

What makes man truly human? essay sample



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In understanding how can man be truly human, first is the reason for the human freedom and this freedom is the most important aspect of making human truly human. One of the most important problems with which we have to deal in our reflections on man, and one which constantly recurs, is the problem of man's freedom. The problem has aroused innumerable discussions, not only among philosophers but also among theologians, and the passion with which controversy was often carried on is an indication of the fact that in this problem we deal not with some unimportant aspect of man's nature, but rather with the whole man in his total life. Though this freedom usually was thought of in terms of freedom of the will, nevertheless it was man's freedom which was under discussion, the freedom of the human being who chooses and acts and who follows his way through life in "freedom."

We gain the impression that men are often little conscious of this complexity in their manifold use of the concept of freedom, in everyday practical life, all sorts of restrictions play so great a role, restrictions experienced as essentially alien and as threatening, that we are sometimes inclined without further thought to proclaim "free from" as the essence of freedom. And this definition often finds expression in everyday life. Thus we speak of liberalism in the political and social area, meaning that the state should allow man's life to keep its "freedom"; and we speak of freedom of religion and conscience, freedom of expression, academic freedom, and so forth. In this all a protest is registered against restrictions on human life which cannot be tolerated, as, for example, when during a period of occupation by a foreign power a people undergoes an experience of losing our freedom, and the "

free from” approach can then be the basis for a blazing enthusiasm when the conquerors are driven out and the people regain their freedom.

Next is the necessity of emotions. Although some philosophers have cast emotions as villains that represent what is most irrational and “ animal” in human nature, there is a strong argument for crediting the emotions with all that is worthy and wonderful about human life. If “ love makes the world go around,” it can also be said that, like love, many other emotions inspire us to improve our own lives and the lives of others.

Moreover, without emotions we could not enjoy great art and literature or root for our favorite team. Fear of punishment is effective in stopping many of us from committing rash or violent acts: if we do lose control, remorse follows. Having emotions may make human life less tidy and predictable, but how drab and spiritless the world would be without them.

Next is the human being precious or being unique because we are made by the image and likeness of God lets start with creativity. Creativity So if the “ image of God” does not refer to physical characteristics, what does it refer to? It is certainly likely that part of the “ image of God” refers to the ability of humans to be creative. Human consciousness Human consciousness is a mystery because once we are born in the world the consciousness comes from us to spread to the other. The Latin phrase cogito ergo sum, or “ I think, therefore I am” meaning “ I doubt, therefore I know”, is possibly the single widest-known philosophical statement, and is due to René Descartes.

In his book “ Meditations on First Philosophy”, Descartes attempted to build an entire philosophical system from scratch, with no prior assumptions. In

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order to begin this undertaking, he reasoned that since all his beliefs were derived from potentially misleading sense data or potentially fallacious logic, he would trust nothing he had previously taken to be true. That is to say, he would systematically doubt all that could conceivably be doubted.

Next is Personality. Another thing that makes humans unique is personality. “ We have no idea how our brains make us who we are. There is as yet no neuroscience of personality. We have little understanding of how art and history are experienced by the brain. The meltdown of mental life in psychosis is still a mystery. In short, we have yet to come up with a theory that can pull all this together.

Next is our Abstract thinking the human brain that much different from other living things.” Humans constantly invoke unobservable phenomena and variables to explain why certain things are happening. Chimps operate in the world of concrete, tangible things that can be seen. The content of their minds is about the observable world.

The spirit is that part of humans that is able to love and experience God directly. it is found in no other animal species, since no other species can experience God or form a relationship with Him. Is there any evidence that humans possess a spirit? Recent attempts have been aimed at trying to identify the part of the brain involved in “ religious” experiences.. The ability to do so, apparently leads to some sense of “ oneness with the universe”, since the brain is deprived of sensory input while still remaining active.

Even if there were an area of the brain that might be involved in religious experiences, this idea does not prove that God is a creation of our brains. If

God did create us, we would expect that He would provide a means by which we could experience Him. This area of the brain might be part of God's design to make us realize that we are more than just physical creatures. The Bible says that God has given us this knowledge of eternity, possibly involving some sort of "hard-wired" knowledge

Moral Judgments. After Adam and Eve had sinned, they became like God in that they could distinguish good from evil. The ability to make moral judgments is also a characteristic that is found only in humans. Even the higher apes cannot make moral judgments about the behavior of other animals; there are no non-human animal models for human pride, shame, and guilt. Moral judgments cannot be a subset of judgments of fact. In setting up his argument, the most part we form judgments of fact in virtue of natural facts being a certain way, entailing that correct judgments are causal consequences of natural facts. Under this conception, moral judgments, if they are indeed a subset of judgments of fact, must also be causal consequences of natural facts. This conception also gains for the moral realist the idea that moral knowledge is possible, for if there is a causal connection, and then the moral judgments gained are gained because of certain natural facts.

Next is the Body, soul Besides the rather obvious differences in the way animals process information in their brains, the Bible (and science) confirm that there are major differences in the ways humans make moral judgments. Part of what is meant by the term "in the image of God" can be found in chapters immediately following its first usage (Genesis 1) in the Bible. Both Adam and Eve had a personal relationship with God in the

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Garden of Eden. Such a personal relationship is not described, nor seen, for any other animal species. It is the presence of a spirit that was instilled into humans that separates us from the animals. There are three kinds of life that God has created in this universe. The soul is best described as the characteristics that make up the advanced brain, including mind, will and emotion. Only birds and mammals exhibit these characteristics, which is why humans can form mutual relationships with birds and mammals.

In conclusion, it seems likely that “in the image of God” refers to the characteristics of the human spirit and the ability to make moral judgments – things that are not found in any animal species, even those to whom we are said to be closely related. Even evolutionists are beginning to recognize the uniqueness of human beings says humans represent a “totally unprecedented entity” on Earth, and “Homo sapiens is not simply an improved version of its ancestors – it’s a new concept.” It is the ability to make moral judgments that convinces us of our inability to “measure up” to the intended moral standards laid down by God. However, it is the spirit of man that allows us to communicate with God’s Spirit through Jesus Christ so that we can once again be in fellowship with a Holy God and experience the ultimate relationship in the universe. But because of those things that are presented that it is the ways on what makes man truly human.