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**ONE GOD—CREATOR OF ONE MAN:
Implications for the Integration of Faith and Learning**

By

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Background Information

Over the past 18 years, as a science teacher—both at the secondary and tertiary levels—and in my rounds as a speaker to youth groups, I have found the questions that most young people ask boil down to: “How do I know there is a God?” Many of these young people worship their parents’ God but cannot relate to Him. Many have blind faith and are quite easily persuaded to believe something else when presented with a strong challenge. Many believe the human race is made up of superior and inferior groups. Many more are simply waiting for a convenient time to cease church attendance because their faith in God has no effective root.

This paper is an attempt to address the problem in a small way. It seeks to build a faith in God which is not blind; to establish the oneness of humankind which if appreciated can strengthen faith in God and mutual respect for fellow human beings.

I believe that if young people can build confidence in God through some rational reasoning based on the Bible and nature, then they are more likely to remain faithful to God, even when their faith is challenged.

The paper seeks to reach young people and teachers from mid-way through secondary education to the first two years of college.

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ONE GOD—CREATOR OF ONE MAN:

Implications for the Integration of Faith and Learning

One Credible God

God is good. God is all mighty. God is everywhere. He is gracious. He knows everything about you and me. He knows the end from the beginning. He is wise.

The above assertions are only true if, and only if, you believe in God. The Bible introduces itself with an even more profound statement: “In the beginning God created the heavens and the earth” (Genesis 1:1). Here the scripture ‘drops’ God on us as an intelligent Being in action. There is no subtle introduction of Him. There is no mention of a mother, a father, a brother, or a sister. No miraculous conception or birth. Only an intelligent, supernatural being—abracadabra—in action.

As human beings, it is not part of our daily sensual experiences to deal with the supernatural. We learn, interact and relate via our senses.

In reality, you *hear* a voice and you automatically assign it to one nationality or another. You may *touch* the hand of someone you love and feel a sensation moving through your body.

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You may *smell* the perfume of that special person in your life and instinctively pay a compliment. You may *taste* the sweet juice of the last mango of the season and wish you had a basketfull at your disposal. When you *see* something rare, you can testify of its existence. Yet none of us has ever touched God, seen, smelled or heard Him!

If we cannot relate to God through our physical senses, how may we know there is a God? Before we attempt to answer this question, there is a more basic issue that must be addressed: Is there one or are there many gods?

General faith statements such as, "God is good" and "God is all wise," may be comfortably asserted by cultures that subscribe to either monotheism or pluralism without any doctrinal conflict. The Hindus in India have over three million gods which they created from stone, wood, paper metals, etc. Islam, Judaism and Christianity are monotheists. However, all four religious persuasions unapologetically proclaim the supernatural goodness and unbounded wisdom of their God/gods.

Given our human physical limitations (eg. no one of us can run a mile in one minute), it doesn't take a degree in logic or cybernetics to conclude that if God is all wise, all knowing and is omnipresent, then we who are limited are not able to physically create such a being. By logical deductions, therefore, we can disregard the three million physical gods in our quest to establish the Supernatural. This leaves us with the three major monotheistic religions and their God: the God of Judaism, Yehwah; the God of Islam, Allah; and the Christian God, Jehovah. All three refer to one and the same God. It is outside the scope of this essay to elaborate on why three different monotheistic religions worship the same God. But we'll assume the proposition: There is *one* God.

Returning to the question, how may we know there is a God? The opening line of the Bible—"In the beginning God created the heavens and the earth"—looms large on the page. For one to believe this statement as "truth" necessitates that one "know" there is a God. It is, however, accepted that one can believe that God created the universe without knowing there is a God because belief can be based on a proposition that is false as well as on one that is true.

