

Biblical Integration in the Disciplines of Kinesiology and Allied Health

Faculty Integration Paper

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The mission of Cedarville University is to be a Christ-centered learning community equipping students for lifelong leadership and service through an education marked by excellence and grounded in biblical truth. This mission statement is printed in a frame on my desk so that I am reminded of it often as I seek, by God's enabling, to play a role in fulfilling that mission.

Intricately related to the mission statement of Cedarville University is the model this Christ-centered college follows for biblical integration in Christian higher education. This model is the biblical foundation view. In this model, biblical investigation and interpretation provide the material for theological synthesis. This biblical theology serves as a catalyst for knowledge and for engaging all disciplines and fields (Lee, 2014).

In this paper, I will first seek to articulate this biblical worldview, which provides a foundation of truth for my academic work in approaching the disciplines of Kinesiology and Allied Health. In the second section, I will attempt to show the correlation between Scripture and the disciplines of Kinesiology and Allied Health, and what can be affirmed, rejected, or redeemed in these disciplines in light of the truths of Scripture. The third section will summarize my role in and commitment to Christian higher education. In the final sections, I will demonstrate the relationship between faith and practice as demonstrated in my teaching and lifestyle and methods and means for communicating these beliefs in the classroom. Throughout the paper, I will illustrate how I seek, by God's grace and enabling, to be a Christ-centered teacher and learner within the Department of Kinesiology and Allied Health at Cedarville University.

1. Christian Worldview

I believe that the integration of faith, learning, and life in the disciplines of Kinesiology and Allied Health must be approached from the foundation of a biblical (Christian) worldview. In

this section, I will articulate my beliefs concerning God, the Bible, creation, man, and epistemology which shape my Christian worldview.

God

A Christian worldview is based on an understanding of God as the one, true God, eternally existing as three Persons who are all equally God: God the Father, God the Son, and God the Holy Spirit (Dockery, 2002). Deuteronomy 6:4 makes it clear that there is one God only. “Hear, O Israel: The LORD our God, the LORD is one.”

God is the Creator of the heavens and the earth, the One who created the universe out of nothing (Genesis 1; Psalm 24:1-2; Psalm 33:6, 9; Isaiah 45:18; John 1:1-3; Hebrews 11:3; Colossians 1:15-16). He is the self-sufficient, sovereign, holy Lord and King over all existence (Exodus 15:11; 1 Chronicles 29:10-12; Psalm 47:2) (Dockery, 2002). He is the omnipotent, omniscient, and omnipresent God who is to be worshiped and glorified (Psalm 139:1-10; 17-18; Romans 11:36; Revelation 19:6).

A foundational faith is one that is focused on the person and work of Jesus Christ (Koessler, 2003). I believe that Jesus is the second Person of the Triune God, co-equal and co-existent with God the Father (John 1:1-2; 5:18; 10:30; 10:38; 12:44-45; 14:6-11). The Scriptures teach that Jesus Christ is the creative power of the Trinity and is actively sustaining the universe (John 1:1-3; 1 Corinthians 8:6; Colossians 1:15-17; Hebrews 1:1-4) (Marsch, 2002). In the incarnation, Jesus took on all of the essential characteristics of humanity (John 1:14; Philippians 2:7-8; Hebrews 2:14), except that He was without sin (Isaiah 53:9; 1 Peter 2:22; 1 John 3:5). I firmly hold to the bedrock truths about Jesus Christ that are the essentials of a biblical worldview: the

doctrines of the virgin birth, the deity of Christ, substitutionary atonement, and the resurrection and return of Christ (Cornman, 2003).

The Scriptures affirm that the Holy Spirit is co-existent and co-equal with God the Father and God the Son (John 14:26, 15:26; 1 Corinthians 2:10b-11). Throughout the biblical storyline, we see the Holy Spirit at work in accomplishing the mission of God – at creation, in the leaders of Israel, through the prophets, in the life and ministry of Jesus, and in equipping the church to fulfill His mission (Bruno, 2017). In the lives of believers, the Holy Spirit teaches us, leads us, enables us to put sin to death, bears witness with our spirit that we are children of God, helps us in our weakness, and intercedes for us (John 14:16-17, 26; Romans 8:12-30) (Bruno, 2017).

The Bible

I understand the Bible to be the infallible, inerrant Word of God, which has been inspired by God and is God's written revelation to man (2 Timothy 3:16a). The Holy Spirit gave the words of the Holy Scriptures to the writers He chose to be the channels of His revelation. "No prophecy of Scripture comes from someone's own interpretation. For no prophecy was ever produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit" (2 Peter 1:20-21).

From the Scriptures, I also understand that the original documents of the Bible are without error. We read that "every word of God proves true" (Proverbs 30:5) and that "the words of the LORD are pure words, like silver refined in a furnace on the ground, purified seven times" (Psalm 12:6). In Jesus' prayer to the Father for His disciples, He prayed, "Sanctify them in the truth; your word is truth" (John 17:17).

