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THE BIBLICAL CONCEPT OF THE SOUL
ACCORDING TO NEPHESH-PSYCHE

A Thesis Presented to
The Faculty of Concordia Seminary
Department of Practical Theology

Respectfully dedicated to my instructor and
advisor, Dr. Theo. Lutsch, whose patient
guidance

In Partial Fulfillment
of the Requirements for the Degree
Bachelor of Divinity

by
Paul G. Lessmann

April 1944

Approved by:

Theo. Lutsch
J. H. Remickel

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**Respectfully dedicated to my instructor and
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PREFACE

In the first book of the Bible we are told in brief, succinct language that the Lord God created man, and "breathed into his nostrils the breath of life, and man became a living soul." (Gen. 2, 7). One result of this far-reaching Biblical statement is that for milleniums now theologians, philosophers, and, more recently, psychologists have puzzled over the question of the concept of the soul. In its attempt to arrive at a suitable starting point for its research, modern psychology has ultimately come to the conclusion that what is commonly called the soul must furnish the underlying theme of their study.^{1.} Hence it has ventured forth with various definitions of the soul. Ruch, for example, defines: "The soul is..... the specific substance of which mind was composed, existing without form, size, color, or other physical attributes, and capable of feeling, but not of being felt."^{2.} Kelly puts it this way: "The soul is in fine, the ultimate substantial, permanent principle which governs the conscious life of man,

1. Though some men dare to speak of "psychology without a soul."

2. Floyd L. Ruch, Psychology and Life, p. 6.

determines the specific nature of man as a rational being, and the ultimate as well as the formal cause of life in man.... The soul is, then, the ultimate internal principle by which the body is animated. It is the principle by which man lives and moves, perceives and understands. The soul does not differ from the mind, for they are one and the same reality.^{3.} Norlie offers a very simple definition: "The soul is the immaterial part of man."^{4.} And Davidson substantiates that view: "The soul is used to designate the whole immaterial part of man."^{5.}

We have said that psychology, as a science, is a comparatively recent discovery. The fact of the matter is that it is only in the past few decades that it has become a standard subject in the world's educational curriculum. In consequence it is undergoing constant change. This fact is brought out by Waterhouse: "Those whose college days were innocent of psychology will at least have this advantage if now they take up the study, that this young science grows so quickly that it soon outgrows its clothes. Those who start now will at least see psychology in modern garb, not in the raiment of twenty or thirty years ago."^{6.}

As opposed to this constantly shifting theory of modern

3. William A. Kelly, Educational Psychology, p. 11.

4. Olaf Morgan Norlie, A Handbook of Christian Psychology, p. 15.

5. A. B. Davidson, The Theology of the Old Testament, p. 199.

6. Eric S. Waterhouse, Psychology and Pastoral Work, pp. 13-14.

psychology stands the concept of the soul as set down by "holy men of God" through the inspiration of the Holy Ghost. As Delitzsch says, "Die biblische Psychologie ist keine Wissenschaft von Gestern. Sie ist eine der alleraeltesten kirchlichen Wissenschaften. Schon in der Literatur des 2. Jahrh. begegnet uns, von Eusebius und Hieronymus bezeugt, ein Buch $\pi\epsilon\rho\iota\ \psi\upsilon\chi\eta\varsigma$ καὶ ἑωμματος ἡ (zu lesen καὶ) νοός von Melito von Sardes und bald im Anfang des 3 Jahrh., das von Tertullian in seiner montanistischen Periode verfasste Werk De Anima."^{7.} The materia which these men used in treating of the soul was in existence already from the time of the writing of the first book of the Bible. It remained for them to be the first to organize the inspired material and set it down in scientific order with a certain degree of finality.

And so, basing our research on the Hebrew term for soul, $\psi\chi$, together with its counterpart in the New Testament, $\psi\upsilon\chi\eta$, we too may approach the subject of the soul with a similar degree of finality, since our search, unlike most modern psychology, is based on the infallible word of God. And yet what Ecclesiastes says of the spirit of man pertains in like manner to the soul: "Who knoweth the spirit of man that goeth upward?" (Ecc. 3, 21). In like manner we join in with wise Job and say, "Though I were perfect, would I not know my soul." (Job 9, 21).

7. Franz Delitzsch, System der Biblischen Psychologie, p. 4.

INTRODUCTION

In limiting this treatise on the human soul to a discussion of only two Biblical words, נֶפֶשׁ and its Greek counterpart ψυχή, the writer is well aware of the fact that he can only scratch the surface of the enormous field of Biblical psychology. A completely thorough study would include the study of such words as נַפְשׁוֹ and נַפְשׁוֹתָי, נֶפֶשׁ, and נַפְשׁוֹתָי, corresponding respectively with the Greek πνεύμα, καρδιά, and βάσις. At times the first three terms are used as synonyms, and then again they bear very distinctive connotations. Thus what is "called נַפְשׁוֹ in Gen. 2, 7 and Dan. 5, 23 is called נַפְשׁוֹ in Gen. 6, 17 and 7, 15, and נַפְשׁוֹתָי in Gen. 7, 22."¹ But most generally these words are not entirely synonyms, but include in their meaning either a completely different sense, or at least a shade of difference.

Since, then, the Hebrews and the Greeks had a definite idea in mind when they spoke of נֶפֶשׁ and ψυχή--just as our English use of the word "soul" produces a definite conception in our minds, even though we cannot understand it completely--and since the first immaterial concept in Biblical

1. Theo. Laetsch in private, unpublished notes.

records pertaining to man refers to his נְפֶשׁ, or "soul,"^{2.} the writer has decided to limit himself to the discussion of that word only, together with the corresponding New Testament idea of ψυχή.

As to the identity of the terms "nephesh" and "psyche"^{3.} not much need be said. Lexicographers agree that the first meaning of each of these words means "breath," both being derived from a stem meaning "to breathe, to take a breath, to respire."^{4.} Further attestation to this fact is furnished by Hastings: "The psychological terminology and ideas of the N.T. are, as we might expect, largely continuous with those of the O.T. and the subsequent Jewish literature.....It is necessary to emphasize that N.T. psychology is, in general, continuous with that of the O.T. and the Apocrypha.....It is, of course, true that the reproduction of the Hebrew Psychological terms through their Greek equivalents gave easier access to the Hellenistic influences of the age. But the resultant modification has been, in fact, much less than we might have expected. The Greek terms of the N.T. are filled with an

2. Except for the statement that "God breathed into (men's) nostrils the breath (נְפֶשׁ) of life." Further study (Chapter I) will reveal that the נְפֶשׁ was instrumental in creating the soul. Therefore this less frequently used word will necessarily find a place in the present discussion.

3. Hereafter we shall take the liberty of using English transliterations for Hebrew and Greek terms frequently used.

4. "Nephesh" is derived from נְפֶשׁ, used only in the niphal; also from the Arabic; "psyche" is from ψυχή.

essentially Hebrew content; the two new terms: $\nu\omicron\upsilon\varsigma$ ¹ and $\epsilon\upsilon\upsilon\epsilon\iota\delta\eta\omicron\varsigma$ ² are really specializations from the psychological usage of 'heart' in the O.T. and are not used with Greek connotation."^{5.}

With this basis established we can well proceed with our discussion, and observe the multitudinous array of facts about the human soul--its origin, life, and destiny--facts which are still ignored by the modern science of psychology. The Holy Bible is our foremost source; for here we have throughout the infallible word of God. He is the Creator of man; he can tell us most about his creature.

5. James Hastings, Encyclopedia of Religion and Ethics, p. 733.

CHAPTER I: THE CREATION OF THE SOUL

"By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth," (Ps. 53, 6). This passage not only acknowledges God as the Creator of the universe, but also tells something about the manner in which he brought it into being. On the first five days of Creation the Lord God had called into being the light, the firmament, dry land and seas, sun, moon, and stars, and the fish and fowl. And all this simply by His divine fiat. But now came what might be called "the busy day of Creation," the day on which He created not only the animals, but also man, the foremost among creatures, the crown of His Creation, living, breathing, rational, emotional man. In creating this "adam" He followed an entirely different procedure than He had used up to now. His method of creation shows that He is now dealing with something far more precious than His earlier creations.

Even the animals that proceeded from the first portion of God's creative activity on the sixth day arise, like plants, from the earth, as a consequence of His divine word of power. (Cfr. Gen. 1, 24: תַּיִם וְחַיָּוִת וְצִמְחָה אֲרָצָה). And even though the animals are called נֶפֶשׁ חַיָּה, we shall see that this is not the same "nepesh" as in the

case of man. "For the human soul does not spring from the earth; it is created by a special act of divine in-breathing."^{1.}

This brings us to the locus classicus of our discussion on the creation of the human soul, viz. Gen. 2, 7: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and the man became a living soul." So basic and important is this passage in the field of Biblical Psychology, that Delitzsch has said, "Wir koennen Gen. 2, 7 gar nicht aufmerksam genug betrachten, denn dieser Vers ist so inhaltstief, dass die Auslegung ihn gar nicht erschoeffen kann, er ist die Grundfeste aller wahren Anthropologie und Psychologie."^{2.} In the first chapter of Genesis nothing was said in regard to the mode of origin of the divinely formed man. We are only told that there was some deliberation before his creation, that a "Trinitarian Council" was held. "But now, on the threshold of a history, rising and revealing its purposes, there is need to know something more particular in respect to his mode of origin, so that along with the fact of his existence, we may understand his established relation to God, to the surrounding vegetable and animal world, and to the earth in general."^{3.}

1. Gustav Friedrich Oehler, Theology of the Old Testament, p. 149

2. Delitzsch, op. cit., p. 55.

3. John Peter Lange, Genesis or the First Book of Moses, p. 203 (on Gen. 2, 7).

We have said that the first man did not come into being simply by a divine fiat. God deemed it necessary to perform two preliminary actions before man became a living nephesh. First, "the Lord God formed man of the dust of the ground." We need not speculate long about what this formation consisted of. Evidently the Lord God took a lump of clay and out of it sculptured the human frame. It is interesting to note, that "science has proved that the substance of (man's) flesh, sinews and bones, consists of the very same elements as the soil which forms the crust of the earth, and the limestone that lies embedded in its bowels."⁴ This in passing. Our greatest concern is with regard to what God did to this lump of clay. We are told that God breathed into the nostrils of this formation that he had made, the "breath of life" (אֵלֶּיךָ רִיחַ חַיִּים). It was this single action, evidently, that made of man a living soul (אֵלֶּיךָ נְשָׁמָה), for we read that man became (נְשָׁמָה חַיִּים) a living nephesh. This Hebrew phrase, נְשָׁמָה חַיִּים, signifies "to become something that one was not before, "cfr. Gen. 2, 24, "to become one flesh;" so also Gen. 18, 18, etc. With regard to the verb, נָשָׂם, we note the strong waw with the imperfect, which denotes some relation with the foregoing verb (the inbreathing), here that of result; hence we translate: "and thus," or "and as a result of this." Hence man became a living soul only

4. Jamieson, Fausset, and Brown, p. 18

as the result of God's breathing into his nostrils the breath of life.

