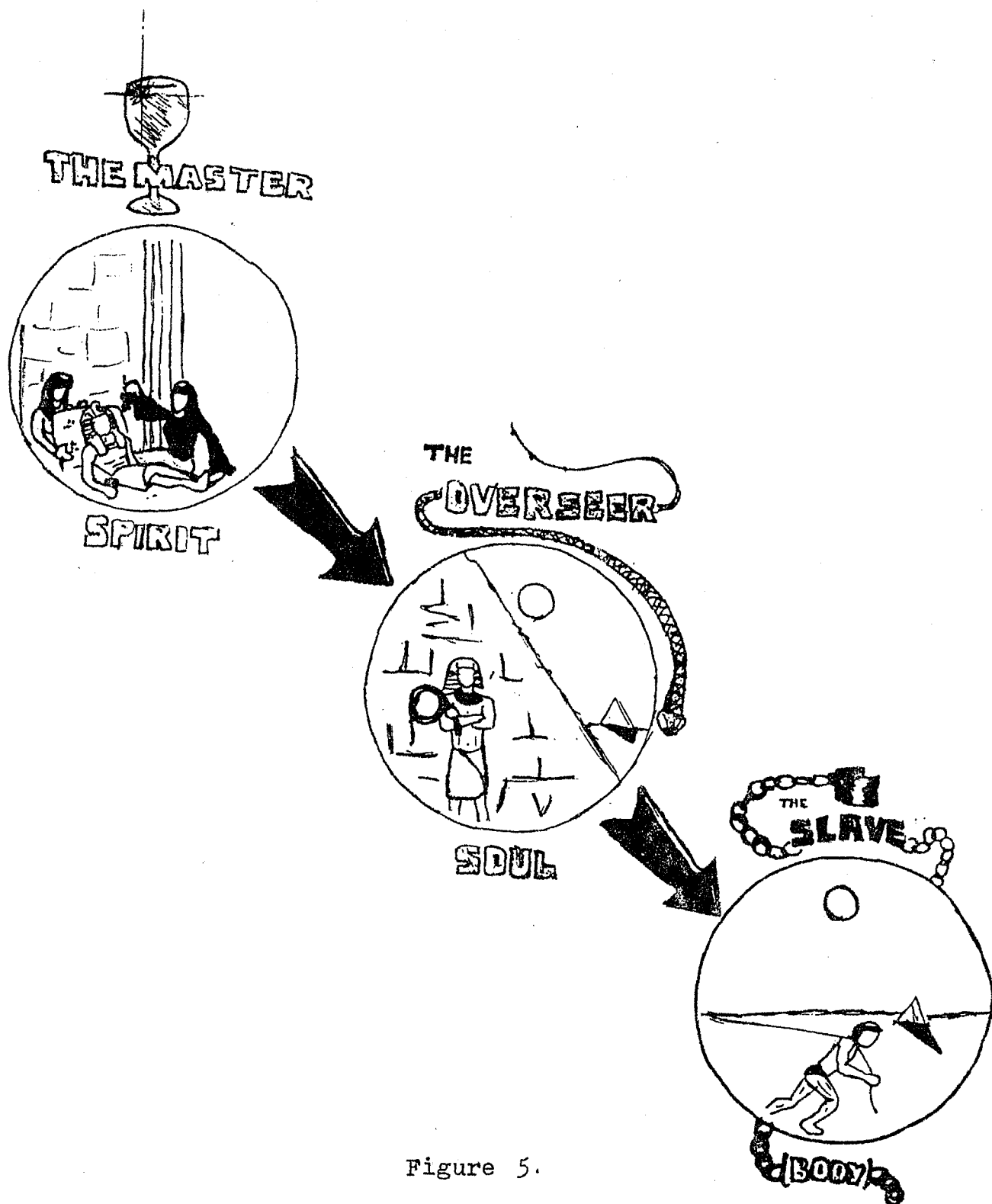


Figure 5.

The body was designed to be the slave of the soul which in turn received direction from the spirit. Without self-control, the body becomes the master resulting in the spirit's becoming the slave.

that he would not let anything gain control over him or his body.¹¹³

It is clear that we are not to fear those who are able to kill the body but we are to fear God who is able to kill the body and the soul.¹¹⁴ The fear of the Lord is of much greater importance than the fear of men. This principle again reminds us of the distinct difference between the body of man and the soul of man.

Conflict in the Body

Conflict within the body of the believer results from the two opposing natures housed in it (see Figure 6). The conflict began with the person accepting Jesus Christ as Savior and receiving a new nature from God. The members of the body wage war with the inner man. The person agrees in his mind that the inner man is correct but does not know how to accomplish what is required (see Figure 7). He is not able to do what he would like to do but finds himself doing what he does not want to do.¹¹⁵ He desires to be free from the body of death.¹¹⁶ He is serving the law of God with the mind but the flesh is serving the law of sin.

Contribution of the Body

A person cannot exist in the physical realm unless the

¹¹³1 Cor. 6:12

¹¹⁴Matt. 10:28

¹¹⁵Rom. 7:15

¹¹⁶Rom. 7:24

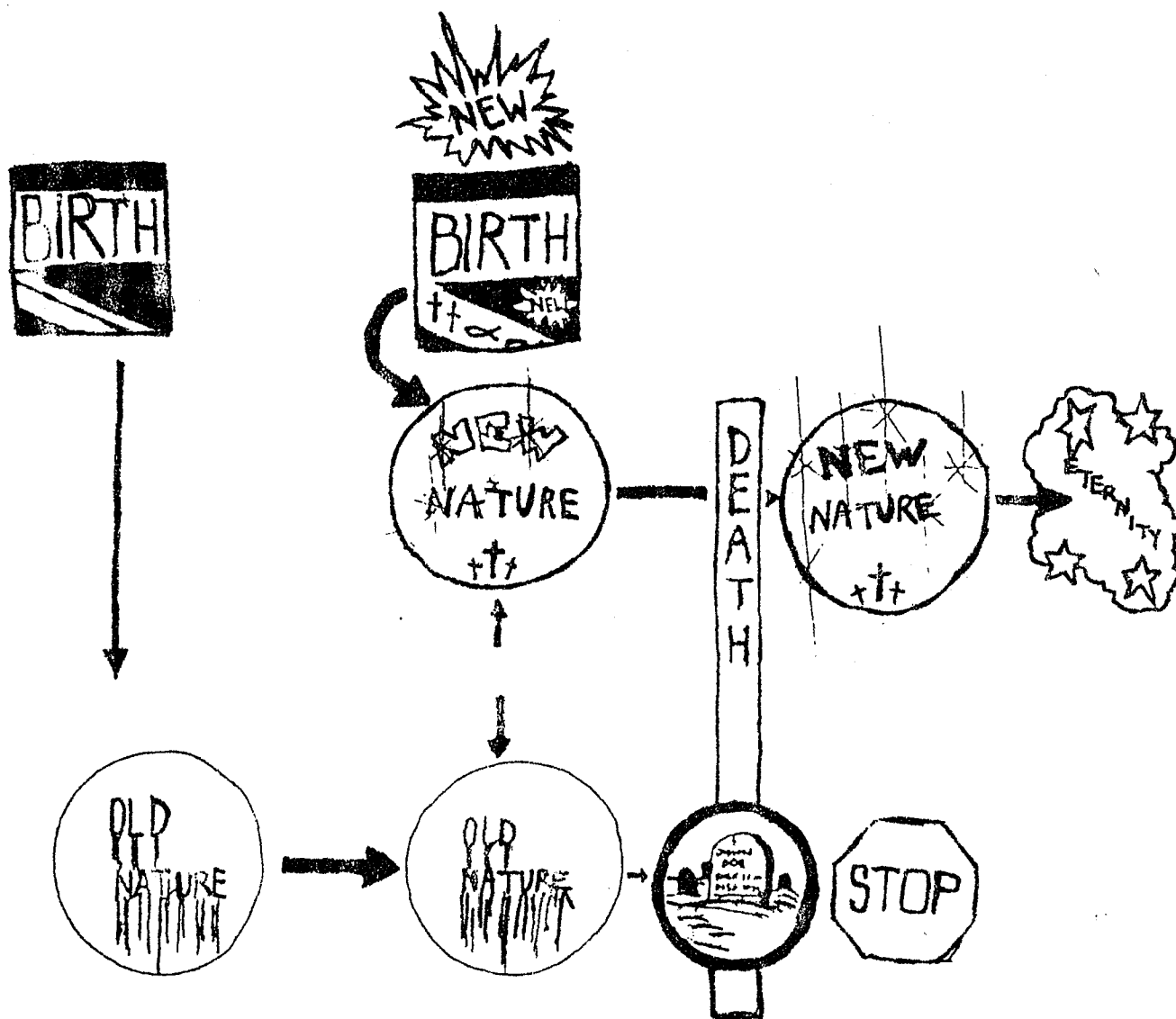


Figure 6.

This figure describes the conflict between the two natures of man after the person becomes a believer in Christ. After Death, the new nature is freed from the old nature. At resurrection, a new glorified body is joined to the new nature.

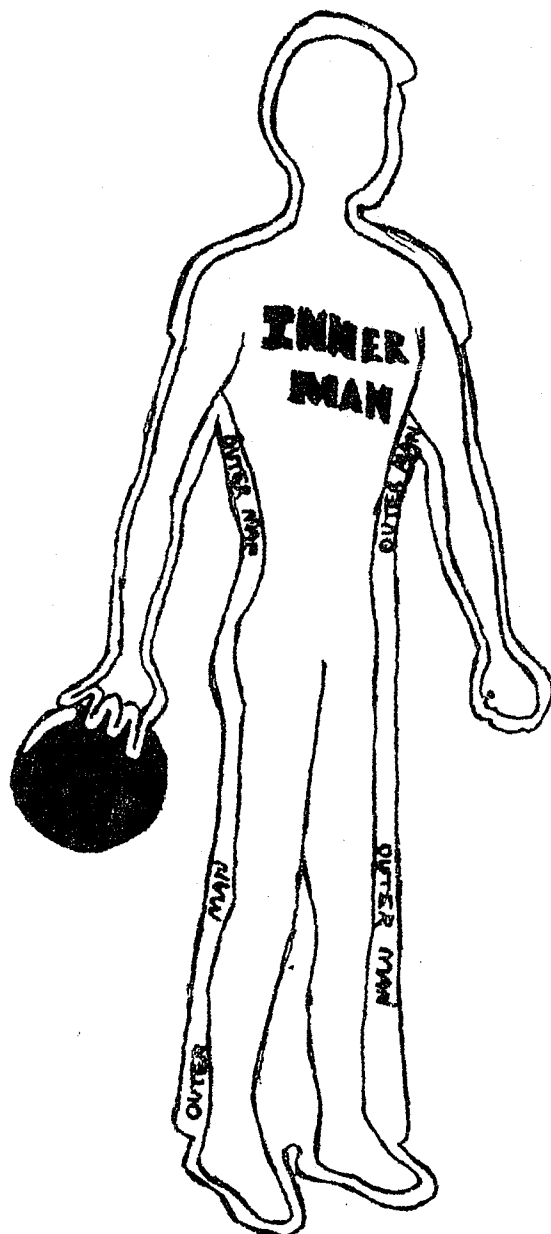


Figure 7.

The Bible describes the spiritual man within as the "inner man." (Rom. 7:22; Eph. 3:16; 2 Cor. 4:16)

body is alive. Therefore, all accomplishments on earth are done while in the body. The fruit of the body is children.¹¹⁷ This is the chosen method for continuation of the human race. An extended life is a sign of God's blessing.¹¹⁸ It is a joy to see the children's children unto the third and fourth generations. Grandchildren are the glory of old men.

Jesus Christ bore the sins of the whole world in His body. The life of Christ is to be magnified in the body of believers while on earth. Believers are to present their bodies a living sacrifice to God, which is His will.¹¹⁹

Crucifixion of the Body

When Jesus Christ was crucified on the Cross, the old self of the believer was crucified with Him.¹²⁰ Therefore, the old self (old man or old nature) no longer has authority to reign over the life.¹²¹ Because of this, believers are to mortify or put to death the deeds of the body.¹²² This is referring to the old sins of the body which the believer is no longer under bondage to commit. He is free to present his body to God.¹²³

Coronation of the Body

The Biblical view of the body is a paradox. Though it

¹¹⁷Deut. 28:4

¹¹⁸Psalms 90:10

¹¹⁹Rom. 12:1

¹²⁰Rom. 6:6

¹²¹Rom. 6:12

¹²²Rom. 8:13

¹²³Rom. 6:13

is to act as a slave,¹²⁴ it is also called the temple of God.¹²⁵ This means that God, in the nature of the Holy Spirit, resides within the believer (see Figure 8). We have this treasure in earthen vessels.¹²⁶ The believer's body then becomes a part of Christ's body,¹²⁷ which is the church, for the carrying out of His work on earth. Christ's body was also called a temple.¹²⁸ The Spirit comes in to live with the human spirit and to take up residence in the midst of the body of man.¹²⁹ Jesus Christ is not only Savior of the soul but Savior of the body.¹³⁰ The life of Jesus is to be manifested in the body of the believer.¹³¹

Consummation of the Body

Though man was created to live forever, he fell through sin and his body began to die. All men eventually separate from their bodies. All men will experience resurrection. The resurrection of unbelievers will come 1,000 years after the resurrection of believers. The bodies of believers will be changed to be like Christ's glorious resurrected body.¹³² He was flesh and bones but He was not limited by physical

¹²⁴Rom. 6:16

¹²⁵1 Cor. 6:19

¹²⁶2 Cor. 4:7

¹²⁷1 Cor. 12:27

¹²⁸John 2:21

¹²⁹Gal. 2:20

¹³⁰Eph. 5:23

¹³¹2 Cor. 4:10

¹³²Rom. 8:23

THE TEMPLE OF GOD



Figure 8.

God resides within the body of the believer. The body becomes the temple or home of God. This is the fulfillment of the picture of a treasure in an earthen vessel, eternal God residing in an earthly being.

matter. These glorified bodies will only possess one nature, the new man, and they will at last be free from the body of sin.¹³³

Summation of Concepts on the Nature of Man

The main concepts presented in the chapter are summarized below in a doctrinal statement form rather than paragraph form. Some of these concepts are the result of several Biblical principles being combined and tend to be more general in approach though universal in application.

Man was created by God for His own pleasure to fulfill His purposes.

Man exists for God and through Jesus Christ.

Man was created tripartite: body, soul, and spirit.

Unregenerate man functions as dualistic.

Man was created to exist in two realms of existence simultaneously: physical and spiritual.

God created us exactly as He prescribed us according to His will.

Man was created from the dust of the earth and returns to dust.

Man is made flesh and bones with the life being in the blood.

The body is composed of members, each with varying degrees of importance to the life of the body.

Death is the separation of the soul and spirit from the body.

The part of man which can never please God is the human nature.

¹³³Rom. 7:24

The body has normal physical needs.

