

Concordia Seminary - Saint Louis

Scholarly Resources from Concordia Seminary

Bachelor of Divinity

Concordia Seminary Scholarship

6-1-1952

The Material and Non-material being of Man as Expressed in the Pertinent Old Testament Works

William Hansen

Concordia Seminary, St. Louis, ir_hansenw@csl.edu

Follow this and additional works at: <https://scholar.csl.edu/bdiv>



Part of the [Biblical Studies Commons](#)

Recommended Citation

Hansen, William, "The Material and Non-material being of Man as Expressed in the Pertinent Old Testament Works" (1952). *Bachelor of Divinity*. 383.

<https://scholar.csl.edu/bdiv/383>

This Thesis is brought to you for free and open access by the Concordia Seminary Scholarship at Scholarly Resources from Concordia Seminary. It has been accepted for inclusion in Bachelor of Divinity by an authorized administrator of Scholarly Resources from Concordia Seminary. For more information, please contact seitzw@csl.edu.

THE MATERIAL AND NON-MATERIAL
BEING OF MAN AS EXPRESSED IN THE PERTINENT
OLD TESTAMENT WORDS

A Thesis Presented to the Faculty
of Concordia Seminary, St. Louis,
Department of Old Testament Theology
in partial fulfillment of the
requirements for the degree of
Bachelor of Divinity

by

William Hansen

June 1952

Approved by: Alfred von Rohr Jauer
Advisor

Walter R. Rohrer
Reader

TABLE OF CONTENTS

	Page
PREFACE	1
INTRODUCTION	11
Chapter	
I. THE PHYSICAL MAN	1
II. THE BREATH	10
III. THE INTELLECT	15
IV. THE WILL	24
V. THE EMOTIONS	31
VI. THE CONSCIENCE	44
VII. THE עֵשֶׂת	46
CONCLUSION	54
BIBLIOGRAPHY	55

PREFACE

A few words are necessary regarding the use of sources. This paper is intended to be a Biblical study; thus a minimum of secondary references appears in the Bibliography. For the readings of the Authorized Version and the other versions, the Hexaglot was used throughout. (Edward Riches De Levante, The Hexaglot Bible, New York: Funk and Wagnalls Co., 1906). From this are cited the readings of the Septuagint (indicated by "LXX" in the body of the thesis), of the Vulgate (indicated by "Latin"), of Luther (indicated as such), and of the Authorized Version of 1611 (indicated by "A.V." in the body of the thesis). It was also deemed wise to consult a modern version; this is indicated by "American O.T." in the body of the thesis. (J. M. P. Smith, editor, The Old Testament, An American Translation, Chicago: The University of Chicago Press, c.1927). For the citation of passages, Mandelkern's excellent concordance was employed, (Solomon Mandelkern, Veteris Testamenti Concordantiae, Leipzig: Veit and Co., 1896) and for this reason the verse references are to the Hebrew text throughout.

INTRODUCTION

The question of the nature and essence of man is an old philosophical problem. It is more, however, than a speculation to occupy the minds of metaphysicians. For the theologian, especially, it has practical relevance. His work is between God and man; he must bring God to men. Thus he should know not only the subject of but also the object for his work, perhaps the latter as well as the former. For how can he bring God's message to man without knowing how to approach man? How can he make God's message meaningful for man unless he knows what man is and how he thinks and feels about God?

While the Bible does not answer every question about psychology, it does in an incidental, natural way supply many of the answers to questions about man's physical, mental, and emotional make-up, and since the Bible is the record of God's dealings with men and men's reactions to God, the theologian can do little better than to start with a study of Biblical psychology. It supplies him with many of the basic needs. From there he may profitably extend his studies to the principles of modern psychology, harmonizing them with the fundamental Biblical principles. Unfortunately, too much modern psychology starts with behaviorism and human activity before it has explored man's relation to God, and without this more fundamental information, it

cannot explain adequately man's reactions in certain given instances. We contend that a study of God's word will lead us to the truth in psychological matters.

The study here presented is the most basic; it is only the beginning step toward acquiring an adequate knowledge of man. In fact, since this paper is concerned only with the pertinent Old Testament words, it might be said to be only half a step in that direction. It does not deal with the questions of traducianism and creationism; nor does it reach over into a discussion of dichotomy and trichotomy, interesting as these areas are. This is not a paper on the doctrine of man, nor even on the Biblical doctrine of man; it deals only with the essence of man, and that simply according to the most important Old Testament words.

Be it said here that the Old Testament is not fully explicit and adequate in its treatment of man's essence. The actions of the intellect, for instance, are said to occur in seats designated by five different terms; emotional reactions take place in areas designated by eight different terms. Consequently, it is fairly impossible to say that mental or emotional action can be localized in one spot in the body. We may perhaps desire information as to the interaction between mind and emotions; the Old Testament says precious little. We may ask for a clear explanation of the relation between the שׁוֹרֵץ and the body; the Old Testament had no occasion to supply it. Yet, while many problems

still remain such, the Old Testament is equipped to answer many in its usage of words describing man as he acts and reacts. It is to these that we set ourselves.

THE HEBREW WORD

The Old Testament describes man as having a body, which is an important part of his existence. There is nothing in the Old Testament speaking of the body as a prison-house of the soul. When God created man, He first made his body from the dust of the ground. (Gen. 2:7). After that He breathed the breath of life into man and man became a living being.

וְשָׂרָף is the word commonly used to designate the external, physical portion of man. It occurs many times in the Old Testament. The law prescribed in Leviticus 15:2-3 that a man who had a discharge should wash his body in water (Lev. 15:2-3). In the Septuagint, the word is translated as "body" (Latin, corpus; Greek, σῶμα). The word occurs in this connection also in Lev. 14:6, 24; Lev. 15:13; Num. 19:7; etc.

2 Kings 4:34 relates that Elisha stretched himself upon the dead child, and the body of the child became warm (Doubtless, the child was dead). King Ahab put sackcloth upon his body in repentance (2 Kings 1:30). Job describes his fright by saying, "The hair of my body stood up." (Job 4:13; margin, 14:13). Later, he says, "My soul is covered with worms and the bed of dust." (Job 17:14). In his famous discourse on the resurrection also Job employs the word וְשָׂרָף, or "body." "Though after my skin worms shall destroy this body, yet in my body shall I see God." (Job 19:26).

CHAPTER I

THE PHYSICAL MAN

The Old Testament describes man as having a body which is an important part of his existence. There is nothing in the Old Testament speaking of the body as a prison-house of the soul. When God created man, He first made his body from the dust of the ground. (Gen. 2:7). After that He breathed into him the breath of life and man became a living being.

רֶשֶׁת is the word commonly used to designate the over-all physical portion of man. It occurs many times in the meaning of body. The laws prescribed in Leviticus and Numbers call for the washing of the body in water (Lev. 14:9--A.V., flesh; Luther, Fleisch; American O.T., body; Latin, corpore; LXX, σῶμα; the word occurs in this connection elsewhere in Lev. 14:16,24; Lev. 15:13; Num. 19:7; etc.).