To "know" that God created the heavens and the earth demands the truth of the existence of God. "Knowing," therefore, is the outcome of at least "belief" and "truth." Belief in God the

Creator can be the outcome of blind faith. But to know that God created the universe demands a prior process of reasoning which leads to knowledge. ¹ Knowledge is acquaintance with facts, your grasp of reality and things around you. It demands something to know also. It must be true and have supportive evidence for it. Belief requires only something in which to believe, even if that something is false. ²

To know God depends largely on discursive arguments where the substantiating evidences are established by reasoning through talking and writing. We cannot prove God scientifically because we cannot relate to Him through our senses. However, if an intelligent God created the heavens and the earth and humankind, and if He expects us to worship Him in spirit, truth and obedience, then he would not leave us such tangible evidences, without means of establishing His character and authenticity. Ellen White concurs:

“God never asks us to believe without giving sufficient evidence upon which to base our faith. His existence, His character, the truthfulness of His word, are all established by testimony that appeals to our reason; and this testimony is abundant. Yet God has never removed the possibility of doubt. Our faith must rest upon evidence, not demonstration. Those who wish to doubt will have opportunity; while those who really desire to know the truth will find plenty of evidence on which to rest their faith.” ³

To accept that God created the universe and that He is good, all knowing and wise, presumes the conventional view of His existence and purpose. An essential feature of this view is:

“Belief that God is completely aware of the creaturely world and is intimately involved in the course of creaturely events...[and that His relationship to the world is one of] divine perfection...a perfect being [which] enjoys every positive quality to the maximum degree. Hence, God’s holiness, faithfulness and love could not possibly be increased. And his wisdom and power are likewise incapable of improvement.” ⁴

This view of God is supported by Scripture: “I the Lord do not change” (Mal. 3:6). “Every good endowment and every perfect gift is from above, coming down from the Father of light with whom there is no variation or shadow due to change” (James 1:17). “Jesus Christ is the same yesterday and today and forever” (Hebrews 13:8).

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It is through this unchanging unifying Christ that God reveals himself to us. Even Judaism and Islam carry unmistakable reference to Jesus. The Torah portrays a theme of “expectancy of a coming Messiah who is to be the central figure in God’s dealing with His people.”⁵ (In a sense the “one mediator between God and mankind” 1 Tim. 2:5). In the Torah, chapters 40-55 of Isaiah gives a number of prophecies of the Messiah. For example:

“The Spirit of the Sovereign Lord is upon me to preach good news to the poor...bind up the broken hearted, to proclaim freedom for the captives and release from darkness for the prisoners.” (Isaiah 61:1).

And,

“Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. All we like sheep have gone astray; we have turned everyone to his own way, and the Lord hath laid on him the iniquity of us all” (Isaiah 53:4-6).

These two prophecies from the Torah which find fulfillment in Luke 4:17-21 and Matthew 8:14-17 respectively, and many others, exactly mirrored what happened to Jesus of Nazareth during New Testament times.

The Qur’an depicts Jesus as “coming in fulfillment and confirmation of God’s words and prophecies.” It says:

“We sent forth Jesus, the son of Mary confirming the Torah already revealed, and gave him the gospel in which there is guidance and light, corroborating what was before revealed in the Torah, a guide and an admonition to the righteous.”⁶

But it is in the Holy Bible that the unmistakable link between God and Jesus is evident. The primary declaration of the Old Testament is that “God is the Saviour of Israel...” The New Testament on the other hand proclaims Christ to be the Saviour of humankind: “Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved” (Acts 4:12).

God sent Christ to reclaim humankind back to himself. Therefore, what is said in the Old

Testament about God does not come to an end at Malachi. What is said in the New Testament about God cannot begin with the birth of Jesus. What is said in Genesis chapters 1-11 about God's relationship to the world and humanity remains valid even after Christ's coming.⁷ The reliability of God and His superhuman qualities, such as intelligence, manifest themselves most convincingly through the events of prophecy.

