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THE SCRIPTURAL CONCEPTION OF LIFE

A Thesis Presented to the Faculty of Concordia Seminary, St. Louis, Department of Systematic Theology in partial fulfillment of the requirements for the degree of Master of Sacred Theology

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by Chung An Chin

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Approved by: *[Signature]* Advisor

Henry W. Reimann
Reader

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 in the Bible." Nevertheless, we must not overlook the

Paul Brunner, The Christian Understanding of Man
 (London: George Allen & Unwin Ltd., 1938) p. 141.

CHAPTER I

INTRODUCTION

Man has a life; he also, however, realizes that one day it should come to an end, yet in the depth of the human heart, whether it is explicitly expressed or not, there is a strong desire for life, for a long, even an everlasting life. Someone said that the basic goal and aim of every religion was "life" in one form or other. The Christian religion is no less eager than other religions for seeking the life. If we are asked to reply in a single word to the question, "What does the Gospel offer to the world?" our answer must be: "life." Jesus came down from heaven to the world in order that the world might have life in Him. He said, "I am the bread of life," and again, "he who believes has eternal life."¹ Scripture is full of the word "life"; and all truth revealed in the Bible is ultimately relevant to life. Indeed, the only purpose of Jesus to come to the world is to bring life to all mankind. It is quite correct that Brunner states, "The doctrine of man does not occupy a prominent position in the Bible."² Nevertheless, we must not overlook the

¹John 6:35,47.

²Emil Brunner, The Christian Understanding of Man (London: George Allen & Unwin Ltd., 1938), p. 141.

other fact that the whole divine revelation in Scripture concerns man. No one ever questioned that Christ and His kingdom is the center of the Bible, yet if there is no man who is created by God in the image of God, God would not have sent His only begotten Son to the world to die for us. So that, on one hand, Christ is the center of the Bible, and on the other hand, man's life is the main subject of the Bible. Man has a unique position in Scripture, not as an initiator, but a recipient of God's love, grace and first of all, of life.

Man's life is created by God. He does not need a theory of the meaning of life in order to begin living. Since the very moment of being created, man as a creature lives in the relation with God, whether he realizes it or not. The meaning of life is nothing but to know what relationship is there between God and man. Not only is man created by God through the divine act, but also every moment of his life is sustained by God. Thus life is entrusted to man, but the ultimate authority of the life still belongs to God. Scripture reveals the truth that man's tragedy began with the rejection of this absolute divine authority over human life. It is true that "there is no reason to reject the results of physical anthropology, psychology, anatomy, . . . and philosophical anthropology,"³

³Ibid. p. 142.

yet an attempt to understand man from a purely scientific standpoint fails to see the relationship between God and man. "From the standpoint of the Christian religion, human nature is something which is certified by God as inherently worthwhile and that . . . it has certain definite characteristics which must be respected, preserved, and developed."⁴

The Christian doctrine of human nature as a section of theology is fundamentally built upon the basis of the divine revelation in Scripture, and looks at man in his relation to God. Therefore, the study of man's life in theology has its own principle which is different from that of science or philosophy. Since Christian anthropology is based on the divine revelation, there must be no contradiction between theological and scientific knowledge concerning life, but we cannot expect to get every detail of scientific answer of human nature out of the Bible. We accept the doctrine of man in the Bible, because it is the divine revelation for man's salvation and in which the problem of life is being solved in Christ. Basically, Christian anthropology presupposes faith in God and His Word; unless man has faith in God, he cannot know what is God's plan for man. In Scripture God reveals what man was, is, and will be in Christ. The whole Bible is nothing but

⁴E. L. Mascall, The Importance of Being Human (New York: Columbia University Press, 1958) p. 24.

the complete account of the course of human life in which Christ has made a unique interference through His incarnation, death and resurrection.

Surely, life is the main theme of the Bible and the Bible is full of the word "life," yet, strangely enough, life has never become a main issue in theology. Although few pages are reserved in the various text books of Systematic Theology, dealing with eternal life in their last chapters under the subject of the "last things," life as a whole is rather being neglected by theologians. It does not mean, however, that the word "life" is put aside in Christianity. On the contrary, this word is one of the most frequently used words in Christian writings and sermons. In spite of such a frequent use and significant meaning of the word "life," it is taken for granted, without giving it a precise theological definition. There must be some reasons why such an important and widely used word is neglected. First of all the Bible itself uses this word "life" in various meanings. Sometimes the word denotes the very essence of God as in saying, "God is life." In other cases it has the meaning of life of man (also animal) in an essential sense. And again, in other places, it is used for describing the manner or the course of life of man. Such a wide range of usage, of course, makes it difficult to define its precise meaning and to use it as a technical term in theology. Nevertheless, it is a great loss for Christian anthropology

that we did not give an appropriate position to it in theology.

The second reason for neglecting the meaning of life in theology may be the influence of Greek terminology concerning human nature which is adopted in the New Testament. Before the translation of the Hebrew Bible into the Greek language, the Greek language had begun to take over the place of the Semitic language among the Jewish people. No doubt, the Septuagint had made a great impact on the Greek world, but on the other hand it had also paved a way for Greek thought to come in contact with the Hebrew ideas. Supposing that the translators of the Septuagint tried to transmit the exact Hebrew meaning through the new language they now adopted, it is conceivable that no matter what effort they did make, it was impossible to render the same thought without some defections, because these two peoples had divergent cultural backgrounds upon which they built their respective systems of thought. Admitting that at the time of the translation of the Septuagint, Hebrew thought did not change along with taking over the Greek terminology and that they were able to keep their original meanings in the successive centuries, one thing is obvious that at least the favorite use of certain words in translation was a determining factor in choosing the terms in later literatures including the New Testament which is written in the Greek language. For instance, in the Hebrew Bible, more than half

of the uses of the word $\psi\kappa\iota$ had the meaning of life rather than soul in the Greek sense, but in the Septuagint this word is generally rendered $\psi\upsilon\chi\eta$ for soul in English. In fact, there was a Greek word $\zeta\omega\eta$ which probably more closely resembled the original meaning of the Hebrew word $\psi\kappa\iota$ in many cases, but the more frequent use of the word $\psi\upsilon\chi\eta$ resulted in the idea of life which the Hebrew word conveyed, to retreat from the scene and the concept of the Greek word $\psi\upsilon\chi\eta$ became dominant. For another example, it might be largely Paul's own choice that he uses the term $\pi\nu\epsilon\upsilon\mu\alpha$, spirit to a great extent in his anthropology, covering almost every idea related to the life of man. However, the evidence shows that not only the Hebrew word $\קָדָשׁ$ for $\pi\nu\epsilon\upsilon\mu\alpha$ has already become a significant word to denote the high altitude of man's life in relation to God, but the Greek word $\pi\nu\epsilon\upsilon\mu\alpha$ is also much used in Greek anthropology at his time.

Such an influence on the use of a particular word has been continuing in the course of the development of Christian anthropology. Though there are considerable number of the word "life" appearing in the New Testament, yet because of the popular use of the Greek words, $\pi\nu\epsilon\upsilon\mu\alpha$, $\psi\upsilon\chi\eta$, and $\sigma\omega\mu\alpha$, it seems that the full meaning of "life" is rather obscured. Consequently, the popular mind regards life as something which belongs to the realm of ideas and must be interpreted in a spiritual way. Thus the concrete

sense of human life is lost and the words "spirit," "soul" and "body" are dominant in Christian anthropology as in the Greek idea of human nature. Life is the main feature in the Bible and the words, "spirit," "soul" and "body" must be subordinate to "life"

Throughout this paper, the word "life" is used in only one meaning, namely that which is somewhat similar to the popular use of the phrase, "principle of life" in an attempt to describe life in reference to its essence. However, it must not be taken as a synonym of the "life" in the Bible. In fact, it is our task in this paper to distinguish the difference between the life in Biblical sense and the so-called "principle of life" in secular usage and even in common understanding of Christians. The reason for mentioning this in connection with our discussion of life, is merely to have a general boundary of usage of this word, from which we may proceed to study the conception of life in Scripture. It is very important to understand correctly the meaning of life in the Bible, not only because we as Christians must know what the Bible teaches about life, but also it is the key for interpreting other doctrines of Christianity. For instance, the problem of the unity of body and soul, the immortality of the soul, the resurrection of the body and even the proper understanding of the mystery of the incarnation and the two natures of Christ, are all closely related with the conception of life. Of course, it is not our task

to discuss all these problems here, but it is necessary to point out that there is such a close relation between the conception of life and other doctrines, in order that we might be fully aware of the significance of the meaning of life in theology. The term "life" is used in the meaning of all-inclusiveness in Scripture, therefore, a study of life demands us to examine other terms in the Bible, which are related to life.

CHAPTER II

THE CONCEPTION OF LIFE IN THE OLD TESTAMENT

To study the scriptural conception of life, the proper place to begin is the Old Testament, not only because it is the first part of the whole Bible and chronologically formed prior to the New Testament, but also because all the ideas in the New Testament have originated in the Old Testament from which they are developed and enlarged and purified. There is an unbroken continuity between the Old and the New Testaments. Therefore, without an adequate knowledge of the Old Testament thought, it is difficult to make a successful approach to the New Testament thought. Accordingly, any treatment of Biblical thought must concern the whole Bible, but it is particularly necessary for examining the meaning of life. As we know, the New Testament was written in the Greek language, in which the writers had to use Greek terminology for the expression of Hebrew thought inherited from the Old Testament; therefore, if we are not familiar with Hebrew thought which is behind those Greek words, we might be in danger of misinterpreting the Biblical conception in accordance with the Greek ideas.

The Old Testament consistently views man's life in its totality and concreteness; not man has life, but man is life. Talking about man, the Hebrew immediately and constantly thinks of his whole life as it is manifested in various

aspects. The term "life" is an all-inclusive word, implying the very existence of man and all his activities. To the Hebrew life is not only momentary existence, but a continuing process moving forward to certain destiny without ceasing. So the word "life" not only denotes the essence of life, but also includes the manner, duration and mode of life. Life is always something visible and invisible.¹ We often hear the so-called "principle of life" which is applied to something which can be separated from the manifestations of life, as if the essential part of man which makes man alive. But such an idea is not familiar to the Hebrew, because he knows man's life only in the empirical phenomena as a corporate being. It is not the case that there is something, called "principle," which manifests all the phenomena through body, but the phenomena themselves are life itself. Furthermore, life is the final essence by itself, and any attempt to abstract something out of the total life inevitably destroys the whole life. The Hebrew does not know what the principle of life is. If one desires to use such term, then, according to the Old Testament, it cannot be sought in man himself, but in God who gives the life of man. Only God is the Creator and sustainer of man's life.

¹Johs Pedersen, Israel, Its Life and Culture (London: Oxford University Press, 1926), p. 101.

It seems that for some reasons many people would like to use this phrase "the principle of life," applying it to the essence of life, as they think, in the place of the word "soul." But the question is this: How far can this phrase "the principle of life" convey the Biblical meaning of life? There is no doubt that the Greek word $\psi\upsilon\chi\eta$ is easily misleading people to have a wrong conception of life in Scripture. Yet "the principle of life" is no better than soul either. At any rate, Scripture does not provide any idea like the principle of life. To the Hebrew man is a frail corporal being in his entirety which does not permit any further analysis. The primitive mind began to know man as he visibly appeared, as a physical organism. The obvious difference between living and non-living lies in the presence or absence of breathing. So that breathing is not only a sign of a living being, but that is the life of man.

In the Old Testament several words are used for denoting life. For a better understanding of the Hebrew conception of life, it is desirable to trace it back to the original meaning of the related words. This is not an easy task to modern man, because the ancient mind never defined a word precisely as modern man does. Granted we could analyze and reconstruct the thought of the ancients, it would still be far from what they actually sensed and used in their life. The first word which the Hebrew used to express life is $\חַיָּה$ in its verbal form. According to Gesenius in his Hebrew

lexicon, the original meaning of this word is "to breathe" and is etymologically the same as the Greek words $\gamma\acute{\alpha}\omega$, $\zeta\acute{\alpha}\omega$ (to live) and $\acute{\alpha}\iota\omega$, $\acute{\alpha}\eta\mu\epsilon$ (to breathe).