The body's two main needs are food and clothing

The body also has need of rest, activity, unity, and cleansing.

The body will be sown natural and raised spiritual.

The body is to be the slave of the soul which is guided by the spirit.

The body is controlled either by the spirit or by the flesh (self).

The sin of immorality is a sin against the body.

The secret of control of the body is control of the tongue.

The body may be humbled through exercise or fasting.

The believer is to let nothing gain control over his body.

The believer is not to fear men who can kill the body but fear God who can kill the body and the soul.

Conflict in the body results from two opposing natures being housed there.

Living in the physical realm necessitates living in the body.

The fruit of the body is children.

The believer is to magnify Christ in his body while on earth.

The old nature was crucified with Christ and no longer has authority to reign in the life of the believer.

The believer is free to present his body to God, a living sacrifice.

The body is the temple of the Holy Spirit.

The believer's body becomes a member of Christ's body to fulfill His work on earth.

Jesus Christ is the Savior of the body.

The resurrection of believers will result in their receiving glorified bodies.

CHAPTER V

DOCTRINE OF BIBLICAL PHYSICAL EDUCATION

Biblical Overview

In constructing a doctrine of physical education, four major sections are presented which give a broad Biblical overview of the topic. The first section, The Perspective, includes discussions of the foundation and philosophy of physical education and the clarification of its goals and objectives. The second section includes a review of The Program of physical education, including operation, motivation, evaluation, commendation, and investigation. Section three involves a discussion of The Personnel of physical education. Topics in this section include the administration, the occupation, the participation, the preparation, and dedication. The last section of the overview includes a discussion of The Personal. The subtopics in this section are specific to the nature of the spiritual approach to the topic. These are seen by me as foundational to the life of the believer in his daily walk. The topics discussed include meditation, isolation, tribulation, conversation, and representation or witness.

Following the overview, several Bible passages are analyzed. The passages specifically refer to physical activity and therefore help greatly in the formation of a

doctrine of physical education. After the passages are analyzed, three Bible metaphors are analyzed for their contribution to the study.

Finally, the Biblical principles are summarized at the end of this chapter from the information discussed within the chapter.

The Perspective

Foundation. One of life's basic questions is, "What is the purpose of man's life on earth?" Upon the answer to this question is based most decisions of life. The Biblical answer is simple and direct. "The Lord made everything for His own purpose." This statement is slightly different from the Westminster shorter catechism which states man's chief aim is to love God and enjoy Him forever. Man was created by God for Him to enjoy forever. Man was created for fellowship with God. Man was created for God's purpose, God's plan, God's pleasure.

Those who seek to live by Biblical principles will find in this basic statement a philosophical tenet upon which to base a philosophy of life. Man has not been cast adrift upon the sea of life. There is a plan and purpose for his existence. We can be sure that this plan is good and perfect and that it will bring the most glory and honor to God.

Accompanying this revelation about the purpose of man's life on earth comes an inward, personal desire to discover that purpose and plan. There is a specific plan for each individual. Each plan is based upon the different talents,

abilities, and personalities of the individual and it has the counsel of an all-knowing God to support it. Some sections of the Bible were written specifically to aid an individual in his quest to learn his purpose. For example, Proverbs was written specifically to instruct man, to help him discern understanding and wisdom, to give prudence to the naive, and to give knowledge to the young. Those willing to listen to the wisdom God has provided are called wise. Those who refuse to listen are called fools.

Proverbs also gives us the foundation of wisdom and knowledge. The fear and reverence of the Lord are the beginning of knowledge and wisdom.¹ This fear will also turn a person from evil or bring physical healing and refreshment. Once a person has acquired this wisdom and discretion, the next step becomes obedience to it. God will not give direction to a person until He sees a willingness to obey. This wisdom from God is held in store for those who strongly desire it and are willing to seek it as silver and hunt for it as hidden treasure.²

The ultimate goal of learning is not to gain knowledge but to gain wisdom and understanding. Wisdom is defined as seeing life from God's point of view. Understanding is defined as responding to life's situations from God's point of view. The basic principles of life are found in the ways of God. These ways are different from man's ways or man's

¹Prov. 1:7

²Prov. 2:4, 5

view of life. They are higher than man's thoughts. The believer who walks in the ways of God pleases God. This walk results in the life of Christ being lived through the life of the person. The result of this walk is the fulfillment of the work of God and more knowledge from God about Himself and His ways.

The purpose of Biblical education of children is to train them up to know the way of God. The training includes not only knowledge of the way but instruction in the application of its principles in the life of the student. All Scripture is profitable for teaching, reproof, correction, and training. Teaching is the initial indoctrination of the principles in the Bible. Reproof is the feedback that arises when God's principles are not correctly applied. Correction is specific teaching in areas of life that lack correct doctrine and therefore have brought on reproofs. Training is searching for more insights into the new areas and giving further teaching to prevent more reproofs (see Table 2).

Training children up in the way implies that there are not several paths that are best for a person but one. There is a way, man's way, which seems right but the final end of that way is disaster. The very steps of the one following the way will be directed by God.³

³Psalm 37:23

Table 2.

The Dividing of Scripture into Four Divisions
for the Purpose of Equipping
the Man of God for
Spiritual Work

scripture categories	a TEACHING	b REPROOFS	c CORRECTION	d TRAINING
man's view	Body of principles	expression of blame or rebuke	adjustment or rectifi- cation	teaching and direction
God's view	God's un- changing laws	conflicts in key relation- ships	responsible action	reinforce- ment of basic action
O. T. example Numbers 21:4-9	not obeying commands to obey leaders speaking against Moses	fiery serpents, many dead from bites	people realized sin, Moses made bronze serpent	speading word that if you looked at serpent, not die
N. T. example 1 Cor. 11:23-34	Lord's supper taken in an un- worthy manner	people weak, sick, some dead	self- judgement, inspection spiritual check up	eat at home, tarry one for another

- a. Teaching is the initial indoctrination of the principles in the Bible.
- b. Reproof is the feedback that arises when God's principles are not correctly applied.
- c. Correction is specific teaching in areas of life that lack correct doctrine and resulted in reproofs.
- d. Training is searching for more insights into the new areas and giving further teaching to prevent more reproofs.

Educators choose which segments of the cultural heritage to include in the curriculum. The ancient Hebrews obviously believed that one purpose of education was the continuity of their culture through the preservation and teaching of the law.

And these words, which I am commanding you today, shall be on your heart; and you shall teach them diligently to your sons and shall talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up.⁴

One of the obvious goals of Christian education is the presentation of certain unchanging presuppositions which are based on historical and Biblical precedents. These include such statements as God created everything; The Bible is the Word of God; Thou shalt not steal; and Thou shalt not kill. These presuppositions are absolute and unchanging. They become the foundation upon which Christian education is built and upon which Christian physical education rests. Since man is created by God and the body is fashioned in a wonderful way, the activities of the body become a spiritual experience with spiritual implications. The instructions and commands of God apply to every form of physical activity. It is God who gives physical abilities and it is to God that we must give account of our stewardship of them.

Clarification. A philosophy of life, then, to be of value, must be transferred into everyday life. For those in

⁴Deut. 6:6, 7

education, this means a philosophy of education must be formed. In order to apply a philosophy of education, purposes, goals, and objectives must be selected. For this study, purposes are defined as broad statements of educational direction. Goals are more specific statements of achievable steps. Objectives are definite statement of accomplishments to be immediately achieved.

The basic purpose of man is to glorify God and seek fellowship with Him forever, as discussed previously in this chapter. Any projected educational goals or objectives formed must fit under the general purposes already stated.

The plans of the heart belong to man. Man has his idea of how something should be done based upon his experience and training. God's way of how it should be done is based upon the principles revealed in His Word. The plans of God require that a man of spiritual understanding discover and apply them. A wise man will seek spiritual counselors when seeking a path of action. Any man planning to build a tower should carefully consider whether he has sufficient resources to finish it.⁵ Any commander planning to go to war should carefully consider if he has enough resources to win the battle.⁶ Careful planning is a Biblical principle clearly taught and reinforced in the Bible. Anyone involved in the philosophy of any program of Biblical physical education

⁵Luke 14:28-30

⁶Luke 14:31, 32

should plan carefully to insure it is arranged according to basic principles of Scripture.

This does not mean, however, that God is always logical according to man's thinking. Many times in Scripture God asked man to accomplish tasks that were neither logical nor rational. God is sovereign. He may choose to accomplish His work in unusual ways at times.

One pattern of God's dealings with man that is consistent in Scripture is to reveal His ultimate will or end result to be achieved. God allows man to try to accomplish this goal or end through human means. The result is failure. Then, when man comes to the end of himself, God will accomplish the result in a miraculous way that He might receive all the glory and credit. By following this pattern, God proves Himself to faithless men.

The Program

The operation of Biblical physical education begins with the curriculum. The life of Paul was likened to a race course which he traveled during his life. He said in his later life that he had finished his course.⁷ Also, the author of Hebrews (probably Paul) likens the Christian life to an endurance race.⁸ The curriculum in the school will seek to influence a short portion of that long race of the individual. The purpose of the curriculum for that segment of the student's life is to help prepare him for a lifetime

⁷ 2 Tim. 4:7

⁸ Heb. 12:1

in this world and for an eternity in the next world. It is not so much that a believer lives his earthly life here in this world and then dies and goes to the next world. It is more that the life of the next world is to be lived in this life while here on earth. The principles of God are to be lived out in this life. This is the life of Jesus Christ which is to be manifested through the life of the believer.

We must remember that the authors of the Bible do not attempt to divide knowledge into divisions or disciplines for the purpose of education. Biblical education is therefore primarily wholistic in its approach. It is all encompassing in its scope. There is nothing concerning reality for the believer that is not considered spiritual. The Lordship of Jesus Christ, who is final reality for the believer, covers all of life and all of life equally. This involves more than holding to an intellectual truth; it means living upon that truth. Therefore, a spirituality which is true touches all of life, not just religious areas.

The curriculum includes every aspect of the educational ministry, not just the education materials. It is broad enough to include teaching how the home life and school life interact and therefore affect each other. The Christian life is to be lived continually by the staff and students in school and out of school. God demands higher levels of conduct for leaders and teachers.⁹

⁹James 3:1

Another principle that is helpful to the discussion of the physical education curriculum is understanding that the body was provided for an individual to last only one lifetime. For believers, the body will be replaced later with a glorified body. An individual is not a body but possesses a body. However, the soul and spirit live on forever. Therefore, what we do that affects the soul and spirit of a person is tremendously more important than what we do to the body of that person.

What then should be the curriculum of Biblical physical education? First, those things should be included which attempt to edify the person. An individual who is a believer is in a transformation process whereby he is transferring from a life of self to a life of God.¹⁰ Life then becomes a testing ground for the character of the person to be developed. Many times, there will be little or no progress. But if the believer continues to apply Scriptural principles to his life, God promises significant growth in correct character based upon His word.¹¹

The Bible contains several lists of general areas to be taught in the curriculum. One list¹² includes whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, whatever is excellent, and whatever is worthy of praise. Added

¹⁰Heb. 12:2

¹²Phil. 4:8

¹¹Rom. 8:29

to this is a second list¹³ which includes the areas of faith, moral excellence, knowledge, self-control, perseverance, godliness, brotherly kindness, and Christian love. To these I add a third group¹⁴ which lists what is pure, peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.

The motivation in Biblical physical education is mostly intrinsic. Children have a natural desire for play and games. The teacher should use what God has put into children as a tool to teach what God has instructed be taught. Therefore, the activities are secondary to the overall attitude of the participants. To the Christian, how the game is played is more important than whether one wins or loses. In certain circumstances, more can be learned by losing than by winning.

There are, however, some children who do not like physical activity for various reasons. This difficulty calls for individual attention by the teacher. The teacher should find areas where these children can experience success and then reward their efforts.

The immediate motivations of physical education include fun, fellowship, teamwork, satisfaction, physical development, and spiritual development. The long-range motivation for healthy habits of exercise, relaxation, and fellowship is a concept developed in the Bible. Jesus often went upon the

¹³2 Pet. 1:5-7

¹⁴James 3:17

mountains with His disciples for rest, teaching, and physical strengthening.¹⁵ His own ministry was directed to the three parts of the spiritual man; body, soul, and spirit. Therefore, I see a Biblical principle which promotes the need for both exercise and rest in combination with spiritual development.

For evaluation of spiritual growth, there is a Biblical warning against comparing oneself with oneself.¹⁶ The believer is to continually compare his life with the life of Christ. However, there is value in comparing one's physical achievements with others. This is necessary in evaluating individual progress in that it provides us with a point of reference of achievement. When seeking to produce a best effort, the challenge of competing against another will stimulate extra effort. The best effort, however, may not result in being first or winning, when matched against a superior opponent. To the believer, however, the challenge is to perform up to one's potential with a Christ-like attitude. To whom much is given, much will be required.¹⁷

Believers are to approve things that are excellent¹⁸ including the subjective evaluation of another's accomplishments. Good play and attitudes should be recognized even by an opponent. Believers are to test and examine themselves.¹⁹ The reference is specific to spiritual areas. No one else

¹⁵Matt. 5:1

¹⁶2 Cor. 10:12

¹⁷Luke 12:48

¹⁸Phil. 1:10

¹⁹2 Cor. 13:5

is able to check internal spiritual life. In applying this to athletic activity, intrinsically motivated people test and examine themselves for improvement.

The test/tempt principle of Scripture is developed in both the Old and New Testaments by the use of the words "test" and "tempt." Other words used as synonyms to these two are "provoke," "entice," and "snare." The correct interpretation of all these words is testing by means of a trial rather than a solicitation to do evil. God does not tempt man to do evil but permits testing to prove faithfulness.²⁰

Commendation. Rewards are an integral part of a believer's walk as a Christian. Temporal rewards for physical achievement, however, should be matched with rewards for spiritual achievement. Rewards given on earth should be a reminder of God's rewards to be given at His judgment throne. In receiving rewards, children should be taught to be humble, recognizing that abilities differ and that God should be given the glory for whatever is accomplished, since He has given the abilities. Rewards will be discussed further under the commendation subcategory.

In discussing investigation, systematic research into areas of Biblical physical education has been very sparse in the past. Research in this area should follow normal rules of hermeneutics and exegesis like other Biblical research.

²⁰James 1:13

The object is to discover principles within the text. Principles are central truths. They describe the way God wants us to live. From these principles, we can make proper decisions, build lives, and enjoy the blessings of God. The only requirement is to obey the principles through faith. Man says, "Show me and I will believe." God says, "Believe me and I will show you." Discovery and application of principles leads to new revelation of previously hidden truths.

One has to learn how to identify Biblical principles. Not every truth is a principle. A principle is derived from a central theme or basic truth. Principles are like spiritual laws that govern the spiritual realm. They are eternal and unchanging. When searching for a principle from a passage, one should ask, What is the underlying truth the passage is communicating?

Once a principle is understood, it is combined with other principles to construct a doctrine. However, it is possible to apply an individual principle to one's life. Whichever method is used, the believer must attempt to base his life on the truth in some way for it to benefit his life.