The God of the Bible in Daniel 2 and at about 2600 years ago accurately predicted the exact sequence of the rise and fall of the political eras: Babylon, Medio-Persia, Greece, Rome and the state of the world we are now living in. David, in Psalm 22, wrote the inspired words describing events that were to take place some one thousand years hence. David could not relate to any incidents or customs that he described. Details such as:

v. 1: "My God, my God, why have you forsaken me?"

v. 7: "They hurl insults, shaking their heads. He trusts in the Lord; let the Lord rescue him."

v. 18: "They divide my garments among them and cast lots for my clothing."

v. 16: "They pierced my hand and my feet."

were outside of his sensual experience. But all the above scenes are readily recognizable in the crucifixion narrative of the gospels.

In 1968 (about 1900 years after the crucifixion of Christ) archeologists discovered that those who were crucified about the time of Jesus (AD 7-66) had iron nails driven in each wrist and both heels, and both legs were broken.⁸ This non-scriptural attestation adds to the credibility of the force behind Psalm 22 which declares of Himself:

"I am God, and there is none else; I am God, and there is none like me;
Declaring the end from the beginning, and from ancient times things that are
not yet done; saying, My counsel shall stand, and I will do all my pleasure"
(Isaiah 46:9,10).

This thesis statement of God is a bold one. It is testable and therefore is falsifiable. Already we have seen it stands the test in Psalm 22. But let's test it more rigorously using Christ as the centerpiece.

The particular aspect of the thesis statement that we will seek to falsify here is: "I am God...declaring the end from the beginning, and from ancient times things that are not yet

done.” A high degree of foreknowledge is evident in this statement here. What do we find in the Bible that suggests God had foreknowledge of the work and existence of Jesus?

1. His Pre-existence: This starts in the very first sentence of the Bible: “In the beginning God created... The word God, here in English is singular, in Hebrew it is plural—“Elohim.” It is the same word that corresponds to “let us” in “let us make man in our image.” Paul confirms this pre-existence of Jesus when he said, “by him all things were created...all things were created by him, and for him: and he is before all things and by him all things consist” (Col 1:16, 17).

2. His Ancestry:

	Predicted	Fulfilled
From Shem	Genesis 9:26, 27	Luke 3:36
From Judah	Psalm 78:67, 68	Heb. 7:14, Rev. 5:5
From David	Isaiah 11:1, 2	Luke 3:23, 32

3. His Birth:

	Predicted	Fulfilled
Virgin	Isaiah 7:14	Luke 1:31, 34, 35
Time	Mal. 3:1	Luke 2:1, 7
Place	Micah 5:2	John 7:42
Names	Psalm 45:7, Psalm 2:2	Luke 2:11

4. His Character. The character of Christ includes: holiness, righteousness, goodness, faithfulness, truthfulness, justice, spotlessness, obedience, meekness, mercy, forgiveness, patience, benevolence, self-denial and love. (See Lockyer⁹ for detail of prediction and fulfillment. Also see McDowell¹⁰.)

5. His Ministry:

	Predicted	Fulfilled
Temple	Hag. 2:7, Mal. 3:1	Luke 2:46
Prophet	Deut. 18:15, 18	Matt. 13:57
Messiahship	Zech. 9:9	Luke 19:35-37

6. His Death:

	Predicted	Fulfilled
Betrayal	Psalm 41:9, Psalm 55:12-14	Matt. 26:47-56
Sold	Zech. 11:13	Matt. 27:3-10
Beaten	Micah 5:1	Matt. 26:67
Crucified		
with Thieves	Isaiah 53:9, 12	Mark 15:27, 28
Buried with		
the Rich	Isaiah 53:9	Matt. 27:57-61

7. His Resurrection:	Predicted	Fulfilled
Power over death	Psalm 16:10	Acts 2:31
8. His Ascension:	Predicted	Fulfilled
	Psalm 68:18	Acts 1:9

The eight areas cited above illustrate the predictive power of God. There is no doubt that God demonstrates divine perfections of foreknowledge. The accuracy of the fulfillment of the many prophecies is beyond any question of coincidence or human capability. Accuracies such as the following predictions:

500 years ahead of time that Jesus would ride on a donkey (Zech. 9:9);

700 years ahead of time that his birthplace would be in Bethlehem (Micah 5:2);

1000 years ahead of time the actual words that were spoken at His crucifixion;

are not within the scope of any human computer or any technological machine available to mankind. Even when all the historical and factual data are available, mankind is unable to predict tomorrow with any certainty.