2 Kings 4:34 relates that Elijah stretched himself upon the dead child, and the body of the child became warm (Luther, Leib). King Ahab put sackcloth upon his body in repentance (2 Kings 6:30). Job describes fright by saying, "The hair of my body stood up." (Job 4:15; Luther, Leib). Later, he says, "My body is covered with worms and clods of dust." (Job 7:5; LXX, σῶμα). In his famous discourse on the resurrection also Job employs the word רֶשֶׁת, exclaiming, "Though after my skin they pierced this, yet in my body shall I see God." (19:26).

A distinct occurrence where the meaning could hardly be other than body is Is. 10:18, where the prophecy states that the orchard shall be consumed from the soul even to the body. Finally, in Ez. 11:19 and 36:26, God says that He will take the stony heart out of their body and will give them a heart of flesh. (Luther, Leib).

Most convincing that the word בשר is used in the sense of body are the passages where the whole body (כָּל־בְּשָׂר) is spoken of. The command is given in Lev. 15:16, "He shall wash his whole body with water." (Here Luther's Fleisch and the A.V.'s flesh are clumsy; the Latin corpus, the LXX's σῶμα, and the American O.T.'s body are much more accurate). In Lev. 13:13, the priest is told what to do "if the leprosy have covered all his body." Num. 8:7 gives the injunction to "pass a razor over the whole body." (So LXX, σῶμα; American O.T., bodies; but Latin, caro; A.V., flesh). An interesting occurrence is in Ez. 10:12, where body is used in a transferred sense; speaking of the wheels, Ezekiel says that "their whole body, and their backs, and their hands, and their wings...were full of eyes." (All the versions translate with body, except the LXX, which omits the word).

Further the use of בשר in the sense of body is shown by five occurrences in Leviticus where it occurs in the phrase "skin of the body." In 13:3, it is "deeper than the skin of his body;" in 13:4, "white in the skin of his body;" in 13:11, "an old leprosy in the skin of his body;" in 13:38,

"A man or a woman who has bright spots in the skin of their body"; and in 13:39, the same occurrence.

In at least three places, **רֶשֶׁת** refers to a dead body or carcass, in all probability. The prophecy in 2 Kings 9:36 was: "Dogs shall eat the carcass of Jezebel." In David's encounter with the Philistine giant, 1 Sam. 17:44, Goliath said to David, "Come to me, and I will give your carcass to the fowls of the heavens." Ezekiel's prophecy against the king of Egypt (Ez. 32:5) is: "I will lay thy carcass upon the mountains and fill the valleys with thy height."

In its original sense, **רֶשֶׁת** means flesh. It occurs in this meaning already in Gen. 2:21, where the account runs that God took one of Adam's ribs and closed up the flesh in place of it. In Lev. 26:29, "And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat." (Also Dt. 28:53; Lev. 21:29) The command of Lev. 19:28 is: "You shall not make any cuttings in your flesh for the dead." (Also Lev. 21:5) Gideon's words were: "I will tear your flesh with thorns of the wilderness and with briers." Speaking to God, Job says, "Thou hast clothed me with skin and flesh, and hast covered me with bones and sinews." (Job 10:11) The author of Psalm 119 describes fright by saying, "My flesh has grown hard for fear of thee." (v.120) In Job 21:6, fear is described when Job says, "trembling takes hold of my flesh." Job again says, "My bone cleaves to my skin and to my flesh." (Job 19:20) Ps. 102:6 has

almost the same expression, "Because of the voice of my groaning, my bones cleave to my flesh." Job's condition is described in Job 33:21, "His flesh is wasted so that it is horrible to look at." The word in Ez. 37:6 allows no other meaning than "flesh"; "And I will lay sinews upon you and will bring up flesh upon you and cover you with skin."

רֶשֶׁת is also used to describe the flesh of animals. We cite only a few instances. Pharaoh's dream was about "seven cows, beautiful of appearance and wonderful of flesh." (Gen. 41:2) The law prescribed, in one instance, that "the flesh of the bullock and his skin and his dung" should be burned. (Ex. 29:14) The same ordinance was given for the goats' "skin, their flesh, and their dung." (Lev. 16:27)

Akin to the meaning of flesh is the usage of רֶשֶׁת to indicate the weakness of humanity. "And the Lord said, My Spirit shall not always strive with man; through his erring he is only flesh." (Gen. 6:3) In this occurrence the word, like the New Testament and especially Pauline use of σὰρξ, has an ethical sense, as Keil-Delitzsch points out.¹ In Ps. 78:39, God "remembered that they were but flesh; a wind that passes and does not return." The contrast between God's power and the power of human beings is expressed in 2 Chron. 32:8, "With him is an arm of flesh, but with us is

¹C. F. Keil and F. Delitzsch, "Biblical Commentary on the Old Testament," Clark's Foreign Theological Library (Fourth Series; Edinburg: T. and T. Clark, n.d.), in loco.

the Lord our God to help us." The same weakness is at least once attributed to the flesh of animals; Isaiah says, "Now the Egyptians are men and not God; and their horses flesh and not spirit." (31:3)

כָּל־בְּשָׂר has two further pertinent usages; both of them are expressed through the phrase כָּל־בְּשָׂר . In one instance it refers to all living things upon the earth; in the other, it designates the totality of mankind. The first instance is demonstrated before the flood, when "God said unto Noah, the end of all flesh is come before me." (Gen. 6:12) Further, when the animals went into the ark, we are told "they that went in, went in male and female of all flesh." (Gen. 7:16) After the flood, God said, "I will remember my covenant which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh." (Gen. 9:5) Gen. 9:16 mentions "the everlasting covenant between God and every living creature of all flesh that is upon the earth." Num. 18:15 is a clear example: "Every first-born with respect to all flesh, which they bring to the Lord, of men and of beasts..."

כָּל־בְּשָׂר is used in about seventeen passages to designate "all men," where, of course, בְּשָׂר refers to men as they appear to the eye, in other words, human beings. An example is furnished in Jer. 25:31, "The Lord...will plead with all flesh." Another is Joel 3:1, "I will pour out my

spirit upon all flesh." Once more, Zech. 2:17 has: "Be silent, all flesh, before the Lord."

Passing on, we shall consider words which, at least in their original sense, indicate parts of the body, however only those which are basic for our later consideration of the intellect, will, emotions, and conscience, the non-material parts of man. Some of these words occur quite rarely in their primary meaning, while they are used extensively in their secondary senses. However, it is necessary that we know the first meaning also.

כֶּבֶד should hardly ever be translated in its primary meaning of intestines, bowels, or middle part of the body; whenever it is connected with man, it refers to the seat of his thought, feeling, or life; it never designates the physical organs alone. In animals, however, the reference is over a dozen times to the entrails, as e.g., Ex. 29:13, "Take all the fat which covers the entrails." Or Lev. 8:21, "And he washed the entrails and legs." Lev. 4:11 refers to the bullock's flesh, head, legs, entrails, and dung.