All Scripture is “breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness”, that those who study and obey it may be “complete, equipped for every good work” (2 Timothy 3:16-17).

Creation

A fundamental doctrine of a Christian worldview is that the heavens and the earth were created by God, that He brought everything into existence out of nothing (Genesis 1; Psalm 24:1-2; Psalm 33:6, 9; Isaiah 45:18; John 1:1-3; Hebrews 11:3; Colossians 1:15-16). “By faith we understand that the universe was created by the word of God, so that what is seen was not made out of things that are visible” (Hebrews 11:3). The doctrine of Preservation holds that God is the providential sustainer of all life. “He is before all things, and in him all things hold together” (Colossians 1:17).

The doctrine of creation will be discussed further in the next section of the paper as an element of a theology of the body.

Man

A Christian worldview answers fundamental questions about life such as: Who am I? Why am I here? Where did I come from? What is my purpose? What has gone wrong with the world? What is the solution? (Dockery, 2002; Kimble, 2017). The Word of God declares that human beings were created by God in His image and likeness (Genesis 1:27) to glorify Him (Isaiah 43:7).

A Christian worldview encompasses the doctrines of the fall of man and of redemption. I understand from the Scriptures that, because of Adam’s sin of disobedience to God (Genesis 2:16-17; 3:6-7), Adam fell from his original innocence and communion with God and his nature

became guilty and corrupted. This corruption of human nature has been transmitted to the entire race of man (apart from Jesus Christ) and every child of Adam is born into the world with a sinful nature (Romans 5:12, 16, 19) (Dockery, 2002). I also understand that, because of this inherently sinful nature, human beings cannot have a relationship with God by their own initiative. This relationship can come only through Jesus Christ and is wholly the work of God by grace, not on the basis of human merit or works (John 14:6; Ephesians 1:7; 2:8-9, Titus 3:4-5).

The core of a Christian worldview is that God sent His Son to die as a substitutionary sacrifice for sin and to save humanity from the wrath of God. The resurrection of Jesus Christ established His lordship and deity, gave proof that God was satisfied with His sacrifice, and guarantees a future resurrection for all who believe in Him (Dockery, 2002).

I believe that all those who come to God through Christ Jesus receive spiritual birth and are adopted by God the Father as part of His family (John 1:12-13; 3:3; Galatians 4:4-5). “To all who did receive him, who believed in his name, he gave the right to become children of God, who were born, not of blood nor of the will of the flesh nor of the will of man, but of God (John 1:12-13). We have been reconciled to God through Jesus Christ (Romans 5:10-11; 2 Corinthians 5:17-19).

Epistemology

Epistemology is the branch of philosophy concerned with the study of knowledge and how we acquire it (Frame, 1987). My epistemological belief is that knowledge of ourselves and of the world around us begins and ends with knowledge of God. Knowledge comes from God (Proverbs 2:6), and “the fear of the Lord is the beginning of knowledge” (Proverbs 1:7).

Frame suggests that knowledge “is a knowledge *about* God as Lord and a knowledge that is *subject* to God as Lord” (Frame, 1987, p. 40). Knowledge and obedience are closely linked in the Scriptures. Knowledge of God produces obedience in the lives of believers, and obedience to God leads to knowing Him in greater fullness. Knowledge encompasses knowledge of facts, of skills, and of persons. Most importantly, Christian knowledge is knowledge of the Person of God (Frame, 1987).

Christian teaching distinguishes between knowledge obtained through general revelation and special revelation. General revelation refers to the knowledge God discloses about Himself by means of the created universe, His providential kindness in history, and the moral law implanted in the hearts of all people. Through general revelation, God communicates His existence, His creative work, His power, and His glory (Demarest, 2010a). In Psalm 19:1-2, the Psalmist proclaims God’s revelation of Himself: “The heavens declare the glory of God, and the sky above proclaims his handiwork. Day to day pours out speech, and night to night reveals knowledge.” Similarly, Psalm 104 portrays God’s majesty and splendor through His creation of the heavens and the earth. In Romans 1:18-32, Paul provides a clear teaching on general revelation: “For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse” (verse 20).

Special revelation has its focus in Jesus Christ and His work of redemption for sinners. In Christ “are hidden all the treasures of wisdom and knowledge” (Colossians 2:2-3). Hebrews 1:1-2 describes God’s special revelation: “Long ago, at many times and in many ways, God spoke to our fathers by the prophets, but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world”. Special revelation has

established its permanent form in the Old and New Testament Scriptures. In His Word, God has revealed all that is needed for people to be saved and to live godly lives (Demarest, 2010b).