Warfare has some of the most sophisticated weaponry on earth. Yet the highly trained officers of the Allied Force in the 1991 Gulf War, with their laser directed bombs and cruise missiles that are able to travel along highways and around buildings to their pre-programmed target, could not predict with any degree of confidence the month or even the week that the war would end. Ten days before (16 February 1991) the war actually ended, the Prime Minister of Britain (John Major) declared, "When the war will end may be uncertain, but the outcome is sure."

As we have seen, God doesn't have to generalize. He knows the end from the beginning; there is no one like Him. This certainty and reliability breathes confidence.

So far we have established that the intelligent Being of the Old Testament is all knowing, is divine and controlled the events of the Bible including those surrounding Jesus. But He remains a mysterious figure. No one has ever seen Him. A growing number of the world's academic community still declares, "There is no God." Innocent children do ask, "Who made God?" and

question His origin. Yes, He is intelligent and all knowing and Omnipresent. If He is truly intelligent and all knowing, then why doesn't He who is aphysical help me, who is physical, to relate to Him more meaningfully? Or has He?

“No one has ever seen God; the only Son, who is in the bosom of the Father, he has made him known” (John 1:18).

Right. Here is a link. God certainly knows everything about Jesus. He sent Jesus as the revelator of God Himself. What does Jesus have to say about that? How does He perceive the relationship between Himself, God and us? The book of Revelation tells us that its content is the revelation of Jesus Christ which God gave Him (Rev. 1:1). That is, by studying the book of Revelation we will know more about Jesus and consequently God Himself.

Jesus obviously recognized the plight of humankind. He clearly attempted to clarify the situation as he established the oneness between God, himself and us. He prayed:

“...Father, just as you are in me and I am in you...I have given them the glory that you gave me, that they may be one as we are one: I in them and you in me...you loved me before the creation of the world. Righteous Father, though the world does not know you, I know you, and they know you have sent me” (John 17:20-26).

In so doing, Jesus has identified Himself totally with us. He confirmed the link with God from the creation of the world. Therefore He reciprocates the relationship God established with Him through prophecy. There is togetherness and oneness. Jesus dispels any question of him acting on his own and gives all authority to the Supreme One. He says:

“For I did not speak of my own accord, but the Father who sent me commanded me what to say and how to say it. I know that his command leads to eternal life. So whatever I say is just what the Father has told me to say” (John 12:49, 50).

Jesus, according to the Bible, came in human flesh as the son of Mary. “...the time came for the baby to be born, and she gave birth to her firstborn, a son” (Luke 2:6b, 7a)—a physical human birth with which we do identify.

Is it possible that Jesus was a mythical figure? Can His sensual nature be supported outside of the Bible or religious literature? To start with, almost complete New Testament manuscripts

dated back to the fourth Century AD and written in Syriac language are available in museums.

The historicity of Christ is affirmed.

“Some writers may toy with the fancy of a ‘Christ-myth,’ but they do not do so on the ground of historical evidence. The historicity of Christ is as axiomatic for an unbiased historian as the historicity of Julius Caesar. It is not historians who propagate the ‘Christ-myth’ theories.”¹¹

Also,

“No serious scholar has ventured to postulate the non-historicity of Jesus.”¹²

Independent sources such as Jewish and Roman secular historians also confirm the historicity of Jesus.¹³ They say:

- Jesus lived in Judea.
- He kept and taught high moral standards.
- Miracles were ascribed to Him.
- He was put to death under Pilate by crucifixion.

For thirty-two years Jesus declared the Father, or made Him known. Christ provided the world with a complete demonstration of who the absolute God is and what He is like. We cannot relate any closer to God except through Christ; otherwise we limit and misunderstand Him.¹⁴ God knew this. This is one reason He did not take the time to explain His origin to us. Instead He gave us Jesus.