The occupation of teaching physical education is both a challenge and an opportunity. A teacher must know the subject well enough to teach with authority. This was the outstanding characteristic of Jesus' teaching. The teacher should illustrate his teaching with examples of people who followed the principles and were successful as well as with

people who violated the principles and were unsuccessful.

The teacher must be sure the students are able to grasp the ideas presented. We call this the principle of readiness. Some children may not enjoy highly competitive sports in their younger years and should not be forced to compete in such activities. A teacher must be sure to teach himself as he teaches others which implies that we teach by our actions as well as by our words. Therefore, because the teacher is a role model for the students, we understand why God judges the teacher more stringently than those being taught.²¹

The teacher must be committed to the form of teaching he is presenting. Students are able to discern insincerity or uncertainty. For some, teaching may be a calling. For others, teaching is a gift.²² Teaching is honorable for all. The teacher is accountable to the father or head of the household for the education of the child.

The Personnel

The administrator of the educational program of the child is the father.²³ If there is not a father in the home, the responsibility would pass to the head of the family or the guardian. Authority in any position comes from God. Jesus reminded Pilate that he could have no authority over Him at all unless it were given him by God.²⁴ Authority is to be used for good and not for evil. God's ways are closely linked with a

²¹James 3:1

²³Gal. 4:2

²²Rom. 13:7

²⁴John 19:11

structure of authority. God has designed the authority structure as a means of protection from unnecessary pressures or temptations. Everyone must learn to live and work under authority. Jesus praised the centurion who understood the principle of authority under which he served as it was similar to the authority structure that God has established in the spiritual realm.

God has instituted three authority structures. The first is the home. The second authority is human government. The third authority structure is the local church. Each structure has certain roles and responsibilities as outlines in the Scriptures. Responsibility for education and training of children is given specifically to the home and church. Paul taught that children were under tutors and governors until the time appointed by the father.²⁵ Also, Paul admonishes fathers to correct and instruct children in the discipline and instruction of the Lord.²⁶

The participation of the student in the physical education program is the means by which the character of Christ is developed in the student. The student must be taught to present his body as a living sacrifice to God.²⁷ This makes Christ the Lord of the life. Also, the student should learn to accept himself. He must realize that God has prescribed

²⁵Gal. 4:1, 2

²⁷Rom. 12:1

²⁶Eph. 6:4

each person to be born a certain way and that each one has been given different gifts and abilities. The student must not be envious of others who may have more God-given physical abilities.

The student must obey the authority of the school and of the teacher. Those who resist the authority placed over them are resisting God who gives authority. There must also be a respect for fellow students. There should be a show of love and concern for each other. Each student should learn to bear the weaknesses of others. Each should attempt to overcome evil with good. Vengeance and retaliation belong to God.

The preparation of the person to teach Biblical physical education involves two areas. First, there must be preparation in all aspects of the body and how it works, in the philosophy of games and sports, and in all other areas normally connected with physical education. Secondly, one must master and possess a workable knowledge of how the Bible is used to edify and enhance the Christian life and demonstrate this outwardly through the experiences of his own life. The leader must be able to share life experiences from his own life and from other examples of how the correct application of principles resulted in growth in spiritual areas.

The final subtopic in this section is the matter of dedication of the people working in physical education. Ideally, the teacher and the student have both committed their lives to Christ. Therefore, they both are seekers of

God's perfect will in every area of life including the educational program. Paul stated that the life he lived in the flesh he lived by the Son of God who lived in him and gave Himself for him.²⁸ Paul learned that his life belonged to another, that he had been bought with a price.²⁹ He was then able to do all things through Christ who strengthened him.³⁰ The believer is to do all to the glory of God.³¹ Therefore, the task of physical education becomes a ministry to the Lord, a service to the master. For the believer, there can be no greater calling.

The Personal

In this final section, there are five subtopics I wish to include because they are basic to the spiritual aspect of this study. As was mentioned before, the main thrust of the discovery of Biblical principles is their application to the life of the individual. Therefore, physical education becomes a spiritual endeavor. The modern view of dividing life into secular and sacred is not a Biblical concept. All of life is sacred. All knowledge comes from God who is all-knowing. While it is true the Bible does not contain all truth, yet in the area of spiritual truth, the teaching is complete. Therefore, to experience the spiritual growth and development a believer would desire, the following five areas must be practiced regularly and consistently.

²⁸ Gal. 2:20

²⁹ 1 Cor. 6:19

³⁰ Phil. 4:13

³¹ 1 Cor. 10:31

The first area involves meditation. There are promised blessings and benefits for the person who makes meditation a part of his life.³² The Greek word for meditation describes the process of a cow chewing her cud. The implication is that the Scriptures are in the mind of the believer, that is, memorized, and the person recalls the verses or words and runs them over and over in his mind. The person automatically takes his thought from the cares and problems of everyday life and focuses them on the words and thoughts of God. The process is described as the "renewing of the mind."³³

Those who meditate not only will learn to think and to act according to God's principles, but God promises that they will be successful in all they do.³⁴ Therefore, the believer is instructed to meditate day and night.³⁵

The second area is closely related to the topic of meditation. There are times when a believer must come away from the cares of the daily life and seek rest and communion with God. I call this act isolation. Jesus wisely chose a mountain or a garden or a desert place to isolate Himself from the crowds. The first benefit was rest from the large throngs that followed Him. Spiritual fellowship was gained through prayer and fasting. These times were also used for teaching His disciples.³⁶

³²Psalm 1:3

³³Rom. 12:2

³⁴Jos. 1:8

³⁵Psalm 1:2

³⁶Matt. 5:1, 2

There is also a need for a daily quiet time, usually in the morning, when the believer receives his spiritual food for the day. It is difficult to meet people and engage in the business of the day until a believer has first met with God. The quiet time usually consists of Bible reading or Bible study along with prayer. It may last several minutes or several hours. The Israelites gathered the manna each morning in the wilderness before the sun became too high in the sky. As the sun rose, it melted the manna for that day.³⁷ The manna disappeared until the next morning. The believer's meeting with his God takes precedence over the daily tasks and work with other people. Many times Jesus rose up a great while before day to go out and pray about the tasks He faced that day. Every believer should follow this example.

The third area considered personal is in the realm of tribulation. Tribulation may come in two forms. In the first form, circumstances, various trials are to be welcomed because of the perfecting results that will be accomplished if the trials are accepted in the right attitude.³⁸ Trials are God's way of putting believers in a predicament where they must discover new insights and principles from the Bible to solve the problem. They would never have discovered the insights or experienced victory if they had not had the trial.

³⁷Ex. 16:21

³⁸James 1:2, 3

God will give wisdom to those who ask.³⁹ The asking must be in faith and not with doubting.

The second form of trials is criticism. If the initial reaction to criticism is bitterness, this will tend to prove to those around us that the criticism is true. We must approach this area of criticism with thankfulness to God because of the lessons that will be learned through them. The criticism should be evaluated to discern exactly what area is being addressed. Also, an attempt should be made to determine the perspective of the person making the criticism. While critics should be responded to quickly and with Scriptural wisdom, an approachable spirit must be maintained at all times.

In the matter of conversation, speech is more than just an attempt to communicate ideas. It also reveals the inner character of the person.⁴⁰ God uses the person's ability to control the tongue as a measure of his ability to control the rest of the body.⁴¹ The speech of the Christian is to be seasoned with salt and enriched with grace.⁴² He is responsible for every idle word that he speaks.⁴³ A wholesome tongue is to be used to edify, turn away wrath, and provide refreshment. Even a fool, when he holds his tongue, is

³⁹James 1:5

⁴²Col. 4:6

⁴⁰Luke 6:45 and Matt. 12:34

⁴³Matt. 12:36

⁴¹James 3:2

considered wise.⁴⁴ A believer should desire that the words from the mouth and the thoughts from the heart be acceptable to God.⁴⁵

In the final matter of representation, a believer must recognize that he represents the Body of Christ. Believers are His ambassadors.⁴⁶ They are to be known as the children of light, or revealers of what God is like. All that is done by them should be in His name. Believers should not try to please men but God. They must behave properly toward those outside the body of Christ. Unfortunately, this is not always the case. The sum total of all that the believer is can be summed up by the statement, "Christ lives in me."

Analysis of Passages

I would now like to analyze several passages of Scripture which relate to physical activity. These analyses will be accomplished by exegesis of the text.

I Corinthians 9:24-27

Do you not know that those who run in a race all run but only one receives the prize? Run in such a way that you may win. And everyone who competes in the games exercises self-control in all things. They do it to receive a perishable wreath but we an imperishable. Therefore I run in such a way, as not without aim; I box in such a way, as not beating the air; but I buffet my body and make it my slave, lest possibly, after I have preached to others, I myself should be disqualified.

⁴⁴Prov. 17:28

⁴⁵Psalms 19:14

⁴⁶2 Cor. 5:20

Do you not know implies that the Corinthians were very familiar with the illustration Paul is about to make. The city of Corinth was located very close to the Isthmus or narrow neck of land which joins the Peloponnesus to the main land. The games held at this particular site, called the Isthmian games, were held every two years. The other three main Olympian sites were Olympus, Pythian, and Nemean. The particular events held at the Isthmian games were running, wrestling, boxing, and discus throwing. The games were more than mere amusement for the Corinthians and a subject of patriotic pride. Hence, Paul chooses to make them an example of what the Christian life is supposed to be.

That those who run has reference to the athletes who participated in the games. The footrace was considered the leading event of all the games. Several were held of varying lengths but all today would be considered short or middle distances. The races were measured in Stadion which was the length of the stadium. A race might be one, two, four, or eight stadia long. The length of the Stadion might vary from site to site but was relatively of the same distance.

In a race literally means in a race-course. The course was the same as the race.

All run refers to the athletes all running in an attempt to gain victory. They all must go through the agony of the training and the effort of the competition although there was no guarantee of any victory. There is

some evidence that the one who crossed the finish line first might not be declared the winner since the Greek culture placed such a heavy emphasis on the correct form of the athlete while performing the event. Therefore, the person who came in second in the race might be judged the winner if his form was better or more correct than the faster contestant.

But only one receives the prize pictures for us the reward for victory. There were no second or third place medals. Only one victor received the glory although many contestants endured the rigorous ten months of training.

The race is contrasted to the race of faith which all believers enter into at salvation. In the race of faith, all will receive a reward if they run. Not all choose to run. The prize or reward in this race is for service.

Run in such a way that you may win. There is a correct form to the race of faith. The Christian is to be serious about his race just as the athletes were serious. They had no promise of any reward (for there could be only one winner) but every believer has promise of reward for his race. These words are similar to what an instructor would shout out to young athletes to encourage them in a race, and stimulate them to put forth their best effort.

And everyone who competes in the games exercises self-control in all things. Every contestant went through a long period of painful preparation. He lived on a strict diet.

He refrained from wine and pleasant foods, He must drink nothing cold. He did not partake of any delicacies. He exercised in both the heat and the cold. Before he could compete at the stadium, he had to take an oath that he had trained the necessary ten months and that he would not break the rules of the contest.

They do it to receive a perishable wreath explains to us what the prize was for the Olympic contests. The wreath presented to the victor at Olympus was wild olive branches. The Pythian victor was presented with a laurel wreath. The Nemean wreath was made of parsley. At the Isthmian games, the winner was presented with a wreath of pine. The living green leaves began to wilt immediately after being picked and perhaps were already badly faded when they were presented to the victor. What a contrast to the crown awarded for the race of faith.

But we an imperishable refers to the crown won by the runner in the race of faith. This crown is to be awarded by Jesus Christ. There are five crowns to be awarded by Christ at the heavenly Olympic award stand. There is the crown of life, the crown of glory, the crown of rejoicing, the crown of righteousness, and the crown incorruptible.

The crown of life is a martyr's crown and is mentioned twice in Scripture. In James 1:12, the man is tempted and yet endures. Then at the Judgment Seat, he is given this crown. In Revelations 2:10, testing is also a prerequisite

for receiving this crown. The person must remain faithful unto death. This means he must not recant on the testimony of faith in Christ, even to the threat of losing his life.

The crown of glory is an elder's or pastor's crown. It is given to those who serve over the flock. This crown is given by the Chief Shepherd for service to the flock or congregation.

The crown of rejoicing is awarded to those who win souls to the Savior. Those brought to Christ will be the crown of rejoicing at His coming. This crown is mentioned in 1 Thessalonians 2:19, 20 and in Philipians 4:1.

The crown of righteousness is for those who love His appearing. It will be given out in "that day", the day of His appearing. This crown is mentioned in 2 Timothy 4:8.

The final crown is called the crown incorruptible. This is the victor's crown and is for those who keep their bodies under control. This crown is described in 1 Corinthians 9:25-27. The crown will be for those who have not used their bodies in ungodly ways but have submitted their bodies to the altar as living sacrifices.

After the completion of the Grecian games, the contestants assembled before the Bema or Judges' stand which was an elevated seat on which the umpire sat. He presented the crowns or wreaths to the winners. Those who did not win received no crown but were not cast out. They became spectators of the awarding ceremony.

Therefore I run in such a way, as not without aim reveals to us the purpose and firm direction in Paul's life. In the Grecian games, no one knew for certain if he would win. But in the Christian life, there is reassurance that one will succeed.

I box in such a way, as not beating the air shows Paul did not intend to give fake punches against which the opponent must exert energy trying to block. His goal was to aim well so that no foe could elude the blows.

But I buffet my body reveals that Paul considered his body to be kept under control at all times. This buffeting was to make the body obey as a slave.

And make it my slave tells us that Paul considered the body to be the slave of the soul. Through this process of teaching the body to behave, the body was being mortified or put to death. Mortification is attained through self-denial, abstinence, and hard work.

Lest possibly, after I have preached to others, I myself should be disqualified shows that Paul is aware of the danger of falling back in the Christian life. These words picture for us an established athlete who helps younger athletes to prepare for a race. He teaches them the rules and proper training procedures and everything they need to know to win. Then when the race is finally run, the one who taught the younger athletes is himself disqualified from the race for some infraction on his part. This would be a tragic thing

to happen and so it was of concern to Paul in the spiritual life. One who teaches or instructs others in the Christian life could be disqualified from service for God because of some misdeed.

Hebrews 12:1

Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside every encumbrance, and the sin which so easily entangles us, and let us run with endurance the race that is set before us.

Therefore, since we have so great a cloud of witnesses refers to the previous chapter where all the heroes of the faith are likened to spectators who would be watching these first-century Christians in their athletic contest, or Christian life race. The heroes are referred to as witnesses because they have all participated previously in the contest and are able to relate to the runners. There is such a great number of previous runners that they are described as a cloud. There is disagreement as to whether or not these witnesses can actually look down from heaven and see the progress of the runners. I believe that they cannot actually see the runners but are informed of their progress by angels who are the messengers of God.