Just what was this "neshemah" that worked such miracles in a simple lump of clay? The word is derived from $\aleph \psi \aleph$, and means "breath, spirit, breath of the spirit, etc." Gesenius tells us that it has a four-fold meaning: 1) breath, spirit (spoken of the breath of God). Thus it is the "wind of God" in Job 37, 10; the "breath of breathing of his anger" in Is. 30, 33; Job 4, 9; Ps. 18, 16; and the "spirit of God imparting life and wisdom," Job 32, 8; 33, 4; cfr. 26, 4. 2) It is the breath of life of man and beasts, as here in Gen. 2, 7 and more fully in Gen. 7, 22. Cfr. Job. 27, 3; Is. 42, 5; Dan. 10, 17. It is regarded as something vain and fleeting in Is. 2, 22. Hence, it is the anima, "the vital spirit through which the body lives, the "nepshesh" or "psyche" in this sense. 3) The mind or intellect, as in Prov. 20, 27. 4) Living things or animals.⁵ "Here it evidently denotes something (which is common both to God and man,) something which goes forth from God and enters into man--God's breath of life, i.e., the spirit of God in its active self-motion, as in man it calls out the spiritual principle, the spirit of his life, but none the less as the spirit in its actual personality."⁶ In brief, we know that it produced life, life came as a result of it, and so we can say that it was the beginning of all life, especially, of life in man; a certain immaterial spark

5. See Gesenius Hebrew Lexicon, ad locum.

6. Lange-Schaff, op.cit., p. 204

of life that set the wheels of man into living motion. As Job says, 33, 4: "The spirit of God hath made me, and the breath (neshamah) of the Almighty hath given me life."

In Gen. 7, 22 we are told that "all in whose nostrils was the breath of life (lit. "the breath of the spirit of lives") of all that was in the dry land, died." From this it would seem at first glance that man is in no way different from the animals. For this passage speaks of animals also possessing "the breath of lives." Many have contended that "the specific difference between the life of the human soul and that of animals is expressed by the use of the term 'neshamah' in Gen. 2, 7."⁷ However, Gen. 7, 22 confirms the fact that also animals possess the neshamah. Even the most casual glance at nature will prove to the observer that animals have this spark of life in them, as is manifested in their ability, yea their necessity to breathe, just as in the case of man. The neshamah of Gen. 2, 7 certainly does not, then, constitute the difference between man and animals.

The difference is far greater than just a matter of one word. Rather, it is a combination of circumstances. As we have seen above, God specially formed man, and Himself breathed into man the neshamah; as the result of this action man became a "nephesh chaiah." "The spirit and soul of man have this advantage over the animal soul, that they are not only the individuation of the entire natural life, but a gift

7. Oehler, op.cit., p. 149

bestowed on man expressly and directly by the personal God."^{8.}
 Other points of differentiation, such as the "image of God" aspect in man, will be brought out in the course of later chapters. Here the point is only that already at Creation, in the very account of the mode of creation, there is a difference between the "soul" that the animal was given, and that given to man.

Here we must beware of a certain error that often attaches itself to the interpretation of the inbreathing of the neshamah. We are referring to the erroneous idea that God gave us part of his own being in this act, so that we are now part of God. "The older theology was very much afraid of the idea of emanation. If God imparted anything to man from His own being, it meant either that God must have given away some of His own being, or that something still of His being could have sinned in man. We must, by all means, avoid both representations, as we must generally do in respect to every emanation view." (Delitzsch) "A creative word, although of divine being, is not the Logos clothed with the eternal being of the Father....Between the emanation representations, on the one side, and the pure creatureliness on the other, lies the conception of the free impartation of life in the mystery of the quickening: life from life, light from light, spirit from spirit."^{9.} So we see that we need not hold the theory either of pantheism or of emanation in order to believe the Creation account.

8. Delitzsch, (Genesis), op. cit., p. 120

9. Lange-Schaff on Gen. 2, 7, p. 212.

On the contrary, both theories are entirely unsubstantiated; for nowhere are we told in Scripture that as a result of the divine inbreathing we are all a kind of demi-god, or that the nature surrounding us is a part of God himself.

"Before all things does the passage (Gen. 2, 7) affirm that man became indissoluble (?) that is, a creatively established unity--a living soul proceeding out of the contrast, or the duality, of the dust of the earth, on the one side, and the divine breath on the other (neshemah), and that these were the substances out of which he was formed."^{10.}

The important thing is that man became a "nephesh." As Koenig says: "Nach Gen. 2, 7 ist die Seele das Produkt oder die individualisierte Gestalt des dem Menschen eingehauchten Geistteilchens"^{11.}

The nephesh of the animal existed at the moment of God's almighty fiat. The nephesh of man did not exist when he said, "Let us make man;" nor was it there when he "formed man of the dust of the ground." It came into being only as a result of God's breathing of the nishmat chaim into his nostrils. To quote Koenig again, "Nicht ist a) die nephesh schon vor der Einstroemung des Gottesgeistes in den menschlichen Leib eine selbstaendige, obgleich im menschlichen leibe noch latente Groesze; denn im Staub (aphar) ist keine nephesh, wie, z.B. in den Worten: 'Es verhaucht alles Fleisch

10. Lange-Schaff, ibid.

11. Eduard Koenig, Theologie des Alten Testaments, p. 211

zumal, und der Mensch kehrt zum Staube zurueck, '(Hi. 34, 15) bezeugt ist.....b) Auch nach der Vereinigung des goettlichen Geistestheilchens mit dem Menschenkoerper ist der goettliche Geist immer noch die bleibended Quelle der menschlichen Lebendigkeit oder seiner Beseeltheit (Hi. 33, 4: 'Der Geist Gottes hat mich gemacht, und er Hauch des Allmaechtigen mich belebt.'). Daher wird die persoenliche Erscheinungsform des Geistes im Menschen dessen nephesh oder Seele genannt."^{12.}

So then, by way of recapitulation, there are certain definite facts that we may observe from the accounts and references to the creation of man. 1) The soul of man is entirely different from that of the animals, in that it was the result of a special inbreathing of God.^{13.} Men did not receive a part of God's essential being in the process of his creation. The substance of the human soul is the divine spirit of life uniting itself with matter. Not only was God solely responsible for the union of neshamah and bassar, but it is He also that continues to be the source of human life, (job 33, 4). It remains for future chapters to relate more about the continued life of the soul, its properties, functions, and final destiny.

12. Koenig, *ibid.*

13. See chapter IV for another difference--the image of God in man.

BIBLE PASSAGES PERTINENT TO CHAPTER I

NEPHESH

Gen. 2, 7

Jer. 38, 16

NESHAMAH

Gen. 2, 7

Gen. 7, 22

Job 26, 4

Job 33, 4

Is. 57, 16

PSYCHE

1 Cor. 15, 45

CHAPTER II: THE SOUL AS THE PRINCIPLE OF LIFE

The brief review of the Creation story in Chapter I has revealed that the neshamah which the Lord God breathed into the nostrils of man produced life in him. As a result the life of man, throughout the remainder of the Old Testament is described as being dependent on the neshamah, or even as being identical with life itself. Thus in Job 27, 3: "All the while my breath is in me, and the spirit of God is in my nostrils." So also in Is. 2, 22: "Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?" And again, Dan. 5, 23: "The God in whose hand thy breath is, and whose are all thy wants, hast thou not glorified." (Cfr. also Ps. 150, 6; Josh. 11, 11. 14; 10, 40; 1 Ki. 15, 29). Just as often, however, is neshamah referred to the Creator Himself. So in Job 4, 9: "By the blast of God they perish, and by the breath of his nostrils they are saved;" and Ps. 18, 15: "The foundation of the world (was) discovered at thy rebuke, O Lord, at the blast of the breath of thy nostrils." (Cfr. also 2 Sam. 22, 16; Prov. 20, 27; Is. 30, 33; Job 37, 10).

Of far greater significance in the Creation account is the statement that as a result of the divine inbreathing, "man became a living soul, 'nephesh'." He is called a living soul, a nephesh, because the soul (nephesh) breathed into him

by the God of life, is the seat of life, is that which constitutes him what he was from the moment that the breath of life was breathed into him--a living soul. Hereafter nephesh (psyche in the New Testament) was used by God's penmen to indicate the seat of life in man. In this connection it is very interesting to note that "nephesh" is truly a very apt word to describe this principle of life in man. For its original meaning, "to breathe," fits in very well with the Creation account. It is as though God gave to man the very first breath of life (neshamah), and as a result, the life of man continued in him in his "nephesh," a succession of his breathing.

However, in treating of the word nephesh, we generally disregard this etymological meaning. Instead we refer to the nephesh, in its very first meaning, as being simply "the principle of life in man," "the vital spirit (psyche, anima) through which the body lives.....Hence, life, vital principle."^{1.} This aspect of the soul is known as the "first sphere of life of the soul."^{2.} So says Oehler: "The soul of man has a double sphere of life: first it is anima, that on which rests the life belonging to the senses, נְשָׁמָה לְרֵיבּוֹת אֵת."^{3.} "The Catholic Encyclopedia defines the soul of man as 'the ultimate principle by which we think, feel and will, and by which our bodies are animated."^{4.} Many modern psychologists

1. Gesenius, op. cit., ad locum.

2. The other or "second" sphere, animus, will be treated in a later chapter.

3. Oehler, op. cit., p. 152.

4. Reany, loc. cit., p. 109.

is brought out still more strikingly in Ps. 35, 4: "Let them be confounded and put to shame that seek after my soul..." In this instance David is praying for safety in the face of his enemies. His foes are actually seeking David's body to do him harm; certainly they are not seeking something so intangible as David's "soul." And yet the word the Psalmist uses is entirely correct. For in the final analysis, they are seeking to take his "nephesh," his soul, his "principle of life" from him. When Isaiah (53, 10) refers to the suffering Messiah in the words: "Thou shalt make his "nephesh" an offering for sin," he could not have used a more appropriate word. For truly it was the loss of Christ's "principle of life," his very death, that effectively wrought salvation for the world. It was his life, the life of "Jehovah our Righteousness," in place of our lives. And so we could quote a hundred other passages where nephesh means nothing more than ^{10.} "principle of life."

We may carry this point even further. The ancient Hebrews, as well as the New Testament writers were so convinced that the seat of life lay in the "nephesh" and "psyche" that they used these very words by metonymy in place of the word "life." And in many cases the translators of the Authorized Version have captured this figure of speech by rendering nephesh and psyche as "life." To cite just a few instances: When the two angels came to visit Lot to warn him of the im-

10. For a complete list of these passages, see the end of the chapter.

pending doom of Sodom and Gomorrah (Gen. 19, 17) they said, "Escape for thy 'nephesh', thy life. Lot did not have to deliberate long over the meaning of nephesh; without giving the term another thought, he knew that his "nephesh," his very life, was in danger. He even answered, using the same word: "Oh let me escape thither, and my soul shall live." He takes it for granted that his soul is the seat of his individual life. In like manner Moses is told by the Lord (Ex. 4, 19): "Go, return into Egypt, for all the men are dead which sought thy "nephesh." Similar usages are found in Josh. 9, 24; 1 Sam. 19, 5. 11; 2 Sam. 16, 11, and many other passages treating of "seeking one's life" and "losing one's life."^{10.}

Identical use is made of psyche in the New Testament. In Matt. 2, 20 the Lord says to Joseph, "Arise, and take the young child and his mother, and go into the land of Israel; for they are dead which sought the young child's life." The vicarious laying down of the "principle of life in Christ" is mentioned by the Savior Himself in Jn. 10, 11: "I am the good shepherd: the good shepherd giveth his life for the sheep;" and Jn. 10, 17: "Therefore doth my Father love me, because I lay down my life, that I might take it again." A nd very significant is the fact which St. Paul brings out in Acts 20, 10, as he refers to Eutychus, who had fallen from "the third loft": "Trouble not yourselves; for his life is in him." Eutychus was still a living, human being, because "psyche" was still in him. Here Paul unquestionably identifies

psyche with life itself.^{10.}

From so using the words nephesh and psyche to mean life itself, it is quite natural that its significance was carried still further. Since the life of a human being is manifested by his outward actions, or, to put it another way, since the body serves as a sheath for the soul and by its motions indicates that the life principle is operating in it, the term "'soul' was also used by the Hebrews to designate an individual man or person."^{11.} This again is a usage very similar to that of the English. For example, we speak of a Christian congregation as being composed of so and so many souls.