L. Koehler says that the Hebrew word $\bar{\text{ח}}\bar{\text{ו}}\bar{\text{ח}}$ has a common origin with other branches of the Semitic language, like Syrian, Arabic and Aramaic. In the Old Testament the basic usage of this word is to denote "to exist" or "to live," for to the Hebrew "to exist" always means "to live" when it is referred to a living being. Various forms of the word $\bar{\text{ח}}\bar{\text{ו}}\bar{\text{ח}}$ occur in the Old Testament more than 200 times. In the English Bible, many cases are simply rendered "to be" in various forms of conjugation. In other cases, it is more clearly translated for "to live." The Hebrew believed that man's life came to exist by the life-giving act of God and it lasted as long as God sustained it. So there was no distinction between "to live" and "to exist" as far as a living man was concerned. The Hebrew thus not only equated "to live" with "to exist," but also to him "to live" always meant the life in its fullness as God had blessed.² Therefore, a life could have different degrees according to the state of its fullness.

The adjective form ($\bar{\text{ח}}\bar{\text{ו}}\bar{\text{ח}}$) occurs about 200 times in the Old Testament and more than half of them are ascribed to God as "living God," in contrast with other gods which

²Ernst Schmitt, Leben (Germany: Verlag Herder Freiburg, 1954), p. 16.

are dead. The Hebrew believed that his God was the only living God who had life and created life for all living creatures. So sometimes the Hebrew simply said, "God is life," referring to His very essence. Of course, it is used for man as well as animals to describe the living condition, but on the other hand, this word (חַיִּים) is also applied to non-living things. For instance, when the Hebrew describes spring or running water, he calls them "living water."³ It is not so clear that in what sense the Hebrew word (חַיִּים) is used in this case, whether in view of the motion of water or in thinking that water has a power of healing or refreshing man. All living is substantially used as a synonym of all men, sometimes even including animals too.

The noun form (חַיִּים) fundamentally denotes the physical life with its full power and manifestations. In many cases, like its verbal form, it has the connotation of the blessed, happy and joyous life. The Hebrew considered illness as the opposite of life in a relative sense, and on the contrary, healing is the recovery of life. As we shall see later even death is looked upon as a miserable form of life, referring to the continuance of life. While the word has such a meaning of denoting the duration of life,

³Gen. 26:12; Lev. 14:5; Jer. 2:13.

⁴Josh. 5:8; Job 14:14; II Kings 4:7, 8:8.

it has never been used to express the meaning of eternal life in the Old Testament with the only exception of Dan. 12:2, "Many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." The word □ 7 7 □ has been used not only in a practical sense with reference to the mere duration of one's personal existence, but also in ideal sense as one's well-being. There is no such word in the English language which is equivalent to the Hebrew word of life, and has such an abundant meaning. When the New Testament uses the word "life" for eternal life, it does not only indicate the endless living with reference to the sense of time, but includes every blessedness of God. To the Hebrew, it is already clear and there is no necessity to modify this word "life" by any other illustration, because if one has life, he has the all.

In the Hebrew mind there is only one life. Death is reckoned as a sort of shadowy and miserable state of life. Nevertheless, the life which God has given to man continues without annihilation. J. Pedersen says,

life and death are not two sharply distinguished spheres, because they do not mean existence or non-existence. Life is something which one possesses in a higher or lower degree (Jud. 15:19) Life is the opposite of misery and identical with joy.⁵

⁵J. Pedersen, Israel, Its Life and Culture (London: Oxford University Press, 1926), p. 152.

In the Hebrew mind man's life is indissolubly associated with this body originated in dust of the earth, because the body is also an integral part of man's life. So the word

נֶפֶשׁ is even greater than the universe, denoting the life which has a beginning but no end. The divine revelation of eternal life and the resurrection of the body which have been fully appeared in Christ, can be conceivable only in the view of the profound meaning of the life in the Old Testament.

The second word in the Old Testament concerning life for our consideration is נְשָׁמָה. Unfortunately, this word is mostly rendered ψυχή in the Greek language, then soul in the English Bible, which has a strong flavor of Greek connotation. We have already mentioned that the Hebrew word נְשָׁמָה in many cases simply means "life." The root of נְשָׁמָה is uncertain, yet it has been suggested by many scholars that it originally meant "neck."⁶ Apparently, Isaiah used it in this sense, describing the wickedness of Jerusalem in his day:

Therefore

Sheol had widened its throat (נְשָׁמָה),
 And opened its mouth without limit;
 And down shall go her pride and clamour,
 Her tumult, and he that exulteth in her.

⁶L. Koehler, Old Testament Theology, translated from German by A. S. Todd (Philadelphia: The Westminster Press, 1957), p. 142.

The same usage of $\text{נָשָׂא} \text{נַעַם}$ is also found in Ps. lxix 2.

Water encompassed me up to the neck ($\text{נָשָׂא} \text{נַעַם} \text{נַעַם} \text{נַעַם}$);
The deep surrounded me.

Reeds were entwined about my head,

According to the Hebrew way of thinking, an organ and its function interchangeably expressed the total meaning. It is quite usual that the word for neck also has the meaning of "to breathe." If this is the case, though the two words נָשָׂא and $\text{נָשָׂא} \text{נַעַם}$ came from different origins, their meanings are the same and both denote "to breathe." Breath was the first sign of life that the primitive people perceived; and the absence of this sign meant death, so that death was idiomatically expressed by the Hebrew as "the breathing out of the $\text{נָשָׂא} \text{נַעַם}$." A. R. Johnson says,

these earlier meaning of the term $\text{נָשָׂא} \text{נַעַם}$, however, have become obscured through its use (somewhat like the Latin, animal, -alis and anima) to denote the more obviously animated form of life, i.e. animal life in general or more specifically and far more frequently, that which manifests itself in man.⁷

In many cases in the Old Testament $\text{נָשָׂא} \text{נַעַם}$ denotes the totality of man's life. For instance, Solomon asked for wisdom rather than the life $\text{נָשָׂא} \text{נַעַם}$ of enemy. We also read in Prov. 7:23, "as a bird will hasten to the snare, not knowing 'tis at the cost of his life ($\text{נָשָׂא} \text{נַעַם}$)." The account of the creation of man in Genesis is another

⁷A. R. Johnson, The Vitality of the Individual in the Thought of Ancient Israel (Great Britain: University of Wales Press, 1949), p. 12.

good example to indicate the human being is a total life on the earth.

The term נַפְשׁוֹ is an inclusive and comprehensive word, embracing all aspects of human life, both physical and psychical phenomenon, as well as the organs. The sensations of hunger and thirst, for instance, are attached to the נַפְשׁוֹ . To express some emotional functions the word נַפְשׁוֹ is often used in the Old Testament.

נַפְשׁוֹ is troubled and distressed or sorrowed and disturbed. Because נַפְשׁוֹ refers to the whole life of man, it often stands for person or self in the modern sense. Members of the family are counted by נַפְשׁוֹ (souls).⁸ "My נַפְשׁוֹ bless Thee" is equivalent to, "I myself bless Thee."⁹ On the usage of נַפְשׁוֹ in the Old Testament, Osterly argues, ". . . in Gen. 35:18 it seems to show that the נַפְשׁוֹ has some sort of dualistic notion as the counterpart of body." But it is more likely that the Hebrew thought rather than the whole man is afflicted by death.¹⁰

As we have observed above, both לֵוַי and נַפְשׁוֹ had a very similar meaning, though their origins were different; one was primarily from the organ--neck or throat and the

⁸Gen. 12:5; 27:25; 46:27.

⁹Gen. 27:25.

¹⁰Num. 23:10.

other from the function of breathing. At first these terms implied the physical and actual thing or function as the sign of a living being, but later on they were used as the representative of the whole life of man. $\psi^{\circ} \text{נָּפְשׁוֹ}$ is one of the difficult Hebrew words to translate into the Greek language, as we have mentioned previously. The meaning of the Greek word $\psi\upsilon\chi\eta$ greatly differs from the Hebrew word $\psi^{\circ} \text{נָּפְשׁוֹ}$. The Greek $\psi\upsilon\chi\eta$ always denotes the immaterial constituent of man in contrast to the body of man which is material. But in the Hebrew, $\psi^{\circ} \text{נָּפְשׁוֹ}$ is rather an inner aspect of the whole life than distinctly a separable constituent of life. "As a preliminary, let us say $\psi^{\circ} \text{נָּפְשׁוֹ}$ means soul, with the reservation that it is the soul as it is known in the Old Testament that is involved and that all Greek and modern conceptions must be excluded."¹¹

In the familiar story of man's creation in Gen. 2:7, we have another word which is also used to denote the life of man. "The Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life ($\text{וַיִּנְשֵׁם אֱלֹהִים אֶת הָאָדָם}$), and man became a living being." In Isaiah we read, "Man is he who has breath $\text{וְהָאָדָם הוּא אֲשֶׁר לֵבָיִם}$ in

¹¹L. Koehler, Old Testament Theology, translated by A. S. Todd from German (Philadelphia: The Westminster Press, 1957), p. 144.

his nostrils."¹² God breathed His breath of life into the nostrils of the lifeless man and then man became a living being ($\text{נָשָׁמָה} \quad \text{שְׁמָה} \quad \text{נְשָׁמָה}$). Referring to God's creative activity, the source of man's life is the breath of God and from the human side, it is the sign of his life. The word נְשָׁמָה mostly refers to man's life, but in several cases it seems to include animal's life as well, particularly when all living being, including man, is expressed as a sum of the divine creature.¹³ However, in comparison with the other two words שְׁמָה and נְשָׁמָה , נָשָׁמָה is not so important in the Old Testament. While the word שְׁמָה occurs 754 times in the Old Testament, נָשָׁמָה appears only 24 times. Though the words שְׁמָה and נָשָׁמָה are used interchangeably as in Job 27:3, "all my נָשָׁמָה is still in me," and in I Kings 19:10, "they seek my שְׁמָה to take away," but, to some extent, it might be said that the range of the use of נָשָׁמָה is somewhat narrower than שְׁמָה . And so far as the frequency of the occurrence of these two words are concerned, obviously נָשָׁמָה is not a prominent term in the Old Testament.

¹²Isa. 2:22.

¹³Deut. 20:16.

The third word concerning life in the Old Testament is $\square \eta \eta$. It is usually rendered " $\piνεύμα$ " in the Greek and "spirit" in the English language. This word

$\square \eta \eta$ is no less important in the Old Testament than $\piνεύμα$ in the New. The variety of its meaning and the complexity of its usage deserve a careful study, because such profound meaning of the word $\piνεύμα$ in Paul can find its prototype in the Old Testament $\square \eta \eta$.

$\square \eta \eta$ occurs 378 times, covering a broad range of usage. It is a common word in Semitic languages, originally meant "air in motion" or "wind." The Old Testament still retains this original meaning in some passages.¹⁴ To the Hebrew, wind seems to be an operation of the divine power, though it is invisible, but always does some work which is perceivable. Wind is thought by the Hebrew to be the divine breath; first of all it refers to the natural wind, "He casts forth his ice like morsels, who can stand before His cold

$\square \eta \eta$ (wind or breath),"¹⁵ and "A wind comes from the Lord and brings quails."¹⁶ In our previous study of $\psi \eta \eta$ we have already pointed out that man's $\eta \eta \psi$ originated in the $\eta \eta \psi$ of God. Both $\square \eta \eta$ and $\eta \eta \psi$ have

¹⁴Jer. 2:24; 14:6; Hos. 8:7; Job 41:8; Gen. 3:8.

¹⁵Ps. 147:17.

¹⁶Num. 11:31.

the meaning of "breath," and equally refer to man's life. But these two terms are not completely identical; in the earlier period, נְשָׁמָה is used for expressing the initial divine act in creating of man, in respect to man's life as the normal breath. On the other hand, נְשָׁמָה is confined to the stormy breathing of excited feeling in man;¹⁷ and pertaining to God, it is the cause of the extraordinary power, strength and action of man. But by the time of Ezekiel, we find that נְשָׁמָה has come to denote the normal breath of life in man.¹⁸

The relationship between נְשָׁמָה and נְשָׁמָה is very interesting to observe and also very important for tracing the later development of the usage of these two words in Scripture. "As the soul sprang from the spirit, the נְשָׁמָה , and contains the substance of the spirit as the basis of its existence, the soul exists and lives also only by the power of the נְשָׁמָה ."¹⁹ The spirit existed with God and in God from eternity, but the human soul came to exist at the moment God had breathed His Spirit into the nostrils of lifeless man. So that, referring to the source of life, man's life is the breath of God which is now in man. Accordingly,

¹⁷Judg. 8:3; Gen. 45:27; I Sam. 30:12.

¹⁸Ezek. 37:5,6,8.