Let us also lay aside every encumbrance pictures for us the runners putting off any clothing or other items which would weigh them down for the race. The Greek word for encumbrance is Ogkon which literally means "bulk" or "mass." This could refer to clothing or shoes or might even imply putting aside extra body weight. Few normal long-distance

runners carry normal body weight for their height. Most are lanky and lean from hundreds of miles of training runs.

And the sin which so easily entangles us specifically refers to anything which would encircle the Christian runner and hinder his progress. All people have an area where they easily succumb to temptation. Paul says that it is important that this area be put aside for the sake of the race.

And let us run with endurance the race that is set before us. Here Paul tells us that the believers are to enter enthusiastically into the Christian race. They are not to sprint as they would in a short-distance race but to run with endurance--meaning that they are to run steadily and consistently keeping a good pace but knowing there is a long way to go.

The word used for patience is Hupomone and suggests cheerful or hopeful endurance plus consistency. The race is not drudging but happy and expectant. The term used for race is the general term for a contest, Agon, rather than the specific term for race, Dromos. This contest has been placed before the Christian who is like a runner standing at the starting line looking off and seeing the course over which he must run. God has revealed in the Bible the blessing and the trials of the person who follows Him. He cautions those who would follow as a disciple to carefully count the cost.

The runner in the Christian life race is to fix his eyes on Jesus. A long-distance runner usually fixes his gaze

upon some object in the distance so that his focus is always toward the goal. He does not want to be distracted by anything taking place off the course. When the goal comes into view, he must fix his eyes upon it. Focusing not only helps the mind to concentrate on the information coming to the runner from the various parts of the body, it also aids in the breathing action by giving the air passage a freer path in and out of the lungs.⁴⁷

1 Timothy 4:7, 8

But have nothing to do with worldly fables fit only for old women. On the other hand, discipline yourself for the purpose of godliness; for bodily discipline is only of little profit, but godliness is profitable for all things, since it holds promise for the present life and also for the life to come.

But have nothing to do with worldly fables fit only for old women. Paul apparently is referring either to Talmud writings or to Roman legends, both of which contained many ridiculous fables. He warns Timothy to avoid these fables and concentrate on the main topic of using his time and energy toward godliness which can be achieved by devotion and obedience to the Scriptures.

On the other hand, discipline yourself for the purpose of godliness. In the same way that the Greeks used the gymnastic exercises to prepare themselves for the contests that were part of the public games, the believers were to put their zeal into the quest for godliness. The Greeks could

⁴⁷ personal experience from my own running

only win a perishable crown for their efforts, but Timothy's crown for having achieved godliness was an incorruptible crown that would not fade away.

For bodily discipline is only of little profit refers to the benefits of bodily exercise. The words "of little profit" are better translated "for a little time." I believe this "little time" refers to the life of the person on earth in contrast to eternity which is the term of usefulness for godliness. Godliness is also profitable in this life as well, whereas bodily exercise is not beneficial in eternity.

But godliness is profitable for all things, since it holds promise for the present life and also for the life to come. Godliness is profitable in this life because it is the purpose of God that the believer possess a holy life while he is in the body. God has made provision for the believer to live this holy life. The promise of godliness in eternity infers that the capacity of holiness achieved in this life will have some effect on the eternal life after death.

Colossians 3:15

And let the peace of Christ rule in your hearts, to which indeed you were called in one body; and be thankful.

And let the peace of Christ rule in your hearts describes how the peace within the heart of the believer, which is given by God, is to be the judge over whether the heart is right with God. The judging of the heart is like a judge

in the Olympic contests. Our modern word for this judge would be referee. If the heart is in agreement with an action, peace will prevail. A lack of peace would indicate that there is some problem between the believer and God.

To which indeed you were called in one body describes how important unity is to the matter of having the peace of God. There should be unity in the body but a complete dependence of Christ, who is the head.

And be ye thankful points out that believers are to be thankful as a general principle and be thankful specifically for the unity in the body which allows God's peace to reign in the heart.

2 Timothy 4:7

I have fought the good fight, I have finished the course,
I have kept the faith.

I have fought the good fight denotes a striving as in a contest for a prize, putting forth every effort to attain the goal. It has reference to contending in the public games.

I have finished the course. The word for course is Dromos which means a running or a race. In the context of the verse, it refers to a career or occupation of life. Paul had finished his life's work. His life was about to end. He did not have any regrets because there were still things to be done that he had not finished. Paul was ready for death.

I have kept the faith. Paul said that he was at the finish line of life ready to accept his reward or crown.

He had not violated the rules of the race of life (by denying the faith) so he expected to get the prize. The next verse tells what he expected to receive in the way of reward for his faithful ministry.

2 Timothy 2:5

And also if any one competes as an athlete, he does not win the prize unless he competes according to the rules.

And also if any one competes as an athlete in the public games is what Paul alludes to here. He reminds Timothy that the contestants for the Olympic or Isthmian games must play or compete according to established rules and guidelines.

He does not win the prize unless he competes according to the rules. The athlete may come in first in the contest but it must be done lawfully, according to proper sportsmanship. The spiritual application to this verse is that also in the Christian life or race, there are proper guidelines to go by if one expects to receive an eternal crown.

Philippians 3:13, 14

Brethren, I do not regard myself as having laid hold of it yet; but one thing I do: forgetting what lies behind and reaching forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus.

Brethren, I do not regard myself as having laid hold of it yet. Paul was not finished with his course or life and he had not gotten his reward yet for finishing this race of life. He was still in the race on the course.

But one thing I do shows the concentration of Paul on his main goal of completing this race. He did not have time

for other activities or hobbies while the race was in progress.

Forgetting what lies behind is Paul putting all of the hardships of the first part of the race behind him, and forgetting all of the pain and toil and hard work to get where he is. Now he can see the finish line up ahead and all of the previous labor is suddenly forgotten.

And reaching forward to what lies ahead is a picture of the strong exertions made in a race by the runners. Paul is calling on every muscle and nerve to respond to him as he uses all of his strength in running.

I press on toward the goal is a reference to the white line that marked the ground in the stadium. The runners must not overstep the line and were to carefully watch the line as they ran so they could run lawfully. Those who stepped over were not crowned.

For the prize of the upward call of God in Christ Jesus. The greatest prize that Paul could receive was a call from God down to him telling him, "Well done, good and faithful servant."⁴⁸ The call might result from Paul's impending martyrdom or he could be referring to his resurrection which the early church believed to be imminent.

Analysis of Metaphors

In Curriculum theorizing, metaphor and analogy are used

⁴⁸Matt. 25:21

to illustrate relationships among facts, principles, and actions. Turning to the Bible as a source of this metaphorical thinking, we find that there are three metaphors which are appropriate for discussion in this study.

A Building

The first metaphor is that of a building. This metaphor is given to us in Matthew 7:24, 25.

Therefore every one who hears these words of mine, and acts upon them, may be compared to a wise man, who builds his house upon a rock. And the rain descended, and the floods came, and the winds blew, and burst against that house; and yet it did not fall, for it had been founded upon the rock.

The reference here is to the life of the believer being a building. The life is built upon the words of Christ, that is, the Bible. The building is tested in three ways. The rains descended from above to test the roof--referring to the person being under the correct authority structure. The floods came from beneath to test the foundation of the building. For the believer, the foundation is Christ and the Bible. Christ is called the rock in Scripture. In this metaphor, the wise man built his house upon the rock. The third test came from the wind which blew against the walls of the structure. I believe this refers to the testing that comes from our day-to-day interactions with people and from the normal cares of life.

For the believer in physical education, the foundation is the philosophy of life upon which the life is built. The foundation of any building is hidden from view yet in some ways it is the most important part of the building. Whether or not the

building endures depends upon the foundation. So it is with the believer in physical education. The life must be built upon the foundation of the principles of Christ as given in the Bible.

The Branches

The second metaphor is that of branches. This metaphor is found in John 15:4, 5.

Abide in me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, so neither can you, unless you abide in me. I am the vine, you are the branches; he who abides in me, and I in him, he bears much fruit; for apart from me you can do nothing.

This metaphor shows an inability of the believer to accomplish the work of God apart from the strength of God. His desire is for fruit. Yet the fruit comes through the branches and not the vine. God has designed that his work be accomplished through man. But man is unable, in his own power, to do what God asks. Man cannot bear fruit of himself. The secret of bearing fruit for God is abiding. The believer must constantly draw upon the resources of God. This is the secret of the believer's walk with God.

The Body (as assembly)

The third metaphor is that of the body. The Scripture is found in Ephesians 4:15, 16.

We are to grow up in all aspects into Him, who is the head, even Christ, from whom the whole body, being fitted and held together by that which every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love.

In this metaphor, Christ is the head and believers are the body. The main teaching of the metaphor is cooperation among the believers within the body which is the church. Each person has his proper function within the church just as each member of the body has its proper function. If each function occurs properly, the result is growth within the body and we have a picture of a healthy body developing properly. The key to proper growth within the church is love which allows growth in each individual and growth in membership. Both are signs of a healthy body.

Summation of Concepts on Biblical Physical Education

I will summarize Chapter V by listing the main concepts from the chapter. Some of the concepts are combinations of several principles. The concepts have universal application and are general in nature.

God has laws to govern the human body.

God created man in detail.

God understands man and his needs.

God is the giver of athletic ability.

God holds us responsible for our abilities.

God posits the need of exercise for the body.

God posits the need of rest for the body.

God is the one who gives victories.

God holds us accountable for our talents.

God's principles of behavior apply to groups as well as individuals.

God's ways are orderly.

The physical nature of man cannot be separated from the total person in this life.

Man possesses a body; he is soul and spirit.

Human behavior is governed by the laws of God.

Our bodies are wonderfully made.

Our bodies are dependent upon God.

The body is to be used for God's glory.

The body belongs to God and is to be presented to him as a living sacrifice.

The physical is affected by the spirit.

Physical activity cannot be separated from spiritual implications.

All Biblical commandments are applicable to every form of physical activity.

Bodily exercise is profitable.

Man is responsible for keeping his body under control.

All education is religious.

There are no secular disciplines, all are spiritual.

If we use what God gives us, we will be given more.

We should not praise ourselves.

Practical wisdom results from applying divine wisdom.

Leadership responsibility demands higher levels of conduct from leaders than from others.

Leaders place God's honor above their own.

The environment influences the student.

Redemption includes soul and body.

True leadership is servanthood, not lordship.

CHAPTER VI

A BIBLICAL MODEL OF PHYSICAL EDUCATION

In this chapter, I will illustrate in a descriptive model the relationships and interactions among normative physical education principles from the Bible. Biblical physical education is the use of physical activity for the purpose of developing Christ-like characteristics in the life of the believer. The first three steps of the model are formed from chapters 6, 7, and 8 of Romans. The model does not describe specific physical activities one would use in development of character; it only describes the general actions and outcomes desired in all activities.

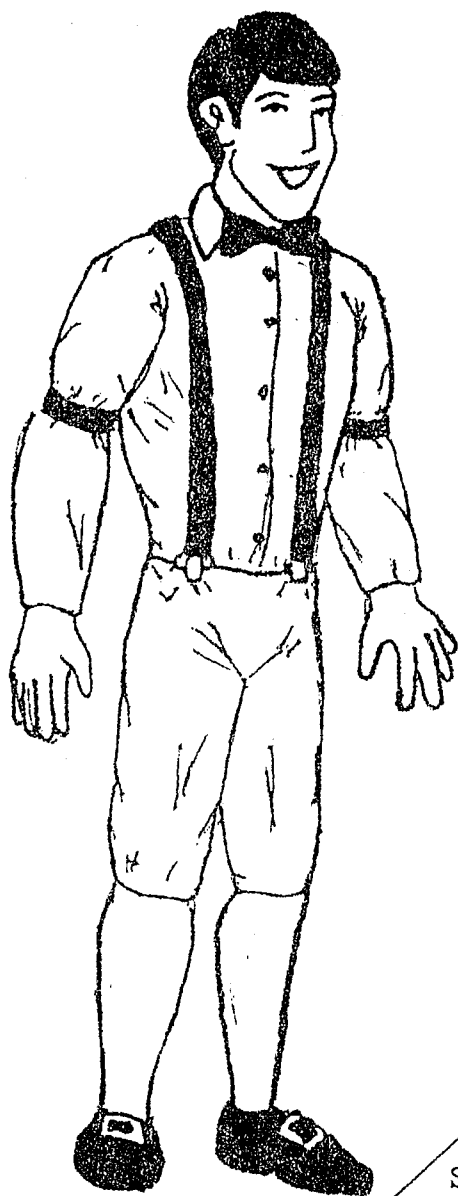
Romans 6 pictures God's ideal for man, or his Potential. In this chapter, God prescribes the various steps man must take in order to become all that God intends. Key verses describe what God's desire is while key words tell what man's response should be. Also, all of the steps are reinforced by related Scriptural references which teach the same truth from another perspective. The chapter is delineated in Table 3 and illustrated in Figure 9.

Romans 7 pictures man's reality, or his Predicament. In this chapter, we see that man is not able to develop into God's ideal because of the law of sin which wages war against the law of the mind. The inner man agrees with God as to the proper character to be lived but the outer man serves the law

TABLE 3.

POTENTIAL - ROMANS 6			
verse	statement	key word	related reference
3	We are baptized into Christ's death	know	Galatians 3:27
4	We are raised up from the dead to walk in newness of life	conclude	Colossians 3:1
5	We have become united with Him in death and in resurrection	unite	Colossians 1:13
8	We shall also live with Christ	believe	Ephesians 1:6
11	We are to be dead to sin but alive to God	consider	Galatians 2:20
12	We are not to allow sin to reign in our bodies	conclude	Ephesians 4:22
13	We are to present our members to God as instruments of righteousness	yield	Colossians 3:5
15	We are not to sin because we are under grace and not law	never	Galatians 3:13
17	We are to obey from the heart that teaching to which we are committed	obey	2 Timothy 2:2
22	We derive our benefit of sanctification resulting in eternal life	outcome	John 3:16

POTENTIAL - ROMANS 6



End is eternal life
Result is sanctification
Obeying from heart the teaching
Under grace and not law
Member as instruments of righteousness
Sin not to reign in our bodies
Dead to sin, alive to God
United with Christ
Raised with Christ
Buried with Christ
Baptized with Christ

Figure 9. God's ideal for conduct of
believers according to Romans 6.

of sin with the flesh. Thus, the result is a predicament charted in Table 4 and illustrated by Figure 10.

In Romans 8 God gives the solution, which I call the Pattern. God is able to set us free from the law of sin and death through a process of mortification of the deeds of the body. This is known as walking in the Spirit. The walk produces a conformity to the image of Christ as well as knowledge that God is for us and that we will never be separated from His love. Table 5 presents the basis of the Pattern shown in Figure 11.