In like manner were the terms nephesh and psyche used. As general examples of this usage, we might point to such passages as Job 16, 4: "I also could speak as ye do: if your soul were in my soul's stead, I could heap up words against you, and shake mine head at you." This is just another way of saying what the English would put in the few words, "If you were I," or "If you were in my position." So also Prov. 14, 25: "A true witness delivereth souls; but a deceitful witness speaketh lies." Paraphrasing freely in English we would say, "A true witness acquits or delivers a person by speaking the truth."

Quite frequently, nephesh, referring to the entire human being, is found in the plural, thereby serving Hebrew writers to refer to people in general, to categorize, or

^{11.} Hastings, op. cit., p. 725

to enumerate. Thus *nepshesh* was used in the commandments of the ceremonial laws given to the children of Israel. In the institution of the passover, for example, we read, Ex. 12, 4: "And if the household be too little for the lamb, let him and his neighbor next unto his house take it according to the number of souls....." An identical usage is found in Lev. 18, 29: "For whosoever shall commit any of these abominations, even the souls that commit them shall be cut off from among their people." In the New Testament the only similar use of *psyche* in lawgiving is that of Paul in Rom. 13, 1--and that in the singular: "Let every soul be subject unto the higher powers."

Passages using *nepshesh* in the plural for the sake of enumeration or in a census are just as frequent. Thus Gen. 46, 15-27: "These be the sons of Leah, which she bare unto Jacob in Padanaram, with his daughter Dinah: all the souls of his sons and his daughters were thirty and three, etc." Just as striking is the repeated use of *nepshesh* in the plural in the account of Joshuah's victories, Josh. 10, 28ff.

Exactly the same is the use of *psychai* in the New Testament, as in Acts 2, 41: "Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls." Compare also the enumeration in Acts 27, 37: "And we were in all in the ship two hundred threescore and sixteen souls."

The term *nepshesh* was also applied to the general category of slaves, as in Gen. 12, 5: "And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they

had gathered, and the souls that they had gotten in Haran."

So common did the usage of the word nephesh become among the Hebrews in referring to the entire human body or person that eventually "it came to denote 'self'; thus 'my soul', 'thy soul', 'his soul', meant 'myself', 'thyself', 'himself'."^{12.}

This translation is permissible only when a personal suffix attaches itself to nephesh. Thus when David says, Ps. 131, 2, "Surely I have behaved and quieted myself as a child that is weaned of his mother," the expression that he uses is נַפְשִׁי. And in the book of Esther (4, 13) Mordecai says to Esther, "Think not with thyself that thou shalt escape in the king's house." Literally, "Do not think in or with your soul, וְלֹא תִחְשְׁבִי בְנַפְשְׁךָ." When Elijah fled from Ahaz to Beersheba, we are told that "he requested for himself that he might die." Literally we have these words: וְיָשַׁלְחֵנִי מִן־הַיָּדָיִם, i. e. "he asked that his soul die." An example of an impersonal use is found in Jer. 3, 11: "And the Lord said unto me, the backsliding Israel hath justified herself (וְיָשַׁלְחֵנִי מִן־הַיָּדָיִם, 'her soul') more than treacherous Judah." The same thing holds true with the plural. In Lev. 11, 43 (cfr. also 11, 44) the ceremonial law written down for the Israelites reads: "Ye shall not make yourselves abominable with any creeping thing that creepeth, (וְלֹא תִשְׁחַלְשׁוּן בְּכָל־רֶמֶשׂ עֲרֹפֹתִים)." A careful study of the many

12. Hastings, *ibid.*, p. 733.

other passages using the word nephesh reveals other instances where nephesh means nothing else but the personal pronoun; ^{10.} yet it always seems to retain the idea of personal life, in spite of these variations of translation.

What seems stranger than any of these uses is the fact that nephesh, symbolizing life itself, should be used even of one dead, a corpse. "By curious extension of the use of 'soul' for 'person' it came in time to denote a person living but now dead. This usage is found in the O. T. only in Leviticus, Numbers, and Haggai (see e.g. Lev. 19, 28; Nu. 6, 6, and Hag. 2, 13). Although the nephesh had clearly gone from the body, its long use in the sense of 'person' led to this curious application to a dead body." ^{13.} And yet this application of nephesh to a dead body, a corpse, is not too curious when we recall a parallel use in the English language. If modern tongues may refer to a person who has died suddenly as the result of a tragic accident as a "poor soul," certainly this ancient Hebrew usage is also justified.

It is simply for the sake of completion that we mention here again the fact that nephesh, as well as psyche, often refers to a "living thing," an animal. Very frequently nephesh, in such cases is bound together with $\aleph \text{ } \aleph$. In the Creation account "nephesh chaiah" is identified with "cattle and creeping things": "Let the earth bring forth the living creature after his kind, cattle and creeping

13. Hastings, ibid.

thing," (Gen. 1, 24). From various other passages we must conclude that not only cattle are included in the term "nephesh chaiah," but also the birds and fish. When Adam named the animals we read, "Whatsoever Adam called every living thing (living soul, living creature), that was the name thereof," (Gen. 2, 19). The verse following tells us that "Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field." Thus we conclude that cattle, birds, and "beasts of the field" are included in the nephesh chaiah. Just how many varieties of creatures are meant by the somewhat limited term "beasts of the field" is somewhat puzzling. As Leupold points out: "Though there is difficulty about determining the exact limits of the term 'field' (as opposed to 'beasts of the earth,' Gen. 1, 24)....there is great likelihood that it may refer to the garden only."¹⁴ Notice that the fish of the sea are not mentioned specifically in the account; it would almost seem from this passage that they are not part of the nephesh chaiah. However in Is. 19, 10, a rather difficult and disputed passage, nephesh must refer to creatures of ponds or "sluices,"—fish in simple English. Thus the translation of this passage may well read: "And they shall be broken in the purposes thereof, all that make sluices and ponds for fish." A much clearer passage is found in the New

14. H. C. Leupold, Exposition of Genesis, p. 131.

Testament, Rev. 16, 3, where psyche can very easily be translated "fish": "And the second angel poured out his vial upon the sea; and it became as the blood of a dead man; and every living soul died in the sea." This instance of the use of nephesh unquestionably refers to every living thing in the waters, including, of course, the fish.^{15.}

The fact that nephesh and psyche are synonymous with life itself quite naturally raises the question, "what is the soul, and where is it situated in the body?" Both questions are virtually unanswerable. And yet from what has been said, several things become obvious in regard to its substance. We may safely say that it is something immaterial or intangible. As Norlie says, "The soul is immaterial, not made of matter. It is non-corporeal, has no body. It is a spirit, and is often called spirit instead of soul. For instance in Luke 8, 55 is the account of the raising of Jairus' daughter from the dead. Jesus said to her: 'Maiden, arise.' And her spirit (pneuma) returned, and she arose immediately."^{16.} Similarly in the case of Elijah and the widow's son (1 Ki. 17, 17ff.): "The son of the mistress of the house fell sick; and his sickness was so sore, that there was no breath left in him." When Elijah prayed to the Lord, He heard the voice of Elijah; and the soul of the child came into him again, and he revived." So then we might say

15. For a distinction between the nephesh of man and beast cfr. Chapters I and IV.

16. Norlie, loc. cit., p. 16.

remembering that it was the neshamah, the breath of God that brought the soul into being, and that the soul is called life itself throughout the Bible, the soul is the intangible, immaterial spiritual inhabitant of man that produces and sustains life.

The question of the location of the soul in the body causes yet more perplexities. It is virtually impossible to confine the nephesh or psyche to any particular portion or organ of the human body. Nonetheless there have been various unsubstantiated conjectures made in an attempt to localize the human soul in the body. Thus the nephesh has been connected with the heart, the intestines, the mind, the breath, the blood, and even with sex. From the preceding pages it could be inferred that the ancient Hebrew conceived of the nephesh as being inseparably bound with the neshamah. That is true, to a certain extent. However, the teaching stands out far more clearly that the nephesh, being the seat of life, was even more intimately connected with the blood. Just as the English idiom has it: "to pour out one's life," i.e. "to pour out one's life-blood," so also it was quite natural for the Hebrews to say when "blood was shed or poured out" that also the life of the victim was shed or poured out with the blood, (cfr. Is. 53, 12; Lam. 2, 12).

This is clearly proved by passages prohibiting the Israelites from eating the blood of animals. Already after the Flood the command was given to Noah, (Gen. 9, 4): "The

flesh with the life thereof, which is the blood thereof, shall ye not eat." The original associates "life" and "blood" even more closely: "But flesh with its life (וְשָׂרָא בְּחַיָּוֶיהָ --the חַי is the Bath of association; hence lit., "with its soul"), namely, its blood (דָּמָא)," identifies nephesh and חַיָּוֶיהָ, as indicated by the two words standing in direct apposition. Just as clear is the identification in Deut. 12, 23: "Only be sure that thou eat not the blood; for the blood is the life, וְשָׂרָא בְּחַיָּוֶיהָ אֵלֶּיךָ יָרָא יְהוָה; and thou mayest not eat the life with the flesh (וְשָׂרָא בְּחַיָּוֶיהָ אֵלֶּיךָ יָרָא יְהוָה)." "The blood may not be eaten because it is the vehicle of life, literally, (Lev. 17, 11) "The soul of the flesh," i.e., it is the seat of the animal life of the body. 'It is the fountain of life," says Harvey; 'the first to live, the last to die, and the primary seat of the animal soul; it lives and is nourished of itself, and by no other part of the human body."^{17.}

As was intimated by the foregoing statement, the locus classicus of this Old Testament conception is found in Lev. 17, 11: "For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that maketh an atonement for the soul." Though the Israelites made three different kinds of offerings to Jehovah, drink, vegetable, and animal, the animal offering was the most important. It is to

17. Pulpit Commentary, ad locum.

this animal sacrifice that Lev. 17, 11 refers. "Animal offerings or sacrifices called for cattle, sheep, and goats of both sexes, rarely for doves. The animal was required to be free from blemish and at least eight days old. Sacrifices were of three kinds (burnt, sin, and peace), in each of which the blood made atonement."^{18.}

Of course the purpose of these blood sacrifices was to atone for the sins of the people. And from Lev. 17, 11 we see how God looked upon this blood that was sprinkled on the altar. He himself says, "I have given it to you upon the altar to make an atonement for your souls." An examination of the original reveals something more of the idea conveyed by the Authorized Version's translation, "atone;" כַּפַּר is the word used, meaning, to be sure, "to atone," but telling much more about the manner of this atoning in its original sense: "to cover;" actually, then in this case, "to cover up, to make a covering over, your sins." In other words, when this blood was sprinkled upon the altar, for sin, it "neutralized or concealed sin so that it should not offend"^{19.} Jehovah anymore, and "render the Divine wrath inoperative. To make an atonement, if we probe the Hebrew figure, 'was to throw, so to speak, a veil over sin so dazzling, that the veil and not the sin was visible, or to place side by side with sin something so attractive as to completely engross the eye.....The figure which the New Testament uses when it speaks of the "new robe,"

18. John P. Davis, A Dictionary of the Bible, p. 550

19. Pulpit commentary on Leviticus, Introduction, p. ix.

the Old Testament uses when it speaks of atonement....to use a modern figure....it was as if the sinner who had been exposed to the lightning rod of God's wrath had been suddenly wrapped around and insulated"^{20.} by the vicarious blood of the lamb. Such is the significance of the Hebrew term for "atone." Not that this covering of blood in any way deceived Jehovah into thinking that the sin had not at all been committed; but because he had commanded such sacrifice, any sacrifice thus performed in faith for the remission of sins, caused him to overlook the sins, to blot them out from his sight, and actually to forgive them--just as the blood of Jesus Christ, His Son, cleanseth us from all sin.