¹⁹G. F. Oehler, Theology of the Old Testament, translated by G. E. Day from German (Grand Rapids: Zondervan Publishing House, n.d.), p. 150.

even if we may use the phrase "the principle of life," we should not apply it to man himself, because the source of life is absolutely in God alone. Referring to the source of life, the Hebrew calls it the Spirit, but "when Jahweh is called Spirit, it is not a question of His essence, but of power."²⁰

We have discussed how the usage of the word רוּחַ was developed in the Hebrew thought. The meaning of the word רוּחַ has changed from a connotation of its referring to the extraordinary strength or power of life which is manifested in the excited condition to the idea referring to the ordinary life. Now the change of the usage and meaning has also occurred in the relationship between רוּחַ and נֶפֶשׁ. In earlier period, as Oehler said, the soul was reckoned as being sprung out from the רוּחַ which acted upon the dust of the ground, but now "we find רוּחַ following a line of development somewhat similar to that of נֶפֶשׁ, with which it may occur in parallelism."²¹ For instance, in Isa. 26:9 we have, "With my נֶפֶשׁ I desired thee in the night, yea, with my רוּחַ within me, I sought longingly for thee." We know that נֶפֶשׁ does not stand as an

²⁰A. B. Davidson, The Theology of the Old Testament (New York: Charles Scribner's Sons, 1910).

²¹H. W. Robinson, The Christian Doctrine of Man (3rd Edition; Edinburgh: T. & T. Clark, 1926), pp. 19-20.

antithesis to the body which is transformed dust by animating act of the breath of life, but $\square \text{ ׀ } \square$ was originally pertained to God and immaterial. In other words, $\square \text{ ׀ } \square$ was an antithesis of matter and also contrasted to $\psi \text{ ׀ } \square$ which was understood in its original meaning as denoting the inner aspect of the total life. As the result of this kind of development, the original concept of the immaterial $\square \text{ ׀ } \square$ has been weakened and when it is used in the same meaning with that of $\psi \text{ ׀ } \square$ to describe the state of man's life which is embodied and living on the earth, it refers to the total life of man, without eliminating the body. However, while $\square \text{ ׀ } \square$ is thus used of the inner life in general in the place of the $\psi \text{ ׀ } \square$,

two points should be noticed, namely, that the earlier emotional use for strong passion (anger, zeal, impatience) is still represented (Job 15:13; Eccles. 10:4), whilst the higher associations of the $\square \text{ ׀ } \square$ of God, developing with the conception of God Himself, severe, on the whole, to keep the use of the term for human psychology at a higher plane of meaning than that of $\psi \text{ ׀ } \square$.²²

There are other usages of the word $\square \text{ ׀ } \square$ in the Old Testament, but so far as the nature of man is concerned, they are not directly related to man's life. For instance, when we say, "God is Spirit," the word "Spirit" is ascribed to the divine essence and is entirely otherness to what we call man's spirit. Moreover, we must differentiate the

²² Ibid. p. 20.

essential use and the operative use of Spirit, when we apply this word in connection with the divine creative act, "it merely means that God (Spirit) is in His efficiency."²³ There is no continuity between the divine essence which we call Spirit and the human spirit which denotes the inner life; human spirit is merely a result of God's once completed act through His Spirit. Whenever the life of man is described, if the emphasis is on the source of life which is the divine Spirit, then the created spirit in man is still looked up as it belongs to God, like in Job 27:3, "the Spirit of God is in my nostrils." In other words, this is a strong expression of man, being created by God, and living under the continuous sustaining of God. Stacey states,

we may conclude by saying that when reference is made to man in his relation to God $\square \gamma \square$ is the term most likely to be used to represent the aspect under review, but when reference is made to man in his relation to other man or man living the common life of men, then $\psi \square \downarrow$ is most likely, if a psychological term is required. In both cases the whole man is involved.²⁴

Besides the creative act of the divine Spirit, there is another act of God's Spirit in the Old Testament, which is not a life-giving function, but related to human mental and physical activities. Compared with the creative

²³A. B. Davidson, The Theology of the Old Testament (New York: Charles Scribner's Sons, 1910), pp. 193-4.

²⁴W. David Stacey, The Pauline View of Man (London: Macmillan Co., 1956), p. 90.

work of the divine Spirit, it might be called the secondary work of the Spirit. The Old Testament gives a great number of such events in which the divine Spirit operated upon man. For example, "the Spirit of the Lord came upon Othniel and he judged Israel and he went out to war."²⁵ Samson was able to tear a lion like a kid, because "the Spirit of the Lord mightily came upon him."²⁶ The Spirit of God is also the source of extraordinary wisdom of man, "There is a Spirit in man and the Spirit of the Almighty giveth him understanding." The psalmist again says, "take not thy Spirit from me." No matter what kind of activity it would be, physical or intellectual or religious, the Hebrew believed that extraordinary wisdom, strength, courage, understanding and many other things which were necessary for certain special tasks were basically the divine activities which operated through particular persons. To make a distinction between the creative action and the secondary action of the Spirit of the Lord is very important. However, it does not mean that there are various spirits in the Godhead, but as Koehler says,

when the Old Testament speaks of a spirit of life, Gen. 6:17; of skill, Ex. 28:3; of wisdom, Deut. 34:9; of counsel, Isa. 11:2; even of lying, I Kings 22:22,23, etc., it does not mean that there are several spirits

²⁵Judg. 3:10.

²⁶Judg. 14:6.

of which one has life as its particular attribute, another skill, a third wisdom, so that when a man is given one particular spirit he receives that spirit's particular gift of life or wisdom or whatever it may be. . . . As far as the Old Testament is concerned there are no individual spirits with special functions and provinces, there is only one spirit, of which particles (whether spatical or temporal we know not) according to their God-given commission produce results of different kinds--now life, now wisdom.²⁷

In the Old Testament several other words are used in relation to the life of man. The Hebrew word for flesh is

$\aleph \psi \aleph$, which is the equivalent of the Greek word $\sigma \alpha \rho \varsigma$. Compared with Paul's use of $\sigma \alpha \rho \varsigma$ in his writings, $\aleph \psi \aleph$ certainly occupies no important position in the Old Testament. It is primarily used in physical sense, denoting the soft part of the human body. Because the Hebrew had no word which was exactly the same as the Greek word $\sigma \omega \mu \alpha$, so $\aleph \psi \aleph$ was often used to describe the whole body.²⁸ It is also noticeable that

was used to express the total life or the person in the Hebrew's usual synthetic way. Nevertheless, whenever this term is applied to man, it has an implication of human weakness and frailty, particularly in contrast to the

²⁷ L. Koehler, Old Testament Theology, translated by A. S. Todd from German (Philadelphia: The Westminster Press, 1957), p. 141.

²⁸ Lev. 6:3; 16:4.

mighty nature of the Spirit of God.²⁹ $\overset{\circ}{\text{ר}}\overset{\circ}{\text{ש}}\overset{\circ}{\text{׀}}\overset{\circ}{\text{׀}}$ also inclusively refers to all living creatures, man and animal, as in the phrase, " $\overset{\circ}{\text{ר}}\overset{\circ}{\text{ש}}\overset{\circ}{\text{׀}}\overset{\circ}{\text{׀}}$ - $\overset{\circ}{\text{ח}}\overset{\circ}{\text{׀}}$." ³⁰

The study of the Old Testament terminology concerning life reveals that Hebrew thought consistently embraces the totality of life, no matter what term is used to describe man's life, and that the Hebrew thought perceives the physical and psychical aspects of human life, but there is no clear cut distinction between them. Accordingly any word applied can inclusively express the whole life of man. For instance, although there are different implications and emphases in using the two words $\overset{\circ}{\text{ש}}\overset{\circ}{\text{׀}}\overset{\circ}{\text{׀}}$ and $\overset{\circ}{\text{ר}}\overset{\circ}{\text{ש}}\overset{\circ}{\text{׀}}\overset{\circ}{\text{׀}}$, but both of them can stand for the whole life of man. They are merely two different ways of descriptions of one life and are never used in the Greek sense in which these two are antithetical. So, also, is the word $\overset{\circ}{\text{ר}}\overset{\circ}{\text{׀}}$ which has become almost synonymous with $\overset{\circ}{\text{ש}}\overset{\circ}{\text{׀}}\overset{\circ}{\text{׀}}$. Therefore, the words $\overset{\circ}{\text{ש}}\overset{\circ}{\text{׀}}\overset{\circ}{\text{׀}}$, $\overset{\circ}{\text{ר}}\overset{\circ}{\text{׀}}$ and $\overset{\circ}{\text{ר}}\overset{\circ}{\text{ש}}\overset{\circ}{\text{׀}}\overset{\circ}{\text{׀}}$ do not help much in analyzing the constitution of man, but describe the whole man with reference to the Spirit of the Lord who is the Creator and the Sustainer of life.

The Hebrew views man in his totality, so that, every aspect could represent the whole man. Various organs and

²⁹Gen. 6:3; Isa. 31:8; II Ch. 32:8.

³⁰Gen. 6:12; 7:15ff; 6:17; Ps. 84:2; Ez. 21:4.

their functions which are regarded by modern science as purely physical, are used psychically to express some particular emotions and intelligence. Womb רֵחַן , kidneys כִּלְיֹת , bowels עֵיִן , and belly בֶּטֶן are those organs by which the Hebrew often describe the psychical aspects of human life.

CHAPTER III

THE CONTACT OF HEBREW THOUGHT WITH THE GREEK IDEA OF LIFE

Four hundred years of the so-called inter-Testamental period was not a vacuum for the intellectual activities of the Jews. It is true that from the orthodox point of view, after the Old Testament was completed, there was no recognized divine inspiration until the writings of the New Testament. Nevertheless, from the standpoint of other literatures and the development of Hebrew thought, this period was very important. Perhaps, it might be the most significant time in the history of the Israelites. During this period many things happened: politically, the conquest of Alexander the Great was followed by Maccabean War in which religious, political and military powers were merged in the hands of the High Priests; socially, the Jews had to adjust themselves to the Greek influence, especially among the upper classes it became customary to adopt Greek manner, though they still kept the Jewish religion. However, for the interest to our present study, the most important thing that ever happened is the translation of the Hebrew Bible into the Greek language. This translation not only introduced the Jewish religion to the Greek world, but in it the Hebrew tried to express his thought and ideas in the terms of the Greek. The consequence was unmeasurably great; the Septuagint--the Greek translation of the Hebrew Bible--later

became the basis of the New Testament and through which the whole world has heard the message of salvation in Christ.

The Greek thought which the Hebrew Bible challenged is not a matter of a day. It had a long history which shows how it had been developed by the time it first met Hebrew thought. For the lasting influence he had made on the Greek philosophers of following generations, Homer deserves primary consideration. So far as the available literatures are concerned, Homer was the first one who had ever thought of the problem of life. He thought that there was something left over after man died, though such an existence was to him something inferior to the present life. He spoke about the soul of man, but his primary concern was this life on the earth and the soul was of value as long as it was bound to the body. Thus Homer looked upon man as an actual life in its totality, but in comparison with the Old Testament view of life, there was still a great distance between them. The Old Testament taught that the life of man came from God and was rather an undivided one than a unity of soul and body. Life is an entity which cannot be further analyzed, because this is the human being which God had created and blessed to live on the earth without the limit of time before man fell into sin. Certainly man's life is composed of the divine breath of life and the dust from the ground, but we do not deal with these two elements separately, but with the total man. Homer too realized that man's life was integral

while the soul was bound to the body and the body was lifeless without the soul; however, he still believed that there was something called soul which could exist in its own integral form without body. Unlike the Hebrew, he had no strong feeling of the oneness of life, desiring for the continuance of the integral life, in spite of the fact that human life was destroyed by death, which was the reward of sin.

Under the influence of Orphism Homer's view of life had undergone some change. "Some Greeks adopted Orphic theories of an underworld where judgment awaits the soul, and a return to a new life; . . ." ¹ Along with this kind of popular view of life, the early philosophers presented various theories in succeeding generations. In the 6th century B.C. the Milesian school taught that the soul appeared to be identical with life, the principle of motion. Anaximander (ca. 570 B.C.) made scientific speculations about the life of man; "Man sprang from a different animal, in fact from a fish, which at first he resembled." ² Anaximenes (ca. 550 B.C.) said air was the first principle: "Just as our soul which is air holds us together, so it is breath

¹Kathleen Freeman, God, Man and State: Greek Concepts (London: Macdonald & Co., 1952), p. 71.

²Charles M. Bakewell, Source Book in Ancient Philosophy (New York: Charles Scribner's Sons, 1907), p. 6.

and air that encompasses the whole world."³ Obviously,

the idea is quite contrary to the general trend of Greek philosophy, and attention was no doubt entirely diverted from it by the interest in Orphic theories of reincarnation which soon began to preoccupy thinkers.⁴

Heraclitus believed that the vital principle of the universe was the everliving fire, and that this is also the principle of soul or life of the individual human being. Phthagoras (ca. 530 B.C.) and his school taught that man was composed of two entities, soul and body. "The soul was immortal, and man existed entirely for its training and cultivation,The soul after death will return to the underworld to be judged."⁵ The theory of the reincarnation of the human soul is well established among Pythagorians. They said that the judged soul, "after a period of rehabilitation, returns to the earth in another body, which may be non-human."⁶ Empedocles (ca. 455 B.C.) believed that souls left one body at its death only to enter another body and continue to live.⁷ Heracleitus, who was a little earlier than Empedocles, had an entirely different point of view about the life after death. He believed that man was composed of two elements,

³Ibid., p. 7.