From the prophecies in the Old Testament and their fulfillment in the New, together with archeology and secular history, we can confidently conclude that:

“JESUS OF NAZARETH IS THE CHRIST, THE MESSIAH.”

We can also conclude that there is an Intelligent Being who is truly Superhuman and who controls the events of this world. In the beginning this Being created the heavens and the earth together with Jesus. That God indeed is good, kind, all knowing, and wise, and the historic Jesus reveals Him to be so. The words of Jesus, therefore, are the words of God. The character of Jesus is the character of God. Through Jesus our faith in the existence and goodness of God is confirmed even though we cannot see Him.

Our physical eyes cannot see oxygen or electrons. Yet all of us benefit from their activities. (Light and heat are but two benefits of electrons.) Each living person is a testimony of the presence of molecular oxygen in the air. Consequently, we extol the virtues of oxygen and electrons without question.

Similarly, we are not able to see God; neither do we know who made Him or the details of where He lives. But we know He IS! To see oxygen we look to biological life. To see God we look to Jesus. Through Christ we *feel* God's presence, *see* changed lives, *touch* His work of nature, *smell* the nectar of a flower, and *hear* the therapeutic laughter of young people in love. Through Christ the vagueness and uncertainty of an intelligent God disappears.

When we read "In the beginning God created the heavens and the earth," we should not be visualizing gods of stone, wood or paper. Neither should we contemplate an impersonal God appearing suddenly from nowhere intending to haunt, threaten, dictate, or to leave us without any meaningful personifying connection to Him. Instead we should see *one* God (Allah, Yahweh, Jehovah), a loving, caring, understanding, powerful, credible God, communicating from a habitat of light outside of the universe—yet in it and very close to us.

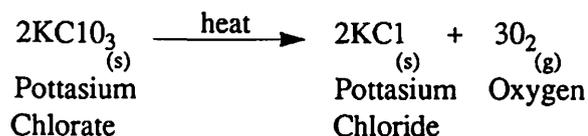
God, the Creator

The opening line of the Bible "In the beginning God..." tells us that a united force (the Trinity—Father, Son and Holy Spirit) was at work. This oneness is recognizable in all the activities of creation week. There is another unifying theme that also runs throughout creation week but effectively begins on day two. It is the creation and role of oxygen.

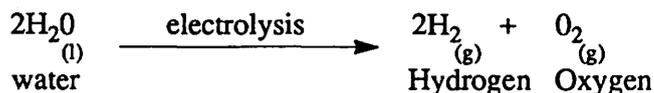
The mechanism the Trinity used to create the universe (or the earth) is unknown to us. We only know they spoke, and it was done. We also know that before light was created on the first day of the week, "The earth was formless and empty [and] darkness was over the surface of the deep" (Gen. 1:2). It is at the end of the first day when the distinction was made between day (light) and night (dark), that the unifying theme of oxygen started. Before this, there was no atmosphere and consequently no oxygen in the space above the water surrounding the earth.

Some inorganic elements that are present in the earth's crust include: oxygen (62%), silicon (21%), Potassium (1.5%), Iron (2%), and Calcium (2%). When certain inorganic

compounds are heated, oxygen gas is produced:



Also the electrolysis of water produces oxygen.



If two surfaces, like the palm of your hands, are rubbed together, heat is generated. To create the atmosphere, the Trinity could have caused cosmic rays to electrolyse the water surrounding the earth to produce oxygen; or the Trinity could have caused movement in the earth to occur, thus producing heat, which in turn could generate oxygen from the inorganic chemicals present in the earth's crust. (This is quite feasible as is evident in volcanic eruptions.)

The oxygen could have bubbled through the water (some dissolving in it) emerging at the surface, pushing the water mist that surrounded the earth upwards to form a water vapour canopy, leaving an atmosphere below. (The light on the first day, would have increased water evaporation and added to a thickening mist that surrounded the earth.)