It is true that the versions speak of viscera (Is. 16:11), praecordia (Is. 26:9), cor (Ps. 94:19), media (Is. 19:1); of τὰ ἔγκαια (Ps. 51:12), γαστήρ (Job 20:14), καρδία (Prov. 26:24), διάνοια (Jer. 31:33); of Inwendige (Ps. 5:9); and of bowels (Is. 16:11); but standing alone in their literal sense these words do not fill their contexts with meaning. They can often be more fittingly rendered, as in

Ps. 55:5, by within me: "My heart is sore pained within me." In fact, **קִרְב** often adopts the meaning of the preposition within, especially when itself is used with the preposition **בְּ**.

מְעֵיִם regularly denotes the bowels, as in 2 Chr. 21:19, "His bowels wasted away with disease," or Job 20:14, "His food is turned in his intestines." In this sense it is even used once to designate the intestines of animals: "Jonah was in the intestines of the fish three days." (Jonah 2:1) In four instances it refers to a mother's womb, as in Ps. 71:6, "Thou art He who brought me forth from the womb of my mother." Naomi put the question to Ruth, "Are there any more sons in my womb?" (Ruth 1:11) Five times **מְעֵיִם** refers to the seat of generative power in the human male. God told Abraham: "This shall not be thy heir, but he who comes from thine own body shall be thy heir." (Gen. 15:4; the LXX translates well with **ἐκ σπῆ**) One time, the word designates the abdomen or outward part of the middle body; this is Cant. 5:14, "His stomach is a bright ivory overlaid with sapphires." (The context makes the meaning clear.)

בֶּטֶן in its physical meanings denotes the same parts of the body as **מְעֵיִם**; there is one slight distinction, however, for whereas **מְעֵיִם** refers to the intestines, **בֶּטֶן** is used of the stomach or belly, as in Prov. 13:25, "The righteous eats to the satisfying of his appetite, but the belly of the wicked shall want." Ezekiel is commanded (3:3):

"Cause thy stomach to eat." It may mean the mother's womb; the psalmist says, "Thou didst weave me together in my mother's womb." (Ps. 139:13--Delitzsch's translation²) Job 1:21 shows Job as saying, "Naked I came from my mother's womb." רֶטֶן likewise may mean the seat of the father's generative ability; God told David, Ps. 132:11, "Of the fruit of thy body will I set upon thy throne." Again, in one place, Cant. 7:3, רֶטֶן means the abdomen or middle part of the outward body. As in Ps. 31:10, "My eye is consumed with grief, my spirit and my insides," רֶטֶן may simply be translated "insides."

רֵיבֵּי properly is a term for the inwards or bowels, but it is never used for the physical organs themselves.

כִּיָּוֵן occurs only once or twice in its original meaning of kidneys. Certainly it means this in Lam. 3:11, "He hath driven arrows into my kidneys." Yet, even here, while the picture speaks of physical organs, the feelings are no doubt to be understood. The other occurrence is Job 19:27, where Job says, "My kidneys have wasted away in my bosom." Luther and the A.V. take this literally; the American O.T. translates, "My emotions are spent within me." כִּיָּוֵן in about twenty occurrences designates the kidneys of animals-- of rams (Is. 34:6); of a bullock (Ex. 29:13); of a calf (Lev. 9:10), etc.

²Ibid., in loco.

לב is used only ten times in the sense of heart as a physical organ, and one of these refers to the leviathan, not to man (Job 41:16). A few examples are: Ps. 37:15, "Their sword shall enter their own heart."; Ps. 45:6 talks of arrows in the heart of the enemies of the king; and Ex. 28:29 instructs Aaron to wear names in the breastplate over his heart.

CHAPTER II

THE BREATH

Flesh itself is weakness. It came from dust, and to dust it shall return. Of itself, without life, it is useless and meaningless material substance, like the widow's dead son whom Elijah raised to life. What makes **נְפֶשׁ** alive? According to the Bible, it is the breath-of-life, designated by **רוּחַ** and **נְשָׁמָה**.

רוּחַ is used variously; we confine ourselves here to its usage as the vital breath of life, animating the otherwise lifeless human body. A look at Ezekiel 37:8-10 will show us the importance of the **רוּחַ**. In Ezekiel's vision, the bones had joined themselves together; Ezekiel says, "And when I beheld, lo the sinews and the flesh came up upon them, and the skin covered them above; but there was no breath-of-life in them. (9) Then said he unto me, Prophecy unto the breath-of-life (**רוּחַ**), prophecy, O son of man, and say to the breath-of-life, Thus saith the Lord God; Come from the four winds, O breath-of-life, and breathe upon these slain, that they may live...(10) The breath-of-life came into them, and they lived (**חַיִּים**)."

On verse 9, Keil says that the **רוּחַ** is neither wind nor spirit, but only the breath-of-life itself (from God), which pervades all nature and all creatures and gives and sustains life (Ps. 104:29,30), can be meant,

for only it could make the slain live. Although the breath-of-life has a truly perceptible and actualized substratum in the wind, they are not identical.¹

Only the Lord has power over the $\Pi \cdot \aleph$, He alone can make a man alive by imparting the $\Pi \cdot \aleph$. In Ez. 37:5, the Lord said unto the bones, "Behold I will cause breath (the breath-of-life) to enter into you, and ye shall live." Zech. 12:1 speaks of the Lord, who "forms the spirit (breath-of-life) of man within him." God preserves the breath-of-life in man, an activity which Job ascribes to him when he says, "Thy providence has preserved my breath-of-life." (10:12) And God can also take away the vital spirit. "If he set his heart upon man, he will gather unto Him his spirit and breath; all flesh shall perish together, and man will return to dust." (Job 34:14) The psalmist says, "Thou takest away their breath-of-life, they die and return to dust." (Ps. 104:29) The preacher has a word to say on what happens to man at death: "The dust shall return to the earth as it was, and the breath-of-life shall return unto God who gave it." (Eccles. 12:7) The psalm applies here: "Into thy hands I commit my spirit (breath-of-life)"; Delitzsch here equates $\Pi \cdot \aleph$ with life. (Ps. 31:5) Speaking of the transiency of a prince, Ps. 146:4 says, "His breath goes out ($\aleph \aleph$), he

¹C. F. Keil and F. Delitzsch, "Biblical Commentary on the Old Testament," Clark's Foreign Theological Library (Fourth Series; Edinburg: T. and T. Clark, n.d.), in loco.

returns to the earth (אֲדָמָה).¹ The Lord ridicules the idol, the product of man, saying, "There is no breath-of-life at all within him." (Hab. 2:19) All life depends on the Lord, "in whose hand is the spirit (רוּחַ) of every living thing and the breath of all mankind." (Job 12:10)

The breath-of-life is localized in the nostrils. Job says, "The breath of God is in my nostrils." (Job 27:3). The account of the events of the flood records: "All in whose nostrils was the breath of the breath-of-life...died." (Gen. 7:22; וְשָׁמַת רוּחַ יְיָ בְּאַפָּיו) The קֶרֶב is said to be the general locality in which the breath-of-life exists (Zech. 12:1); it is also said to be "in man." (Gen. 6:17)

The רוּחַ is not limited to human beings; it is also the animating factor in animals, as may be seen from Gen. 7:22, quoted above. Eccles. 3:19-21 is the explicit passage at this point: "For that which befalls the sons of men befalls beasts; even one thing (alike) befalls them: as one dies, so dies the other; yea, they all have one breath (רוּחַ) and the excellence of the man over the beast is nothing, for all is vanity. (20) All go to one place; all are of the dust, and all turn to dust again. (21) Who knows the spirit (רוּחַ) of the sons of men (that) it goes upward and the spirit (רוּחַ) of the beast that it goes downward to incline toward the earth?" The last verse of this quotation may or may not express a difference between the רוּחַ of men and that of animals.