⁴Katheleen Freeman, God, Man and State: Greek Concepts (London: Macdonald & Co., 1952), p. 73.

⁵Ibid., p. 74.

⁶Ibid., p. 74.

⁷S. E. Frost, Jr., Basic Teachings of the Great Philosophers (New York: Barnes and Noble, Inc., 1956), p. 173.

the fiery dry element or soul, and wet element, the body and its desire. "As for the fate of the soul after death, he entirely rejected the beliefs of the mystic religions, but he appears to have believed in the soul's continued existence because he speaks of rewards and punishment."⁸

Now the new term "mind" concerning human nature is brought forth by Anaxagoras who lived about 460 B.C. He regarded mind as the highest part of human nature and "also transferred this to the universe and envisaged mind as the cause which started a movement by which a Cosmos was evolved from Chaos."⁹ The Atomist Democritus regarded man's nature as a synthesis of body and soul, the soul being, like everything else, a fortuitous coagulation of atoms which are dissipated at death. Thus he did not believe the existence of the soul after death. To him body and soul are in opposition.

"Democritus held that the soul ($\psi\upsilon\chi\eta$) and reason ($\nu\omicron\upsilon\varsigma$) were the same thing, and that this belonged to the class of primary and indivisible bodies, and had the capacity of motion."¹⁰ Socrates (469-399 B.C.) was not too sure about the soul after death. In the Apology reported by Plato, we read:

⁸Kathleen Freeman, God, Man and State: Greek Concepts (London: Macdonald & Co., 1952), p. 79.

⁹Ibid., p. 87.

¹⁰Charles M. Bakewell, Source Book in Ancient Philosophy (New York: Charles Scribner's Sons, 1907), p. 66.

Again, look at the matter in this light too, and we discover high hopes for believing that death is a blessing. There are just two alternatives with regard to death: either the dead man has lost all power of perception, and wholly ceased to be; or else, as tradition has it, the soul at death changes its habitation, moving from its home from here to its home yonder. And if there is no perception at all, and death is like a sound sleep unbroken even by a dream, then it is a wonderful gain. . . . If on the other hand death is a journey to another world, and if the traditional belief is true that all the dead are there, what blessing could be greater than this, O my judges?¹¹

Plato was a child of his own time. Concerning the nature of man, he inherited all kinds of thoughts which were handed down to him since Homer, like Pythagorean belief of the preexistence of the soul, the immortality of the soul, and the possibility of a gradual redemption of the soul according to Orphic religion. He taught that the individual soul had an infinite value and that "it was the real self."¹² Plato was the first one to give a precise philosophical definition of soul. To Plato the soul is an absolute simple form and thus cannot be destroyed or divided, "because it is a substance which underlies the universe."¹³ In his *Timoeus*, Plato says,

¹¹Ibid., p. 139.

¹²W. D. Stacey, The Pauline View of Man (London: Macmillan Co., 1956). p. 72.

¹³S. E. Frost, Jr., Basic Teachings of the Great Philosophers (New York: Barnes & Nobles, 1942). p. 175.

Now when the Creator had framed the soul according to his will, he formed within her the corporal universe, and brought the two together, and united them center to center. The soul, infused everywhere from the center to the circumference of heaven, of which also she is the external envelopment, herself turning in herself, began a divine beginning of never-ceasing and rational life enduring throughout all time.¹⁴

Regarding the immortality of the soul, Plato's view was that "life must be always life and not-life is always not-life; soul is life and it is not possible that life can become not-life."¹⁵ Thus Plato ontologically asserted what the Greek believed on the pre-existence of the soul and its immortality. To the Hebrew life is given by God and is continuously sustained by Him. Therefore, man's life on one hand belongs to man but on the other hand its authorship is in the hands of God. This is the basic difference between the Greek and the Hebrew, and it makes them to have a different view of life.

Next to Plato, Aristotle had a great influence upon Christian thought of human life. He differed with Plato in many respects. In accord with his whole system of philosophy, Aristotle regarded soul and body as an indivisible matter and form. Neither soul nor body has a life alone. In order to be a complete life, man must have soul and body. Aristotle

¹⁴Charles M. Bakewell, Source Book in Ancient Philosophy (New York: Charles Scribner's Sons, 1907), p. 165.

¹⁵S. E. Frost, Jr., Basic Teachings of the Great Philosophers (New York: Barnes & Noble, 1942), p. 175.

rejected the Orphic view of human life, and other doctrines of life, like the transmigration and pre-existence of the soul. However, in Aristotle's mind there was no actual and concrete life as the Hebrew believed; to him soul and body became a philosophical abstraction, and he departed from the practical life which man lives on the earth. He insisted that mind was an independent substance located within the soul and was indestructible, so that mind could be immortal. Aristotle argues,

the body itself would not constitute the soul: for body is not like life and soul something attributed to a subject; it rather acts as the underlying subject and the material basis. Thus then the soul must be necessarily a real substance, as the form which determines a natural body possessed potentiality of life. The reality, however, of an object is contained in its perfect realization. Soul therefore is the earlier or implicit perfect realization of a natural body possessed potentiality of life. . . . The body on the other hand is merely the material to which soul gives reality; and just as the eye is both the pupil and its vision, so also the living animal is at once the soul and body in connection.¹⁶

Concerning the human nature Stoics held that man is both soul and body, and that soul is a spark from the divine fire. The soul of man is regarded as the source of perception, judgment, feeling and willing. There are various opinions about the immortality of the soul, but in general, they believe that the soul is immortal; and is temporarily

¹⁶Charles M. Bakewell, Source Book in Ancient Philosophy (New York: Charles Scribner's Sons, 1907), p. 239.

imprisoned in the body. In connection with Stoic teaching, we should give an attention to the beginning of using the word "spirit $\piνεῦμα$." Among the Stoics, Cleanthes had a special interest in the physical speculations of Heraclitus, the creative fire of Zeno. After he tried many words, finally he adopted the term "spirit $\piνεῦμα$," which has ever since held its place in natural and religious theology. At first the Stoics intended to combine the conceptions of the creative fire and the Logos in this term, but it gradually came to have its own meanings. E. Vernon Arnold makes this remark;

like fire, "spirit" is to the Stoics a substance, stuff, or body akin to the element of air, but associated with warmth and elasticity; it is conceived as immanent in the universe and penetrating it as the deity; immanent in the human body and penetrating it as the soul ($\piνεῦμα ἐνθεονικόν εἶναι τὴν ψυχὴν$). 17

In this brief sketch of the Greek view of man's life, we have discussed how it had developed from Homer to the Stoics. Though there are some divergent opinions concerning the life of man, the Greek thought in general can be summarized as follows: (1) man has two elements, body and soul; (2) the soul is the real life of man, and the body is looked upon as the prison-house of the soul; (3) body is evil, soul desires to be freed from its imprisonment; (4) spirit is regarded as a spark of the divine fire; and the soul is generally believed to be immortal.

17E. Vernon Arnold, Roman Stoicism (New York: The Humanities Press, 1958), p. 39.

As we have shown above, later Greek speculation strongly affected ordinary Greek usage--specially, the view of $\piνεύμα$ as air, or fire or anything else the primal substance out of which the universe was formed, a view fundamental to the Stoics. However, spirit remained as a material stuff, infinitely refined and subtle, though this term was applied both to God and to the human soul. What then is the distinction between the soul and the spirit, if there is any? To the later Stoics the spirit is a divine spark, a seed implanted by God and from His own substance, of which the soul was made.

Now these two thoughts which had such different backgrounds, have come up on the stage of intellectual scene. The Septuagint might be called the masterpiece of the movement in which the Hebrew thought met the Greek ideas along with its language. We know that translation is not always an easy thing, for the words of one language seldom or never convey precisely the same ideas as the corresponding words of another language. Thus when the Hebrew Bible was translated into the Greek language, without doubt, the original meaning of the Hebrew words was partly lost, but while at the same time the Greek words used in translation may have acquired something of the value of the Hebrew words they represent.

Now the Hebrew no longer deals with the words; אֵלֹהִים , רוּחַ , etc., but with ζωή , ψυχή ,

, and so forth. Of course, during this period, the Septuagint was not the only production, but many religious literatures appeared in the Greek language. Generally, these are divided into two groups; the Apocrypha and the Pseudepigrapha. In these writings we clearly see the influence of the Greek language and its thought. Though they do not stand on the direct line from the Old Testament to the New Testament, but for a better understanding of the development of Hebrew thought in the period between the Old Testament and the New Testament, we may take a glimpse at these writings. First of all the word $\psi\upsilon\chi\eta$ which is the equivalent of the Hebrew word $\psi\text{ׁ} \text{ׁ} \text{ׁ}$, still retains the strong Physical expression of the Old Testament and the usages representing the whole person and the seat of various emotions. However, it is noticeable that the word has acquired some new flavour. For example, in the Old Testament it is never expressed that $\psi\text{ׁ} \text{ׁ} \text{ׁ}$ is bad or good, but now in the Book of Wisdom "the $\psi\upsilon\chi\eta$ is described as $\kappa\alpha\kappa\acute{o}\tau\epsilon\chi\nu\omicron\varsigma$ and $\alpha\lambda\lambda\theta\eta$."¹⁸ Another new idea attached to $\psi\upsilon\chi\eta$ is the possibility of the pre-existence of the soul, in Wisdom 8:19 we have a sentence like this: "A good soul fell to my lot."

The word $\text{ׁ} \text{ׁ} \text{ׁ}$ is rendered $\pi\kappa\epsilon\upsilon\mu\alpha$ in the Apocrypha. It is used for both the meaning of wind and the

¹⁸Wisdom 1:4; 8:19.

breath or spirit in reference to God. "God's spirit is known as the active force in creation (Judith 16:14, of. Ps. 104:30), and ever since it has filled the universe (Wis. 1:7). It is omnipresent and sustaining all things."¹⁹ The idea that we found in the Old Testament to regard $\boxed{\text{רוח}}$ as the supernatural power which gave man extraordinary intellectual or physical power remains in the Apocrypha. Up to this point no big difference is there between the Old Testament and the Apocrypha, yet throughout the Apocryphal writings one thing is striking, namely that the strong conviction of God being the only source of life in the Old Testament has been greatly weakened. Spirit is now reckoned as a constituent element of man, and the center of physical and psychical functions. In previous chapter we have already seen that the word $\boxed{\text{רוח}}$ acquired a new implication and was used almost synonymously with the word נפש in the Old Testament after Ezekiel, though these two words put the emphasis differently but both expressed the total life in somewhat different ways. It is a fact that the word $\boxed{\text{רוח}}$ was specially used in reference to the spiritual or religious life, but there was still no sense to regard it essentially superior to נפש , so far as its use in the Old Testament is concerned. Now in the Apocrypha

¹⁹W. D. Stacey, The Pauline View of Man (London: Macmillan Co., 1956). p. 99.

a tendency shows that the spirit is considered to be the highest part of human life.

The word $\sigma\alpha\rho\acute{\sigma}$ has not changed much from the use of the Hebrew word רֶשֶׁת in the Old Testament. Sometimes it denotes the soft stuff of the human body, and in other instances it is used for the whole man or person. When it is used in contrast to spirit, as it was in the Old Testament, it signifies the weakness and frailness of man. In connection with the word $\psi\upsilon\chi\eta$, it seems necessary to mention another word "body ($\sigma\omega\mu\alpha$)" which was practically unimportant in the Old Testament. The Hebrew equivalent גִּבּוֹרִים seldom occurred in the Old Testament and was used only in a physical sense. The Greek word $\sigma\omega\mu\alpha$ is used for rendering the Hebrew words גִּבּוֹרִים , רֶשֶׁת and others. This word $\sigma\omega\mu\alpha$ has become to denote an inclusive meaning for all physical organs and their functions as the counterpart of spirit. Although the New Testament writers reject such a strict separation between a spirit and body, these two terms are well established and become the New Testament terminology later on.