We are also told why it was the blood that made the atonement for the soul. "For it is the blood that maketh an atonement for the soul," we are told. This is an unfortunate translation on the part of not only the Authorized Version, but also of Luther, the LXX, the Vulgate, and the Targums. Actually it should read: "For the blood it is that makes a covering by means of the soul." "Soul" here does not refer to the person or persons for whom the sacrifice is being offered, but to the soul of the animal that is being offered. In view of that fact it is not the blood itself that effects the "covering over sin" but the nephesh in the blood. It was the blood that made atonement by means of the soul,

20. Ibid.

(**וְהַנֶּפֶשׁ אֲשֶׁר לַבְּהֵמָה**). "In this way the vicarious satisfaction of the animal's soul for man was brought out to the Jews. The animal life was accepted in place of the rational soul of man; the former died that the latter might live."^{21.}

For this reason the Jews could not in Red-Cross-blood-bank fashion store up large quantities of animal blood in readiness for future use. Although this may have seemed practical, it was not in accordance with God's command. The blood of the animal had to be warm with the heat of life as it was sprinkled against the four walls of the altar. It was necessary that the soul, the nephesh, be poured out upon the altar together with the blood. In that way only could the nephesh of the animal vicariously and effectively atone for the nephesh of man.

We are well aware of the fact that in the discussion of the Hebrew sacrifices, we have been speaking mainly of the nephesh of beasts. Yet we do not believe that we are making too sweeping a statement when we say, that the same principle applies also to man. Though not mentioned in so many words in the Bible, (except perhaps for Isaiah 53: "he hath poured out his soul unto death"), we may safely say that also in man the nephesh is at least intimately connected with the blood, if not identical to it. When the suffering servant of Isaiah 53

21. Lange-Schaff, op.cit pp. 135-136

poured out his nephesh unto death, we know from both history and the confirmation of the New Testament that He actually poured out his life blood. He was the "Lamb of God that taketh away the sins of the world," "who needeth not daily, as those high priests to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself." Whereas the soul of the sacrificial lamb of the Jews was substitutionary for only a certain few and only temporarily, and only because of the perfect offering of Christ foreshadowed by the sacrifice, the soul of Lamb of God was "poured out" for everyone and for always; likewise his blood covered the sins of the entire world. This picture of the all-sufficient offering of the Lamb of God is beautifully portrayed by Wm. Cowper:

"There is a fountain filled with blood
 Drawn from Immanuel's veins,
 And sinners plunged beneath that flood
 Lose all their guilty stains."

BIBLE PASSAGES PERTINENT TO CHAPTER II

NEPHESEH--PRINCIPLE OF LIFE

1 Sam. 17, 55	Ps. 54, 3	Jer. 38, 20
1 Sam. 20, 3	Ps. 55, 18	Jer. 51, 6
1 Sam. 24, 11	Ps. 56, 6	Ezek. 13, 19
1 Sam. 25, 26	Ps. 56, 13	
1 Sam. 25, 29	Ps. 59, 3	
1 Sam. 26, 21	Ps. 63, 9	
2 Sam. 11, 11	Ps. 66, 9	
2 Sam. 14, 19	Ps. 78, 50	
2 K1. 2, 2. 4, 6	Ps. 70, 2	
2 K1. 4, 30	Ps. 71, 10	
Job 33, 22	Ps. 71, 13	
Job 33, 18	Ps. 109, 20	
Job 31, 30	Ps. 109, 31	
Job 33, 28	Ps. 116, 8	
Job 33, 30	Ps. 143, 12	
Ps. 7, 5	Prov. 3, 22	
Ps. 17, 13	Prov. 6, 30	
Ps. 22, 20	Is. 51, 23	
Ps. 22, 29	Is. 53, 10	
Ps. 33, 19	Jer. 2, 34	
Ps. 35, 4	Jer. 18, 20	
Ps. 35, 7	Jer. 20, 13	
Ps. 40, 14	Jer. 26, 19	
Ps. 40, 14	Jer. 38, 17	

NEPHESEH--LIFE ITSELF

Gen. 19, 17	2 Sam. 1, 9	Esth. 8, 11
Gen. 19, 19	2 Sam. 28, 21	Esth. 9, 16
Gen. 32, 30	2 Sam. 4, 8	Job 2, 4
Gen. 34, 30	2 Sam. 14, 7	Job 2, 6
Ex. 4, 19	2 Sam. 16, 11	Job 6, 11
Ex. 21, 23	2 Sam. 18, 13	Job 13, 14
Ex. 21, 30	2 Sam. 19, 5	Job 31, 39
Nu. 35, 31	1 Ki. 1, 12	Ps. 31, 10
Deut. 19, 21	1 Ki. 2, 23	Ps. 38, 12
Deut. 24, 6	1 Ki. 3, 11	Prov. 1, 18
Josh. 2, 13	1 Ki. 19, 2	Prov. 1, 18
Josh. 2, 14	1 Ki. 19, 3	Prov. 6, 26
Josh. 9, 24	1 Ki. 19, 4	Prov. 7, 23
Ju. 5, 18	1 Ki. 19, 14	Prov. 12, 10
Ju. 9, 17	1 Ki. 20, 31	Prov. 13, 3
Ju. 12, 3	1 Ki. 20, 39	Prov. 13, 8
Ju. 18, 25	1 Ki. 20, 42	Is. 15, 4
Ruth 4, 15	2 Ki. 1, 13	Is. 43, 4
1 Sam. 19, 5	2 Ki. 1, 14	Jer. 4, 30
1 Sam. 19, 11	2 Ki. 7, 7	Jer. 11, 21
1 Sam. 20, 1	2 Ki. 10, 24	Jer. 19, 7
1 Sam. 22, 23	1 Chr. 11, 19	Jer. 19, 9
1 Sam. 23, 15	2 Chr. 1, 11	Jer. 21, 7
1 Sam. 26, 24	Esth. 7, 3	Jer. 21, 9
1 Sam. 28, 21	Esth. 7, 7	Jer. 22, 5

NEPHESH--LIFE ITSELF (CONT'D)

Jer. 34, 20, 21	Ex. 12, 15	Nu. 19, 20
Jer. 38, 2	Lev. 4, 2	Nu. 19, 22
Jer. 38, 16	Lev. 5, 1	Nu. 31, 28
Jer. 39, 18	Lev. 5, 2	Deut. 4, 9
Jer. 44, 30	Lev. 5, 4	Josh. 10, 28
Jer. 45, 5	Lev. 5, 15	Josh. 10, 32. 35. 37. 39
Jer. 46, 36	Lev. 5, 17	Josh. 11, 11
Jer. 48, 6	Lev. 6, 2	Job 16, 4
Jer. 49, 37	Lev. 7, 18	Job 16, 5
Ezek. 32, 10	Lev. 7, 20	Ps. 6, 4
Jon. 1, 14	Lev. 7, 21	Ps. 74, 19
Jon. 4, 3	Lev. 7, 25	Ps. 86, 2

NEPHESH--HUMAN BEING

Gen. 17, 14	Lev. 7, 27	Ps. 86, 14
Gen. 12, 5	Lev. 17, 10	Ps. 121, 7
Gen. 12, 13	Lev. 17, 12	Ps. 124, 7
Gen. 19, 20	Lev. 17, 15	Pr. 14, 25
Gen. 31, 14	Lev. 18, 29	Pr. 22, 23
Gen. 46, 15	Lev. 19, 8	Jer. 4, 10
Gen. 46, 18	Lev. 20, 6	Jer. 52, 45
Gen. 46, 22	Lev. 22, 3	Jon. 2, 5
Gen. 46, 25	Lev. 22, 6	Acts 2, 41 (PSYCHE)
Gen. 46, 26	Lev. 22, 11	Acts 7, 14
Gen. 46, 27	Lev. 23, 40	Acts 27, 37
Ex. 1, 5	Nu. 9, 13	Rom. 13, 1
Ex. 12, 4	Nu. 15, 31	1 Pet. 3, 20
	Nu. 19, 13	Rev. 6, 9

NEPHESH--HUMAN BEING (CONT'D)

Rev. 18, 13

Rev. 20, 4

NEPHESH (with suffix)--SELF

Lev. 11, 43

Lev. 11, 44

Deut. 4, 15

Josh. 23, 11

1 Ki. 19, 4

Esth. 4, 13

Esth. 9, 31

Job 18, 4

Job 32, 2

Ps. 131, 2

Is. 5, 14

Is. 46, 2

Is. 47, 14

Jer. 3, 11

Jer. 17, 21

Jer. 37, 9

Jer. 51, 14

Amos. 2, 15

Amos 2, 14

Amos 6, 8

Jon. 4, 8

NEPHESH--ANIMAL

Gen. 1, 20

Gen. 1, 21

Gen. 1, 24

Gen. 2, 19

Gen. 9. 10

Gen. 9, 5

Lev. 11, 10

Lev. 11, 46

Lev. 34, 18

Ez. 47, 9

Is. 19, 10

Rev. 16, 3 (PSYCHE)

NESHAMAH (PRINCIPLE OF LIFE)

Josh. 10, 40 ("that breathe")

Josh. 21, 11

Josh. 11, 14

2 Sam. 22, 16

1 Ki. 15, 29

Job 4, 9

Job 27, 3

Job 37, 10

Ps. 18, 15

Ps. 156, 6

Pr. 20, 27

NESHAMAH (PRINCIPLE OF LIFE) CONT'D.

Is. 2, 22

Is. 30, 32

Dan. 5, 23

NEPHEESH IN BLOOD

Gen. 9, 4

Lev. 17, 11

Lev. 17, 14

Deut. 12, 23

Lev. 17, 11

Ez. 22, 27

1. Chalder, op. cit., p. 1592. ibid., p. 1593. Joseph-Schuff, op. cit., p. 204

CHAPTER III: EMOTIONAL AND INTELLECTUAL ASPECT

In Chapter II we referred to the soul as having a double sphere of life, and there we discussed its first phase, namely, its anima, or its principle of life, "the soul of the flesh in the more limited sense."¹ We come now to the life of the soul in its "second phase," to which the remaining chapters will be devoted. As Oehler says: "Secondly, nephesh (and also psyche) is not simply anima, not simply the principle of life but it is at the same time animus, the subject of all acts of knowing, feeling, and willing, and especially the subject of those acts and states of man that refer to his communion with God."² Chapter III will concern itself with the first half of this definition.

The fact that the nephesh or psyche is active in this second phase, and thus becomes the seat of the individual personality is borne out by many writers on the subject. Thus Lange-Schaff: "In a wider sense it is animus, the personal, spiritual soul, the psychical affection, the man himself."³ Here also would fit the definition of the

1. Oehler, op.cit. p. 152

2. Ibid., p. 253

3. Lange-Schaff, op. cit., p. 204

Catholic Encyclopedia: "The ultimate principle by which we think, feel, and will, and by which our bodies are animated."^{4.}

And Davidson: "To the nephesh belongs the personality of the individual." The 'soul' longs, pants, desires, melteth for heaviness, fainteth for God's salvation, abhorreth dainty meat, loathes, is satisfied, is bowed down, cleaveth to the dust, quiets itself like a weaned child.....the "nephesh" is the bearer of the individual personality."^{5.} Delitzsch tells us why we may refer to nephesh as the person or personality: "nephesh heisst in allseitigem Sinne die Person, nicht weil die Seele das Personbildende des Menschen, sondern weil sie das Geist und Leib vermittelnde Band seiner Persoenlichkeit ist."^{6.} Psyche is given exactly the same description by Thayer: "the seat of the feelings, desires, affections, aversions."^{7.} And so also in this case nephesh and psyche are identical in meaning.