In summary, a Christian worldview provides a framework for ethical thinking and gives meaning and purpose to all aspects of life. Embracing a Christian worldview means submitting our whole selves to the Lordship of Christ and His revealed truth, growing in spiritual character, cultivating His creation through the Cultural Mandate, and fulfilling the Great Commission (Dockery, 2002; Pearcey, 2004).

2. The Correlation between Scripture and the Disciplines of Kinesiology and Allied Health

Two years ago, I felt led to pursue scholarly study of the integration of faith and learning in core courses in the Department of Kinesiology and Allied Health. In consultation with a faculty member in the School of Biblical and Theological Studies, I was encouraged to develop a theology of the body as a foundation for approaching biblical integration in my discipline. This section of the paper will include a summary of my findings from study of the Scriptures and the literature on a theology of human embodiment (also refer to Sled, 2018). Additional correlations between Scripture and the disciplines of Kinesiology and Allied Health will follow.

A Theology of the Body

Theology is a compilation of “fundamental beliefs about God, creation, the human person, the person and work of Christ, salvation, the church and its mission, and the end times” (Demarest, 2010c, p. 415). Christians must honor theology that aligns with the truths of the Scriptures (Demarest, 2010c).

The body is the material component of human nature, the essential physical aspect of the personal reality of human beings (Allison, 2009; George, 2016). The physical material body is distinct from, but intricately connected with, the soul or spirit, the immaterial component of the body. Human beings exist in an embodied state throughout their earthly lives and again at the return of Christ when their bodies are resurrected for all eternity. Only between physical death and Christ's return, when the soul of the believer goes to be with the Lord, will human existence be disembodied (Allison, 2009).

A foundational element of a theology of human embodiment is the *created body*. God created man in His own image, after His likeness (Genesis 1:26-27; 5:1). Created in God's image, men and women have been endowed with rationality, morality, spirituality, personality, and the capacity to relate to God and other human beings (Dockery, 2002). The body is fundamental for living a meaningful life that glorifies God as His image-bearer (Isaiah 43:7).

In our study of the human body at Cedarville University, evolutionary theory of human origins must be rejected. The principle that that all life evolved from the same common ancestor does not align with biblical teaching on human origin. We reject evolution's concepts of randomness, disorder, disorganization, chance, tinkering, and chaotic operation. Instead, we affirm that God is the Creator of all of life and that men and women are created in the image of God. We affirm creation's concepts of design, order, plan, purpose, craftsmanship, and harmony of operation (Gillen, Sherwin, & Knowles, 2001; Kaufmann, 1995).

The *gendered body* is another element of a theology of the body. Human beings are created as distinctly male or female (Genesis 1:27; 2:7, 22; 5:2; Matthew 19:4). In Genesis 1:28, God gave

the mandate to “be fruitful and multiply and fill the earth”, and established that sexuality is a significant aspect of gender and, therefore, of human embodiment (Allison, 2009).

As a result of the Fall and the curse of death due to sin (Romans 3:23; 5:12), the human body exists as a *fallen body*. The body is influenced by sinful and destructive behaviors, is declining with age, and is vulnerable to sickness, disease, and suffering (Allison, 2009; Rhea & Langer, 2015). Discussion of the fallen body is applicable to the health sciences and the study of clinical conditions that affect various organs and systems (Hasker, 1992). Students in these disciplines are preparing for professions in which they will provide clinical care to individuals who experience sickness, injury, pain, and physical limitations as a consequence of the Fall.

God sent His Son, Jesus Christ, to redeem fallen man from sin and eternal death. Following Christ’s death, resurrection, and ascension, the Holy Spirit came to indwell believers. Therefore, an additional element of a theology of human embodiment is that this redeemed body is a *temple* of the Holy Spirit, a sacred place of the living God’s presence (1 Corinthians 3:16-17; 6:19; 2 Corinthians 6:16). Paul’s references to the body as a temple in his letters to the Corinthians are in the context of rebuking sexual immorality and idolatry. However, a broader application is that we should not do anything with our bodies that would dishonor God. Instead, human beings are to respect and care for their bodies (Allison, 2009). We are to glorify God in our bodies (1 Corinthians 6:20), to show God’s presence and power through our bodies. “The body is ... for the Lord, and the Lord for the body” (1 Corinthians 6:13).

The *disciplined body* is an element of a theology of the body that is highly relevant to the health sciences. Respecting and caring for the body as a temple of the Holy Spirit requires physical discipline (Allison, 2009). Paul’s instructions to Timothy emphasize the importance of discipline

in the Christian life: “Have nothing to do with irreverent, silly myths. Rather train yourself for godliness; for while bodily training is of some value, godliness is of value in every way, as it holds promise for the present life and also for the life to come” (1 Timothy 4:7-8). Paul uses the metaphor of athletic preparation to emphasize that training in godliness through the spiritual disciplines is of utmost value. He also comments that physical discipline, while not as valuable as spiritual discipline, does have value for embodied human beings during their earthly existence (Allison, 2009). In 1 Corinthians 9:26, Paul emphasized his intentional care for and control of the body: “I discipline my body and keep it under control”. Helpful physical disciplines include regular exercise, balanced nutrition, proper rest, and avoidance of substances that are harmful to the body.