CHAPTER IV

THE CONCEPTION OF LIFE IN THE NEW TESTAMENT

Our study of the New Testament view of life may begin with examining the meaning of the terms which are related to life. Before moving into the New Testament terminology itself, it seems to be necessary to remember how the Hebrew words have been translated into the Greek language in the Septuagint, because so far as the historical development is concerned, the Septuagint is the antecedent of the New Testament terminology. The Hebrew word אָנָה is not always translated by these two Greek words ζωή and βίος , yet they are the most frequent and important renderings in the Septuagint. ζωή is more common than βίος . The word ζωή , like its Hebrew equivalent אָנָה , came from a root which meant "to breathe." Breathing is the indication to the primitive people to distinguish the living and the non-living. So אָנָה represents the total sum of human being as his existence and manifestations perceivable by self-experience and observation. Some scholars suggest that the Greek word ζωή has the same origin as the name of a god Ζεὺς , which was believed by Greeks to be a god of life-giving. We remember that in the Hebrew thought life always has an implication of the continuity. When the idea of the continuity of life is explicitly expressed in the Hebrew text, the translators of the Septuagint chose βίος

instead of $\zeta\omega\eta'$. However, both words in classic Greek denote man's life (and animal's) in the view of its physical manifestations. At this point, there is no great difference between the Greek word $\zeta\omega\eta'$ and the Hebrew word חַיָּוִת , so far as the applications are concerned, but behind this practical use of these words by the Greek and the Hebrew, the Hebrew always thought that life absolutely depended upon God's sustaining in contrast to the Greek idea in which man seem to be the lord of his own life.

The Hebrew word נַפְשׁוֹ is usually rendered for $\psi\upsilon\chi\eta'$ in the Septuagint, but occasionally also for $\zeta\omega\eta'$, life. We know that the Hebrew word נַפְשׁוֹ is characteristic in its all-inclusive expression. In the previous discussion of the Old Testament view of life, we have already pointed out that the word נַפְשׁוֹ prefers to be translated by "life" in many cases. If disregarding the difference between the ideas of the Greek word $\zeta\omega\eta'$ and the Hebrew word נַפְשׁוֹ in reference to their relation to God, the Greek word $\zeta\omega\eta'$ is closer to the original meaning of the Hebrew word נַפְשׁוֹ than the word $\psi\upsilon\chi\eta'$ for נַפְשׁוֹ in the Septuagint. The word נַפְשׁוֹ denotes the total life of man, including both physical and psychical aspects of human life. But the Greek word $\psi\upsilon\chi\eta'$, in contrast to the Hebrew idea, indicates the immaterial constituent of man's life. Obviously, the Greek $\psi\upsilon\chi\eta'$ is not an equivalent of the Hebrew word נַפְשׁוֹ . This fact caused much confusion in studying the

New Testament thought of life in the later ages. No repetition is necessary, except to make a stress that the New Testament, from the viewpoint of its being a literature, is preceded by the Septuagint and other Rabbinic writings in the inter-testamental period and cannot be absolutely free from the influence of the historical development. Yet, as we shall see later on, the New Testament largely follows the Old Testament teaching, in spite of the use of the contemporary Greek terms. Therefore, the real task for our present study is to find the Scriptural meaning of life which is expressed by the Greek terminology, but not of the Greek use.

1. The Meaning of Life in the Synoptic Gospels

Concerning life of man we do not have many references in the Synoptic Gospels. Jesus never explored any systematized theory of human life, but simply accepted what the Old Testament taught about man's life. His concern was man's relation to the kingdom of God rather than the nature of man itself. Apparently, to Him man is a fallen creature, but still has a unique position among all the creatures; the value of man's life is greater than the whole world.¹ Jesus' doctrine of life is fundamentally based on the Old

¹Mk. 8:36-37.

Testament, but He reveals more insights than anyone before. "Jesus did not follow the Judaistic or Apocryphal conception, but accepted the basic teaching of the Old Testament."² Even though He also used the terms, soul and body, He had no Greek idea of dualism attached to them. He realized and asserted the unique position of man in the world (Mt. 6:30) and knew that man's life was in the hands of God. To Jesus, soul and body are not two elements which constituted a man, but two different aspects of the whole life. "There is no trace of the dualism of body and soul, spirit and matter which we associate with the Greek thought."³

The word $\psi\upsilon\chi\eta$ occurs 37 times in the Synoptic Gospels, of which 16 times designate simply physical life in a general sense (Mt. 2:20), in six cases it indicates the emotional states (Mk.14:34), and four occur in the quotations of the Old Testament. Up to this point the usage of $\psi\upsilon\chi\eta$ is simple and the same as it was used in the Old Testament, representing the whole life on the ground of the visible manifestation of life. In the earlier stage of the Old Testament the word $\psi\upsilon\chi\eta$ was described as if it too deceased when man died. For example, in Num. 23:10 we read, "Let me (my soul) die the death of the righteous and let my end be like his." The same usage is found in

²W. G. Kuemmel, Das Bild des Menschen im Neuen Testament (Zuerich: Zwingli Verlag, 1948), p. 13.

³H. W. Robinson, The Christian Doctrine of Man (3rd Edition; Edinburgh: T. & T. Clark, 1926), p. 81.

Jud. 16:30, "Let me (my soul) die with the Philistines." Based on these and other passages in the Old Testament, some scholars recently insist that there is no teaching about the immortality of the soul in the Old Testament (and the New Testament). It seems that the point of the argument on the immortality of the soul is not the problem whether the soul is immortal or not, but in what sense the term $\psi\upsilon\chi\eta'$, soul is used. If soul strictly refers to that which is the inner aspect of the life, existing in connection with body and being understood as the integral life of man, then soul does not survive death. If the word "soul" is used in a broad sense, indicating the shadowy and feeble state of life after death, surely the soul is immortal. This sort of life is not that which the Hebrew wished to live, and in a sense it is not a full life, because the full life must be in union with body. This is evident from the fact that when the hope of life after death emerged, it took the form of bodily resurrection. It is very obvious that if the word $\psi\upsilon\chi\eta'$ is taken in the Greek connotation, believing that the soul lives a better life after death, we have no such soul in the Bible, and also object to such kind of immortality of the soul.

It is quite clear that the word $\psi\upsilon\chi\eta'$ in the Synoptic Gospel is not confined in its primitive usage, by which the inner aspect of the total life was expressed, while the life was associated with body (dust). It seems that though not

showing any dualistic idea of soul and body, apparently, the word $\psi\upsilon\chi\eta'$ denotes what remains after death, without taking over the Greek idea of the immortality of the soul in which the soul lives a perfect life. The continuance of the soul in the Synoptic Gospel can be understood only in the connection with the kingdom of God, in which man has secured a sonship of God through Christ. "He who finds his life ($\psi\upsilon\chi\eta'$) will lose it, and he who loses his life ($\psi\upsilon\chi\eta'$) for my sake will find it."⁴ Here the life means more than physical life, but it does not eliminate the continuity of the present life and the life to come. It might be, some suggest, that it would be better to use "relation" instead of "continuity," but the point which I like to stress is that from the religious viewpoint these two lives are entirely different, but in respect to the human being as a life, even though they are religiously or spiritually different and also man must undergo the death of this life and the resurrection of the body for the coming life, yet there underlies the basic continuity of one life.

The word $\piνε\upsilon\mu\alpha$ spirit occurs 78 times in the Synoptic Gospels, of which 34 cases denote the same meaning with the Holy Spirit, and 32 refer to demonic power or influence. Thus the word $\piνε\upsilon\mu\alpha$ has no significance in relation to the nature of man in the Synoptic Gospels.

⁴Mt. 10:39.

Three cases of $\pi\nu\varepsilon\upsilon\mu\alpha$ refer to the highest aspect of life as it has been developed in the later period in the Old Testament. In Luke 8:55, "And her spirit returned, and she got up at once; . . . ;" here the word $\pi\nu\varepsilon\upsilon\mu\alpha$ has no difference to life or soul as designating the very essence of the whole life of man. Two others are found in Mt. 27:50 and Luke 23:46, referring to the moment of Christ's dying. Seven occurrences of the rest indicate the psychical aspect of life.⁵

2. The Conception of Life in Johannine Writings

First of all, John has no intention to present a systematic anthropology; but by using the popular terminology of his time he shows the position of man in the world and in God's redemptive work. His understanding of man's life generally follows his Master's. In Johannine writings the word $\zeta\omega\eta'$ is the most significant term; however, its great majority has no direct connection with the nature of man in the strict sense. John uses this word $\zeta\omega\eta'$ primarily in a religious meaning rather than in reference with the present life. But one thing is obvious, namely, that when he speaks of life to come, he must presuppose the existence of this life. Eternal life is promised to the living man who lives this earthly life in association with body. The

⁵Mt. 5:3; 26:41; Mk. 2:8; 8:12; 14:38; Lk. 1:47, 80.

Gospel has nothing to do with soul (if it is understood as the continuing state of life after death) but man in his total life is the only recipient of the grace of God.

Flesh $\sigma\alpha\rho\kappa\acute{\iota}\varsigma$ has various meanings in John. First, it is used in exactly the same meaning in the Old Testament, representing the whole man. For instance, in John 1:14: "And the Word became flesh," here flesh means the man, Jesus Christ, who really lived a human life. It is a typical Hebrew usage, by this simple word "flesh" Jesus is presented as a true man. As we shall see later on, in Pauline writings the word "flesh" is used as the opposite of the "spiritual," besides this ordinary usage of being a representative of the whole man. When this term "flesh" is ascribed to man, man is known from the view of his relation to earth, because he is created to live on the earth. Flesh also indicates the soft part of the human body, but when it is used in combination with blood, it has the meaning of the whole life of man.⁶

Body ($\sigma\omega\mu\alpha$) occurs only a few times in Johannine writings, and with one exception, all denote the physical body of Jesus after death. However, John does not make body and soul two constituents as in Greek dualism. John has no interest in the word "soul ($\psi\upsilon\chi\eta$)." One instance

⁶John 6:52-56; 17:2.

is found in his Gospel, "Now my soul is troubled" (John 12:27). Another case is in 3 John 2, "I know that it is well with your soul." We are not privileged to determine in what sense John used this term from such few cases, however, it seems that he refers to the seat of emotional life. We have already discussed that in the course of the development of the anthropological terminology, at first soul and spirit had been used interchangeably; later spirit assumed the highest position in describing human life, especially in reference with man's relation to God. Consequently, the word "soul" became almost irrelevant to religious life.

The word "spirit (πνεῦμα)" occurs frequently in Johannine Gospel and Epistles. First it is used for God or Spirit, like "I saw the Spirit descending from heaven," and "God is a Spirit."⁷ The second usage of the word "spirit" designates that which belongs to God in antithesis to "flesh" which indicates something that belongs to the world. Both are relevant to religious life. Sometimes this word also denotes the psychological aspect of human life.⁸

John's use of all these terms shows that he follows the main stream of Hebrew psychology, without being influenced by Greek philosophy. From the view of the modern anthropology, John does not provide too much material for us, so

⁷John 1:32; 4:24.

⁸John 11:33; 13:21.

that we may construct a complete doctrine of human life. We have mentioned above the significance of life (*ζωή*) in Johannine writings; for such a profound meaning it has, a few more words may be needed to make a remark as the conclusion of this section. Eternal life is also simply called "life." Man's present life is given by God, but it has become subject to death, because of man's sin. God removes death from man by giving a new life through His Son (I John 5:11). When John is talking about eternal life which is promised to man, he is thinking of the mystical union of two lives, the present life and the new life which is in Christ. Concerning eternal life there is no difference between the Synoptic Gospel and the Johannine writings; both clearly teach that man as a whole is the recipient of the new life.⁹ Not only receiving the new life does not wait until man would be disintegrated into so-called body and soul, but the whole man is necessary for receiving the new life in Christ. John, of course, fully realizes the fact that man still faces the dissolution even though he already has the new life in Christ. But he is told by the Lord: "I am the resurrection and the life."

3. Pauline View of Man's life

Paul was a Hebrew of the Hebrews though he lived in an

⁹Mt. 7:14; Mk. 9:43; Lk. 12:15.

Hellenistic environment and had to contact with much non-Jewish elements. In order to communicate with the Greek speaking people, it was necessary for him to use the Greek terms in his preaching and writing, yet his thought largely remained Hebraic in its essence. It is a fact that Paul elaborated the nature of man more fully than any other writer in the New Testament, but his primary concern was obviously not to establish a system of Christian anthropology. Paul rather looked at man as a fallen creature doomed to death, yet one who is saved by the divine grace through Christ. Concerning man's nature itself Paul's understanding is based on the Old Testament teaching but his own religious experience has made him to be able to grasp more insights of the life of man.