The usage of **נְשָׁמָה** is closely parallel to that of **רוּחַ** in the sense of the vital breath-of-life. Is. 42:5 declares that God the Lord is "the giver of breath to the people" upon the earth. This breath constitutes life; it started in mankind when, according to the well-known story in Genesis, "The Lord God formed the man of the dust from the ground and He breathed into his nostrils the breath of life (**נְשָׁמַת חַיִּים**) and man became a living individual." (2:7) By the same token, when He sent the flood upon the earth, "all in whose nostrils was the breath (**נְשָׁמָה**) of the spirit of life (**נְשָׁמַת רוּחַ חַיִּים**) of all that was in the dry land died." (7:22) The process of death is described simply in 1 Kings 17:17; when speaking of the woman of Zarepath's son, the account says, "And his sickness was so severe that there was no breath left in him" (i.e., he died). Again, as with **רוּחַ**, the power over the **נְשָׁמָה** is in the hands of God: "If he set his heart upon him, if he gather unto himself his spirit and his breath, all flesh shall perish together, and man shall turn again unto dust." (Job 34:14-15) The complete dependence of the human existence upon God is expressed by Job, "The Spirit of God has made me, and the breath of the Almighty hath given me life." (33:4) God's Spirit imparts to man the breath-of-life, and man lives.

We have incidentally seen above that the breath is said to be localized in the nostrils. An additional passage is Is. 2:22, "Cease ye from man whose breath is in his nostrils."

From one passage it would seem that אָנָּשׁוּׁן might also have the less vigorous force of simply "breath." This is Job 26:4, "Whose words have you divulged, and whose breath went forth from you?" Breath here would simply be voice-producing breath.

אָנָּשׁוּׁן-לֵבָב is an idiom occurring not infrequently. It may include men and animals, as Gen. 7:22 shows. Deut. 20:16 is another specific occurrence: "You shall spare nothing alive of all that breathes, but (17) you shall utterly destroy them." אָנָּשׁוּׁן-לֵבָב is applied to women, little ones, cattle, and all that is in the city. Again as in Josh. 11:11, the phrase refers only to human beings: "And they smote all the individuals therein with the edge of the sword; and nothing breathing was left."

Delitzsch contends from Prov. 20:27 ("Jahwe's light is the אָנָּשׁוּׁן of man, searching all the chambers of the insides") that אָנָּשׁוּׁן is the word indicating the personal, self-conscious human spirit, in contradistinction to that of the animal (called אָנָּשׁוּׁן)², but it would seem to us from Deut. 20:16 and Gen. 7:22 that this view is untenable.

²Ibid., in loco.

CHAPTER III

THE INTELLECT

One of the words used for mind is **לֵב**. **לֵב** as used in this sense occurs about ten times. Ezekiel furnishes one of the uses: "And that which came into your mind shall not be at all, that you say (**אָמַרְתֶּם** = think), We shall be as the heathen, as the families of the countries, to serve wood and stone." (20:32) When David was explaining to Solomon his ideas about the temple which was to be built, he gave to Solomon "the pattern (for the temple) of all that was in the mind (**לֵב**) with him," i.e., all that he had in mind.¹ (1 Chr. 28:12) Ps. 77:7 also speaks of the **לֵב** as the center for mental activity: "I call to remembrance my song in the night: I commune with my own heart (mind); and my mind made diligent search." Two words characteristic of the mental process are found in Is. 29:24 along with **לֵב**: "The erring of mind shall know understanding." (**יָרַע** and **בִּינָה**) The word **בִּינָה** also occurs in Job 20:2 together with **לֵב**: "And my mind answers me from my intelligence."

The standard word for the mind is **לֵב**. It is used to indicate the mind as the seat of thought; it may also occur as attention. Remembrance, knowledge, perception, and

¹Ernst Bertheau, "Commentary on the Books of Chronicles," Clark's Foreign Theological Library, (New Series; Edinburg: T. and T. Clark, 1857) XVI, in loco.

understanding are often associated with it. It may even refer to skill in performing a craft. Thus it is the seat of the total mental activity.

A common idiom to express thought is "to say in one's heart (mind)." Gesenius cites a parallel for this in the Arabic **قَالَ فِي قَلْبِهِ**.² "Abraham...said in his mind." (Gen. 17:17; **אָמַר בְּלִבּוֹ**; LXX, **διάνοια**) "Esau said in his mind." (Gen. 27:41) Eccles. 2:1 has: "I said in my mind." Esther 6:6 says of Haman that he "said in his mind." Ps. 74:8 has: "They thought in their mind." This is all the same idiom. Another expression of close kinship is "to say to (**אֶל** or **לְ**) the heart." The phrase occurs in Gen. 24:45, "Before I had finished speaking to my mind..." (American O.T., meditations; LXX, **διάνοια**; Latin, while thus I silently meditated with myself) The English idiom is perhaps best expressed as "say to one's self" or "think" to one's self as, "David said to himself" (1 Sam. 27:1), or Gen. 8:21, "The Lord thought to Himself." The idiom to "Think something over" is expressed through **בְּלִבִּי אָמַר**, as in Eccles. 9:1, "For all this I gave unto my mind to..." Also God can put something in a person's mind; Nehemiah says, "And my God placed into my mind (the thought) to gather..." (7:5) Neh. 2:12 has the same expression, "what God had put in my

²Wilhelm Gesenius, A Hebrew and English Lexicon of the Old Testament, translated by Edward Robinson, (Boston: Houghton Mifflin Co., c.1882), under **אָמַר**.

mind to do." When a thought enters the mind, the expression is **לֹא-יָבִין לְבָבוֹ**; examples of this may be seen in Is. 65:17, "They will not come to mind" and Jer. 3:16, "neither will it come to mind."