Sanctification of the body is concerned with the pursuit of spiritual maturity and holiness. Paul prayed for holistic sanctification for the believers at Thessalonica: “Now may the God of peace himself sanctify you completely, and may your whole spirit and soul and body be kept blameless at the coming of our Lord Jesus Christ” (1 Thessalonians 5:23). Sanctification may be considered from negative and positive aspects. Lust, gluttony, and sloth, sins that are directly connected to human embodiment, are to be avoided or overcome in the process of sanctification of the body. Instead, believers are to pursue holiness through God-honoring attitudes and actions, in presenting their bodies to God to be used for His purposes (Romans 12:1-2) (Allison, 2009).

At the end of a person’s life, physical *death of the body* is inevitable in a fallen world. Yet, the glorious promise for Christians is the *resurrected body*, our future hope and blessing (Allison, 2009). Christ’s resurrection is the guarantee of the bodily resurrection of believers. At the return of Christ, our resurrected bodies will be imperishable, glorified, powerful, spiritual, and immortal (1 Corinthians 15:35-57; Philippians 3:20-21).

This biblical view of human embodiment is in contrast to a contemporary liberal understanding of the body, that human beings are non-bodily persons inhabiting non-personal bodies.

Proponents of this view sharply divide the material or bodily and the immaterial or spiritual. The material body is inferior; it is the soul that matters. This dualistic understanding of the human person traces its roots to ancient Gnosticism and has significant moral implications. Those who embrace contemporary gnostic liberalism are more likely to view some human beings as non-persons, including humans in the embryonic, fetal, and early infant stages and those who have underdeveloped or diminished mental capacities. Supporters of gnostic liberalism are more likely to promote the practices of abortion, infanticide, euthanasia, and the use and destruction of human embryos for biomedical stem-cell research. Body-soul dualism has fueled the redefinition of marriage from a male-female union only and the promotion of transgenderism (George 2016). This view of human embodiment must be rejected, since these belief and practices are contrary to the teachings of Scripture.

A biblical theology of the body that views human persons as dynamic unities (body-soul composites) must be affirmed. According to the Scriptures, humanity begins at fertilization and every life has great value because each person is created in the image of God. A biblical view of human persons is needed to shape moral thought and practice in our contemporary culture (George 2016).

In Him we live and move and have our being

In the beginning, God gave the first man and woman the tasks to be fruitful and multiply, to fill the earth and subdue it, and to work and keep the Garden of Eden (Genesis 1:28; 2:15). We were designed to live an active life in body, soul, and mind (Walton, 2015).

In the midst of the idols in the city of Athens, the apostle Paul spoke to the men of Athens of “the God who made the world and everything in it, being Lord of heaven and earth, [who] does not live in temples made by man” (Acts 17:24), who “gives to all mankind life and breath and everything.” (Acts 17:25). Paul declared that “in Him we live and move and have our being.” (Acts 17:28). The Greek word for move is ‘*kineo*’, which means “to move, set in motion...to move oneself or be moved”. In Acts 17:28, the word refers to the general activity of the human being (Vine’s Greek New Testament Dictionary). From this Greek word ‘*kineo*’ comes the English word ‘kinesiology’, the study of human movement. God fashioned the human body with 206 bones and over 600 skeletal muscles to produce movement. He uses the physical body to accomplish the work He has given us to do (Genesis 1:26-27; Ephesians 2:10).

God is sovereign over all our movement and activity. All our earthly life is meant to be lived out in the person of Jesus Christ. “Christians are to move forward through life in grateful and delighted response to the saving grace of Jesus, energized to act out of that grace to live with active obedience to Christ’s call to arise, walk in a worthy manner, train, go, serve, follow, stand firm, press on, take hold, and carry each other’s burdens” (Walton, 2015).

Stewardship of the body

In several courses in our department, students study the Scriptures for a biblical perspective on the concept of stewardship in general and the care of the body in particular. A steward may be defined as “someone entrusted with another’s wealth or property and charged with the responsibility of managing it in the owner’s best interests (Patterson, 1987). The Scriptures affirm that the believer’s body is owned by God and is the dwelling place of the Holy Spirit (John 14:15-17; Romans 8:9; 1 Corinthians 3:16-17; 6:19-20). God’s ownership makes us

stewards of our bodies and the Holy Spirit's residence within us gives great significance to our roles as stewards.