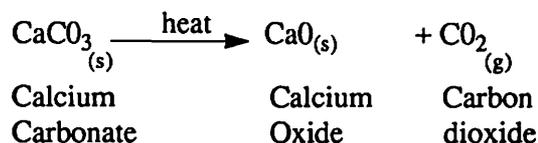
“And God said, ‘Let there be an [atmosphere] between the waters to separate water from water. So God made the [atmosphere] and separated the water under the [atmosphere] from the water above it” (Genesis 1:6, 7).

On day three the subterranean movement that probably started to move on day two continued and externalized itself in the form of a volcano or simply emerged from the water as land. Whatever the process, the exteriorisation of land from beneath the water could have resulted in geological rearrangement of the earth's crust, producing troughs, peaks and curvatures in the now visible land mass. (This rock could well be pre-cambrian in nature.) As the land emerged, the water would have rushed into the generated recesses to form seas.

Day three also involves the creation of vegetation and trees (Gen. 1:9-13). Photosynthesis is fundamental in the maintenance of greenness in plants and to maintain the oxygen and carbon dioxide balance in air. The basic ingredients of photosynthesis are:

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- Water, which has been plentiful throughout.
- Carbon dioxide, which could be present in the atmosphere as a result of gases generated by heat either on day two or three. For example:



- Light, which was present from day one.

Day four saw the creation of lights to maintain seasonal fluctuations (Genesis 1:14-19). The more intense light, the sun, would be indispensable in the photosynthetic process and therefore the production and maintenance of oxygen in the atmosphere.

By day five, the seas (in which oxygen would have been dissolved on day two as the gases bubbled through the water enroute to forming the atmosphere) and the atmosphere itself were both ready to receive their creation: water creatures and birds respectively. Had not the sun or some form of light been created to maintain the oxygen balance, the presence of the birds in the air would have depleted its oxygen contents. The day/night sequence ensures the constant production of oxygen which facilitated the creation of animals and mankind on day six. God used oxygen in a unifying role throughout Creation week. And as will be shown later oxygen continues to function in this capacity.

Movement of Molecules in Air

A basic rule of chemistry states: "Matter cannot be created nor destroyed." In effect this rule is saying that chemically speaking, a constant number of atoms are present in the world. This does suggest that an atom is virtually indestructible. It must, however, be immediately recognized that an atom can be in more than one state (gas, liquid, solid) and can be joined to different elements as well. For example, oxygen can be in the gaseous state (O_2) in compounds such as carbon dioxide (CO_2) or can be in solids such as carbohydrates ($\text{C}_6\text{H}_{12}\text{O}_6$).

The molecular speed of a substance is dependent on its state, density, the size of particle, and temperature. The molecule of a gas in a damp environment will move more slowly than in dry air or in air aided by wind.

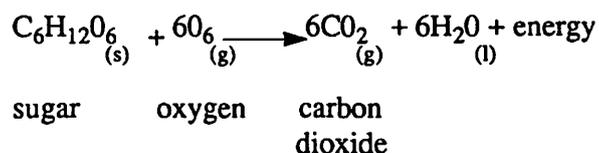
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An experiment carried out in a Tylo sauna in December 1991 showed that steam travelled at about 0.1 mph within the enclosed area. If the whole earth were to be placed in a giant Tylo sauna and water were poured on the heating element, the steam would take about 28 years to be completely spread over the earth. Under the sauna conditions there is no wind to speed up the movement of the molecules. Also, steam is fairly heavy and clumsy in movement.

Oxygen, on the other hand, is light and faster moving. If you should exhale one breath of air where you are, it would take six years for the oxygen to be completely diffused in the earth's atmosphere. The carbon dioxide in the exhaled air would take a little longer.

During daylight, plants absorb carbon dioxide from the air and together with water from the roots and sunlight, sugars are made and temporarily stored in the leaves. At night some of the stored sugars are used as food for the plant, and the remainder is transported to the plant's storage organ, eg. apple. During the nighttime activity, oxygen is taken in and carbon dioxide is given out.

The following equation explains what happens in humans all the time, but in plants only at night.