יָבִין is regularly used with other words expressing thought. Gen. 6:5 furnishes us with two examples: "And God saw that the wickedness of mankind was great in the earth, and that every imagination (**רָצוֹן**) of the thoughts (**מְחֻשְׁבוֹת**) of his mind was only evil continually." Both these Hebrew words are employed to indicate mental action. The word **רָצוֹן** occurs again in Gen. 8:21, "The thought of the mind of man is evil from his youth." **מְחֻשְׁבוֹת** is rather frequent with **יָבִין**. Prov. 6:18 describes a mind "that devises wicked imaginations." In Prov. 16:1, **יָבִין** occurs with a less frequent word, **מַעְרָכִים**, but one indicating mental activity, "the counsels of the mind are man's." The verb **תָּשַׁב** appears as representing the action which takes place in the **יָבִין**. Prov. 16:9 says, "A man's mind devises his way." Ps. 140:3 speaks of those "who imagine mischief in their mind." **תָּשַׁב** also represents mental activity, as in Prov. 12:20, "Deceit is in the mind of those who devise evil." **לַעֲזָב**, always representing mental activity occurs with **יָבִין** in Prov. 20:5, "Counsel in the mind of man is like deep water." The verb **תָּשַׁב** in the Niphal occurs in this connection in Neh. 5:7, "Then I took counsel in my mind." At least once **יָבִין** turns up in the sense of intention (**אֶת-יָבִין**),

2 Chr. 24:4, "it was with the mind of Joash to...", i.e., he intended to. The word for intention, **מִזְמָה**, occurs with **לֵב** in Jer. 23:20, "...until he has accomplished the intention of His mind."

For a general sampling of **לֵב**'s use as mind we quote representative other passages in which it occurs. "The mind (heart) of the king of Syria was troubled (**סָעַר**) over this thing." (2 Kings 6:11) A proverb says, "He that is of a perverse mind shall be despised." (12:8; Delitzsch points out that **לֵב** is parallel with **שִׂכְלוֹ** in this passage and thus justifies the meaning mind.) Another proverb: "The mind of the righteous meditates what to answer." (15:28; Latin, mens justi meditatur) Ezra 7:27 asks the question, "Who hath put such a thing in the king's mind?" Ps. 49:4 is filled with associations of a mental character: "My mouth shall speak of wisdom (**אִתְּכָם**); and the meditation (**תְּגִיטָה**) of my mind is understanding (**תְּבוּנוֹת**)." Job 15:12 evinces an interesting usage, "Why does your mind carry you away?" And finally, Neh. 6:8, "There are no such things done as thou sayest, but thou originatest them out of thine own mind."

Three idioms are employed in the sense of "give attention to." The first of these is **שִׂים לֵב** (or **לֵב**). In 1 Sam. 9:20, the phrase means as much as "worry about": "Do not set your mind on them, for they have been found." (Latin, ne sollicitus sis; Luther, bekuemmere dich nicht) 1 Sam. 25:25 is a good example, "Let not my lord pay

attention to this man of Belial." In the conversation between God and Satan regarding Job, God said, "Hast thou set thy mind on my servant Job?" (2:3) The shade of meaning is colored slightly in Job 34:14, "If He (God) sets His mind to it..." In Is. 42:25, a further turn is achieved with, "Yet he did not take it to heart." The pure use of the phrase occurs in Ez. 40:4, where God commands Ezekiel, "Set thy attention upon all that I shall show thee," and again in 44:5, "Pay attention to the doors."

The second phrase employed in the same sense is שׂית (or שׂית) 1 Sam. 4:20, "She did not answer, neither did she pay any attention to it." In Prov. 24:32, it means as much as "considered it well.": "I saw and I placed my mind upon it." To God, Job says, "What is man...that you pay attention to him?" (Luther, achten)

Finally, in a slightly different variation, the expression becomes שׂית (or שׂית) שׂית, with the meaning "take heed to." Is. 47:7 says, "Thou didst not take heed to these things." And Is. 57:11, "thou hast not remembered me, nor taken heed."

שׂית occurs quite commonly in references to knowledge or the lack of it. Prov. 14:33 says, "In the mind of the person who understands (שׂית) rests wisdom (שׂית)." Eccles. 1:16 illustrates our point well, "My mind had seen wisdom (שׂית) and knowledge (שׂית)." Eccles. 2:3 speaks of "acquainting my mind with wisdom (שׂית)." A classic

passage in this connection also comes from the Preacher:

"I applied my mind to know (לְדַעַת) and to search for (לְחַזֵּק) and to seek (שָׁפַד) wisdom (חָכְמָה)." (7:25) A proverb again says, "Apply thy mind to instruction (מִוֶּסֶר) and thy ears to the words of knowledge (דַּעַת)." (23:12)

A person who is wise is said to be חָכֵם-לֵב, as in Prov. 10:8, "The wise of mind will receive commandments, but a prating fool shall fall." On the other hand, a fool is said to be lacking in knowledge or mind, אִסֵּר-לֵב. Prov. 9:4 and 16 talk of him "who is devoid of understanding." This idiom is quite common and is often equated with words for fool.

The idiom חָכֵם-לֵב is also applied to those who have skill in executing a particular craft. This is the sense in Ex. 31:6, where the Lord says of those who were to build the tabernacle, "And into the mind of all that are wise of mind I have placed wisdom." A little later again, "And all the women that were wise of mind did spin." (Ex. 35:25; American O.T., skilled women; Luther, verstaendige Weiber) In verse thirty-five the meaning is clear: "Them hath He filled with wisdom of heart (skill) to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer...and of the weaver...and of those that devise cunning work." This use of לֵב occurs only in the book of Exodus.

לֵב is, in addition, linked with words associated with perception or understanding. The Lord said to Solomon, "I

have done according to thy words; lo, I have given thee a wise (חָכָם) and understanding (נְבוֹן) mind." (1 Kings 3:12) Prov. 2:2 enjoins us, "Incline thy mind to understanding (תְּבוּנָה)." Job tells God, "Thou hast hid their mind from understanding (שִׁכַּל)." (17:4) Isaiah says, "He has shut their minds from understanding." In a few cases, בִּי itself adopts the meaning of understanding or sense. Most clear is Hos. 7:11, where it is said of Ephraim that he is "like a silly dove without sense." (American O.T.) Again Hosea has, "Whoredom and wine and new wine take away the sense." (4:11) Proverbs has one such occurrence, in 8:5, "Perceive, O ye simple-minded, prudence; O ye fools, perceive understanding (תְּבוּנוֹ בִּי)." (American O.T., learn wisdom; in popular expression, get some sense!) The idiom (אֵלַי שׁוּבוּ) בִּי stands for "bring back to mind, take into consideration."³ It may simply be expressed with remember, as in 1 Kings 8:47, "Yet if they remember..." Lam. 3:20 has: "This I recall to my mind." Is. 44:19 has: "And none calls to mind."

בִּי equals as much as attention in several passages. Solomon asks God, "Give thy servant an attentive mind to judge thy people that I may discern between good and bad." (1 Kings 3:9) The Preacher says, "Also do not give your attention to words spoken." (7:21)

³Ibid., under שׁוּבוּ.