If the frequency of a word appearing in a writing does mean something, the word $\zeta\omega\eta'$ which is the equivalent of the Hebrew word חַיִּים has certainly no significance in Paul's writings. Paul uses this term $\zeta\omega\eta'$ for the meaning of this life and the life everlasting, as it is used in the Synoptic Gospel and the Johannine writings. Although we hesitate to analyze Paul's conception of $\zeta\omega\eta'$ based on such a few occurrences, nevertheless, one thing is beyond doubt, that Paul must be not too far from the traditional usage of this word, in which the totality of man's life is expressed. Another striking thing is that Paul so limited himself to use the word $\psi\upsilon\chi\eta'$ which was נַפְשׁ in the

Hebrew language, that we can find only 13 instances

throughout all of his writings. The meaning of the word

$\psi\upsilon\chi\eta'$ in Paul generally follows the Old Testament; in 6 cases it denotes inclusively the total life of man.¹⁰ In three instances, $\psi\upsilon\chi\eta'$ designates individuals; we have in Rom. 2:9 " $\tau\alpha\sigma\alpha\kappa\upsilon\psi\upsilon\chi\eta\upsilon$," which is exactly the same as the Hebrew phrase $\psi\text{ׁוּחַי} - \text{לֵב}$. In three other cases it is used to express certain psychical function like one's desire, ". . . doing the will of God from the heart

($\epsilon\kappa\ \psi\upsilon\chi\eta\varsigma$)."¹¹ One case is left, which has been much discussed in connection with the formula of Pauline tri-

chotomy, namely, the well-known passage, I Thess. 5:23;

"May the God of peace sanctify you wholly; and may your spirit ($\tau\epsilon\lambda\epsilon\upsilon\sigma\mu\alpha$) and soul ($\psi\upsilon\chi\eta'$) and body

($\sigma\omega\mu\alpha$) be kept sound and blameless at the coming of our Lord Jesus Christ." From our previous discussion it

is quite clear that in spite of adopting the Greek term, the basic meaning of the Hebrew word $\psi\text{ׁוּחַי}$ is largely retained in it. However, both $\text{זוּהַ$ and $\psi\upsilon\chi\eta'$ no longer occupy any prominent position in the Pauline writings.

The central term in Pauline interpretation of life is

$\tau\epsilon\lambda\epsilon\upsilon\sigma\mu\alpha$; it occurs 146 times in his writings. In

¹⁰Phil. 2:30; Rom. 16:4; II Cor. 1:23; I Thess. 2:8; Rom. 9:3; I Cor. 15:45.

¹¹Eph. 6:6.

Paul the word "spirit" has obtained many new profound implications which are not found in the Old Testament. But it does not mean that Paul ignores the original meaning of רוח which is the Hebrew equivalent of the Greek word πνεῦμα . We know that this originally meant "wind" and then the divine "breath" in reference to the life-giving act of God. The Greek word πνεῦμα comes from a root which had somewhat similar meaning with that of the Hebrew word רוח . In classic Greek it is often used in the meaning of wind in the natural sense. However, Paul never uses πνεῦμα for the natural wind. The second usage of this word in the Old Testament, in which the physical breath was explicitly expressed as the sign of a living being, has also dropped off from the scene. The majority is used to ascribe God (116 times). Among the remaining 30 cases the word πνεῦμα is used psychically, indicating the higher element of man's life (16 times) or that which is affected by the Spirit of God in man's life (14 times).

As we saw in the previous discussion, in the Old Testament the word רוח is used at least in three different ways. First of all רוח is ascribed to God for His essence: "God is Spirit." Secondly, רוח means God in action, creating the universe. This divine act is more emphatically referred to the life-giving act to man and expressed by the word "breath" which was the sign of

life to the primitive people. Thirdly, the word is also known as God's special act which bestows upon man an extraordinary intellectual or physical power in order that he might accomplish the special task commissioned by God.

In comparison with these three usages of $\piνεμα$ in the Old Testament, Paul has certainly deepened and expanded the meaning of $\piνεμα$ in the New Testament, but the underlying fundamental principles have never been changed. Above all, the word $\piνεμα$ is ascribed to God.¹² Paul does not hesitate to change from God to "Spirit of God"; he also uses the term "Holy Spirit" in other occasions.¹³ The familiar phrase " $\tauο\ πνεμα του\ Χριστου$ " is used to express the dignity of the exalted Christ.

Concerning the first usage of the word $\piνεμα$, Paul essentially agrees with that of the Old Testament; however, his clear realization of the divine nature of Christ and the third Person of the Godhead--the Holy Spirit--has greatly enriched the understanding of Spirit. Coming to the point of the second usage of the word $\piνεμα$, Paul again holds the same view with that of the Old Testament, for him man's life originated in God's creation. Paul takes the creation story for granted without any further explanation,

¹²Rom. 8:14; I Cor. 2:11; 3:16; II Cor. 3:3.

¹³I Thess. 4:8; Eph. 1:13; 4:30.

because to him the Old Testament is the divine revelation and so far as the necessary knowledge of human nature relevant to salvation is concerned, it is adequate to man to know his relation with God. No attempt was made by Paul to speculate the nature of man beyond the teaching of the Hebrew Bible; rather his interest was how the broken relationship between God and man could be reconciled in Christ.

Although Paul uses the word $\piνεῦμα$ more emphatically than those writers before him in reference to the highest aspect of life, such usage is by no means peculiar in Paul. In fact, after the period of the Exile, the tendency in which the word "spirit" was getting a prominent position and a new implication has already shown even in the Old Testament. Without completely eliminating the synonymous usage of spirit and soul, simply referring to man's life from the view of the inner aspect, spirit is increasingly applied to the innermost element of human life and especially to the religious life. About the same development of the conception of man has happened in Greek philosophy; while maintaining the use of the word $\psiυχη'$ as immaterial part of man, to which the word $\piνεῦμα$ could be used synonymously, "spirit" has become the word which more explicitly expresses the element of the inner life through which man communicates with God. No doubt both of these two trends affected Paul in his terminology, but Paul has never adopted the Dualistic Greek ideas, looking at life as a composition of two entities,

body and soul (spirit). Life is a single entity in which the creative power of God is united with dust in man.

The third usage of $\piνευμα$ is really a new one; this is what makes the divine revelation the New Testament. This new feature is centered in the Spirit of Christ. We know that in the Old Testament $\overline{[]}$ was the mighty power of God which acted upon the dust of the earth and made a corporal life that is man. Now in the New Testament the same Spirit of God once again acts in a specific way through Christ in order to make a new creature.¹⁴ So far as the divine activity is concerned, both the first life and the second life belong to the same category, namely God's creative act. However, from the view of the nature, quality, mode and result of God's creative act, the difference between the first and the second activities is as great as the difference between heaven and the earth. In the first creation of man's life, that which worked was the divine breath of life; and in the second that which gives life is Christ, the incarnated Son of God. In the first creation of life, the recipient of God's life-giving action was the dust of the earth, but in the second time, it is not dust but man.

Throughout his voluminous Epistles, what Paul emphasized is God's action in Christ for giving the second life to man. For the first life Paul has the Old Testament which reveals

¹⁴Rom. 6:23; 8:2; etc.

all the knowledge about man and his lost situation and being subjected to death. The divine act in Christ for giving the new life pre-supposes the existence of man, not man's soul and body, but his whole life. Man's total life is the only subject to which Christ can act in order to create a new life which swallows up the old life.¹⁵ Of course, the new life is entirely different from the old life, but both of them are the results of the divine action of life-giving and there is an unbreakable relation between them. To say "relation" is not to imply a sense of cause-effect or that one produces the other. Nor does it mean that the first one is transformed into the second one. Rather, the first life must be there in order that upon it the Spirit of Christ might act and give man a new life. This union of two lives is the greatest mystery of Christian faith.

As the result of the life-giving act of the Spirit, man obtains a new life; this Paul also calls "spirit." This reminds us how the Old Testament word [777] is used for both the breath of life pertaining to God and the breath of life which is in man. "When this divine will acts upon the human will as Spirit upon spirit, the divine will is transmitted to man."¹⁶ Now this renewed man is called a spiritual

¹⁵ II Cor. 5:17.

¹⁶ W. David Stacey, The Pauline View of Man (London: Macmillan Co., 1956), pp. 131-132.

man in contrast to the natural man who has only the first life which he inherited from the first man. In I Cor. 2:11 the Spirit of God which dwells in man is contrasted with the spirit of man. It is very important to make a clear distinction between the spirit of man which is in common with unbelievers and the Spirit which is given to the believers through Christ. The spirit of man was renewed by the Spirit (of Christ), but the human spirit never rose to share the divine nature. Coming up to this point, it is necessary to remember that the word "spirit" is never reckoned by Paul as something which excludes the other element of life, dissolving the integrity of life, but is the inner aspect of the same life, in which man communicates with God. Though spirit puts its emphasis on the religious aspect of life, it never undermines the totality of life. In fact, the Bible to some extent often uses these two terms interchangeably.

In the Old Testament, God's $\overline{\overline{\overline{\quad}}}$ is described as the breath of man when it is spoken in the view of the result of the divine act which remains as the sign of life. Likewise in Paul the Spirit which is given to the believers is called the spirit or life of Christian. At this point Paul agrees with John: "I came that they might have life, and have it abundantly."¹⁷

¹⁷John 10:10.

The fourth usage of the word "spirit" in Paul has no direct relation, so far as our present discussion of the conception of life is concerned, so that, we may just briefly mention what it is, before reaching our conclusion. In the Old Testament we have already seen that the word

[77] refers to the divine gifts, intellectual or physical. Paul too, following the pattern of the Old Testament, freely uses the word $\piνεμα$ for the same purpose. In this case, of course, the renewal of life in Christ must precede the receiving of the special gifts of the Holy Spirit.

According to our observations, Paul's use of the word $\piνεμα$ can be summarized as follows: In Paul $\piνεμα$ is never used in the meaning of natural wind or physical breath of man. When it is ascribed to God, he clearly refers to all three Persons of the Godhead. Spirit is also applied to the divine act, especially to His life-giving act. However, Paul's primary concern is the divine act in Christ by which He gives the new life to man. In regard to the first life which is common to all mankind, Paul has simply accepted the Old Testament teaching. The word $\piνεμα$ denotes the highest element or aspect of human life which is related to the spiritual or religious life in the modern sense. Concerning the spirit of the unregenerated man, Paul shows a tendency to equate it with soul ($\psiυχη$) in contrast to the new implication of spirit of Christian. Paul also calls the new life which now became the possession of the believer "spirit"

(of Christian), and the believer in whom the Spirit dwells is called a "spiritual man" in contrast to the natural man who has only the spirit of man. Lastly, the Spirit is also used for describing the gifts of the Spirit which are bestowed to the Christian. In fact, all the usages of the word $\piνεμα$ in Paul have their patterns in the Old Testament, they are infantile and imperfect. In Paul we see the full development of the word $\piνεμα$ and all the meanings are centered in Christ who is the Spirit and the Life.

Recently, more translators have favored the use of the Biblical truth of man's life, that the human mind is far superior to the body, and that the human mind is the nature of man's life.

CHAPTER V

IS MAN SOUL AND BODY OR LIFE AND DUST

Although various terms are used to describe "life" in both the Old and the New Testaments, yet there is one thought which underlies all the different expressions: That is the totality of life. The primitive mind started to understand man with his visible appearance, the physical organism. In the course of the development of human knowledge, then the conception of life was becoming more and more theorized and abstract. A characteristic example can be found in the history of the Greek philosophy. But the story is quite different in the Hebrew thought; the idea of life has never reached to such a point in which life is conceivable apart from its physical existence. Of course, it does not mean that there was no development in the Hebrew thought, but while the idea of life was growing higher and deeper, yet throughout the whole Bible the Hebrew expression has continuously regarded life as something which is corporal. Such Biblical description of life to modern mind is likely infantile and at an underdeveloped stage of human thought, but Scripture shows that the revealed truth is far superior to the human speculation in understanding the nature of man's life.

Recently, more theologians have become aware of the Biblical truth of man's life, stressing the unity of soul

and body and pointing out that the traditional teaching of the Church on the nature of man had been somewhat influenced by the Greek philosophy, even though there was still a great difference between Christian understanding and the Greek idea of life. This rediscovery of the Biblical truth of man's life is surely important, not only because it is a part of the Christian doctrine, but also has a great significance in relation to the whole system of Christian thought, like the immortality of the soul, the resurrection of the body and even the uniqueness of the two natures of Christ in one person. Therefore, a correct understanding of the soul-body relationship is one of the main issues in Christian theology and it deserves our further study.