The last two steps of the model are the out-workings of character developed in the first three steps of the model which may be summarized as the in-workings of God. Paul reminded the Philippians that they were to work out what God had worked in.¹ The first list of out-workings is called the fruits of the Spirit.² This step of the model is entitled the Precondition (Table 6). Being filled with the Spirit and walking in the Spirit results in these actions being exhibited in the life. However, they also lead to an expanded list of character qualities being developed in the believer. I call this list the Panorama (see Table 6). These 60 character qualities can be seen in the life of Christ and are taught in the Scriptures as essential to the life of the

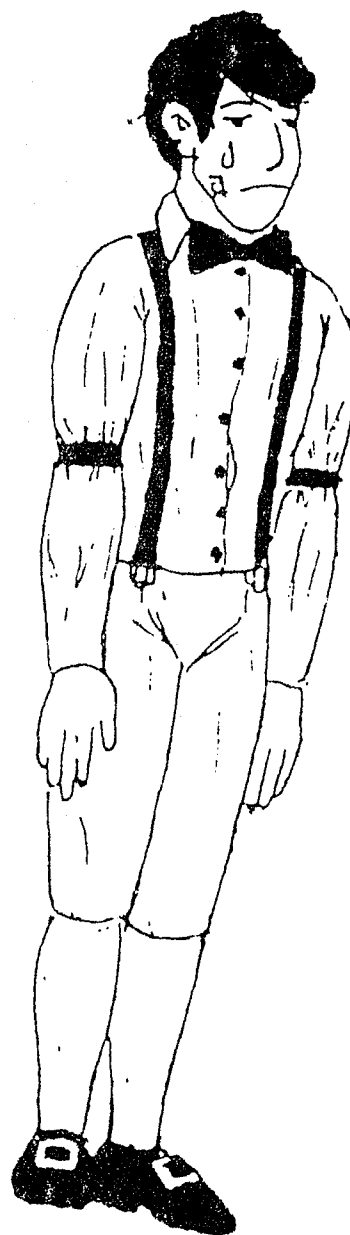
¹Phil. 2:12

²Gal. 5:22, 23

TABLE 4.

PREDICAMENT - ROMANS 7			
verse	statement	key word	related reference
14	We are of flesh, sold in bondage to sin	slavery	Galatians 4:3
15	We are not practicing what we would like to do	confusion	Galatians 5:19-21
17	We know that sin dwells in us	knowledge	Ephesians 2:3
18	We know that nothing good dwells in us	knowledge	Romans 1:29-31
21	We find the principle that evil is present with us	discovery	Ephesians 2:3
23	We see the law in the members of our body waging war against the law of the mind	conflict	Galatians 5:17
24	We are wretched and in despair. Who can deliver us?	despair	Ephesians 2:1

PREDICAMENT - Romans 7



We are of flesh

We are sold into
slavery

We know sin dwells in us

We are not able to do what
we desire

Nothing good dwells in us

Evil is present with us

War is in the body between
the members and the mind

We are wretched and in despair

Figure 10.

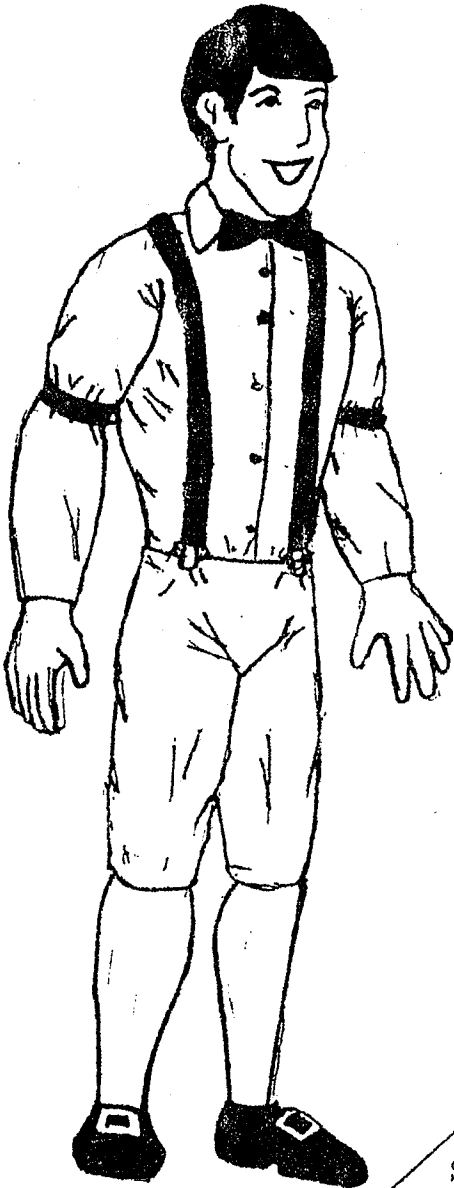
Man's predicament is not being able to achieve
God's ideal character because of the law
in the members of the body, as out-
lined in Romans 7.

TABLE 5

PATTERN - ROMANS 8

verse	statement	key word	related reference
2	We are set free from the law of sin and death by the law of the Spirit of life	freedom	1 Peter 4:2
3	We see that God did what the strength of law could not do	strength	Galatians 3:13
6	We keep the mind set on the Spirit which brings life and peace	meditation	Colossians 3:2
11	We receive life in our mortal bodies through the Spirit who dwells in us	indwelling	John 14:17
13	We are to put to death the deeds of the body	mortification	Galatians 5:24
15	We have received a spirit of adoption as sons of God	sonship	Ephesians 1:5
17	We become heirs of God and fellow-heirs with Christ	inheritance	1 Peter 1:4
23	We groan within ourselves waiting eagerly for the redemption of our body	hope	Ephesians 1:14
28	We know that all things work together for our good	confidence	2 Peter 1:3
29	We are predestined to become conformed to the image of God's Son	destiny	1 Peter 2:5
35	We shall never be separated from the love of God	assurance	1 John 5:13

PATTERN - ROMANS 8



Never separated
from God's love
Conformity to Christ
All things work for
good

We eagerly await the
redemption of body

We are heirs of God

We receive adoption as sons of God

We mortify the deeds of the body

Spirit brings life to our bodies

The mind set on the Spirit brings life
and peace

God did what the law could not do

Law of Spirit of life sets us free from law of sin
and death

Figure 11.

As a pattern for solving man's predicament, God
reveals a new law, higher than the law of
sin and death, to accomplish His
ideal. (Romans 8)

PRECONDITION and PANORAMA

PRECONDITION
Fruits of the Spirit
Love - Joy - Peace

Patience - Kindness - Goodness
Faithfulness - Gentleness - Self-Control

PANORAMA
The Ideal Character of the Believer

Appreciative	Dependable	Honest	Purposeful
Attentive	Determined	Humble	Resourceful
Available	Diligent	Joyful	Respectful
Committed	Discerning	Kind	Responsible
Compassionate	Discreet	Loyal	Secure
Concerned	Efficient	Meek	Self-Controlled
Confident	Equitable	Merciful	Sincere
Considerate	Fair	Observant	Submissive
Consistent	Faithful	Optimistic	Tactful
Content	Fearless	Patient	Temperate
Cooperative	Flexible	Peaceful	Thorough
Courageous	Forgiving	Perseverant	Thrifty
Creative	Friendly	Persuasive	Tolerant
Decisive	Generous	Prudent	Truthful
Deference	Gentle	Punctual	Virtuous

Believer if he is to be conformed to Christ's image.

In summary, the model, Figure 12, begins with a description of God's ideal character and continues with man's predicament in being unable to perform the correct actions although he agrees in his mind that he should do them. God then reveals how man can accomplish His ideal through the morification of the deeds of the flesh. Believers are being conformed through a process of character development as they realize they can never be separated from God's love. Next, the initial fruits of the Spirit give evidence that believers are walking in the Spirit. These fruits expand into 60 character qualities plainly seen in the life of Christ and necessary for the believer to be properly conformed to Christ's image. Following the model, three living illustrations are presented to show how the character qualities may be applied in real life situations.

Practical Applications

I shall now present three living illustrations to attempt to show how the character qualities could be applied in real life situations. The first example is a personal experience and describes a sport situation from the viewpoint of a coach. The second experience is from the viewpoint of a referee. The third example describes the experiences of a sports player. All three illustrations are derived from the activity of basketball because that is the area of physical activity with which I am most familiar, having coached a college team for

POTENTIAL - GOD'S IDEAL

PREDICAMENT - MAN'S FAILURE

PATTERN - GOD'S SOLUTION

PRECONDITION - SPIRIT'S
FRUIT

PANORAMA - MAN'S CHARACTER

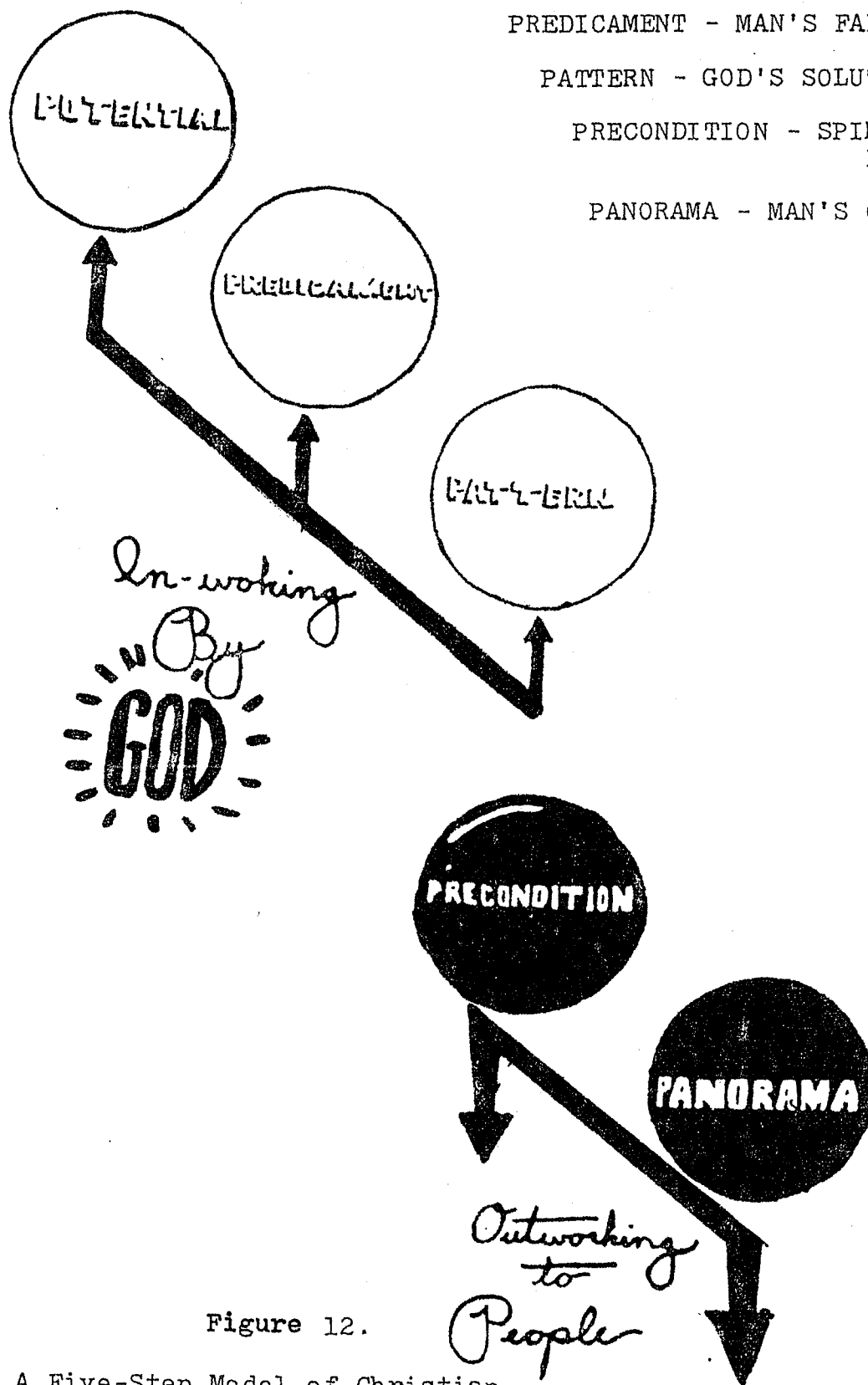


Figure 12.

A Five-Step Model of Christian
Physical Education

nine years. However, the principles presented are applicable to all physical activities and sports.

A Coach

Several years ago, I was the coach of a Bible College Basketball team. We were scheduled to play a home game against another very good Bible College team. As a coach, I was always very involved in the games because I thought this was what a coach should be. I would move around the bench talking to the players and to the referees, many of whom I knew personally. I never used profanity or any hostile actions but was seldom content with the events as they unfolded.

During the week prior to one particular game, I decided that no matter what happened at the upcoming game, I was going to remain calm on the bench. I wanted the peace of Christ to be exhibited through my life. I prepared myself spiritually that week through prayer and Bible study for what I hoped to achieve with God's help.

Before the game, I skipped my usual "pep talk" and concentrated my remarks on several Bible verses that I had read that week. I also reminded the team that as Christians we were representing the Lord Jesus Christ by our actions and attitudes. When the game started, I remained seated on the bench and watched the action. I did not worry about any calls made by the officials nor worry over the progress of the game.

As the game went on, our team trailed in the score but only slightly as the game was very close. With little time remaining in the game, it looked as though we would lose. Still I remained calm on the bench. I was able to smile and mean it. I should add here that the pastor from my home church six hundred miles away was visiting me that night and "inside" I really wanted a victory.

The game was very close. The crowd was going crazy. Our team was able to tie the score and send the game into overtime.

We were able to win the game at the end of the overtime. Students ran onto the floor to congratulate the players. Several students ran up to me and remarked, "Coach, I was watching you and I can't see how you remained so calm in a game like this." I believe the spiritual strength gained from proper spiritual preparation enabled me to coach the team for that particular game without losing myself to the emotions of the moment.

There have been many times since that game when I did not remain calm during a game but I believe it was because of inadequate spiritual preparation on my part. There have been other games when I did remain calm and we did not win. I am sure that proper spiritual preparation is more important for games that are lost than for games that are won.

A Referee

Last season, a friend of mine went to referee a high school basketball game. He is a believer and his usual

practice is to pray before a game to prepare himself for the contest.

In this particular game, one coach was very vocal at the outset of the game and continued his tirade as the game progressed. One particular call seemed to flame his outbursts against my friend.

After the game, my friend went over to the coach and admitted that after thinking about it, he had made a wrong call in the game and asked the coach to forgive him. The coach of the team said that he had never had a referee talk to him after the game and that he appreciated the honesty and openness that my friend exhibited.

A Player

A middle-aged man is a member of a church basketball team. He is not a very talented player but enjoys playing very much. He is usually used as a substitute to give the other players a breather. He is a big fellow weighing about 250 pounds, yet he is gentle and always able to calm down any of the players when they begin to get angry. He never argues with any calls and shows concern for the opposing players as well as his own teammates. His main concern is that each player or fan always shows the proper attitude no matter who wins the game. He is an outstanding example to the players, fans, and youth in the church of what their conduct should be, because his concern goes beyond the skill level of the players. He is concerned with people and their heart attitudes one to

another, because he is able to view the activity of basketball as a means of character development and not as an end in itself.