A large body of scientific research attests to the importance of stewardship of the body through physical exercise, balanced nutrition, and adequate rest. This body of knowledge is redeemable, in that both believers and non-believers in the fields of Kinesiology and Allied Health apply scientific principles that promote good health for benefits such as weight management, joint mobility, muscle strength, cardiovascular fitness, disease prevention, and longevity. However, for believers charged with stewarding the body well, the ultimate motivations for exercising regularly and demonstrating discipline in eating are not so much for physical health but to honor the God who created us (Thomas, 2011).

Reasonable worship

In Romans 12:1-2, Paul appeals to believers “to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.” Acknowledging that God owns the rights to our body and moving to a place of surrender, obedience, and availability is daily, costly, reasonable worship – the only logical, rational response to God, in view of His great mercies (Bush & Tewell, 2015).

3. Role in and Commitment to Christian Higher Education

First and foremost in my commitment to Christian higher education is the commitment to my calling as a child of God. “Calling is the truth that God calls us to himself so decisively that everything we are, everything we do, and everything we have is invested with a special devotion and dynamism lived out as a response to his summons and service.” (Guinness, 2003).

In obedience to God, I have also sought to follow His leading with regard to a vocation. God has given me passions for teaching, mentoring, and discipling. The environment of Christian higher education provides fertile soil for these investments in the lives of students.

My commitment to Christian higher education is also grounded in my view of the Word of God. I understand the Bible to be the final authority for my life. “All Scripture...is profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work” (2 Timothy 3:16-17). My commitment to Christian higher education is intricately connected to a commitment to seek the Word of God for direction and instruction so that I will be thoroughly equipped to fulfill my vocational responsibilities in the Christian college setting.

Out of a desire to grow in my understanding of God, His Word, and His world, I felt led to begin the Bible minor at Cedarville University. This past summer, I enrolled as a non-degree student and completed the first course in the series, The Bible and the Gospel. The weekly assignments and activities were very helpful for increasing my knowledge of the Scriptures and for application of the spiritual disciplines (means of grace) in my life.

I am committed to deepening my understanding of biblical integration through conferences, workshops, and personal study, and to apply biblical integration in greater depth in each of the

courses I teach. I appreciate the definition of integration by Hasker (1992) as “a scholarly project whose goal is to ascertain and develop integral relationships which exist between the Christian faith and human knowledge, particularly as expressed in the various academic disciplines.”

Thus, Biblical integration involves discovering the connections between the truth found in our disciplines and the truth presented in God’s Word, relationships which exist inherently, but need to be ascertained and developed (Hasker, 1992; Holmes, 1993; Lee, 2014). Biblical integration emphasizes the life-changing applications of knowledge (Estes, 2006).

In the realm of pedagogy, I am enthusiastically committed to personal growth as an educator and to incorporating best practices in education in the classroom. This commitment has been demonstrated through the completion of online courses and participation in webinars on effective teaching practices, personal reading of books on the topic of pedagogy, a monthly subscription to the newsletter “The Teaching Professor” through Magna Publications, and the review of reports on educational research and practice that I receive in my email inbox weekly through Faculty Focus (Magna Publications).

As I interact with students in the classroom setting and individually, I am committed to a holistic focus on their character development, not just their academic growth (Lee, 2014; Kimble, 2017). One of the most rewarding and heart-stirring aspects of my work in Christian higher education is meeting one-on-one with students for academic, professional, and spiritual advising and mentoring. I am fully committed to developing my skills as an academic advisor, to investing in the lives of students, and to being available as God’s instrument to have a part in nurturing their character development.

During my time at Cedarville University, I have been influenced by godly leaders among our school's administration, staff, and faculty. Through their example, I am inspired to grow in godly, humble, loving, servant leadership for my roles in the classroom and for service in my department and the university at large. I am committed to studying principles of leadership in the Scriptures and from resources on biblical leadership.

Finally, I believe that my commitment to Christian higher education must be an acceptance of the call to pursue excellence in scholarship. I am excited about an ongoing research collaboration with faculty members from other health-related disciplines at Cedarville University. In recent years, I researched faith-learning integration in anatomy and physiology courses and prepared a manuscript that was published in Answers Research Journal. I am challenged to courageously move forward in further scholarly study of biblical integration in the health sciences and, additionally, in designing and conducting experimental research studies with my colleagues and our students.

4. Relationship between Faith and Practice as Demonstrated in Teaching and Lifestyle

Starting points for considering the relationship between faith and practice in teaching and lifestyle

Dockery (2008) asserts that the starting point for thinking about the integration of faith and practice in teaching is the words of Jesus in the Great Commandment: Love the Lord your God with all your heart and with all your soul and with all your mind, and love your neighbor as yourself (from Matthew 22:36-40).