Our previous study of terminology concerning life in Scripture shows that in many cases those intriguing words are impossible to translate by any single English word without obscuring some of the original meanings. Beyond any argument, the whole European world being directly influenced by the Greek civilization, not only inherited many words from the Greek originals, but also took over the Greek ideas along with the language, so that it is difficult to Europeans to get rid of the Greek way of thinking. It might be one reason why the Scriptural conception which rooted in the Hebrew mind has been often obscured and misunderstood in the Church.

What is the life of man in Scripture? Is man a unity of soul and body as many suggested? To answer these questions, we have to go back to the creation narratives in the first and the second chapters of Genesis, for nowhere else do we find more direct and precise statements of man's nature in the Bible. Without a doubt these two stories reveal man's nature from different angles; the account in the first chapter has its particular significance in asserting that man is created in the image of God. But from an anthropological standpoint, and especially in respect to our present discussion, the account we find in the second chapter is more instructive than the former one. It is necessary, however, to take them together with whatever other materials on the subject may be found elsewhere in Scripture, and try to understand the real meaning of life.

In Gen. 2:7 we are told that Jahweh first formed man out of dust of the earth and into his nostrils God breathed the breath of life and then man became a life--a living being. What does it exactly mean in saying that "the Lord God formed man out of dust from the ground?" Someone says that up to the moment before God breathed the breath of life, man had only a body--bones, flesh, blood, etc. But it seems that according to the text, though the word "man" is used in this place, strictly speaking he was not yet to be properly called "man," because he had no life until God breathed the breath of life into his nostrils. So it may be said that

the first use of the word "man" does not indicate a man in the real sense, but is merely a way of speaking in which the word is used in anticipation of becoming man. Furthermore, what God formed out of dust was not a body in a strict sense, because the body infers the existence of life. Bones, flesh and blood as the parts of the body are organic structures which are produced by life-giving act of God, therefore, until the moment in which God has given life to dust, dust did not become a body. We are not going to speculate whether what God formed out of dust had already bio-chemically changed from inorganic into organic structure and the form as we have now, or for more accurate illustration, such as a body from which the life has just left. Nevertheless, one thing must be stressed that he was not yet a man, and his body was not yet a real body until God has given life to him. Man is a being which has life; no life, no man. Scripture does not say that God has given two lives to man, one for the physical body and another as spirit or soul. There is only one life for the whole man. If we assume that there are two lives in man, material or corporal and immaterial or spiritual, no matter what kind of interpretation has been made in Christian anthropology differing from the Greek idea of life, it is still grounded on the basic principle of Greek dualism.

Man does not possess two separable lives, but there is only one which embraces all the aspects of human life. God's

creative act has made one life and this life must be in the form of a unity with matter, in Biblical word, "dust." The source of man's life is the divine breath of life, but to be a life of man, dust is also an indispensable element, because man is so designed by God to live the corporal life. We do not say that man's life has a self-sustaining power, but according to Scripture, man was originally so created that he could live as long as the Creator sustains him. Surely, death is not God's will, but a consequence of sin. "Therefore as sin came into the world through one man and death through sin, and so death spread to all men because all men sinned."¹ It is very clear that man is created not to die but to live, so that death is an abnormal state of man's life which is surely not an original destiny of man. The Bible never regards death as a blessed matter, like the Greek thought, after death man could come to more perfect life. Even though Paul said, "My desire is to depart and be with Christ, for that is far better,"² he did not mean that death itself was something desirable, but hoped to be with Christ, and to be with Christ anticipates the resurrection of the body, namely, the restoration of the fullness of life.

¹Rom. 5:12.

²Phil. 1:23.

What then is soul? Can it be identified with the total life? We have previously discussed that in the Old Testament the Hebrew word $\psi\chi\eta$ for Greek $\psi\chi\eta$ and English "soul" could be translated into English word "life" in many cases. It is also mentioned that the Hebrew word $\psi\chi\eta$ denotes the life in its totality. But the problem arises when these two words "life" and "soul" are used in English Bible, there are some different implications between them. It is a fact that even in the Hebrew Bible, these two words $\psi\chi\eta$ and $\psi\chi\eta$ had respectively the meanings of neck and breath, and first were used quite synonymously, but later on the word $\psi\chi\eta$ became popular, more popular than $\psi\chi\eta$. It is also true that the word $\psi\chi\eta$ puts the emphasis on the inner aspect of life, but never excludes the outward manifestation of life. In other words, the Hebrew did not use this term $\psi\chi\eta$ for what survived death. So that, in the Hebrew expression both of them were applied for denoting the whole life and if there was a difference, that was a matter of the emphasis on different aspects of life. Regarding the usages of English "soul" and "life," just one thing is enough to prove the difference between these two words. When we use the word "soul" in our writings and sermons, nobody modifies this word by adjectives, like "spiritual" and "physical," because in popular usage the word "soul" has already excluded the physical connotation. But when we use the word "life," the situation is just

contrary to the usage of the word "soul"; it is necessary to use the adjectives "physical" and "spiritual" in order that they might be well expressed. In connection with this difference between the original meaning of the Hebrew word and English translation, one more thing is interesting to observe, namely, the fact that the English word "life" still holds the meaning of the wholeness. But the thing is this that if the word "life" is used as it means, there would be no trouble to express the Hebrew thought, yet in English mind there are two lives; one is spiritual and another physical or in nouns, soul and body. Scripture teaches a dualism on the nature of man too, but it is not a theory of body and soul. Rather, Christian dualism is the unity of life and dust.

On one hand man is regarded as dust from the view of his earthly original. Therefore, it is said, "Man lives until he returns to the ground from which he was taken" (Gen. 3:19). In Ps. we read, "When takest away their breath, they die and return to their dust." On the other hand, man is a life which is given to him to be united with dust in order that he might become man and live on the earth. In respect to its origin, man is still called dust, but in the view of its being animated state, according to those transformed, visible and tangible tissues and organs, is also called bones, flesh, blood and the like. These transformed tissues and organs are not merely material parts of man, but

each of them is a part of the total life of man. For this reason, the Hebrew could use them to represent the whole life of man. The single word "flesh" can stand for man (Ps. 56:4, John 1:14). Likewise blood can be precisely called life. Of course, we should not overlook the emphasis of the individual word by which the whole life is expressed. For example, the word "flesh" is used to express the total life, but in this case the life is viewed from the standpoint of its origin which is dust. Many terms, including $\psi\upsilon\chi\eta'$, soul denote the whole life, but each of them has its own particular significance while they all represent the life of man. This makes it somewhat difficult for us to grasp the exact meaning of the Hebrew conception of life, but meanwhile we see the abundance of the Hebrew thought concerning life.

We have said that man is a unity of life and dust, but it is generally presented in the terms of soul and body which easily give a misunderstanding, as if man has two lives; one for body and another as soul. Moreover, the soul is regarded as the essential part of the total life and to some extent it is also thought to be able to survive death. Based on the creation story, we have pointed out that the original word in the Hebrew Bible for English word "soul" is surely used for denoting the whole life, but when we come to the popular usage of this word "soul" in English language, we must be careful in order that we might not take over the

Greek connotation along with this word "soul." Now we come to another word "spirit," the equivalent of the Greek word $\piνεμα$ and the Hebrew word רוח in Biblical anthropology. To study the conception and usage of the word $\piνεμα$ (spirit), it is necessary to relate to the word "soul" again, because these two terms are so closely connected with each other that we cannot study "spirit" without touching the word "soul." In fact, the correct interpretation of the Scriptural conception of life depends on the clear distinction between these two words as well as their mutual interrelationship concerning life in the Bible.

In the previous chapter we have already discussed the meaning and usage of the Hebrew word רוח in the Old Testament; however, we may remind ourselves of the definition of this word by borrowing Koehler's words:

what we call spirit, רוח , means first of all air in motion, and therefore also the wind. The breath of God, i.e. the cold wind, makes ice, Ps. 147:17. A wind comes forth from the Lord and brings quails, Num. 11:31. In such cases the two meanings, wind and spirit, are still involved in one another.³

In the course of the development of the Hebrew thought concerning the Spirit of God and the life of man, the word רוח shows its enlargement and adjustment of usage as well as the growing meanings. Even in the Old Testament it

³L. Koehler, Old Testament Theology, translated by A. S. Todd from German (Philadelphia: The Westminster Press, 1957), p. 138.

has already been shown that there are several other usages of this word, besides the original meaning of "air in motion" or "wind." In connection with the life of man, this word is not used for denoting the divine breath of life in the earlier period. Referring to the divine act of creating the life, the word אֱלֹהִים שָׁחַט is used instead of the word נְשָׁמָה . Since the word אֱלֹהִים שָׁחַט more emphatically expresses the breath of living being, it is used for indicating the sign of life in man as well as in animal. Primarily the word אֱלֹהִים שָׁחַט denotes the physical breath. At that period the usage of the word נְשָׁמָה is rather confined to express the strong breath in man, occasionally seen in the emotional excitement, like anger, and also in physical exercise. Both in אֱלֹהִים שָׁחַט and נְשָׁמָה the Hebrew finds their origin in God, thinking that not only the אֱלֹהִים שָׁחַט of God created man's life, but the emotional excitement which caused the extraordinary strong breath in man is also affected by direct act of God's נְשָׁמָה . It is very important to make a clear distinction between אֱלֹהִים שָׁחַט and נְשָׁמָה . While both of them could express the life of man, signified by the breath, the word אֱלֹהִים שָׁחַט is used to refer to the ordinary life of man which is a result of the divine act with an emphasis on the actual operation of God, the word נְשָׁמָה is specifically ascribed to God in reference to the essential origin or source of the life of man, especially the strong breath in man as the symbol of more vigorous life

which directly comes from God. However, the usage of רוח has somewhat changed in the later ages. The usage is not so rigid as it was; now it also generally indicates the ordinary life and breath. But even in this case the sense of relating the רוח to God has never been lost.⁴ In regard to the word "soul (נפש)," we have already mentioned that it is mostly used to denote the whole life of man in the view of its relation with body (or dust). Both the words נפש and רוח did not lose their respective emphases on the different viewpoint or the relations with two origins; the divine breath of life and dust from the earth. However, generally, these two words have become synonymous. For example, in Isa. 26:9, "With my נפש I desired thee in the night, yea, with my רוח within me, I sought longingly for thee."

The interrelation of these three terms, רוח, נפש, and רוח concerning life in the Old Testament can be briefly summarized as follows. When referring to the source of man's life which is God, the divine act of creating life is called רוח. So that in the earlier period רוח is considered to belong to God, even though the divine power acted upon man and created man's life. From the view of its origin רוח is still God's. Therefore, it is said that

⁴Isa. 42:5; Zech. 12:1; Job 27:3; Ps. 115:29; Eccles. 12:7.

God takes away His אֱלֹהִים and man dies. Against this basic idea, any extraordinary manifestation of human life is naturally linked to God's particular אֱלֹהִים . The word אֱלֹהִים indicates primarily the actual physical breathing with which God manifested His power in creative action. Therefore, while אֱלֹהִים refers to the source of the life-giving power which is in God, אֱלֹהִים describes the power in operation which has affected dust and also is continuously affecting man's life. So that אֱלֹהִים is a sign of life which is in the process of continuously existing; Job describes the continuance of his life by saying, "all my אֱלֹהִים is still in me" (Job 27:3). אֱלֹהִים occurs only 24 times in the Old Testament, compared with the other two terms נֶפֶשׁ and רוּחַ , which occur 754 and 376 times respectively, it has no significant position, at least so far as the frequency of its occurrence is concerned. Regarding the word נֶפֶשׁ , the first significant thing we noticed is that this word is never used of God. נֶפֶשׁ always pertains to man (and in few cases to animal), denoting the totality of life from the view of its being corporal.

רוּחַ surely emphasizes the inner aspect of life, but the consideration is still taken from its state united with dust, so that רוּחַ alone is never regarded as an integral life. Therefore, that which we call "soul" began to exist from the moment in which the divine breath of life acted upon dust and created man.

In the course of the development of the Hebrew psychology, the usage of both $\text{נְשִׂיָא} \text{י}$ and נְשִׂיָא have undergone some change from their original meanings. Though the word $\text{נְשִׂיָא} \text{י}$ did not disappear from Scripture, but the prominent position that $\text{נְשִׂיָא} \text{י}$ once held is transferred to נְשִׂיָא in the later period. which always looked at the life in the view of its corporal state and retained the conception without change; and as the result, apparently, it is not adequate to express the growing inner religious experience. Now the Hebrew must have a new term that can express psychical and religious experience. Instead of making a new word, the Hebrew has found the solution by changing and expanding the implication of the word נְשִׂיָא . The evidence in the Old Testament shows that such development was not necessarily influenced by the Greek philosophy. As we have discussed above, נְשִׂיָא is primarily ascribed to God and even in the case in which it is applied to man, it is still regarded as something that belonged to God. But now the center to which the word נְשִׂיָא attached has changed from God to man. נְשִׂיָא is regarded to be possessed by man; by which man has a communication with God. This development was continuing throughout the inter-Testamental period and finally, in Paul's mind the profound New Testament conception of πνεῦμα has been completed, as we have already discussed in previous chapters.