CHAPTER VII

SUMMARY, CONCLUSIONS, AND IMPLICATIONS

Summary

The purpose of this study was to find and list Biblical principles that relate to physical education and arrange them into a structural model to better understand the relationships among them. Admittedly, the writer attempted to view Biblical truth from a new perspective. The overall aim of this new perspective was to stimulate thinking in the field of physical education curriculum, resulting in the discovery of new possibilities in the development of Biblical physical education. A personal goal in the study was to clarify personal curriculum values in physical education. Apparently, no one had previously attempted to study the topic from this viewpoint, that is, to understand the relationships among the conceptual elements of the model.

In studying physical education from the Bible, established methods of Biblical research were followed. Many hermeneutical principles have been developed over hundreds of years of studying the Scriptures and these are necessary for correct exegesis of the text. Since the writer's personal viewpoint would influence his interpretation of the Scriptures, a doctrinal statement of his Biblical beliefs was included. Definitions were established in the proposal. The What questions in the study were posed a priori and the

replies were presented following the logic of the final hermeneutical process.

The proposed questions were these: (1) What is Christian physical education? (2) What are the relationships that exist between the physical and spiritual parts of man? (3) What athletic metaphors are used in the Bible? and (4) What are the principles in the Bible related to physical education and how do they interact?

In the inquiry, several things were assumed: (1) The Bible is revealed truth. (2) The Bible has significance for any age so holds value for physical education as it is known today. (3) The Scriptures can be used to formulate teaching. (4) The study is normative in nature and describes what physical education should be according to my interpretation of the Scriptures.

The entire Bible was studied for the research although the majority of the information gathered was in the New Testament Epistles. The New American Standard Bible was used for quotations because of its fluency and readability.

Several related research works were analyzed. Carl DeVries completed two studies in the area of athletics and the Bible that were very helpful. In his first work, he examined Paul's use of athletic metaphors in the Bible. In the second work, he analyzed physical exercise in the old Testament. Ralph Ballou analyzed the writings of selected church fathers to discover attitudes regarding physical

activity. He concluded that the early church fathers did not condemn physical activity, only the improper use of it.

Kenneth Vanderpool studied the attitudes of selected nineteenth-century Disciples of Christ leaders regarding physical education. He discovered that physical activity was acceptable to those writers but was more desirable if it had a religious or utilitarian relationship.

Other scholarly material was reviewed including works by Watchman Nee, Bill Gothard, Wes Neal, Ruth Haycock, and Ron Johnson. All of these writers used the Scriptures to develop Biblical principles in practical areas of life. Wes Neal specifically dealt with problems of conduct for the player and coach while engaged in athletics. Haycock wrote about Christian Schools and the way to incorporate Biblical principles into the curriculum. Johnson also discussed the differences between the Christian school curriculum and the public school curriculum. This study was closely related to the aims of Christian schools which seek to structure their curriculum from a Biblical base.

In this study, the researcher viewed physical education through the lens of the Bible. The eyes of the researcher represented his personal doctrinal statement and the hermeneutical method used in the study. It was assumed that the lens contained no flaws. All words, phrases, and metaphors relating to physical education were studied. Included in this analysis was information related to the body since physical

education has often been described as education of the physical or education through the physical.

To aid the lens analysis, a glossary of physical education terms was assembled and a search made for these in a Bible concordance. This first stage was followed by a reading of the New Testament and selected portions of the Old Testament looking for words or phrases to include in the glossary. From this search, a glossary of Greek words relating to physical education was formed. The glossary is Appendix A.

In order to interpret the words, passages, and metaphors found in the Bible which relate to physical education, two procedures, exegesis and hermeneutics, were followed. Exegesis is the explanation or interpretation of the text. Hermeneutics is the formal science of interpretation. Exegesis is the use of hermeneutical principles in a study of the Bible in an attempt to interpret the text and apply the principles formed. Hermeneutics aids in the regulation of truth. Exegesis helps to make truth clear both to the researcher and to those to whom he is attempting to transmit it.

The literal method, also known as the historical/grammatical method, was chosen for this study. Ten hermeneutical principles of the literal method used for this study were listed and explained.

The next procedure in the study was to list the Biblical principles and concepts relating to the body and group them into patterns or models. The process is known as systematic

theology: putting truths about God together. Models were constructed relating to the tripartite nature of man as well as the conflicts inside the body of believers between the old and new natures of man.

A complete analysis of the word Soma as it is used in Scripture was made, showing ten different functions of the human body. To aid in that analysis, several illustrations were included. Following the discussion of the body, a summation of the concepts on the nature of man was given at the end of Chapter IV.

The physical education section of the study, Chapter V, was developed by discussing four major topics: (1) the perspective, (2) the program, (3) the personnel, and (4) the personal. The philosophy, goals, and aims of physical education were reviewed under the first topic. Under the topic of the program, the subtopics reviewed included the curriculum, the interests of students, the testing program, the rewards to students, and research in physical education. Personnel included the administration of the educational program, the teaching aspect, the student, the training of staff, and the commitment of the people involved in the program. The personal section included prayer, quiet time, trials, speech, and witness. The last topic was seen as specific to Biblical physical education.

Following the Biblical overview of the four topics and related subtopics of Biblical physical education, several

Bible passages specifically relating to athletic activity were analyzed by exegesis of the texts. Three Biblical metaphors related to physical activity were also analyzed. Summarizing this section, concepts and principles which related to physical education were listed.

In the construction of a Biblical model of physical education, Chapter VI, three New Testament chapters in Romans were used to describe the process of character change that should develop in the life of a believer. This change is known as sanctification and describes how the character of the believer undergoes metamorphosis to allow the Christ-like life to be revealed. The process begins at conversion and ends at death. It involves changing from a life of self to a life of God. In the model, the change involves five steps. The first step is God's ideal or potential. The second step is man's failure or predicament. The third step reveals how God accomplishes what man is unable to do in his own strength, herein called the pattern. Following these three steps, which are collectively known as the "in-workings of God," the next two steps involve a "working-out of the character" through the life of the believer. Step four is the believer showing forth the fruits of the Spirit; this step is called precondition in that the fruits are specific character actions which are of benefit in themselves and also result in growth of character. The expanded list of 60 character qualities are traits that can be seen in the life of

Jesus Christ and are taught in the Scriptures as needing further development in the life of the believer if he is to be conformed to the image of Christ. The fifth step in the model is called the panorama.

Conclusions

From the foregoing analyses, a definition of Christian physical education was derived: Christian physical education is the use of physical activity for the purpose of developing Christ-like characteristics in the life of the believer. It is to be viewed as a physical tool for the development of spiritual qualities. It is education that holds that what the child is is more important than what he knows or what he can do. It is education for life, that is, teaching children how to live. It is education in self-control. It is learning to struggle against that which is contrary within one. It is learning obedience to Scriptural teaching which is often contrary to one's human nature. Often one may observe that during physical activity, especially of a competitive nature, both the participant and spectator frequently have their resistance weakened toward approved Christian behavior. Physical education is useful in development of Christ-like behavior because such activity serves as a testing laboratory for the confrontations of life. Physical activity of a competitive nature brings out the real character of those who play and those who watch as shown in the practical application scenarios. Thus, physical educators are

challenged to teach character development.

What are the relationships that exist between the physical and spiritual parts of man?

The Biblical description of man is tripartite in which man is composed of body, soul, and spirit. The spirit of man has three functions in the life; conscience, intuition, and communion. The spirit is the part of man that gives him access to God. The soul is composed of intellect, emotion, and will. Much confusion about the physical part of man, the body, results from the misinterpretation of two Greek words used to describe it. The word Soma is used in Scripture to refer to the physical body. Sarx refers not only to the physical flesh of man but also to the human side of his nature which is separated from God because of sin.

The relationship among the three parts of man reveals that the body was intended to be a slave for the soul which receives instructions about life from the spirit. The spirit of man is indwelt by the Holy Spirit of God who desires to guide the complete life of that person. When the body is in control of the soul the result is a carnal Christian, that is, one who is indwelt with the Spirit of God but who chooses to let his physical body be in charge of his behavior with the result of excesses rather than moderation.

What athletic metaphors are used in the Bible?

In the metaphor of building, we see the life tested in three ways. The roof is tested from above by rain, the foundation from below by the floods, and the walls without from

the winds. In the metaphor of branches, the principle of fruitbearing is given. This metaphor shows the inability of the believer to accomplish God's work apart from God's strength. The third metaphor, that of a body or group parts of which work together, teaches cooperation in the church.

What are the principles in the Bible related to physical education and how do they interact?

Paul told Timothy that physical exercise is useful in this life on earth while godliness is useful in this life and also in the life to come. Nevertheless, each believer must recognize the stewardship responsibilities he has with relation to the talents and abilities God has given. Believers must give account to God how they use the bodies entrusted to them. They are to develop their talents to the best of their ability being careful not to compare their abilities with another. They should not be envious of another's talents. To whom much is given, much will be required. The believer is to offer his body to God as a living sacrifice in order to achieve the main goal of the spiritual life, namely, death to the old self (life of self). Believers are to train spiritually just as the contestants trained for the public games. In fact, all believers are in a great race of life attempting to receive a crown. The offering of the body as a living sacrifice opens the way for the believer to begin to transform his mind from a life of self to the

ways of God. The transformation is accomplished by meditation on the words and ideas of God. The promise is that those who perform this activity will be successful and fruitful. The goal is to "put off" the old life and "put on" the new life of God.

Implications

Reflections upon the present research

Christian physical education is different from regular physical education in its objective or purpose. However, both could use similar methods and activities. Christian physical education would not use movement activities that would, by their nature, be opposite from character objectives. In Christian physical education, the health and fitness objectives would always be secondary in importance to the spiritual or character objectives.

The instructor or teacher in Christian physical education must, by necessity, be a believer himself. In addition, he should practice or engage in the personal activities necessary to growth in the Christian life: prayer, Bible study, and witnessing. The teacher is not to be viewed as one who has arrived in the Christian life but rather as one who is also a participant in the race of life. He may be ahead of the students who are also running in the race, yet the teacher is still striving to advance in the race.

Spiritual character developed in the life of the individual is always unique. Hence, spiritual character qualities

are presented in life situations in human frames of expression. Thus, those who exhibit the character of Christ remain as individuals instead of clones with identical actions.

Need for further research

One of the frustrations of doing Biblical research is that the Bible is unfathomable. The more one learns the more one realizes how much there is to learn, and one feels that the task is never completed.

For this writer, three areas of study could be pursued in the future. First, one could design a curriculum to facilitate the development of the specified character qualities into the lives of the students. One would start with only a few qualities at first and attempt to engraft them into the inward character of the students.

Secondly, the subject of curriculum in the Bible could be studied. The Bible, as a handbook of curriculum ideals, could teach the principles on this topic.

The third area of future investigation would involve the possibility of developing a taxonomy in the spiritual domain. Taxonomies have been developed in the cognitive domain, the affective domain, and the motor domain. The spiritual domain deserves investigation and study now that student behaviors have been identified which are intended outcomes of the educational process.

It is not to be implied that the physical education model derived in this study is complete. Further research

is needed for more refinement. The study has merely opened three new areas of study that are related to the central theme of the findings here, that physical activity may be instrumental in the development of spiritual character in the lives of the participants.

But beyond this, my son, be warned:

The writing of many books is endless,
And excessive devotion to books
Is wearying to the body.

Ecclesiastes 12:12

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APPENDIX A

GLOSSARY OF GREEK WORDS RELATED TO PHYSICAL ACTIVITY

<u>Greek Word</u>	<u>Strong's Concordance Number</u>	<u>Root Word Meaning</u>	<u>King James English Translations</u>
Agon	73	a contest	conflict, contention, fight, race
Agonia	74	a struggle	agony
Agonizomai	75	to compete for a prize	fight, labor fervently, strive
Adokimos	96	unapproved	castaway, rejected, reprobate
Athleo	118	to contend in the competitive games	strive
Athlesia	119	a struggle	fight
Aistheterion	145	an organ of perception	senses
Aleipho	218	to oil	anoint
Anapausis	372	intermission, recreation	rest
Anapauo	373	to refresh	take ease, refresh, give rest, take rest
Anesis	425	relaxation	ease, liberty, rest
Antidikois	476	an opponent	adversary
Antithesis	477	opposition	opposition
Narmos	719	an articulation of the body	joint

Asthenes	722	strengthless	more feeble, impotent, sick, without strength
Askeo	778	to elaborate, train, strive	exercise
Haphe	860	a ligament	joint
Ballo	906	to throw	strike, throw down, thrust
Basis	939	to walk, a pace	foot
Belos	956	a spear or arrow	dart
Bema	968	a rostrum, tribunal	judgment seat, throne
Bole	1000	a throw	cast
Bolis	1002	javelin	dart
Brabeion	1017	award, prize	prize
Brabeuo	1018	to arbitrate	rule
Brachion	1023	strength	arm
Gnosis	1108	knowledge	knowledge, science
Gumnazo	1128	to practice naked	exercise
Gumnasia	1129	asceticism, training	exercise
Gumneteuo	1130	strip	be naked
Didaktikos	1317	instructive	apt to teach
Didaktos	1318	instruction	taught, which teacheth
Didaskalia	1319	instruction	doctrine, learning, teaching
Didaskalos	1320	instructor	doctor, master, teacher
Didasko	1321	to teach	teach
Didache	1322	instruction	doctrine, hath been taught

Dromos	1408	a race, career	course
Dunamoo	1412	to enable	strengthen
Dunatos	1415	powerful	able, mighty, power, strong
Egkrateuomai	1467	self restraint	can not contain, be temperate
Egkrates	1468	self-control	temperate
Egehrio	1472	to rub in oil	anoint
Endunamoo	1743	empower	increase in strength, be strong, make strong
Enischuo	1765	invigorate	strengthen
Entrepho	1789	to educate	nourish up in
Entruphao	1792	to revel in	sporting selves
Exetazo	1833	to test thoroughly	ask, enquire, search
Episuntrecho	1998	hasten together	come running together
Eukaireo	2139	thwarting a racer	which doth so easily beset
Theoreo	2334	be a spectator of	behold, consider, look on, perceive, see
Thraimbeuo	2358	to give victory	cause to triumph over
Kathegetes	2519	a guide, a teacher	master
Kaladidaskalos	2567	teacher of right	teacher of good things
Katecheo	2727	to indoctrinate	inform, instruct, teach
Kratos	2904	vigor	dominion, mightily, power, strength
Laktizo	2979	to recalcitrate	kick
Matheteuo	3100	to become a pupil	be a disciple, instruct, teach