Over a twenty hour period, a plant takes in carbon dioxide (day time) and expels oxygen (nighttime) while humans give out carbon dioxide and take in oxygen throughout the twenty-four hour period.

God Created One Man

Analysis of the earth's crust and sea water reveal that the vast majority (88%) of elements present in the earth's crust are also found in the human body. The earth contains 63% oxygen while the body has 65%. Good correlation is also shown between sea water and blood.^{15,16}

Against this background, Gen. 2:7 takes on significance: "The Lord God formed man from the dust of the ground and breathed into his nostrils the breath of life, and man became a living being."

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It doesn't take a vivid imagination to imagine God stooping down, gathering the earth together and modeling it into the shape of a man. Then He breathed or redirected from the atmosphere into man's nostrils, oxygen—the breath of life, and man became a living being, in the image of God (Gen. 1:2, 6a).

Humankind made in the image of God (Father, Son and Holy Spirit) accentuate our (all human) spiritual oneness in Christ. Jesus says, "I have given them the glory that you gave me, that they may be one as we are one" (John 17:22). This unity is not temporary. It is everlasting. Again Jesus says:

"Father I want those you have given me to be with me where I am, and to see my glory, the glory you have given me because you loved me before the creation of the world" (John 17:24).

So far we have argued that all human beings share a spiritual singularity with the Trinity. (This is more commonly expressed as—we are one in Christ, John 17:20-26.) It can also be reasoned from both scripture and science that all humankind are physically identical. Malachi 3:10a supports this view. "Have we not all one Father? Did not one God create us?" Accepting that God modeled just one man from the soil and breathed air into his nostrils to make the first man from whom all human have descended, then logically and genetically we are all related. Paul consolidates this position when he says, "From one man he made every nation of men, that they should inhabit the whole earth, and he determined the times set for them and the exact places where they should live" (Acts 17:26).

Using the chemical equations in the previous section, we recall that plants make use of the carbon dioxide exhaled by humans to make food. This means that carbon dioxide molecules exhaled today are converted to corn, potatoes, apples, mangos, etc., and are eaten by anyone including the queen of England. As a direct result of eating our carbon dioxide within an apple, the queen exhales more carbon dioxide which is then converted into more potatoes which we eat. Scientifically speaking, "We are what we eat." Our bodies are made up of the molecules incorporated into the foods we eat. The recycling of carbon dioxide from human to plant to human effectively means that "we are eating one another."

One exhaled breath of air contains enough oxygen molecules to mix into the entire atmosphere on planet earth. As explained earlier, it takes six years for one exhaled breath of air to be completely mixed in the atmosphere. Also, it takes about one minute for the exhaled air of anyone in an average size school room or church to be mixed throughout the room. It follows that we are also “breathing one another.”

Because oxygen is virtually indestructible, and given the above reasoning, we can conclude that each man, woman and child on planet earth, is breathing oxygen that was once in the lungs of Caesar, Shakespeare, Napoleon, Idi Amin, Gandhi, Martin Luther King, Margaret Thatcher, Ellen White, Jesus, and the ten lepers before and after they were healed. What is more startling, given the above reasoning, is that the air we breathe today contains molecules of the first breath God directed into the nostrils of Adam!

The air we breathe knows no barriers. It does not distinguish between George Bush or Saddam Husain, Arab or Jew, Black African or White African, Athlete or Leper, Bond or Free. “For there is neither Jew nor Greek, slave nor free, male nor female for you are all one in Christ Jesus” (Gal. 3:28). By “breathing” and “eating” one another, not only do we maintain our spiritual oneness but we become physically one. Being made in the image of God, together with our molecular interdependency, gives each human the right to say of another, “You are bone of my bone and flesh of my flesh. *We are one.*”

Implications for Faith and Learning

The Christian teacher is faced with a mammoth task of desecularising the minds of students and refocusing their attention to God. The task of the teacher is not made any easier by the almost universal direction of undiluted secular information bombarding the student in both formal lessons and received via the media. The teacher has to combat concepts such as, “There is no God,” and