Before we leave our discussion of **לֵב** as mind, we may say a few words about **קֶרֶב**, for the **לֵב** is said to be seated in the **קֶרֶב**. In two passages containing **לֵב** and **קֶרֶב**, mental associations are evident. One is the Proverb: "Wisdom rests in the mind of the wise, but in the **קֶרֶב** of fools it is made known." (14:33). The other passage, Jer. 4:14, uses the word for thoughts, imaginations, and attributes them to the **קֶרֶב**, which stands in parallel relation to **לֵב** in the passage: "O Jerusalem, wash thy mind from wickedness... How long shall thy vain thoughts lodge within thy **קֶרֶב**?" Ps. 64:7 may employ **קֶרֶב** in the sense of mind: "The inward part of a man and the heart (mind) is deep." **קֶרֶב** itself is said to be the seat of thought in Jer. 9:7, "He speaks peace with his mouth to his friend, but in his mind he lays a trap for him." Prov. 26:24 attributes deceit, and act of mind, to the **קֶרֶב**, "He that hateth dissembles with his lips and layeth up deceit within him." Ps. 49:12 leaves little doubt of **קֶרֶב**'s use as mind: "Their inward thought is that their houses shall endure forever."

Even **נֶפֶשׁ** is occasionally used as the seat of mental activity. Knowing is attributed to the **נֶפֶשׁ** in Josh. 23:14, "Know (**יָדַע**) with all your mind and all your **נֶפֶשׁ**." The same action is predicated of **נֶפֶשׁ** again in Ps. 139:14, "My **נֶפֶשׁ** knows well." Ps. 13:3 brings back memories of mental-action idioms, "How long shall I put (**שִׂית**) counsels (**יַצּוֹת**) in my **נֶפֶשׁ**?" Prov. 24:12 is a clear occurrence:

"If thou sayest, Behold, we knew it not; doth not he that pondereth the mind consider it? and He that keepeth close watch of thy נִפְשׁ, doth he not know?" Prov. 2:10 talks about "When knowledge (דַּלְצוֹר) enters your mind (נִפְשׁ)."
 Prov. 3:22 connects wisdom and discretion with the נִפְשׁ, and Prov. 24:14 says that the mind will have the "knowledge of wisdom."

לֵב remains by far the most important seat of mental activity.

CHAPTER IV

THE WILL

At this point it becomes somewhat difficult to draw the line of distinction between emotion and will. For practical purposes, let us say that will includes desire, inclination, appetite, determination, attitude and intention. Emotions, let us say, include grief, joy, anger, hate, jealousy, etc. Emotions are natural and spontaneous reactions, while the will is an act of conscious determination on the side of the psychological part of man.

רוּחַ is in several of its usages an expression which could be called will. Once it indicates inclination, in Is. 29:10, "For the Lord hath poured out upon you the spirit of deep sleep." However, usually as an act of will, רוּחַ refers to an attitude toward God. According to Ex. 35:21, it is the רוּחַ which makes a man willing to perform an act of service for God, for those whose spirits rendered them willing brought their offerings for the tabernacle of the Lord. David asks in Ps. 51:14 for a spirit which is willing to obey the Lord: "Restore to me the joy of thy salvation, and sustain me with a willing spirit (רוּחַ נְדִיבָה)."

Delitzsch offers this comment:

...with a spirit of willingness, of willing, noble impulse toward that which is good, uphold me, i.e., lending me such a spirit, maintain me in the steady perseverance after what is good. What is meant is the

human spirit set free by the Holy Spirit from the dominion of sin, a spirit to which what is good has become an inner instinct-like necessity.¹

It is a man's רוח that brings him into relation with God. When this רוח is imperfect from God's point of view, God can give man a new רוח. This is expressed in Ez. 11:19, "And I will give them one heart, and I will put a new spirit within you." The old spirit was nourished only by egoism and dissension; the new is to be motivated by love for God.² God's word comes to his people, "Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit." (Ez. 18:31) An Isaiah passage makes the רוח the seat of desire: "With my רוח I desired thee in the night; yea, with my רוח within me will I seek thee early." (26:9)

In order to accomplish His will, God is said to act upon the רוח of human beings in order to influence them to action. An example of this is Ezra 1:1, "The Lord aroused the spirit of Cyrus that he made a proclamation throughout all his kingdom." Jeremiah attributes the advance of the Medes to the action upon their spirit by God; he says, "The Lord hath raised up the spirit of the kings of the Medes." In 2 Chr. 21:16, it is recorded that "the Lord stirred up against Jehoram the spirit of the Philistines and of the

¹C. F. Keil and F. Delitzsch, "Biblical Commentary on the Old Testament," Clark's Foreign Theological Library (Fourth Series; Edinburg: T. and T. Clark, n.d.), in loco.

²Ibid., in loco.

Arabians" so that "they came into Judah and brake into it." (v. 17) Again, 1 Chr. 5:26, "the God of Israel stirred up the spirit of Pul, king of Assyria, and the spirit of Tiglath-pilneser, king of Assyria, and he carried them away."

רָצוֹן is also the seat of human desire and of the attitude toward God. Deborah and Barak sang, Judges 5:9, "My desire is unto the governors of Israel"--on which Keil-Delitzsch comments that the heart feels itself drawn to them.³ In Judges 9:3 the same expression occurs: "Their heart inclined after Abimelech." Ps. 62:11 warns against setting one's desire on riches. Ps. 37:4 says, "He will give thee the desires of thy heart," and Ps. 21:3 has: "His heart's desire (רָצוֹן) thou hast given him." Eccles 2:22 speaks of the "desire (רָצוֹן) of his heart." God says, Jer. 3:15, "I will give you pastors according to my heart," i.e., who will act as I desire them to act. Jeremiah says, "But thy desire and thine eyes are for nothing but..." In Lam. 3:33, Jeremiah takes comfort in the fact that the Lord "does not afflict from His heart" (willingly). Ezekiel complains, "Their heart goeth after their gain."

Man's attitude toward God, positive or negative, is said to be an action of his רָצוֹן. Negatively, there is Dt. 29:18, speaking of one "whose heart turns away this day from the Lord our God, to go and serve the gods of these nations."

³Ibid., in loco.

The בָּרָא can contain an attitude of delight in God, according to 1 Sam. 2:1, "My heart exults in Jahwe." Prayer is an act of the will, as is indicated by 2 Sam. 7:27, "Therefore thy servant has found with his heart to pray this prayer unto thee." It was said of Solomon's wives that they "turned away his heart" from God. (1 Kings 11:3) God can restore the heart to a positive relation with him, according to 1 Kings 8:37, "Thou has turned their heart back again." Ethical obedience to God finds its root in the בָּרָא it is said in 2 Chr. 30:22; the phrase there is "to give them one desire to do the commandments." When the בָּרָא is in the right relation to God, it is said to be a "perfect heart" (בָּרָא שְׁלֵמָה). (1 Chr. 28:9; 29:9) The psalmist wrote, "My heart said unto thee, Thy face will I seek." The desire of the בָּרָא for God is expressed vividly in Ps. 84:3, "My soul longeth...my heart and my flesh cry out for the living God." One who desires God above all else is said to seek God with "his whole heart." (Ps. 119:10) Negatively, it is the בָּרָא which shows hostility toward God; Prov. 19:3, "His heart is enraged against the Lord." Jeremiah complained, "This people has a revolting and rebellious heart." And those who do not regard God are said to be "uncircumcised of heart." (Jer. 9:26) Jeremiah pronounces the man cursed whose "heart departs" (בָּרָא) from the Lord." God complains that the heart of his people is far from Him. (Is. 29:13) The people whose

heart goes after their idols and not after Jahwe are said to have a "whoring heart." (Ez. 6:9)