Matheles	3101	a learner, pupil	disciple
Mathelria	3102	a female pupil	disciple
Melos	3196	limb or part of body	member
Misthos	3408	pay for service	reward
Mueo	3453	to initiate, to teach	instruct
Homologia	3671	acknowledgment	confession, profession
Paidagogos	3807	a boy-teacher	instructor, school- master
Paideia	3809	education, training	chastening, instruc- tion
Paideutes	3810	teacher, discip- liner	which corrected, instructor
Paideuo	3811	train, educate	chasten, instruct, learn, teach
Paizo	3815	to sport	play
Pale	3823	wrestling	wrestle
Peripateo	4043	tread all around	go, walk about
Poreuomai	4198	travel	journey, walk
Prodromos	4274	a runner ahead, scout	forerunner
Prostrecho	4370	to run towards	run thither to
Protrecho	4390	to run forward, precede	outrun, run before
Sarkilos	4559	bodily, temporal	carnal, fleshly
Sarkinos	4560	similar to flesh	fleshly
Sarx	4561	human nature	carnally minded, fleshly
Skeptomai	4649	a watch, a goal	mark

Stadion	4712	a stadium or race course	furlong, race
Stadios		(same as above)	
Stemma	4725	a wreath for show	garland
Stepho	4735	to twine or wreath, a prize in public games	crown
Stephanoo	4737	to adorn with a wreath	crown
Steicheo	4748	to march in rank	walk (orderly)
Sunathleo	4866	to wrestle in company	labor with, strive together for
Sundrome	4890	a running together	run together
Sunesis	4900	knowledge	understanding
Suntrecho	4936	to rush together, assemble	run together (with)
Sussomos	4954	of a joint body	of the same body
Schole	4981	withhold from work, leisure	school
Soma	4983	the body as a sound whole	body, slave
Somatikos	4984	corporeal, physical	bodily
Sophronize	4994	discipline or correct	teach to be sober
Sophronos	4996	moderately	soberly
Sophrosune	4997	self-control	soberness, sobriety
Sophron	4998	sound in mind, self controlled	discreet, sober, temperate
Telesphoreo	5052	a bearer to completion	bring fruit to perfection

Trecho	5143	run or walk hastily	have course, run
Trochia	5163	track, wheel run	path
Trochos	5165	wheel, circuit	course
Hagiaino	5198	to have sound health	to be in health, sound, whole
Philosophia	5385	philosophy	philosophy
Philosophos	5386	fond of wise things	philosopher
Phusikos	5447	physically	naturally
* Chros	5559	handling the body	body

APPENDIX B
SCRIPTURAL REFERENCES

CHAPTER 1

- 1 2 Timothy 3:16 All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness.
- 3 1 Corinthians 9:24 Do you not know that those who run in a race all run, but only one receives the prize? Run in such a way that you may win.

CHAPTER 3

- 6 2 Timothy 2:15 Be diligent to present yourself approved to God as a workman who does not need to be ashamed, handling accurately the word of truth.
- 7 1 Corinthians 10:32 Give no offense either to Jews or to Greeks or to the church of God.
- 9 1 Corinthians 2:14 But a natural man does not accept the things of the Spirit of God; for they are foolishness to him, and he cannot understand them, because they are spiritually appraised.
- 10 Isaiah 28:10, 13 For He says, order on order, order on order, line on line, line on line. A little here, a little there . . . So the word of the Lord to them will be, Order on order, order on order, line on line, line on line, a little here, a little there, that they may go and stumble backward, be broken, snared, and taken captive.
- 11 Isaiah 55:8, 9 For My thoughts are not your thoughts, neither are your ways My ways, declares the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.

CHAPTER 4

- 1 1 Thessalonians 5:23 Now may the God of peace Himself sanctify you entirely; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ.

- 2 Genesis 2:7 Then the Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being.
- 3 Genesis 3:19 By the sweat of your face you shall eat bread, till you return to the ground, because from it you were taken; for you are dust, and to dust you shall return.
- 4 John 4:23 But an hour is coming, and now is, when the true worshipers shall worship the Father in spirit and truth; for such people the Father seeks to be His worshipers.
- 5 Romans 14:23 But he who doubts is condemned if he eats, because his eating is not from faith; and whatever is not from faith is sin.
- 6 Genesis 3:7 Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings.
- 7 1 Timothy 4:2 By means of the hypocrisy of liars seared in their own conscience as with a branding iron,
- 8 Psalms 51:10 Create in me a clean heart, O God, and renew a steadfast spirit within me.
- 9 Romans 8:16 The Spirit Himself bears witness with our spirit that we are children of God.
- 10 2 Corinthians 2:13 I had no rest for my spirit, not finding Titus my brother; but taking my leave of them, I went on to Macedonia.
- 11 2 Timothy 1:7 For God has not given us a spirit of timidity, but of power and love and discipline.
- 12 Acts 17:16 Now while Paul was waiting for them at Athens, his spirit was being provoked with him as he was beholding the city full of idols.
- 13 Psalms 34:18 The Lord is near to the brokenhearted, and saves those who are crushed in spirit.
- 14 Deuteronomy 2:30 But Sihon king of Heshbon was not willing for us to pass through his land; for the Lord your God hardened his spirit and made his heart obstinate, in order to deliver him into your hand, as he is today.
- 15 1 Corinthians 5:3 For I, on my part, though absent in body but present in spirit, have already judged him who

has so committed this, as though I were present.

- 16 Mark 2:8 And immediately Jesus, perceiving in His spirit that they were reasoning that way within themselves, said to them, "Why are you reasoning about these things in your hearts?"
- 17 1 Corinthians 2:11 For who among men knows the thoughts of a man except the spirit of the man, which is in him? Even so the thoughts of God no one knows except the Spirit of God.
- 18 Mark 8:12 And sighing deeply in His spirit, He said, "Why does this generation seek for a sign? Truly I say to you, no sign shall be given to this generation."
- 19 John 11:33 When Jesus therefore saw her weeping, and the Jews who came with her, also weeping, He was deeply moved in spirit, and was troubled.
- 20 1 Corinthians 16:18 For they have refreshed my spirit and yours. Therefore acknowledge such men.
- 21 Acts 18:25 This man had been instructed in the way of the Lord; and being fervent in spirit, he was speaking and teaching accurately the things concerning Jesus, being acquainted only with the baptism of John.
- 22 Acts 20:22 And now, behold, bound in spirit, I am on my way to Jerusalem, not knowing what will happen to me there.
- 23 John 4:24 God is spirit; and those who worship Him must worship in spirit and truth.
- 24 John 4:23 But an hour is coming, and now is, when the true worshipers shall worship the Father in spirit and truth, for such people the Father seeks to be His worshipers.
- 25 Ephesians 2:1 And you were dead in your trespasses and sins,
- 26 Romans 7:6 But now we have been released from the Law, having died to that by which we were bound, so that we serve in newness of the Spirit and not in oldness of the letter.
- 27 Luke 1:47 And my spirit has rejoiced in God my Savior.
- 28 John 4:23 But an hour is coming, and now is, when the true worshipers shall worship the Father in spirit and truth, for such people the Father seeks to be His worshipers.

- 29 Romans 7:6 But now we have been released from the Law, having died to that by which we were bound, so that we serve in newness of the Spirit and not in oldness of the letter.
- 30 1 Corinthians 14:15 What is the outcome then? I shall pray with the spirit and I shall pray with the mind also; I shall sing with the spirit and I shall sing with the mind also.
- 31 1 Corinthians 14:16 Otherwise if you bless in the spirit only, how will the one who fills the place of the ungifted say the "Amen" at your giving of thanks, since he does not know what you are saying?
- 32 Romans 8:16 The Spirit Himself bears witness with our spirit that we are children of God.
- 33 Romans 1:9 For God, whom I serve in my spirit in the preaching of the gospel of His Son, is my witness as to how unceasingly I make mention of you.
- 34 Hebrews 4:12 For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart.
- 35 Proverbs 19:2 Also it is not good for a person to be without knowledge, and he who makes haste with his feet errs.
- 36 Lamentations 3:20 Surely my soul remembers and is bowed down within me.
- 37 Proverbs 24:14 Know that wisdom is thus for your soul; if you find it, then there will be a future, and your hope will not be cut off.
- 38 Psalms 13:2 How long shall I take counsel in my soul, having sorrow in my heart all the day? How long will my enemy be exalted over me?
- 39 Proverbs 3:21, 22 My son, let them not depart from your sight; keep sound wisdom and discretion, so they will be life to your soul, and adornment to your neck.
- 40 1 Samuel 18:1 Now it came about when he had finished speaking to Saul, that the soul of Jonathan was knit to the soul of David, and Jonathan loved him as himself.

- 41 Job 33:20 So that his life loathes bread, and his soul favorite food.
- 42 2 Samuel 5:8 And David said on that day, Whoever would strike the Jebusites, let him reach the lame and the blind, who are hated by David's soul, through the water tunnel. Therefore they say, "The blind or the lame shall not come into the house."
- 43 Job 10:1 I loathe my own life; I will give full vent to my complaint; I will speak in the bitterness of my soul.
- 44 Zechariah 11:8 Then I annihilated the three shepherds in one month, for my soul was impatient with them, and their soul also was weary of me.
- 45 Luke 1:46 And Mary said; "My soul exalts the Lord."
- 46 Deuteronomy 14:26 And you may spend the money for whatever your heart desires, for oxen, or sheep, or wine, or strong drink, or whatever your heart desires; and there you shall eat in the presence of the Lord your God and rejoice, you and your household.
- 47 Psalms 84:2 My soul longed and even yearned for the courts of the Lord; my heart and my flesh sing for joy to the living God.
- 48 John 12:27 Now My soul has become troubled, and what shall I say, "Father, save Me from this hour? But for this purpose I came to this hour."
- 49 Matthew 26:38 Then He said to them, "My soul is deeply grieved, to the point of death; remain here and keep watch with Me."
- 50 2 Kings 4:27 When she came to the man of God to the hill, she caught hold of his feet. And Gehazi came near to push her away; but the man of God said, "Let her alone, for her soul is troubled within her; and the Lord has hid it from me and has not told me."
- 51 Luke 2:35 And a sword will pierce even your own soul - to the end that thoughts from many hearts may be revealed.
- 52 Matthew 12:18 Behold, My servant whom I have chosen; My beloved in whom My soul is well-pleased; I will put My Spirit upon him, and he shall proclaim justice to the Gentiles.
- 53 Psalms 86:4 Make glad the soul of thy servant, for to thee, O Lord, I lift up my soul.

- 54 Proverbs 16:24 Pleasant words are a honeycomb. Sweet to the soul and healing to the bones.
- 55 Psalms 116:7 Return to your rest, O my soul, for the Lord has dealt bountifully with you.
- 56 Job 7:15 So that my soul would choose suffocation, death rather than my pains.
- 57 Job 6:7 My soul refuses to touch them; they are like loathsome food to me.
- 58 1 Chronicles 22:19 Now set your heart and your soul to seek the Lord your God. Arise, therefore, and build the sanctuary of the Lord God, so that you may bring the ark of the covenant of the Lord, and the holy vessels of God into the house that is to be built for the name of the Lord.
- 59 Jeremiah 44:14 So there will be no refugees or survivors for the remnant of Judah who have entered the land of Egypt to reside there and then to return to the land of Judah, to which they are longing to return and live; for none will return except a few refugees.
- 60 Numbers 30:2 If a man makes a vow to the Lord, or takes an oath to bind himself with a binding obligation, he shall not violate his word; he shall do according to all that proceeds out of his mouth.
- 61 Genesis 12:5 And Abram took Sarai his wife and Lot his nephew, and all their possessions which they had accumulated, and the persons which they had acquired in Haran, and they set out for the land of Canaan; thus they came to the land of Canaan.
- Genesis 46:27 And the sons of Joseph, who were born to him in Egypt were two; all the persons of the house of Jacob, who came to Egypt, were seventy.
- 62 Leviticus 17:11 For the life of the flesh is in the blood, and I have given it to you on the altar to make atonement for your souls; for it is the blood by reason of the life that makes atonement.
- 63 Genesis 9:4 Only you shall not eat flesh with its life, that is, its blood.
- 64 Matthew 2:20 Arise and take the child and his mother, and go into the land of Israel; for those who sought the child's life are dead.

- 65 Acts 15:26 Men who have risked their lives for the name of our Lord Jesus Christ.
- 66 Matthew 20:28 Just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.
- 67 John 10:11 I am the good shepherd; the good shepherd lays down His life for the sheep.
- 68 John 3:6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.
- 69 Matthew 26:41 Keep watching and praying, that you may not enter into temptation; the spirit is willing, but the flesh is weak.
- 70 John 1:13 Who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.
- 71 Romans 8:5 For those who are according to the flesh set their minds on the things of the flesh, but those who are according to the Spirit, the things of the Spirit.
- 72 1 Corinthians 1:26 For consider your calling, brethren, that there were not many wise according to the flesh, not many mighty, not many noble.
- 73 Galatians 5:17 For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please.
- 74 Philippians 3:3 For we are the true circumcision, who worship in the Spirit of God and glory in Christ Jesus and put no confidence in the flesh,
- 75 Romans 13:14 But put on the Lord Jesus Christ, and make no provision for the flesh in regard to its lusts.
- 76 Hebrews 10:5 Therefore, when He comes into the world, He says, "Sacrifice and offering thou hast not desired, but a body thou hast prepared for Me."
- 77 1 Peter 1:22 Since you have in obedience to the truth purified your souls for a sincere love of the brethren, fervently love one another from the heart,
- 78 Genesis 1:26 Then God said, "Let us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the

cattle and over all the earth, and over every creeping thing that creeps on the earth."

- 79 Genesis 1:27 And God created man in His own image, in the image of God He created him; male and female He created them.
- 80 Genesis 1:26 Then God said, "Let us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth."
- 81 Genesis 2:7 Then the Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being.
- 82 Psalms 8:5 Yet Thou hast made him a little lower than God, and dost crown him with glory and majesty.
- 83 Genesis 2:7 Then the Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being.
- 84 Psalms 139:13, 14 For Thou didst form my inward parts; Thou didst weave me in my mother's womb. I will give thanks to Thee, for I am fearfully and wonderfully made; wonderful are Thy works, and my soul knows it very well.
- 85 Psalms 139:15 My frame was not hidden from Thee, when I was made in secret, and skillfully wrought in the depths of the earth.
- 86 Proverbs 16:4 The Lord has made everything for its own purpose. Even the wicked for the day of evil.
- 87 Genesis 1:31 And God saw all that He had made, and behold, it was very good. And there was evening and there was morning, the sixth day.
- 88 Genesis 2:23 And the man said, This is now bone of my bones, and flesh of my flesh; she shall be called woman, because she was taken out of man.
- 89 Genesis 9:4 Only you shall not eat flesh with its life, that is, its blood.
- 90 1 Corinthians 12:12 For even as the body is one and yet has many members, and all the members of the body, though they are many, are one body, so also is Christ.