With the rise of modern psychology men became more and more conscious of the fact that there are certain emotions in a human being's makeup that play a very prominent role in his life. The Bible had recorded the various types of emotions

4. Reany, loc. cit., p. 109

5. A. B. Davidson, The Theology of the Old Testament. pp. 199-200

6. Delitzsch, System der Biblischen Psychologie. p. 69

7. Thayer, op. cit., ad locum.

says of His own soul, "My soul is exceeding sorrowful unto death (περίλυπος ἔσται ἡ ψυχή), (Mk. 14, 34: Mat. 26, 38).

There is a world of meaning summed up in these few words.

"He (Christ) had come into the world to die; but as he vividly realized what the death is which he is to die, there rises in his soul a yearning for deliverance, only, however, to be at once repressed. The state of mind in which this sharp conflict went on is described by a term the fundamental implication of which is agitation, disquietude, perplexity. This perturbation of soul is three times attributed by John to Jesus (11, 33; 12, 27; 13, 21), and always as expressing the emotions which conflict with death stirred in him."⁹

Another emotion intimately connected with grief, or perhaps best described as being "grief, at a heightened stage," is anguish. Jeremiah describes it as being characteristic of a woman in travail: "For I have heard a voice as of a woman in travail, and the anguish as of her that bringeth forth her first child.....saying, Woe is me now. For my soul is wearied because of murderers," (Jer. 4, 31). Or picture the anguish of Joseph when he was cast into a pit by his own brothers and then sold to the Midianites. Later

9. B. B. Warfield in Biblical and Theological Studies, p.73

his brothers realized what torments of soul Joseph must have experienced, and they said, "We are verily guilty concerning our brother, in that we saw the anguish of his soul (*צָרָה וְצָרָה* lit., the "straits, affliction, distress") when he besought us, and we would not hear; therefore is this distress come upon us." (Gen. 42, 21).

Joy in the soul occupies almost as prominent position in the Bible as grief. In most cases, however, the reference is to spiritual joy. Thus in Ps. 35, 9: "And my soul shall be joyful in the Lord; it shall rejoice in his salvation;" and Ps. 86, 4: "Rejoice the soul of thy servant;" and Is. 61, 10: "I will greatly rejoice in the Lord; my soul shall be joyful in my God." However, an earthly joy is also ascribed to the soul in Prov. 29, 27: "Correct thy son, and he shall give thee rest; yes, he shall give delight unto thy soul;" also Ec. 2, 24: "There is nothing better for man, than that he should eat and drink, and that he should make his soul enjoy good in his labor."

A third emotion ascribed to the soul, also considered by psychologists as one of the basic emotions, is desire or lust. In many of the instances to be cited the Authorized Version has translated *nephesh* simply as lust or desire. Thus in Ec. 6, 9: "Better is the sight of the eyes than the wandering of the desires;" Mic. 7, 3: "That they may do evil with both hands earnestly, the prince asketh, and the judge asketh for a reward; and the great man, he uttereth

his mischievous desire;" Ps. 78, 18: "And they tempted God in their heart by asking meat for their lust." The soul is spoken of as desiring, in the sense of wishing or wanting, in the friendship of David and Jonathan, (1 Sam. 20, 4): "Then said Jonathan unto David, Whatsoever thy soul desireth, I will do it for thee." It is quite natural that in time these purely emotional desires and lusts were applied also to physical desires and appetites. Says Hastings, "Soul" is used to designate the seat of physical appetites.^{10.} Gesenius adds, "To the vital spirit, anima, is ascribed whatever has respect to the sustenance of life by food and drink and the contrary. (Here the English version often renders it by soul, but improperly)."^{11.} In Deut. 12, 15. 20. 21 the desire of the nephesh for food is mentioned: "Notwithstanding thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after....and thou shalt say, I will eat flesh, because thy soul longeth to eat flesh." In Mic. 7, 1 the soul is said to desire grapes: "Woe is me! for I am as when they have gathered the summer fruits as the grape gleanings of the vintage; there is no cluster to eat, my soul desired the firstripe fruits." The soul is described as thirsty in Pr. 25, 25: "As cold waters to a thirsty soul, so is good news from a far country." General appetite is mentioned in Prov. 23, 2: "And put a knife to thy throat,

10. Hastings, loc. cit., p. 750.

11. Gesenius, op. cit., ad locum.

if thou be a man given to appetite;" Ec. 6, 7: "All the labor of man is for his mouth, and yet the appetite is not filled." The satiation of appetite is described in Pr. 13, 25: "The righteous eateth to the satisfying of his soul; but the belly of the wicked shall want."

We learn something about the beautiful bond of love that binds human beings so closely, harmoniously, and happily together from two Old Testament books in particular, 1 Samuel and the Song of Solomon. In the instances now to be cited it would seem that the love of friendship and of spouse is centered in, and proceeds from the nephesh. When David and Jonathan became fast friends we hear that "the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul," (1 Sam. 18, 1; 18, 3; 20, 27). The word used for "knit" is $\gamma \psi \rho$, meaning "to bind, to tie." Hence the soul of David was bound or tied to the nephesh of Jonathan by the strongest ties of love, as though the two souls were united into one, (cfr. Acts 4, 32). If love means such a close relationship of one soul to another, undoubtedly the closest of relationships between two human beings conceivable, it is self evident why the loving bride, the Church, whose soul yearns for her heavenly Bridegroom, cries out, (Song 3, 1-6): "I will rise now, and go about the city in the streets, and in the broad ways I will seek him whom my soul loveth."

Out of the same soul of David that produced such glorious

affections of love for Jonathan proceeded also hatred, as in 2 Sam. 5, 8: "The lame and the blind that are hated of David's soul...." In like manner the Israelites despised, abhorred, yes, hated the manna which Jehovah their God had provided for them in the desert. "The people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness: for there is no bread, neither is there any water: and our soul loatheth this light bread," (Nu. 21, 5). Anthropopathically the soul of God is also subject to righteous hate, as in Is. 1, 14: "Your new moons and your appointed feasts my soul hateth: they are a trouble unto me: I am weary to bear them."

Fear is displayed by David in Psalm 6. Being on the sickbed and in danger of death, he cries out in fear, and yet trustingly, (6, 4): "Return, O Lord, deliver my soul: oh save me for thy mercies' sake." A different kind of fear is mentioned in Acts 2, 43: "And fear came upon every soul; and many wonders and signs were done by the apostles." Although this particular type of fear refers rather to godly awe, undoubtedly it is based on the more basic, simple emotion of fear, and is likewise seated in the psyche.

Other emotions that can be listed very briefly, either because of their relation to the basic emotions already described, or because of their infrequent mention in connection with the nephesh are pride, Prov. 28, 25; vexation, 2 Ki. 4, 27; compassion, Ex. 24, 21; relief, Lam. 1, 16; Ps. 131,

2; determination and courage, Hos. 4, 8; flattery, Ps. 49, 18.

Here a reference is in place about the nephesh of God.

"We pass into another and somewhat higher region when we take into account....(this) class of passages--those in which the human emotions and modes of conduct are thrown back upon God.....All the phenomena of the human soul of which as men we are conscious, and all the human conduct corresponding to these emotions are thrown back upon God." ^{12.} True it is, we cannot understand how that which is sinful in man--emotions such as vengeance, hatred, etc., can be holy in God, and that God's justice and hatred never conflicts with His love and grace. We know that these human emotions are not sinful per se. This is clear from the fact that they are ascribed to the sinless Jesus in His humiliation, as manifested by the many instances of His righteous indignation. In like manner God's hate is hate in the full sense of the word; yet it is not sinful hate, because it is the hate of the holy, sinless God. Thus the holy God shows righteous anger and an abhorrence of all manner of idolatry. So He says in Lev. 26, 30: "And I will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you." His perfect holiness demands service to Him alone. In like manner any sin revolts against His very nature. On the other hand, his soul delights in the person who is like him, righteous and holy,

12. Davidson, op. cit., p. 113.

as in Jer. 42, 1: "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth," (cfr. Matt. 12, 18).

Certainly we need not take these passages referring to the various emotions of God as being an imperfection in His nature or of Holy Writ, as Davidson would lead us to believe when he says, "It may be that here there is a certain imperfection--that when we conceive Him from another point of view, we must hold Him free of all passion, and not subject to such changes as are implied in one emotion succeeding another. Scripture is conscious that this mode of conception may be abused: "God is not man, that He should lie; nor the son of man, that He should repent," (Nu. 23, 19); "I am Jehovah, I change not," (Mal. 3, 6)."^{13.} The two passages which Davidson quotes about the nature of God are, indeed, the answer to the question of how God, the Holy and Sinless, can experience seemingly human emotions and changes of emotion. Actually, God does remain the same, He "changes not." That He does experience emotions has been proven in the passages listed above. But they are completely sinless emotions, and are at best anthropopathisms--God's only way of conveying to a very human world the mysteries of his actions and being; it is His way of telling mankind that He loves righteousness and hates iniquity.

In the definition of the soul as being "the ultimate principle by which we think, feel, and will, and by which our bodies are animated"^{14.} there remains yet one part that

13. Ibid., p. 114.

14. Reany, loc. cit.

has not been treated, namely that the soul is "the principle by which we think and will."^{15.} On the basis of Holy Writ we firmly believe that the soul is a rational, thinking, reasoning being. Diametrically opposed to this Biblically founded conception stands at least one system of modern psychology, which prefers to call itself behaviorism. To the advocates of this system the soul is but a superstition and an illusion. Thus Watson and his school believe all activity, including human, to be the product of physiological changes. The soul is completely ruled out as being a fiction, merely a convenient term to express the body's activities. Quite naturally the existence of thought is likewise denied. Watson says of thought that "it is highly integrated bodily activity and nothing more."^{16.} No wonder that this branch of modern "psychology" refuses to be called by that name. For this is clearly a psychology without a soul.

Over against such rank paganism (for the denial of the soul rules out eternal life) stand clear Scriptural passages proving that there is a soul, and what is more, that "the soul life of man is rational."^{17.} To quote but a few passages: In Prov. 23, 7, we are told outright that a person thinks with his nephesh": "For as he thinketh in his heart (nephesh) so is he." So also Esther 4, 13: "Think not with thyself

15. Cfr. also Chapter IV, where conception and will are attributed to the image of God in man.

16. J. B. Watson, Psychology from the Standpoint of a Behaviorist, p. 325f. (1919). Quoted in the Evangelical Quarterly, Vol. 11, No. 2, April 15, 1939: "The Menace of the New Psychology," by J. C. M. Conn, pp. 122ff.

17. Norlie, loc. cit., p. 18.

that thou shalt escape in the king's house." Literally this should read, "Do not think in your soul," this being the personal pronoun usage of nephesh with a suffix. Again, the ability of knowing is ascribed to the soul in Ps. 139, 14: "I will praise thee; for I am fearfully and wonderfully made; marvellous are thy works: and that my soul knoweth right well." The soul also has the ability to deliberate: "How long shall I take counsel in my soul, having sorrow in my heart daily?" (Ps. 13, 2). A choice is made, as the result of deliberation in Job 7, 15: "So that my soul chooseth strangling." The Authorized Version has well translated nephesh as "will" in several passages, meaning the driving intent or purpose of carrying out a persuasion or idea. (Cfr. Ps. 27, 12: "Deliver me not over unto the will of mine enemies;" cfr. also Ps. 41, 2; Ezek. 16, 26).
18.