A phrase occurring with some frequency is "with the whole heart." Back of the phrase seems to be the first commandment, wherein God requires complete and perfect recognition of Himself as the only true God. He cannot tolerate a double obedience, expressed through לֵב וְלֵב . When the believer desires God completely, he is said to seek him with his whole heart (Ps. 119:2); when he bends every serious effort to keep God's law, he is said to keep it with the whole heart (Ps. 119:34,69); when he asks God with all earnestness, he is said to entreat Him with his whole heart (Ps. 119:58); when he praises God with full consciousness and participation of his desire, he is said to praise Him with his whole heart (Ps. 9:2); when a man who has left God's path returns with all seriousness, he is said to return with his whole heart (2 Chr. 6:38).

The שׁוֹכֵחַ is most markedly of all the seat of the will and desire. The sense of Deut. 21:14 is: Let her go wherever she wants to. Hannah said, "I have poured out my desire to the Lord." (1 Sam. 1:15). In 1 Sam. 20:4, Jonathan said that he would do "whatsoever thy שׁוֹכֵחַ desires." David asks the Lord not to yield him up to the שׁוֹכֵחַ of his foes. (Ps. 27:12) Ps. 42:2 reads, "My שׁוֹכֵחַ thirsts for thee." Ps. 63:6 talks about satisfying the desire. In his praise for the law, the psalmist says, Ps. 119:20, "My

breaks with longing for thy judgments." Prov. 13:4 says nicely, "His שָׁדָד desires, but he has not." Ez. 16:27 brings the judgment: "I have delivered thee to the שָׁדָד of those who hate thee." Hab. 2:5 says of the Assyrian, insatiable in his conquests, "He enlarges his שָׁדָד as hell (שָׁדָד , from שָׁדָד , to ask, demand), and is as death and cannot be satisfied."

Perhaps drawn from this usage as desire, perhaps, as Gesenius suggests, from the fact that שָׁדָד designates the vital spirit and food and drink keeps the vital spirit alive,⁴ שָׁדָד also has the meaning of appetite. Lam. 1:11 uses the word in this meaning, for שָׁדָד can be satiated by meat. Deut. 23:25 talks of an appetite for grapes. It is said of Job that his appetite abhorred desirable food. (33:20) Ps. 78:18 speaks of those of the fathers who had tempted God by asking for meat to satisfy their appetites. The people of Isaiah's time asked, "Why have we fasted and afflicted our appetite?" (Is. 58:3) Isaiah says of the Lord, "He will satisfy your appetite during a drought." (58:11)

The phrase בְּכָל-לֵבָבְךָ also occurs in the uses of this word. Deut. 6:5 commands love of God with the whole לֵבָבְךָ ; this means in effect with the whole will. The people are told to keep God's statutes and obey them with the whole

⁴Wilhelm Gesenius, A Hebrew and English Lexicon of the Old Testament, translated by Edward Robinson, (Boston: Houghton Mifflin Co., c.1882), under שָׁדָד .

שָׁפַט (Deut. 10:12; 30:2). In Josh. 22:5, they are entreated to serve him with their whole שָׁפַט. 2 Kings 23:25 talks of turning to the Lord with all one's שָׁפַט. The usage in general follows that of שָׁפַט-שָׁפַט, and where the two expressions occur together, they mean essentially the same thing.

Twice the שָׁפַט is said to assume desire for God. The first was when David was in physical distress in the wilderness of Judea; he cried to the Lord, "My body longs intensively for thee in a land where there is no water." (Ps. 63:2) The שָׁפַט is in an improper sense said to desire God's help along with the שָׁפַט; what makes the usage permissible is David's physical distress. In Ps. 84:3, the psalmist says, "My שָׁפַט longs, yea, even faints for the courts of the Lord; my heart and my body cry out for the living God." Here the desire is for no physical need, but as Delitzsch says, "desire seizes him solely, and he expresses longing with his whole being."⁵

⁵C. F. Keil and F. Delitzsch, op. cit., in loco.

CHAPTER V

THE EMOTIONS

Eight words in all are used as the seat of the emotions. Six of the words, קָרַב, מַצִּים, בֶּטֶן, רַחֲמִים, לֵב, and כְּזֵיוֹת refer to the physical organs in the middle part of the body, as we have noted before, but they have been designated as the seat of emotional manifestations. The נֶפֶשׁ and רוּחַ, while not themselves physical organs, are said to have their abode in the central part of the body, as we shall observe later. All these words express the various feelings which occur inside of man without too much distinction in usage; we may, however, be able to note some differences.

רוּחַ is used quite variously to express feelings and sensations. One is sorrow. Gen. 26:35 says that Esau's two wives were a sorrow of the spirit to Isaac; the English idiom is "grief of mind." Hannah complained, "I am a woman depressed of spirit." (1 Sam. 1:15) It is worth noting here that נֶפֶשׁ and רוּחַ are linked without any apparent difference in meaning. Isaiah tells his people that the Lord has called them "as a woman forsaken and grieved of spirit," (54:6) but God would give them the garment of praise instead of a disheartened spirit (Is. 61:3). The prophecy in Is. 65:14 is: "Thou shalt howl from vexation of spirit." (מִשְׁבֵּר רוּחַ) The proverb says, "A happy heart makes a face cheerful; but by grief of heart a spirit is disheartened."

(15:13) Another says, "A joyful heart is a good remedy, but a disheartened spirit dries up the bones." (17:22) Job says, "Therefore I will not refrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my spirit." (7:11)

Eight times אֵרָא expresses anger. We may recall that anger is associated with breath snorted through the nose. Judges 8:3 is an example: "And when he had said that, then their anger toward him subsided." (Luther, Zorn; A.V. and American O.T., anger) During Ezekiel's vision, the spirit lifted him up, and he "went, bitter in the anger of his spirit." (3:14) Ecclesiastes gives the advice, "If the anger of the ruler rise up against you, do not abandon your place (forget your position); for composure quiets great sins." (10:4) Again, from Eccles. 7:9, "Be not hasty in the spirit to be angry, for anger rests in the bosom of fools."

Twice אֵרָא is connected with pride. Prov. 16:18 warns: "Pride goes before destruction, and before a fall a haughty spirit." (אֵרָא גִבּוֹר) The other occurrence is Eccles. 7:8. The opposite of pride, humility, occurs with the same word, as e.g., the Lord's words in Is. 57:15, "I dwell with the dejected and humbled of spirit," and the verse goes on, "to revive the spirit of the humbled." The Lord promises to pay attention to a poor man and one afflicted of spirit. (Is. 66:2) Ps. 34:18 expresses the same thought: "The Lord is nigh unto them that are of a broken heart and saves such

as are of a crushed (contrite) spirit." The proverb says, "Better to be humbled of spirit with the lowly than to divide the spoil with the proud." (16:19) In one or two occurrences (Num. 5:14,30), אֵי is linked with jealousy.