Jesus calls us to a wholehearted devotion to God with every aspect of our being. As we love God with our minds in distinctively Christian thinking, we will think differently about how we live

and love, worship and serve, work, learn, and teach (Glanzer, 2012). Thinking with the mind of Christ results in culture-engaging living (Dockery, 2008; Moreland, 1997). As a faculty member in a Christian higher education learning community, I am challenged to take every thought captive to Christ and to love God with all my mind. Dockery (2008) suggests that loving God with our minds points to a unity of knowledge, a seamless whole in Christian institutions.

In addition to Jesus' Great Commandment, a second biblical starting point for the integration of faith and practice in teaching and lifestyle is the wisdom literature of the Hebrew Scriptures.

"The fear of the Lord is the beginning of knowledge..." (Proverbs 1:7). "The fear of the LORD is the beginning of wisdom; all those who practice it have a good understanding. His praise endures forever!" (Psalm 111:10). "Behold, the fear of the Lord, that is wisdom, and to turn away from evil is understanding." (Job 28:28). A beginning point for thinking, learning, teaching and scholarship in Christian higher education is a reverential fear of the Lord (Dockery, 2008).

Another starting point for speaking of the relationship between faith and practice is a discussion of the subject of truth. Truth may be defined as the sum total of reality known to the God who is all-knowing (Estes, 2006). The Bible is a sub-set totally contained within the truth set. In Psalm 119:160, the Psalmist declares, "The sum of your word is truth, and every one of your righteous rules endures forever." God has revealed Himself and His truth through special revelation, that is, through Christ and through the Bible (Demarest, 2010b; Ryrie, 1972).

Also contained within the truth set is the sub-set of knowledge that has been obtained from general revelation and acquired through human discovery. God has revealed Himself and His truth to all humans through nature and natural science, through history, and through His

providential dealings with man (Demarest, 2010a; Ryrie, 1972). The boundary of this sub-set is expanding as God enables scholars to discover new knowledge in their disciplines.

The remaining part of the truth set is mystery, those aspects of truth which God has not yet made known to humans. “A person who is a good and true Christian should realize that truth belongs to his Lord, wherever it is found” (Saint Augustine, 1997, p. 75). Kuyper (1998) declared, “There is not one square inch in the whole domain of our human existence over which Christ, who is sovereign over all, does not cry ‘Mine!’” (p. 488).

Limitations in relating faith and practice

In seeking to integrate biblical and theological principles in my practice of teaching, three limitations will constrain my human efforts. The first limitation is finiteness in the content of what we can know and in our ability to comprehend the truth that God has revealed (Estes, 2006). In our finiteness, we also struggle with fatigue, with limitations in study habits, and with limited powers of concentration (Holmes, 1993). Secondly, we are limited by fragmentation. Truth in the Word of God and outside the Word is typically presented as fragments (jigsaw pieces) that must be constructed into meaningful combinations to create a coherent picture (Estes, 2006). A final limitation is our fallenness. As a result of the fall, the human mind is now corrupted and may distort and misconstrue what has been revealed (Estes, 2006; Holmes, 1993).

Recognizing the limitations of finiteness, fragmentation and fallenness, as a Christian scholar I will seek God’s revealed truth and I will attempt to link the aspects of truth in a coherent whole.

Principles guiding the integration of faith and practice in teaching

Several principles guide the process of integration of faith and learning. The first principle is a pursuit of truth through both special revelation (within the Bible) and general revelation (outside the Bible). A second principle is the use of critical thinking to discern whether truth claims belong to the truth set. Furthermore, the process of integration involves articulating how pieces of truth link together and resisting the temptation to tamper with the pieces. Integration examines all things, conserves that which is demonstrated to be truth, and continues to probe the mysteries of God's truth. The process of integration must also be carried out in a spirit of humility and with integrity. Finally, integration values the whole above the parts (Estes, 2006). The human mind as created by God "is not content with fragmentary knowledge, but tends constantly to rise from facts to laws, from laws to higher laws, and from these to the highest generalizations possible" (Orr, 1989).

Relationship between faith and lifestyle

I am challenged by Dockery's (2008) assertion that in loving God with our minds, education will involve much more than passing on content to our students. It will also mean shaping character, helping young men and women to develop a greater understanding of God, His creation and grace, and humanity's place of privilege and responsibility in our Father's world (Dockery, 2008; Glanzer, 2012). I desire to be an example of godly character and to be used by the Lord to positively influence the lives of students and my colleagues at Cedarville University. Although I frequently fail to be a Christ-like example, I daily commit to abide in Christ, to be devoted to prayer, to study the Scriptures, to be filled with the Spirit, to guard my tongue and speak the truth in love, to renew my mind, and to bring every thought captive to the Lordship of Jesus Christ in order to serve and edify others. I desire to bring glory to God in all that I do.