The Old Testament does not give any detail about the state of life hereafter. The material part of body returns to the ground and the soul (life) goes to Sheol. This simple statement attempts merely to show that the life of man which was produced by the divine act, does not vanish, but in some way continuously exists. However, the Old Testament declares that in a real sense, this kind of continuity is no longer a life, because the full life always infers the state in which life is united with matter. It is noticeable that Hebrew thought of life has changed; the emphasis has shifted from one point to another. For instance, the expectation of the resurrection has become much stronger in the post-exile period than before the exile. And in the New Testament the resurrection of the body becomes the very center of the Gospel message.

In regard to the immortality of the soul and the resurrection of the body, there is a tendency among modern scholars to refute the first part and defend the second part. For example, T. A. Kantonen argues;

There is no immortality of the soul but a resurrection of the whole person, body and soul from death. The only immortality which the Bible recognizes is the immortality of a personal relationship with God in Christ.⁵

⁵T. A. Kantonen, The Christian Hope (Philadelphia: Muhlenberg Press, 1954), p. 33.

Kantonen is right to say that there is no immortality of soul, if the immortality is understood in a sense of the Greek philosophy. However, it seems that we must clarify the definitions of soul and immortality before we deny or defend them. Oscar Cullmann also holds the same view on this subject in his recent book, Immortality of the Soul or Resurrection of the Dead (London: The Epworth Press, 1958).

In some aspect a denial of the immortality of the soul is biblical, but it still needs some further explanation before we come to a definite conclusion. The teachings on the state of life after death and the resurrection of the body are not too clear in the Old Testament. About the state of the dead, in a sharp contrast to the New Testament, we have in Isaiah 38:18-19:

For Sheol cannot thank thee, death cannot praise thee; those who go down to the pit cannot hope for thy faithfulness. The living, the living, he thanks thee, as I do this day; the father makes known the children thy faithfulness.

Many other passages in the Old Testament teach us that when man dies both body and soul are involved. But in the New Testament Jesus clearly teaches the vivid life after death. Paul too expresses the life after death, but he finds it in Christ and with Christ. Regarding the resurrection of the dead, in Dan. 12:2 we read, "Many of those who sleep in the dust of the earth shall wake, some to everlasting life, and some to shame and everlasting contempt." But in Isa. 26:14, we have this phrase, "dead shall not live, shades shall not rise."

The statements regarding the immortality of the soul and the state of life after death in the Old and the New Testaments seem to be inconsistent and even sometimes somewhat contradictory. There is no necessity to deny the fact that God's revelation and man's corresponding comprehension have been increasing and getting fuller and clearer in the course of time. Yet the fundamental truth never changes throughout the whole Bible. Those apparent problems may be solved or at least may have some better understanding, if we see them in the light of the Hebrew thought of life which underlies the whole problem. We have stressed again and again that the Hebrew sees life in its totality; various terms can stand for the whole life, though they might have different emphases and aspects. In the later period the two Hebrew words $\psi \overset{\circ}{\square} \underset{\circ}{\downarrow}$ and $\square^a \square$ are used almost synonymously, but there is still something different behind the popular usages of these words. Originally, spirit ($\square \square$) belonged to God and was God's own act. Since it acted upon dust and created man's life, God continuously sustains man's life through the same divine act. Therefore, though it is called the spirit of man, it is still looked upon as belonging to God. When $\square \square$ is used to denote man's life, life is always acknowledged in view of its original relationship with God. Meanwhile the word $\psi \overset{\circ}{\square} \underset{\circ}{\downarrow}$, though equally expressing the totality of life, is not only never used for God, also even in man always used in connection

with the condition of man's life being united with dust. When we simply refer to the total life without stressing the relation of life to its origins, namely, the divine act--the only source of life and the dust of the earth, both $\psi' \nabla \ddot{\imath}$ and $\square \ddot{\imath} \gamma$ could indicate the same thing--man's life. If we want to emphasize the original relations of man's life to spirit and dust, then we can make a distinction by using $\psi' \nabla \ddot{\imath}$ and $\square \ddot{\imath} \gamma$ respectively. Now it is very clear that if we use the word soul $\psi' \nabla \ddot{\imath}$ in the narrow sense, referring to the condition of life being earthly existence, we may say that when man dies, both body and soul are involved or, more accurately speaking, the spirit is taken away by God and dust returns to the ground from which it came. Thus the integrity of man is dissolved and there is neither body nor soul existing. On the other hand, if the spirit of man is used for describing the total life (or soul is used in the same meaning), it cannot be said that the soul (spirit) does not exist after death. Though we do not think that the spirit of man continuously exists in itself like the Greek thought, but in accordance with God's eternal design, it could exist, because Scripture does not teach that God has limited the span of man's life at creation. If everything is completely annihilated after death, there would be no such thing as the resurrection of the body.

We do not equate the Spirit of God and the spirit of man; before God had yet made man, His Spirit was His own,

but now it has once acted upon the dust and become a man's life or spirit which dwells in dust by transforming it to the body, then it is now an essential and individual existence. This very life of man or human being has lost its integrity because of sin. Death was a crucial fact to the Hebrew. No wonder having no clear hope of the resurrection of the body which is necessary to the full life, the Hebrew in his earlier age has been captured by deep sorrow and hopelessness at one's death.

CHAPTER VI

CONCLUSION

Scripture is often called "the Book of Life." Surely, the Bible deserves such a title, because it deals with the life of man. Generally speaking, the Old Testament tells us about the present life and its relationship with God, while man is looking forward to the coming new life in Christ; and the New Testament reveals that while the old life is still continuing to exist, the new life in Christ has already affected man. In our previous discussion we have already mentioned that life is not something abstract and analytical but concrete and synthetical. Man's life is a product of immaterial power of the divine Spirit, but it is so created to inhabit matter, transforming dust to body, that so far as the present life is concerned, the integrity of man's life can be found only in the state, in which the source of life--the divine breath of life--is united with dust which belongs to the earth. Therefore, the body is not only the vehicle which bears the so-called soul of man, but is an essential part which is indispensable to the total life. Nevertheless, from human observation and experience, the so-called body as an aspect of the total life seems to be more closely connected with matter. When we say a "body," it immediately infers the very existence of life, for without life there is no "body," but merely dust. Soul has been

usually regarded to be the most important part of life, and even sometimes understood as the very essence of life, so that the soul could have more perfect and integral life in the state of being dissolved from dust.

In the course of the development of Hebrew thought the conception of "soul" has been enlarged, enriched and deepened. The word "soul" often stands for the total life (other words like flesh, blood, breath, etc. represent the whole life too), while its emphasis is on the inner aspect of life. We may customarily contrast body and soul in our thought for certain practical convenience, but in its essence life is one, uniting the soul and the body; the lack of either one destroys the integrity of life. God's Spirit once acted upon dust of the earth and man came to exist. Therefore, referring to the source of the human life, while the life is possessed by man, yet its authority still belongs to God. This is one of the basic thoughts upon which the Hebrew has built up the religion, knowing man's position before God and accessing to God according to the way which God has revealed to him. In connection with this point, we must reject the Greek idea in which man's soul is reckoned as a divine spark and when it is disembodied, the soul will return to the divine essence.

The Old Testament does not teach too much about the situation of man's life after death, though it affirms the continuance of a shadowy life. Death is by no means an

annihilation of man, but a state of the disintegrity of life caused by sin. From the view of the fullness of life as it should be, according to God's original design, the dissolved life is merely an existence abnormal and miserable. To the Hebrew it is the greatest tragedy in contrast to the Greek idea in which death is considered as the emancipation of soul from the prisonhouse of body and such disembodiment is desirable and necessary for the better life of the immortal soul. Concerning the life hereafter, our question is not in the side of dust, because not only Scripture clearly teaches the fate of dust in many passages, for instance, "You are dust and to dust you shall return,"¹ but also our empirical experience asserts this very fact that dust returns to the earth from where it has come. So our real problem is what would be the situation of man's life which was once embodied by the life-giving act of God. Obviously, before God created man the divine power or figuratively speaking, the breath of God was within God, but when it once acted upon dust and became man, the power of God became a concrete reality by uniting with matter as an individual existence. So that man is now an integral, concrete, and real existence in the universe. This human reality being created by God remains as long as God sustains it. And God shows that He is willing

¹Gen. 3:19; Ps. 104:29; 146:4; Job 34:15; etc.

to sustain the reality of human life for His own sake, despite its integrity is destructed by sin. For this reason even He has sent His only begotten Son to the world in order that the broken integrity of the man's life might be restored. This restoration of the integrity of life is called the resurrection of the body in the Bible. However, that is another story that meanwhile the integrity of life is being restored through the bodily resurrection, the resulted state of the integrity of life surpasses the integrity of life before man was disembodied and even the integral life of Adam before he fell into sin, because the Son of God became flesh and died and rose again from the death in the glorious body.

God had had a definite plan from eternity to change this miserable state of human life and also revealed throughout the Old Testament, nevertheless, on one hand man only partially understood God's plan for the ultimate salvation of man, and on the other hand the whole economy was still in process and in the period of anticipation in the Old Testament. Now God interfered in the course of human life by the incarnation of His Son. This very event is much greater than His creation of the universe and accordingly, affects the whole mankind, not only the believers but the unbelievers too. Not only those lives who came to exist after Christ's incarnation, but also those who lived before Him and are now in the state of disembodied life have

altogether been affected. In other words, the incarnation and the resurrection of Christ has affected the whole realm of human life from Adam to the last man who would be born on the earth as a descendent of Adam. To believers the appearance of the eternal life in the flesh opens the way through which the disintegrated life can be restored with a better body by receiving the new life in Christ, and to the unbelievers the very event brings them from a shadowy form of life to a condition in which the rebellious lives become more vivid and real than even before, as Christ has pictured in His parable of the rich man and Lazarus.² Certainly, death used to be a reward of sin, but now to Christians its meaning has completely changed, as Paul cried out, "O death, where is thy victory? O death where is thy sting? . . . But thanks be to God, who gives us the victory through our Lord Jesus Christ."³ It is a fact, however, that the Christian who already has a new life still passes through the separation of body and soul, but it is no longer the same death which the unbelievers die, though no difference is there in its appearance from the unbeliever's.

The new life of the Christian does not come from the transformation of the first life which is totally deprived

²Lk. 16:19-31.

³I Cor. 15:55,57.

by sin. Nor is it a restoration of the life of the first man before his fall. Even the Bible uses the phrase the "renewal of man," or "born again," it does not mean that in Christ we merely restore the original perfectness of Adam. Many Christians think so, but the revealed truth in Scripture clearly shows that it is not such a thing that we are or will be put back in the restored Paradise which is being lost by Adam's sin. The new life in Christ is an entirely different one from that which Adam had in his perfect condition. We are not longing for the restoration of Paradise somewhere on the earth. We are not going to live again in the union with the dust which belongs to the earth, in order that the integrity of life might be restored. But we expect to be given a new body, glorious and spiritual, in the likeness of the resurrected body of Christ. It is a mystery what the spiritual body would be like; but one thing is very clear: that by receiving the new spiritual body the integrity of man's life will be fully restored.

The new life in Christ absolutely differs from the first life. The old life is merely a product of God's life-giving act which operated upon dust, but in the second life the recipient is not dust but man who has already had the first life. In the first life, the divine power was in action for creating the life of man, but in the second life, the life-giver is God's incarnated Son. Therefore, so far as the life-giving acts of God and means of God's operations are

concerned, these two lives belong to two entirely different categories, yet there is an indispensable relationship between the old and the new lives. The significance of this relationship is shown in the very fact of the incarnation of Christ. The incarnation of Christ indicates that to be a real man, man must have a body according to God's original design. In other words, spirit or soul alone is not an integral life; both this life on the earth and the life to come in heaven need to have a body. So that Christians believe the resurrection of the body instead of the immortality of the soul in Greek thought.

Though we divide death hermeneutically into bodily and spiritual deaths, but strictly speaking, as there is only one life in man, death always means the disintegrality of the whole life of man. Christians are not only given a victory over the spiritual death, but also the hope of the resurrection of the body by which we might finally overcome all the defects of our life, and become a perfect life in Christ. The Bible deals with man's life in its totality and "This is the testimony, that God gave us eternal life, and this life is in his Son. He who has the Son has life; he who has not the Son has not life."⁴

⁴I John 5:11-12.

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