New Testament passages bring out this phase of the soul's life just as clearly. The rich man who hoarded all his goods in hopes of a secure future, says to himself: "I will say to my soul, Soul, thou hast much goods laid up for many years: take thine ease, eat, drink, and be merry," (Lk. 12, 19). The rich man, to be sure, was not deliberating with "his principle of life," as we have described it in an earlier chapter; he was casting these thoughts about in the rational part of his psyche. In like manner Acts 2, 25: "And it shall

18. From Job 32, 8 we observe that the neshamah is responsible for the reasoning ability in the nephesh of man: "There is a spirit (ruach) in man; and the inspiration (neshamah) of the Almighty giveth them understanding."

come to pass, that every soul which will not hear that prophet, shall be destroyed from among the people." The sense of hearing mentioned here certainly includes the ability to understand. And this understanding is ascribed very clearly to the psyche.

Inasmuch, then, as such common mental processes as knowing, understanding, willing, deliberating, and choosing are ascribed by the Bible to both nephesh and psyche, we stand by the Scriptural account which regards the nephesh, produced and aided by the neshamah, as the seat of mental activity.
19.

19. For further confirmation of this fact see also Chapter V: the account of the soul after death.

BIBLE PASSAGES PERTINENT TO CHAPTER III

EMOTIONS

GRIEF

Lev. 26, 16	Ps. 43, 5
Nu. 11, 6	Ps. 44, 25
Ju. 10, 16	Ps. 57, 4
1 Sam. 1, 10	Ps. 57, 6
1 Sam. 1, 15	Ps. 69, 10
1 Sam. 2, 33	Ps. 77, 2
1 Sam. 30, 6	Ps. 86, 13
Job 3, 20	Ps. 88, 3
Job 3, 25	Ps. 107, 26
Job 7, 11	Ps. 119, 20
Job 10, 1	Ps. 119, 25
Job 14, 22	Ps. 119, 28
Job 21, 25	Ps. 123, 4
Job 24, 12	Ps. 142, 4
Job 24, 14	Ps. 142, 7
Job 30, 16	Ps. 143, 3
Ps. 7, 2	Ps. 143, 11
Ps. 30, 3	Pr. 19, 18 (Compassion, "Mitleid")
Ps. 31, 7	
Ps. 31, 9	Ec. 4, 8
Ps. 42, 4	Is. 38, 15
Ps. 42, 5. 22	Is. 58, 3
Ps. 42, 6	Is. 58, 5

GRIEF (CONT'D)

Is. 58, 10	Ps. 71, 23
Jer. 4, 19	Ps. 86, 4
Jer. 13, 17	Ps. 94, 19
Lam. 2, 2	Ps. 105, 22
Lam. 3, 17	Pr. 16, 24
Lam. 3, 51	Pr. 29, 27
Ezek. 27, 41	Is. 55, 2
Matt. 26, 38 (<u>PSYCHE</u>)	Is. 62, 10
Mk. 14, 34 (<u>PSYCHE</u>)	Is. 66, 3
Lk. 2, 35 (<u>PSYCHE</u>)	Jer. 31, 12
Jn. 12, 27 (<u>PSYCHE</u>)	Jer. 34, 16

ANGUISH

Gen. 42, 21	Ez. 25, 6
Ex. 23, 9	Lk. 1, 46 (<u>PSYCHE</u>)
Nu. 21, 4	
Ps. 107, 5	
Ps. 120, 2	
Pr. 23, 14	
Pr. 31, 6	
Jer. 4, 31	
Rom. 2, 9 (<u>PSYCHE</u>)	

JOY

Deut. 23, 24	
Ps. 35, 9	

LOVE

1 Sam. 18, 1
1 Sam. 18, 3
1 Sam. 20, 27
Song 1, 7
Song 3, 2
Song 3, 3
Song 3, 4
Song, 5, 6
Col. 3, 23 (<u>PSYCHE</u>)

HATE

Lev. 26, 25

HATE (CONT'D)

Nu. 21, 5

2 Sam. 5, 8

Ps. 107, 18

Ps. 120, 6

Is. 1, 14

Ez. 25, 15

DESIRE--LUST

Gen. 34, 1-3

Gen. 34, 8

Ex. 25, 9

Deut. 23, 15. 30. 21

Deut. 14, 26

1 Sam. 20, 4

1 Sam. 23, 20

1 Ki. 11, 37

2 Sam. 3, 21

Job 23, 14

Ps. 10, 3

Ps. 78, 18

Pr. 13, 4

Pr. 13, 19

Ec. 6, 9

Ec. 6, 2

Is. 26, 8

Is. 26, 9

Mic. 7, 1

Mic. 7, 3

Hab. 2, 5

DETERMINATION

Deut. 24, 15

Hos. 4, 8

PITY

Ez. 24, 21

RELIEF

Ps. 131, 2

Lam. 1, 11

Lam. 1, 16

VEXATION

Judg. 16, 16

2 Ki. 4, 27

Ps. 6, 3

Job 19, 2

Job 27, 2

PRIDE

Prov. 28, 25

Song. 6, 23

FEAR

Ps. 6, 4

Acts. 2, 43 (PSYCHE)

COURAGE

Ju. 5, 21

FLATTERY

Ps. 49, 18

PHYSICAL APPETITE

Pr. 13, 25

Prov. 23, 2

Pr. 25, 25

Pr. 27, 7

Ec. 6, 7

Is. 29, 8

Is. 32, 6

Lam. 1, 19

Ezek. 7, 19

INTELLECTUAL (MIND)

NEPHESH

Gen. 23, 8

Job 6, 7

Pr. 19, 2

Gen. 49, 6

Job 7, 15

Pr. 19, 8

Deut. 11, 18

Job 32, 8

Pr. 19, 15

Deut. 18, 6

Ps. 13, 2

Pr. 24, 14

Deut. 21, 11

Ps. 27, 12

Pr. 23, 7

Deut. 23, 14

Ps. 35, 25

Pr. 27, 9

Deut. 38, 65

Ps. 41, 2

Ec. 7, 28

1 Sam. 2, 16

Ps. 139, 14

Jer. 15, 1

2 Sam. 17, 8

Pr. 2, 10

Jer. 42, 20

2 Ki. 9, 15

Pr. 15, 32

Lam. 3, 24

1 Chr. 28, 9

Pr. 15, 42

Lam. 3, 20

INTELLECTUAL (MIND) CONT'D.

Ezek. 16, 27

Jer. 14, 19

Ezek. 23, 17

Jer. 32, 41

Ezek. 23, 22

Zech. 11, 8

Ezek. 23, 28

Matt. 12, 18 (PSYCHE)

Ezek. 24, 25

Heb. 10, 38 (PSYCHE)

Ezek. 36, 5

Esther 4, 24

PSYCHE

Lk. 12, 19

Acts 3, 23

Acts. 25, 24

Phil. 1, 27

Heb. 4, 23

Heb.12, 2

SOUL OF GOD

Lev. 26, 11

Lev. 26, 30

1 Sam. 1, 26

Ps. 11, 5

Jer. 42, 1

Jer. 5, 9

Jer. 6, 8

Jer. 9, 9

Jer. 12, 7

CHAPTER IV: MORAL AND RELIGIOUS ASPECT

Biologically man is in many ways no different from the animals. Structurally and organically many animals bear a more or less close resemblance to man. Moreover, they both possess a nephesh; and the neshamah which God breathed into the nostrils of man, after he had formed him from the dust of the earth is spoken of later in the Bible as being a property which man and beast have in common. But there is one outstanding and essential difference between man and beast that must never be overlooked, and that is the one referred to in Gen. 1, 26: "And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." "Thus Scripture raises man above the animals and at the same time indicates what constitutes the essential difference, when it says that man was created in the image of God."^{1.}

We need not speculate here whether the phrase "image of God" means that externally man was given the appearance of God. The important matter before us is to understand in what the internal image of God consisted, so that man should

1. Reu and Buehring, Christian Ethics, p. 64.

be so different from animals, and even have dominion over them. To be very brief, the internal image of God in man may be divided into two parts or sides, the image in the wide and in the narrow sense. In its wider sense "the image of God in man consists in his personality, that is, in the fact that, like God, man is a being having cognition and will. He is capable of self determination with reference to his environment."^{2.} This cognition, will, and self-determination exerts itself over the entire animal world, causing the animals to be subordinate to their master, man.^{3.} Gen. 1, 26 states very emphatically that this intellectual aspect of man, as demonstrated by his "dominion over all the earth," is an attendant circumstance in the bestowing of God's image on man, if not identical with it.

At the same time this side of the image of God in man quite naturally included the factor of natural morality, as opposed to the amorality of the animals, over whom he was placed. Whereas the animals were given no power of will or determination, on man was bestowed the gift of reason, so that he is free to "exercise his personality and to make decisions one way or another on the basis of ethical motives."^{4.} Thus he was given the capacity to decide for himself what is right and wrong. He had the innate ability

2. Reu and Buehring, *ibid.*, p. 65.

3. That this intellectual aspect of the soul exerts itself in the wider sense of human endeavor and social relations has been discussed in Chapter III.

4. Reu and Buehring, *ibid.*, p. 66.

of deliberation and of arriving at an ultimate course of action in his mind, through the prompting of the will. This is demonstrated by the decision Adam and Eve made to eat of the forbidden fruit, even though they knew it was contrary to the will of God.

That the Fall did not completely obliterate man's ability of decision, even in moral matters, is obvious if we observe the actions of natural man after the Fall. Man still has the ability to think and reason; his inventions and architectural monuments testify to his intelligence. So also mankind still possesses what we might call "a moral code." Even the heathen have a certain sense of right and wrong in them that makes them want to do what is right in their own minds or in the eyes of the world, at least. Whether they always know what is right and wrong is a different question. St. Paul attributes such morality to "the law written in their hearts." And very truly, most civilized human beings take no pleasure in killing or stealing, or even cursing—gross violations of God's commandments. As St. Paul says, Rom. 2, 14f: "For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves; Which shew the work of the law written in their hearts...." A certain something which psychologists have called "desire for social approval" prompts natural man to conform to a code of ethics. Thus the Golden Rule is considered by

civilized people to be a good, working principle in life. There are laws of ethics for business men, for sportsmen, for soldiers, and even for ministers. If, for example, a person makes a promise or goes so far as to take an oath, as in Nu. 30, 2-13, he is 'binding his soul' and does not like to break his word. In like manner all cases of natural ethics and morality are a remnant of the image of God in man, in the wider sense.

On the other hand, the 'second' side of the image of God in man was completely lost through the Fall. This, according to Eph. 4, 24 and Col. 3, 10 consisted in "righteousness and true holiness." "We are forced to admit that the natural man does retain a noteworthy measure of understanding, even in things moral and religious....but divine truth seems foolishness to him, he has neither the organ nor the ability to understand it."⁵ In other words, though man still retained the image of God in the wider sense, in that he still possessed cognition and will to a limited degree, he lost the image of God in the narrow sense, in that he no longer possessed a correct and perfect cognition and will. In his original state man was morally good. "By God's creative act he was not only made capable of morally good behavior; he was actually a good person."⁶ Through the Fall he lost his perfect cognition and will, and thereby

5. Ibid., p. 83.

6. Ibid., p. 67.

lost with it perfect morality and his perfect code of ethics. The perfect wisdom of God became foolishness to him; it was beyond his comprehension. As St. Paul says, 1 Cor. 2, 14: "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." And already in the Old Testament God had pronounced His verdict, (Gen. 8, 21): "The imagination of man's heart is evil from his youth."