5. Methods and Means for Communicating these beliefs in the Classroom

As I seek to integrate a Christian worldview in the classroom, I often reflect on the following questions (Eckel, 2003; Kimble, 2017; Lee, 2014):

- a) Do my Christian beliefs (worldview) affect how I approach my academic discipline and how I teach courses in this discipline?
- b) Does the Bible address my discipline specifically?
- c) Do I intentionally plan to teach every unit and lesson ‘Christianly’? How will I accomplish this goal?
- d) Are there aspects of my discipline that must be rejected, received, and/or redeemed? How can I incorporate discussion of these aspects in the courses I teach?
- e) Do I take a holistic approach to instructing, promoting spiritual growth through character development?
- f) How can I bring glory to God in the classroom?

I teach courses in our department which span a range of topics in the disciplines of Kinesiology and Allied Health, and encompass both the applied and theoretical aspects of the study of the human body and human movement. My teaching responsibilities include major-specific courses (Human Anatomy and Physiology, Structural Kinesiology [applied musculoskeletal anatomy], Biomechanics, Nutrition, and Research Methods) and the general education course, Physical Activity and the Christian Life (PACL). To communicate my methods and means for integrating biblical truth in the classroom, I will highlight five overarching areas of focus: presenting a distinct Creationist/design approach to the study of the human body; promoting reflection on God’s design; inspiring praise; encouraging stewardship; and equipping stewards to be competent, Christ-honoring professionals in healthcare and education.

Presenting a distinct Creationist approach to the study of the human body

Resources which present the anatomy and physiology of the systems from the viewpoint of intelligent design have been valuable for offering a distinct Creationist approach to the study of the human body (Gillen, 2001; Gillen et al., 2001, Kaufman, 1994; Kaufman, 1995; Answers in Genesis, 2011). With the help of these resources, my objective is to emphasize the repeating patterns and themes in the study of all the systems of the body which provide powerful evidence that we are designed by God, the Great Designer. These themes include: a) the direct relationship between structure and function; b) the role of homeostasis and negative feedback control for precise functioning; c) the interdependence between body parts; and d) the concepts of order, organization, and integration in the human body systems (Gillen et al., 2001). As each theme reoccurs throughout the study of the systems, students are challenged to consider whether the principles favor concepts of design, order, plan, and purpose that exemplify creation or evolution's concepts of randomness, disorder, disorganization, and chance (Gillen et al., 2001; Kaufmann, 1995).

Evolutionists have countered the design explanation for human structures and functions by identifying numerous structures in the human body that appear to be poorly designed or useless (Jeanson, 2017; Menton, 2009). In the classroom, we discuss how many of the structures which were regarded as "bad design" or useless demonstrate intelligent design and serve vital functions in the body, as indicated by years of rigorous scientific investigation and an appreciation for sound engineering and design principles (Bergman 2008, 2011a, 2011b). However, some biology textbooks and popular science magazines still promote these structures as useless and as evidence for evolution (Menton 2009; Mitchell, 2016).

Overdesign is a concept referring to design features that go far beyond what is needed to survive. Overdesign cannot be explained by evolutionists because evolution emphasizes that each aspect of design must have arisen due to a specific survival advantage (Burgess, 2014). In the classroom, I highlight examples of overdesign in the human body, including the many sophisticated facial expressions which communicate a range of emotions due to numerous facial muscles, the performance of skilled hands for performing functions which range from powerful force production to fine manipulation, and the complex mental abilities of the brain for memory, language, speech, and creativity (Burgess 2014; Gillen et al., 2001).

Promoting Reflection on God's Design

Study of anatomy and physiology from a design approach provides an opportunity to encourage deeper reflection on God's magnificent design. In two courses I teach, Human Anatomy and Physiology for the Physical Educator and Structural Kinesiology, students are asked to reflect on particular anatomical structures and physiological functions studied in class which prompted a sense of awe for the Creator and His exquisite, deliberate design of the human body. In their reflection paper, they respond to the following questions:

- What characteristics of God, as revealed in the Scriptures, are displayed through the design of these structures and functions?
- How do these structures and functions promote a greater sense of appreciation for the truth that we are fearfully and wonderfully made?
- What passages of Scripture inspire praise and thanksgiving to God for His design of these structures and functions?

Biomechanics, one of the courses I teach in the Department of Kinesiology and Allied Health, is a sub-discipline of Kinesiology. In this course, we study Newton's three Laws of Motion and the Law of Gravitational Acceleration, which provide the foundation for the study of the mechanics of human motion. I encourage students to reflect on the fact that complex human motion testifies to God's orderly design of the human body, the consistency and uniformity of the laws of nature, and His upholding and sustaining of the universe (Hasker, 1992).

Inspiring Praise

Psalms 139 is a declaration of the omniscience, omnipresence, and greatness of God and on the value He places on every human life. In Psalm 139, we read that our Creator is intimately involved in fashioning human life from the moment of fertilization. "For you formed my inmost parts; you knitted me together in my mother's womb" (Psalm 139:13). The knowledge that humans are "fearfully and wonderfully made" and that God's works are wonderful inspired the psalmist to praise his Creator (Psalm 139:14). To encourage meditation on the words of Psalm 139 and praise to God for His creation, I invite students to memorize this psalm as an assignment for extra credit in anatomy and physiology courses.