“In general, the brain is larger in men than in women, in eminent men than in men of mediocre talent, in superior races than in inferior races. Other things equal, there is a remarkable relationship between the development of intelligence and the volume of the brain.”¹⁷

Even though such concepts have been clearly refuted—rationally and scientifically—the Christian teacher often meets them as facts. For the teacher to refocus the students and to present a wholistic perspective, it is necessary for the teacher to be conscious of or to operate from a number of bases:

1. The teacher's attitude to God:

- A clear understanding of the oneness of the Trinity.
- "All truth is God's truth."
- That God created the earth in six twenty-four hour days.
- That God manifests Himself clearly in Jesus and through the prophets.
- That we are unable to give a full description of God and often are unable to use words to describe our experience of God.
- That it is God's wish for all humans to be saved in His kingdom.

2. The teacher's attitude to the subject:

- Be conversant with the controversies and information being debated.
- Disseminate the subject matter with integrity.
- That true science will reveal the work of God.
- Recognize that "science seeks to systematically observe and understand the order and perfection of God's creation. This search helps us interact more intelligently with our environment, and to appreciate the system and genius of our God."¹⁸
- "The Bible should not be brought into our schools to be sandwiched in between infidelity. The Bible must be made the ground work and subject matter of education."¹⁹
- Creation is by God's word.

3. The teacher's attitude to humankind:

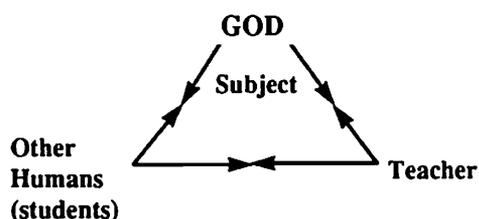
- Recognize the spiritual brotherhood of humankind in Jesus.
- Accept the interdependency of humankind.
- Accept the rights and equality of the different cultures.
- Relate to others not as a Pharisee or as Levite but as a Good Samaritan.

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4. The Teacher's attitude to the student:

- Point the student to God who is all mighty true and good.
- Recognize the avenues through which God can become real.
- Alert students to the dynamics between humans, Jesus and God.
- “The great lessons to be given to the [students] is that as worshipers of God, they are to cherish Bible principles and hold the world as subordinate.”¹⁹
- Disseminate the subject with integrity.
- Admit that humans cannot always appreciate the workings of God and at times it is impossible to communicate in words our experience with Him.
- Recognize that “all truth is God's truth.”
- Demonstrate patience as difficult concepts are being unpacked and assimilated.

The above lists are by no means exhaustive, but they give an indication of the role the teacher has to play in the integration of faith and learning. This role of the teacher can be summarized in the following diagram (it is appreciated that “no analogy stands on all four legs”)



- The arrows give the lines of communication—everyone has equal access to God and God to us. The subject matter is all God's which he avails to us.
- In teaching the subject, the teacher is disseminating God's truth to the student.
- The teacher must recognize the brotherhood of humankind if he/she is to effectively transmit God's knowledge to the students. Any other approaches will be outside of the triangle and could be merely an academic exercise devoid of wholesomeness. Accepting each other is a basic requirement in the integration of faith and learning.
- It is not sufficient just to interact between student and teacher. Integration is sure if it is God's knowledge that is being transmitted.

Barry Hill concludes:

“For me, meaningful learning is seeing the paradox that God is so real, so present. You see the curriculum [knowing Jesus and the oneness of the human race] is partly to do with creating the environment in which we sense God. In this environment we come to sense the intimacy of the Holy Spirit in our thinking, the footprints of God in experience, the providence of God in life’s events, the personality of God in positive affirming people, the case of God in sympathetic friend, the design of God in our bodies, the reality of God in our reflection, the majesty of God in the character of Jesus, the psychological feeling of wholeness that comes from realizing our true identity as a son or daughter of God, the stunning beauty of the cosmos.”²¹

There is but one God—the Creator of one man.

** Bible quotes are from New International and King James Versions.*

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