So then, when Adam fell into sin, we have every reason to believe that the outward appearance of his body remained the same. It was his inward principle of life, his nephesh, that underwent a change. That was the location of the image of God, both in the wide and narrow sense. And that, too, is the place where the moral and religious aspects of man's nature are centered to this very day.

This fact is apparent from various passages where morality is intimately bound up with the nephesh. From them we may definitely infer that the image of God in the wider sense is still operative in the soul of man. The soul still remains a factor of natural morality. "It has standards of right and wrong which it tries to conform to. The fundamental standard is the Moral Law, the Ten Commandments, which were written in the conscience at creation, (Rom. 2, 15)."^{7.} As we have seen, "through the Fall, the absolute knowledge of the divine will which God at creation had planted into

7. Norlie, op. cit., p. 18.

the human soul was greatly weakened or obscured."^{8.} Thus, even though man still is a moral being, he perpetually transgresses the law, both intentionally, and through weakness. That fact is brought out forcefully in Nu. 15, 27: "If any soul sin through weakness, etc." Likewise v. 28: "And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the Lord." At the same time, however, many sins are performed willingly and intentionally, as in Nu. 15, 30: "But the soul that doeth ought presumptuously....the same reproacheth the Lord; and that soul shall be cut off from among his people." So also other sins bring swift destruction upon the soul. Such is the case in Prov. 6, 32: "But whoso committeth adultery with a woman, lacketh understanding; he that doeth it destroyeth his soul." Such is the case of every sin committed; it is performed because the soul "lacketh understanding." The image of God in the narrow sense has been obliterated; the perfect cognition given man at Creation has become imperfect, and fails to comprehend the will of God. For that reason it sins. As a result, "the soul of the transgressors shall eat violence," (Prov. 13, 2).

At the same time there remains in the soul of man a portion of the image of God in the wider sense that makes him "incurably religious."^{9.} Man has an innate knowledge of a Higher Being whom he fears, trusts, adores, and worships.

8. John Theodore Mueller, Christian Dogmatics, p. 213.
9. Norlie, loc. cit., p. 19.

Every human being, by virtue of the image of God that remains in him, can learn much about God, even apart from His written word, the Bible. "The heavens declare the glory of God. And the firmament showeth His handy-work," says the Psalmist, (Ps. 19, 1). Only the "fool saith in his heart: There is no God," (Ps. 53, 1). "All people are, therefore, religious, and natural religions flourish where the true religion is not known."^{10.} This natural religion of man is centered in the soul. Thus when a person sees the beauty and design of nature, and reasons to himself that there must be a God, his 'religion' has come to him through the rational element in his soul, and remains centered there, even though he does not possess the saving understanding and faith of a Christian. He does not stand before God as a righteous man, simply because he recognized a God through his observation of the elements of nature. For he cannot find Christ Jesus in nature, and hence cannot put on the necessary cloak of righteousness to stand before the living God. The image of God in the narrow sense remains completely obliterated in him.

On the other hand, the person who has heard the word of God, and has realized through it and the operation of the Holy Ghost that he cannot by his own reason or strength recapture or regain the perfect righteousness and true holiness which he lost through the Fall, and accepts instead the robe of Christ's righteousness, which is as perfect as the concreated

10. Ibid., p. 18.

righteousness that he lost in the Fall, he has become a new man, a new creation, with the exception of the spots of sin that follow him to his death. Even though the old man continues to be active in him as long as he lives, the image of God in the narrow sense has definitely been recreated in him. The Psalmist refers to this effect of the word of God on the nephesh when he says, "The Law (Law and Gospel) of the Lord is perfect, converting the soul," (Ps. 19, 7). It is the Lord who works on this soul that He has created; it is He who recreates in it new life, endows it with new powers, and so restores it to a state of righteousness. So says David, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul," (Ps. 72, 14).

Although the robe of righteousness that the sinner has assumed when he has accepted the merits of his Savior becomes marred constantly by the stain of sin, God, for Christ's sake, daily renews this image in His believing children. The Israelites set aside the tenth day of the seventh month of every year as a day on which they "afflicted their souls" (Lev. 16, 29ff.), a day on which they set aside all labors and made expiation for their sins through the vicarious act of the public departure of a scape goat, which bore the sins of the people, as a type of the coming Redeemer. The Israelites were truly repentant, and believed that the Redeemer, foreshadowed by this animal, would bear their sins; and the Lord forgave them their transgressions. Thus true re-

pentance, the fruit of faith, is another characteristic attributed to the soul.

In like manner most of the positive emotions that are attributed to the soul in its relation to the outer world are also found in the relationship of the converted, Christian soul to its God. Thus David says that his soul "thirsteth for God," (Ps. 42, 2); it "followeth hard after God," (Ps. 63, 80); it "longeth, yea fainteth for the courts of the Lord," (Ps. 84, 2); in Christian duty and obligation it "performs the will of God from the heart (psyche)," (Eph. 6, 6); it trusts in the Lord in every adversity and perplexity, (Ps. 57, 1); it endeavors to keep the laws of the Lord, (Ps. 119, 128. 167); it blesses and praises the Lord for all that He has done, (Ps. 104, 1. 35); it serves the Lord in its entirety, together with the "heart," (Deut. 6, 5; 13, 3; 26, 16; 30, 2. 6; 22, 5; 1 Ki. 2, 41; 8, 48, etc.).

Over these souls God has set a watch, in the form of Christian ministers of the Gospel. It is they who "watch for the souls, as they that must give account," (Heb. 13, 17). They are the ones who proclaim the message of Jehovah, that the sinner "incline his ear, and come unto me; hear, and your soul shall live." And the Christian has the assurance that his soul will be watched by competent men, men just like Paul, who followed up the souls that he had gained for Christ, "confirming the souls of the disciples, and exhorting them to continue in the faith."

From all these passages we may well infer that it is the soul, the *nepesh* or *psyche*, that is the seat of Christian life itself.

ROMANS

(SOULETS)

Lev. 20, 28

Ex. 10, 28

Is. 5, 9

Jer. 20, 17

Jer. 40, 2

Psalm. 4, 14

Job. 6, 7

Job. 9, 4

Job. 9, 10

(PSYCHE)

1 Pet. 2, 11

2 Pet. 2, 2

3 Pet. 3, 14

HEBREW

Psalm.

Gen. 27, 4

Gen. 27, 19

Gen. 27, 20

Gen. 27, 42

Lev. 15, 20

Lev. 15, 31

Lev. 20, 20

Lev. 20, 27

Lev. 20, 29

Lev. 20, 29

Lev. 20, 29

Ex. 10, 28

Ex. 10, 28

Lev. 6, 3

Lev. 6, 26

Lev. 10, 12

Lev. 11, 15

Lev. 17, 2

Lev. 24, 16

Lev. 25, 2, 6

Lev. 25, 6

1 Ki. 2, 4

1 Ki. 2, 42

2 Ki. 25, 26

2 Ki. 25, 3

1 Chr. 27, 19

2 Chr. 6, 26

2 Chr. 15, 12

2 Chr. 34, 22

Ps. 3, 2

Ps. 11, 1

Ps. 10, 7

Ps. 10, 7

BIBLE PASSAGES PERTINENT TO CHAPTER IV

MORAL

(NEPHESEH)

Lev. 20, 25	Is. 5, 9	Lev. 23, 32
Nu. 15, 27	Jer. 38, 17	Nu. 16, 38
Nu. 15, 30	Jer. 44, 7	Nu. 29, 7
Nu. 30, 2	Ezek. 4, 14	Deut. 6, 5
Nu. 30, 4.4.5	Mic. 6, 7	Deut. 4, 29
Nu. 6, 7. 8. 11	Hab. 2, 4	Deut. 10, 12
Nu. 30, 9	Hab. 2, 10	Deut. 11, 13
Nu. 30, 12	(PSYCHE)	Deut. 13, 3
Nu. 30, 13	1 Pet. 2, 11	Deut. 26, 16
Prov. 6, 32	2 Pet. 2, 8	Deut. 30, 2. 6
Prov. 8, 36	2 Pet. 2, 14	Deut. 22, 5
Prov. 13, 2	RELIGIOUS	1 Ki. 2, 4
Prov. 16, 17	<u>NEPHESEH</u>	1 Ki. 8, 48
Prov. 18, 1	Gen. 27, 4	2 Ki. 23, 25
Prov. 19, 16	Gen. 27, 19	2 Ki. 23, 3
Prov. 20, 2	Gen. 27, 25	1 Chr. 22, 19
Prov. 21, 10	Gen. 27, 42	2 Chr. 6, 38
Prov. 21, 23	Lev. 16, 29	2 Chr. 15, 12
Prov. 22, 5	Lev. 16, 31	2 Chr. 34, 42
Prov. 22, 25	Lev. 20, 25	Ps. 3, 2
Prov. 29, 24	Lev. 23, 27	Ps. 11, 1
Ec. 6, 3	Lev. 23, 29	Ps. 19, 7

RELIGIOUS (CONT'D)

Ps. 23, 3	Ps. 72, 13	Ps. 143, 8
Ps. 24, 4	Ps. 84, 2	Ps. 146, 1
Ps. 25, 1	Ps. 88, 14	Prov. 10, 3
Ps. 25, 14	Ps. 94, 17	Prov. 11, 17
Ps. 25, 20	Ps. 94, 21	Prov. 11, 25
Ps. 26, 9	Ps. 103, 1. 2. 22	Prov. 11, 30
Ps. 33, 20	Ps. 104, 1	Prov. 24, 12
Ps. 34, 2	Ps. 104, 35	Pr. 25, 14
Ps. 34, 22	Ps. 116, 4	Prov. 29, 10
Ps. 35, 3	Ps. 226, 7	Prov. 29, 11
Ps. 41, 4	Ps. 106, 15	Is. 55, 31
Ps. 42, 1	Ps. 119, 81	Jer. 6, 16
Ps. 42, 2	Ps. 119, 109	Jer. 50, 19
Ps. 54, 4	Ps. 119, 129	Lam. 3, 25
Ps. 57, 1	Ps. 119, 167	Lam. 8, 58
Ps. 62, 1	Ps. 119, 175	Ezek. 13, 18
Ps. 62, 5	Ps. 124, 4	Ezek. 13, 20
Ps. 63, 1	Ps. 124, 5	Ezek. 18, 4
Ps. 63, 5	Ps. 130, 5	Ezek. 18, 27
Ps. 63, 8	Ps. 130, 6	Ezek. 33, 25
Ps. 66, 16	Ps. 130, 6	<u>PSYCHE</u>
Ps. 69, 1	Ps. 138, 3	Matt. 11, 29
Ps. 69, 18	Ps. 141, 8	Matt. 22, 37
Ps. 72, 14	Ps. 143, 6	Mk. 12, 30

RELIGIOUS (CONT'D.)