In our study of the human body, my prayer is that students will declare with greater conviction that every human being is fearfully and wonderfully made. I often highlight the immensity of the numbers of cells and connections that point to our Great Designer, God. For example, there are 75-100 trillion cells in the human body, including over 100 billion nerve cells and 100 trillion synapses, 30 trillion red blood cells, and 1 million nephrons within each kidney. Together, our finite minds try to grasp how the fist-sized heart can beat 100,000 times and pump 2,000 gallons of blood through 60,000 miles of blood vessels each day. In the hand, the index finger alone has seven muscles controlling its movements. If each muscle is capable of moving the index finger

into 100 different positions (which is thought to be a conservative estimate), the possible combinations of index finger movements would be about 100 trillion. The complexity of our index finger points unmistakably to the Creator (Jones, 2011).

Encouraging Stewardship

In our department's general education course, PACL, and the major-specific course, Nutrition, students study the Scriptures for a Biblical perspective on the concept of stewardship in general and the care of the body in particular. In these health courses and in anatomy and physiology classes, we discuss a holistic view of stewardship of the body that encompasses the following (Allison 2009; Matthews 2010):

- recognizing the value of each individual created in the image and likeness of God
- expressing thankfulness for our God-given gender and celebrating gender differences between men and women
- standing against the destruction of human life, including abortion and euthanasia
- engaging in physical disciplines (regular physical activity, balanced nutrition, and proper rest) and avoiding substances that are harmful to the body
- resisting sins that are directly associated with human embodiment: lust (Matthew 5:27-30), gluttony and drunkenness (Proverbs 23:20-21), and sloth (Proverbs 6:6-11)
- pursuing sanctification of the body through God honoring attitudes and actions (1 Thessalonians 5:23)
- looking forward to the resurrection of our bodies, our ultimate hope

Our earlier fathers of the faith, the Puritan writers, emphasized that how we care for our body as a whole is a way of honoring and loving God, and that discipline in the physical aspects of our

body can foster spiritual disciplines that help us grow in godliness (Thomas, 2011). I am challenged to model a holistic view of stewardship of the body as I teach and mentor students preparing for future careers in kinesiology and the health professions. Likewise, students are encouraged to practice stewardship and to consider how they can instill principles of stewardship of the body for health and well-being in their interactions with future patients and clients.

Equipping stewards to be competent, Christ-honoring professionals in healthcare and education

This sub-heading is the mission statement for the Department of Kinesiology and Allied Health at Cedarville University. This mission statement implies that students graduate with a solid understanding of the principle of *stewardship* and view themselves as role models in promoting stewardship of the body.

Our mission is to equip graduates to be *competent* as physical and health educators and clinicians. For students continuing in graduate and professional studies, I aim to play a part in equipping them with a solid foundation of knowledge in the health sciences to prepare them for advanced degree programs. We give thanks to God that our graduates are flourishing in their graduate and professional programs and have reported being well prepared for their graduate coursework.

Finally, our mission is that graduates from our department will demonstrate *Christ-honoring character*. Both in the classroom and individually, my goal is to mentor students to promote integration of their faith in their future career fields and growth in character and leadership. Their lives challenge me as well, as I seek to grow in Christian character and humble, servant leadership.

Many students in the Department of Kinesiology and Allied Health are preparing for future careers which involve service to the public – in the fitness industry, with athletic teams, in clinics and hospitals, and in the community. Christ-like characteristics of unconditional love, compassion, and a heart for service towards others are essential qualities that should distinguish our graduates. As part of a devotion in one of our Allied Health Majors Assemblies, I shared with students that when I first began practicing physical therapy, one of the greatest challenges was working closely with people who were very different from me. These differences manifested in culture, language, socio-economic status, education, vocation, worldviews and lifestyle choices. I quickly realized that I needed a daily supply of God’s unconditional love flowing through me in order to genuinely love each client He brought to me, to avoid judgment, and to serve them with compassion and excellence. As God gave me a deeper love for people from all walks of life, I was blessed to develop rewarding relationships with these clients. In my interactions with students who sense a calling to a service profession, I desire to model and encourage attitudes of compassion, unconditional love, and humble service.

Conclusion

In conclusion, by God’s grace and enabling, I desire to fulfill the mission of Cedarville University to equip students for lifelong leadership and service through an education marked by excellence and grounded in biblical truth. I study the Word of God and seek to obey and apply it in Christian character development, so that I may be a Christ-centered example to those around me. I also seek to apply biblical investigation and interpretation and theological synthesis as a means for engaging with excellence the disciplines of Kinesiology and Allied Health.

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