- 91 Colossians 2:19 And not holding fast to the head, from whom the entire body, being supplied and held together by the joints and ligaments, grows with a growth which is from God.
- 92 1 Corinthians 12:24, 25 Whereas our seemly members have no need of it. But God has so composed the body, giving more abundant honor to that member which lacked, that there should be no division in the body, but that the members should have the same care for one another.
- 93 Genesis 3:6, 7 When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate. Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings.
- 94 Romans 6:23 For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.
- 95 Hebrews 9:27 And inasmuch as it is appointed for men to die once and after this comes judgment,
- 96 Romans 8:8 And those who are in the flesh cannot please God.
- 97 James 3:6 And the tongue is a fire, the very world of iniquity; the tongue is set among our members as that which defiles the entire body, and sets on fire the course of our life, and is set on fire by hell.
- 98 2 Corinthians 5:1, 2 For we know that if the earthly tent which is our house is torn down, we have a building from God, a house not made with hands, eternal in the heavens. For indeed in this house we groan, longing to be clothed with our dwelling from heaven;
- 99 James 2:26 For just as the body without the spirit is dead, so also faith without works is dead.
- 100 1 Corinthians 15:44 It is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual body.
- 101 1 Corinthians 15:46 However, the spiritual is not first, but the natural; then the spiritual.
- 102 James 2:16, 17 And one of you says to them, go in peace, be warmed and be filled, and yet you do not give them

what is necessary for their body, what use is that? Even so faith, if it has no works, is dead, being by itself.

- 103 Matthew 6:25 For this reason, I say to you, do not be anxious for your life, as to what you shall eat, or what you shall drink; nor for your body, as to what you shall put on. Is not life more than food, and the body than clothing?
- 104 Mark 6:31 And He said to them, Come away by yourselves to a lonely place and rest a while. (For there were many people coming and going, and they did not even have time to eat.)
- 105 Luke 11:34 The lamp of your body is your eye; when your eye is clear, your whole body also is full of light; but when it is bad, your body also is full of darkness.
- 106 Matthew 6:22 The lamp of the body is the eye; if therefore your eye is clear, your whole body will be full of light.
- 107 Acts 4:32 And the congregation of those who believed were of one heart and soul; and not one of them claimed that anything belonging to him was his own; but all things were common property to them.
- 108 Ephesians 4:16 From whom the whole body, being fitted and held together by that which every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love.
- 109 1 Corinthians 6:17-19 But the one who joins himself to the Lord is one spirit with Him. Flee immorality. Every other sin that a man commits is outside the body, but the immoral man sins against his own body. Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own?
- 110 James 3:6 And the tongue is a fire, the very world of iniquity; the tongue is set among our members as that which defiles the entire body, and sets on fire the course of our life, and is set on fire by hell.
- 111 Colossians 2:23 These are matters which have, to be sure, the appearance of wisdom in self-made religion and self-abasement and severe treatment of the body, but are of no value against fleshly indulgence.
- 112 Psalms 35:13 But as for me, when they were sick, my clothing was sackcloth; I humbled my soul with fasting;

and my prayer kept returning to my bosom.

- 113 1 Corinthians 6:12 All things are lawful for me, but not all things are profitable. All things are lawful for me, but I will not be mastered by anything.
- 114 Matthew 10:28 And do not fear those who kill the body, but are unable to kill the soul; but rather fear Him who is able to destroy both soul and body in hell.
- 115 Romans 7:15 For that which I am doing, I do not understand; for I am not practicing what I would like to do, but I am doing the very thing I hate.
- 116 Romans 7:24 Wretched man that I am. Who will set me free from the body of this death?
- 117 Deuteronomy 28:4 Blessed shall be the offspring of your body and the produce of your ground and the offspring of your beasts, the increase of your herd and the young of your flock.
- 118 Psalms 90:10 As for the days of our life, they contain seventy years, or if due to strength, eighty years, yet their pride is but labor and sorrow; for soon it is gone and we fly away.
- 119 Romans 12:1 I urge you therefore, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship.
- 120 Romans 6:6 Knowing this, that our old self was crucified with Him, that our body of sin might be done away with, that we should no longer be slaves to sin.
- 121 Romans 6:12 Therefore do not let sin reign in your mortal body that you should obey its lusts.
- 122 Romans 8:13 For if you are living according to the flesh, you must die; but if by the Spirit you are putting to death the deeds of the body, you will live.
- 123 Romans 6:13 And do not go on presenting the members of your body to sin as instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God.
- 124 Romans 6:16 Do you not know that when you present yourselves to someone as slaves for obedience, you are slaves of the one whom you obey, either of sin resulting in death, or of obedience resulting in righteousness?

- 125 1 Corinthians 6:19 Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God and that you are not your own?
- 126 2 Corinthians 4:7 But we have this treasure in earthen vessels, that the surpassing greatness of the power may be of God and not from ourselves.
- 127 1 Corinthians 12:27 How you are Christ's body, and individually members of it.
- 128 John 2:21 But He was speaking of the temple of His body.
- 129 Galatians 2:20 I have been crucified with Christ; and it is no longer I who live, but Christ lives in me, and the life which I now live in the flesh, I live by faith in the Son of God, who loved me, and delivered Himself up for me.
- 130 Ephesians 5:23 For the husband is the head of the wife, as Christ also is the head of the church, He Himself being the Savior of the body.
- 131 2 Corinthians 4:10 Always carrying about in the body the dying of Jesus, that the life of Jesus also may be manifested in our body.
- 132 Romans 8:23 And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for our adoption as sons, the redemption of our body.
- 133 Romans 7:24 Wretched man that I am. Who will set me free from the body of this death?

CHAPTER 5

- 1 Proverbs 1:7 The fear of the Lord is the beginning of knowledge; fools despise wisdom and instruction.
- 2 Proverbs 2:4, 5 If you seek her as silver, and search for her as for hidden treasures; then you will discern the fear of the Lord, and discover the knowledge of God.
- 3 Psalms 37:23 The steps of a man are established by the Lord; and He delights in his way.
- 4 Deuteronomy 6:6, 7 And these words, which I am commanding you today, shall be on your heart; and you shall teach them diligently to your sons and shall talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up.

- 5 Luke 14:28-30 For which one of you, when he wants to build a tower, does not first sit down and calculate the cost, to see if he has enough to complete it? Otherwise, when he has laid a foundation, and is not able to finish, all who observe it begin to ridicule him, saying, "This man began to build and was not able to finish."
- 6 Luke 14:31, 32 Or what king, when he sets out to meet another king in battle, will not first sit down and take counsel whether he is strong enough with ten thousand men to encounter the one coming against him with twenty thousand? Or else, while the other is still far away, he sends a delegation and asks terms of peace.
- 7 2 Timothy 4:7 I have fought the good fight, I have finished the course, I have kept the faith.
- 8 Hebrews 12:1 Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside every encumbrance, and the sin which so easily entangles us, and let us run with endurance the race that is set before us.
- 9 James 3:1 Let not many of you become teachers, my brethren, knowing that as such we shall incur a stricter judgment.
- 10 Hebrews 12:2 Fixing our eyes on Jesus, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.
- 11 Romans 8:29 For whom He foreknew, He also predestined to become conformed to the image of His Son, that He might be the first-born among many brethren.
- 12 Philippians 4:8 Finally, brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, let your mind dwell on these things.
- 13 2 Peter 1:5-7 Now for this very reason also, applying all diligence, in your faith supply moral excellence, and in your moral excellence, knowledge; and in your knowledge, self-control, and in your self-control, perseverance, and in your perseverance, godliness; and in your godliness, brotherly kindness, and in your brotherly kindness, Christian love.
- 14 James 3:17 But the wisdom from above is first pure, then peaceable, gentle, reasonable, full of mercy and good

fruits, unwavering, without hypocrisy.

- 15 Matthew 5:1 And when He saw the multitude, He went up on the mountain; and after He sat down, His disciples came to Him.
- 16 2 Corinthians 10:12 For we are not bold to class or compare ourselves with some of those who commend themselves; but when they measure themselves by themselves, and compare themselves with themselves, they are without understanding.
- 17 Luke 12:48 But the one who did not know it, and committed deeds worthy of a flogging, will receive but few. And from everyone who has been given much shall much be required; and to whom they entrusted much, of him they will ask all the more.
- 18 Philippians 1:10 So that you may approve the things that are excellent, in order to be sincere and blameless until the day of Christ.
- 19 2 Corinthians 13:5 Test yourselves to see if you are in the faith; examine yourselves. Or do you not recognize this about yourselves, that Jesus Christ is in you-unless you indeed fail the test?
- 20 James 1:13 Let no one say when he is tempted "I am being tempted by God", for God cannot be tempted by evil, and He Himself does not tempt any one.
- 21 James 3:1 Let not many of you become teachers, my brethren, knowing that as such we shall incur a stricter judgment.
- 22 Romans 13:7 Render to all what is due them; tax to whom tax is due; custom to whom custom; fear to whom fear; honor to whom honor.
- 23 Galatians 4:2 But he is under guardians and managers until the date set by the father.
- 24 John 19:11 Jesus answered, "You would have no authority over Me, unless it had been given you from above, for this reason he who delivered Me up to you has the greater sin."
- 25 Galatians 4:1, 2 Now I say, as long as the heir is a child, he does not differ at all from a slave although he is owner of everything. But he is under guardians and managers until the date set by the father.

- 26 Ephesians 6:4 And, fathers, do not provoke your children to anger; but bring them up in the discipline and instruction of the Lord.
- 27 Romans 12:1 I urge you therefore, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship.
- 28 Galatians 2:20 I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me, and delivered Himself up for me.
- 29 1 Corinthians 6:19 Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own?
- 30 Philippians 4:13 I can do all things through Him who strengthens me.
- 31 1 Corinthians 10:31 Whether, then, you eat or drink or whatever you do, do all to the glory of God.
- 32 Psalms 1:3 And he will be like a tree firmly planted by streams of water, which yields its fruit in its season, and its leaf does not wither; and in whatever he does, he prospers.
- 33 Romans 12:2 And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what the will of God is, that which is good and acceptable and perfect.
- 34 Joshua 1:8 This book of the law shall not depart from your mouth, but you shall meditate on it day and night, so that you may be careful to do according to all that is written in it; for then you will make your way prosperous, and then you will have success.
- 35 Psalms 1:2 But his delight is in the law of the Lord; and in His law he meditates day and night.
- 36 Matthew 5:1, 2 And when He saw the multitudes, He went up on the mountain; and after He sat down, His disciples came to Him. And opening His mouth He began to teach them, saying,
- 37 Exodus 16:21 And they gathered it morning by morning, every man as much as he should eat; but when the sun grew hot, it would melt.

- 38 James 1:2, 3 Consider it all joy, my brethren, when you encounter various trials, knowing that the testing of your faith produces endurance.
- 39 James 1:5 But if any of you lacks wisdom, let him ask of God, who gives to all men generously and without reproach, and it will be given to him.
- 40 Luke 6:45 The good man out of the good treasure of his heart brings forth what is good; and the evil man out of the evil treasure brings forth what is evil, for his mouth speaks from that which fill his heart.
- Matthew 12:34 You brood of vipers, how can you being evil, speak what is good? For the mouth speaks out of that which fill the heart.
- 41 James 3:2 For we all stumble in many ways, if any one does not stumble in what he says, he is a perfect man, able to bridle the whole body as well.
- 42 Colossians 4:6 Let your speech always be with grace, seasoned, as it were, with salt, so that you may know how you should respond to each person.
- 43 Matthew 12:36 And I say to you, that every careless word that men shall speak, they shall render accounts for it in the day of judgment.
- 44 Proverbs 17:28 Even a fool, when he keeps silent, is considered wise; when he closes his lips, he is counted prudent.
- 45 Psalms 19:14 Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my rock and my redeemer.
- 46 Therefore, we are ambassadors for Christ, as though God were entreating through us; we beg you on behalf of Christ, be reconciled to God.
- 48 Matthew 25:21 His master said to him, "Well done, good and faithful slave; you were faithful with a few things, I will put you in charge of many things, enter into the joy of your master."

CHAPTER 6

- 1 Philippians 2:12 So then, my beloved, just as you have always obeyed, not as in my presence only, but now much more in my absence, work out your salvation with fear and trembling.

- 2 Galatians 5:22, 23 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law.

TABLE 3.

Galatians 3:27 For all of you who were baptized into Christ have clothed yourselves with Christ.

Colossians 3:1 If then you have been raised up with Christ, keep seeking the things above, where Christ is, seated at the right hand of God.

Colossians 1:13 For He delivered us from the domain of darkness, and transferred us to the kingdom of His beloved Son.

Ephesians 1:6 To the praise of the glory of His grace, which he freely bestowed on us in the Beloved.

Galatians 2:20 I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me, and delivered Himself up for me.

Ephesians 4:22 That, in reference to your former manner of life, you lay aside the old self, which is being corrupted in accordance with the lusts of deceit.

Colossians 3:5 Therefore consider the members of your earthly body as dead to immorality, impurity, passion, evil desire, and greed, which amounts to idolatry.

Galatians 3:13 Christ redeemed us from the curse of the Law, having become a curse for us--for it is written, "Cursed is every one who hangs on a tree."

2 Timothy 2:2 And the things which you have heard from me in the presence of many witnesses, these entrust to faithful men, who will be able to teach others also.

John 3:16 "For God so loved the world, that He gave His only begotten Son, That whoever believes in Him should not perish, but have eternal life.

TABLE 4.

Galatians 4:3 So also we, while we were children, were held in bondage under the elemental things of the world.

Galatians 5:19-21 Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, envyings, drunkenness, carousings, and things like these, of which I forewarn you just as I have forewarned you that those who practice such things shall not inherit the kingdom of God.

Ephesians 2:3 Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest.

Romans 1:29-31 Being filled with all unrighteousness, wickedness, greed, malice; full of envy, murder, strife, deceit, malice; they are gossips, slanderers, haters of God, insolent, arrogant, boastful, inventors of evil, disobedient to parents, without understanding, untrustworthy, unloving, unmerciful;

Ephesians 2:3 Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest.

Galatians 5:17 For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please.

Ephesians 2:1 And you were dead in your trespasses and sins,

TABLE 5.

1 Peter 4:2 So as to live the rest of the time in the flesh no longer for the lusts of man, but for the will of God.

Galatians 3:13 Christ redeemed us from the curse of the Law, having become a curse for us--for it is written, "Cursed is every one who hangs on a tree."

Colossians 3:2 Set your mind on the things above, not on the things that are on the earth.

John 14:17 That is the Spirit of truth, whom the world cannot receive, because it does not behold Him or know Him, but you know Him because He abides with you, and will be in you.

Galatians 5:24 Now those who belong to Christ Jesus have crucified the flesh with its passions and desires.

Ephesians 1:5 He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will,

1 Peter 1:4 To obtain an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you,

Ephesians 1:14 Who is given as a pledge of our inheritance, with a view to the redemption of God's own possession, to the praise of His glory.

2 Peter 1:3 Seeing that His divine power has granted to us everything pertaining to life and godliness, through the true knowledge of Him who called us by His own glory and excellence.

1 Peter 2:5 You also, as living stones, are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.

1 John 5:13 These things I have written to you who believe in the name of the Son of God, in order that you may know that you have eternal life.