Mk. 12, 33

Lk. 10, 27

Lk. 12, 20

Lk. 21, 19

Acts 4, 32

Acts 14, 22

2 Cor. 1, 23

Eph. 6, 6

1 Th. 5, 23

Heb. 6, 19

Heb. 10, 39

Heb. 13, 17

Heb. 13, 18

Jas. 1, 21

Jas. 5, 20

1 Pet. 1, 9

1 Pet. 1, 22

1 Pet. 2, 25

1 Pet. 4, 19

3 Jn. 2

CHAPTER V: DEATH AND DESTINY

We have observed that the Lord God created man in his own image, perfect in righteousness and true holiness. Had man retained that image of God as it had been created in him, he should never have been subject to death. For the concreated image in man included also the attribute of immortality, or eternal life. The Lord God had given but one command to this perfect man that he had created, Gen. 2, 16. 17: "Of every tree of the garden thou mayest freely eat: But of the tree of knowledge of good and evil thou shalt not eat: for in the day that thou eatest thereof, thou shalt surely die." But man disobeyed the command, and as a result lost the divine image, and with it his concreated immortality. He did not die a temporal death immediately. "Death here, corresponding to the Biblical conception of death, which goes out of the soul, or heart, and through the soul-life, gradually fastens itself, in every part, upon the physical organism."^{1.} The physical death that awaited man, inevitably and without exception, was only a shadow of the eternal death that sin had ushered in.

1. Lange-Schaff, p. 207, op. cit.

Our concern here is with the physical side of death. This "temporal death" is simply the separation of the nephesh from the body. It seems quite evident that if this nephesh, which we have shown to be the principle of life in man, leaves his body, there is no more life in him. He is dead. The principle of life has departed from him.

That temporal death is the separation of soul and body is brought out forcefully by many passages in Scripture. The first Biblical reference to death as being "a departing of the soul" is the case of Rachel, Gen. 35, 18: "And it came to pass, as her soul was departing (for she died), that she called his name Benoni; but his father called him Benjamin." Literally we translate: "And it came to pass in the going out of her soul (because she died) that, etc.," (וַיֵּצֵא אֶת נַפְשָׁהּ כִּי מָוֹתָהּ וַיִּקְרָא בְנֹנִי). There is some dispute as to how the "chi" should be translated. Luther makes of it a kind of result clause: "Da ihr aber die Seele ausging, dasz sie sterben musste." Gramatically perhaps the translation of the Authorized Version has better foundation, the "chi" clause being parenthetical. Actually, however, the meaning is the same in either case. Moses looks upon the death of Rachel as "the going out of the nephesh." "As Starke suggests, we have thus an indication that we are to regard death as the separation of soul and body. For if, indeed, nephesh, the soul, is life also, so, and much more, is the human life, soul."^{2.}

2. Ibid., p. 570.

Similarly Deut. 19, 11 speaks of the departure of the soul as the real cause of death: "But if any man hate his neighbor, and lie in wait for him, and rise up against him, and smite him mortally that he die, $\text{וְיִשָּׂא אֶת יָדָיו עַל נַפְשׁוֹ וְיָמִתּוּ.$ " Observing that there is a strong waw with "die," a different translation suggests itself: "...and smite him as to the soul, with the result that he die." This translation is confirmed by Luther, who combines all clauses into a single, simple sentence: "Schlaegt ihm seine Seele todt." The LXX also translates correctly in employing "kai" with the subjunctive of result, καὶ ἀποθανῆναι . The Authorized Version translation "mortally" is good, in that it indicates that the blow has been so severe, "a soul-blow," that the neshesh was forced to depart. Again departure of the neshesh from the body is indicative of death.

But the most striking instance in the entire Old Testament is found in the account of the widow of Zarephath's son, who died and was raised by Elijah. The account reads: "And it came to pass after these things that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore that there was no breath left in him," (1 Ki. 17, 17). We may rest assured that this was not just a fainting spell. The sickness had gone so far that there was no "neshamah" left in him. The situation is similar to that in Dan. 10, 17, where the prophet says, "As for me, straightway there remained no strength in me, neither is

there breath left in me." If we compare these two passages, it might seem on the surface as though there were nothing in the Kings passage proving that the child had died, for death is not mentioned specifically. The first portion of the Kings account simply speaks of the suspension of the neshamah. The child had evidently ceased breathing. Daniel, too, ceased to breathe, for fear, and would have died, had not the angel strengthened him. From these two passages, and from Elijah's use of nephesh later on in the Kings account, we may conclude that the cessation or suspension of the neshamah is, to say the least, an attendant factor upon death. Job 34, 14 corroborates this view: "If he (Jehovah) set his heart upon man, if he gather unto himself his spirit and his breath, (neshamah), all flesh shall perish together, and man shall turn again unto dust." If, then, the departure of the neshamah means a return of the life for both man and beast, we must conclude from this alone that the widow's son actually died when his breath ceased.

This fact becomes even more obvious from the employment of the term nephesh in the account of 1 Ki. 17. Perhaps the widow had looked upon her son, and in her alarm noticed that he was no longer breathing. In her anguish she may have run to Elijah stating briefly and quickly that "there was no breath left in him," yet hoping against hope that the child was only in a state of coma. Elijah, rushing to the tragic scene realized immediately, however, that the

child's very nephesh, his principle of life, had departed from him. The child was dead. As the "Suffering Servant of Isaiah" poured out his soul unto death, (Is. 53, 12) so also this child. And so Elijah "stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul (nephesh) come into him again," (1 Ki. 17, 20). "And the Lord heard the voice of Elijah; and the soul (nephesh) of the child came into him again, and he revived," (1 Ki. 17, 22). The nephesh which had departed, returned, and so he revived, became living once more, ('נִשְׁמָה'). This imperfect with the strong waw describes or pictures the gradual return of the soul in consequence of God's hearing the prayer of Elijah, and the gradual return of life as a result of the return of the soul. Just as in Gen. 2, 7 man became a nephesh through the in-breathing of the neshamah, so here the child had lost his nephesh and had "returned to dust" (Job 34, 14) through the expiration of the neshamah. The departing of the nephesh had brought death to the child; the return of it restored him to life.

In like manner, death, the separation of soul and body, comes into the life of every man, as the Psalmist points out: "What man is he that liveth, and shall not see death," (Ps. 89, 48). From the passages cited we must conclude that in each and every case death is "the termination of temporal life by the separation of soul and body."^{3.}

3. A. L. Graebner, Doctrinal Theology, p. 98.

Whereas the body shall return to the earth, to dust, after death, (Gen. 3, 19; Ec. 12, 7) the soul continues to live. "The soul is an essence which differs from the body, and is not dissolved by death."^{4.} Thus the soul of Christ continued to live after He had expired on the cross. The Psalmist foretold of this already long before the event, when he said, "Thou wilt not leave my soul in hell," (Ps. 16, 10; cfr. Acts 2, 27. 31).

The same eternal destiny awaits every man--either in hell or in heaven. Thus mortal man is warned against an eternal destiny of his soul in hell, in the words of Matt. 10, 28: "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell."

But there is also an afterlife for the soul in heaven. In fact the Son of Man "did not come to destroy men's lives (psychai) but to save them," (Lk. 9, 56). Every human soul is given the opportunity of being thus reunited with the Heavenly Father. "Wherefore," says James, "lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls," (Jas. 1, 21). In that way, through the operation of the Spirit, the image of God in the narrow sense will be restored in the soul, and, says Peter (1 Pet. 1, 9), you will be "receiving the end of your faith, even the salvation

4. Joseph Henry Thayer, A Greek-English Lexicon of the New Testament on "psyche."

of your souls." If a person accepts by faith the robe of righteousness which Jesus has earned for him, he will be like Lazarus at his death, whose soul "was carried by the angels into Abraham's bosom," (Lk. 16, 22). It is from passages like these that we can safely say that "the human soul insofar as it is so constituted...by the right use of the aids offered it by God...can attain its highest end and secure eternal blessedness, as a moral being designed for everlasting life."^{5.}

As to the abilities and powers of the soul after death, after its separation from the human frame, we see from such passages as Lk. 23, 43; 2 Cor. 12, 6. 8; and Rev. 14, 13 that "throughout the Scripture the state of the soul after its separation from the body is described not as one inferior to its present state, not as one where it is deprived of its rationality, but rather as one of greater perfection of the soul, as a state to be preferred to its present condition, as a state of knowledge and understanding, into which the body will also enter when on the last day it will be reunited with the soul."^{6.}

5. Ibid.

6. Theo. Laetsch, Notes, unpublished and private.

BIBLE PASSAGES PERTINENT TO CHAPTER V

DEATH

DEPARTURE OF NEPHESH

Gen. 35, 18

Deut. 19, 11

1 Ki. 17, 21

1 Ki. 17, 22

Ps. 89, 48

Is. 53, 12

DEPARTURE OF NESHAMAH

1 Ki. 17, 17

Job 34, 14

Is. 42, 5

Dan. 10, 17

DESTINY

NEPHESH

Ps. 16, 10

PSYCHE

Matt. 10, 28

Acts 2, 31

Matt. 10, 39

Jn. 12, 25

Matt. 16, 25

Jas. 1, 21

Mk. 8, 35

Jas. 5, 20

Lk. 9, 24

1 Pet. 1, 9

Lk. 9, 56

Rev. 6, 9

Lk. 12, 20

Rev. 18, 13

Lk. 14, 26

Rev. 20, 4

Acts 2, 27

CONCLUSION: VALUE OF THE SOUL

In an editorial by William Allen White (d. March, 1944) in the Emporia Gazette, August, 1901, there appeared an article entitled "What is a Man Profited?"

The other day in Emporia, the longest funeral procession that has formed in ten years followed the Rev. John Jones three long miles in the hot July sun out to Dry Creek Cemetery. Now a funeral procession may mean little or much. When a rich man dies, the people play politics and attend his funeral for various reasons. But here was the body of a meek, gentle little man--a man "without purse or scrip." It won't take twenty minutes to settle his estate in probate court. He was a preacher of the Gospel--but preachers have been buried before this in Emporia without much show of sorrow.....When others gave money--which was of their store--he gave prayers and hard work and an inspiring courage. He helped. In his sphere he was a power. And so when he lay down to sleep, hundreds of friends trudged out to bid him sweet slumber.

And then they turned back to the world to make money--to make money--what a hollow, impotent thing! What is a man profited if he gain the whole world and lose his own soul?

Yes, we echo, "What shall it profit a man if he shall gain the whole world and lose his own soul?" "Or what shall a man give in exchange for his soul?" (Mk. 8, 36-37). "None of them can by any means redeem their brother, nor give to God a ransom for him; For the redemption of their soul is precious and it ceaseth forever," (Ps. 49, 7-8). The soul is more precious than all the money in the world. "In the relation in which men stand to one another one who

is condemned to death may certainly under certain circumstances be redeemed by money, but to God no $\gamma \text{ } \text{D} \text{ } \text{D}$ (Ex. 21, 30 etc.) can be given.^{1.} The amount of value placed on a single soul has such an exorbitant price, that man must give up his attempt to pay it forever. Only the Lord can bring about its redemption. This He has done once and for all; and so perfect was His sacrifice, that every precious soul stands redeemed in the eyes of God. To those who will not accept his gracious gift, he leaves the constantly searching and thought-provoking question, "What shall it profit a man if he shall gain the whole world and lose his own soul?"

1. Franz Delitzsch, Biblical Commentary on the Psalms, at Ps. 49, 8ff.

BIBLE PASSAGES PERTINENT TO THE CONCLUSION

VALUE OF NEPHESE

Ex. 30, 12

Ex. 30, 15

Nu. 31, 50

Deut. 13, 6

2 Sam. 4, 9

1 Ki. 1, 29

Job 27, 8

Ps. 35, 12

Ps. 35, 13

Ps. 35, 17

Ps. 49, 8

Ps. 49, 15

Jer. 44, 20

Ezek. 3, 19

Ezek. 3, 21

Ezek. 14, 14

Ezek. 14, 20

Ezek. 33, 5

Ezek. 33, 9

Hos. 9, 4

PSYCHE

Matt. 16, 26

Mk. 8, 36

Mk. 8, 37

1 Th. 2, 8

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