To express impatience the spirit is said to be shortened; patience is called length of spirit. Moses spoke to the Israelites, Ex. 6:9, but "They did not listen because of impatience of spirit." (Latin, propter angustiam spiritus) Job 21:4 has: "And if this is so, why is not my spirit short?" The proverb says, "The slow of wrath is great of understanding, but the short of spirit increases folly." (11:13) Worry may also be expressed with אֵי as its base. Gen. 41:8 has: "His spirit was troubled." (Luther, sein Geist war bekümmert) The king Nebuchadnezzar said, "I have dreamed a dream, and my spirit is troubled to know the meaning of the dream." (Dan. 2:3) In one place, Deut. 2:30, we read that King Sihon's spirit was hardened so that he would not let the children of Israel pass through his land. This means that he would not let his feelings be touched by their request.

Some of the same and also a different range of emotions are represented by אֵי. Joy, love, discouragement, and fear are expressed through it as well as much of the area covered by אֵי. We may consider sorrow first. Lev. 26:16 talks of sorrows of אֵי; Is. 19:10 about sad ones of spirit; Deut. 28:65 about sorrow of אֵי. The psalmist says, "My

שִׁנְיָ is consumed through my grief" (31:10); again, "Why art thou cast down, O my שִׁנְיָ?" (42:5). In Ps. 119:28, he complains, "My spirit melts with heaviness." Job, in 10:1, says that he will speak from the bitterness of his שִׁנְיָ, and in Job 30:25, "My שִׁנְיָ was grieved." Jeremiah laments the message he must proclaim with the words, "My שִׁנְיָ will weep in secret." (6:8) Jonah says (2:8), "My שִׁנְיָ languished."

The שִׁנְיָ may contain bitterness as well as joy. "Bitter was the שִׁנְיָ of all the people." (1 Sam. 30:6) Ezekiel says of Tyre, "they shall weep for thee with bitterness of שִׁנְיָ." (27:31) The phrase "bitter of שִׁנְיָ" occurs quite often. (1 Sam. 1:10; 22:2; Prov. 31:6; Job 3:20) Job says that a man may die with a bitter spirit (21:25). He says, "I will speak in the bitterness of my spirit." (7:11) Hezekiah's psalm refers to the "bitterness of my spirit." (Is. 38:15)

Happy events make the שִׁנְיָ happy. "Make glad the שִׁנְיָ of thy servant," the psalmist says (86:4). Again he says, "My שִׁנְיָ shall be joyful in Jahwe." (35:9) The proverb promises, "He shall give delight to thy spirit." (29:17) God says of His Servant, "My spirit delights in Him." (Is. 42:1) Is. 66:3 says of those whose spirit is not in their worship, "Their spirit delights in their abominations."

"Proud of spirit" occurs in Prov. 28:25. The Lord accused Ammon of rejoicing with much contempt of spirit (Ez. 25:6) and of taking vengeance with pride of spirit

(Ez. 25:15). Hab. 2:4 points to the Assyrian and says, "Behold, puffed up...not is upright his spirit within him."

"Hated by the spirit of David" occurs in 2 Sam. 5:8, reminding us that the **שָׂדֵה** can also contain hatred. Lev. 26:11,30 use the expression, "My **שָׂדֵה** abhors." God tells the people of Judah, "Your new moons and your appointed seasons my **שָׂדֵה** hates." (Is. 1:14) Zech. 11:8 has: "My **שָׂדֵה** loathed them." Love comes from the same core of being. The maiden says to the youth in the Song of Songs, "You whom my **שָׂדֵה** loves." (1:7; 3:2, etc.) Jer. 12:7 says, "I have given the beloved of my **שָׂדֵה** into the hands of my enemies." When the feeling of love stops, the expression is that the **שָׂדֵה** is estranged. (Ez. 23:7)

Even fear may affect the **שָׂדֵה**. Is. 15:4 reads, "His **שָׂדֵה** trembled within him." (This and Ps. 6:4 are the only occurrences in this connection.) **שָׂדֵה** occurs several times as the seat of compassion and tender feeling, as Is. 58:10, "Draw out your feelings (i.e., pity) toward the hungry." Ez. 23:18 says of God's people, "My kind feeling departed from her." (Luther, Herz) And, as with **אַוֶּרַח**, impatience is expressed through shortness of spirit. (Zech. 11:8) In addition, **שָׂדֵה** in general serves as the seat of all feelings: Judges 10:16, "His **שָׂדֵה** was vexed." Job 24:12, "The **שָׂדֵה** of the injured cries out." Prov. 13:19, "The desire accomplished is pleasing to the **שָׂדֵה**." Prov. 16:24, "Pleasant words are a honeycomb, sweet to the **שָׂדֵה**." Ps. 77:3, "My **שָׂדֵה**

refused to be comforted." Ps. 123:4, "Our spirit is sated with the scorn of those at ease." Jer. 5:9, "Should not my **לִבִּי** be avenged?"

לֵב is the third important seat of the feelings. The **לֵב** can contain sorrow or grief, as in Ps. 22:15, "My heart is like wax, melted in the midst of my bowels." In Ps. 38:9, David speaks of the groaning of his heart. In Ps. 69:21, he says, "Reproach has broken my heart." Prov. 25:20 speaks of a dejected heart. In Neh. 2:2, the king said to Nehemiah, "This is nothing but sorrow of heart." Prov. 14:13 says, "Hope deferred makes the heart sick." The next chapter says, "Even in laughter the heart is pained." (14:13). Anthropomorphically, even God can be said to be sorry, as in Gen. 6:6, when God saw man's wickedness, He was "sorry that he had made mankind upon the earth, and it grieved Him at heart." Eccles. 11:10 admonishes: "Remove sorrow from thy heart." Ezekiel told the female prophets among his people: "With lies ye have made the heart of the righteous sad." (13:22) Later, in 21:12, "Every heart shall melt." Jeremiah sighs, "My heart is faint (sick) within me." (4:19) Lam. 5:15 has: "Our heart is faint (sick)."

לֵב may also designate the place where joy affects a man. Ex. 4:14 reads, "He will be glad (**אֲנִי**) in his heart." The adjective **לֵב** often modifies the noun heart to express in it a condition of joy. 2 Sam. 13:28 reads, "Mark ye when Amnon is in good spirits with wine." In 1 Sam. 25:36, it is:

"And Nabal's heart was merry within him." Judges 19:6,
 "Let thy heart be merry" (Hiph. of רָצַח). Jezebel spoke to
 Ahab, "Arise, eat bread, and let thy heart be merry," after
 he was in possession of Naboth's vineyard. (1 Kings 21:7)
 When the Philistines of Samson's time offered a feast for
 their god, "their hearts were merry." (Judges 16:25) A
 proverb reads, "A merry heart makes the countenance glad, but
 in pain of heart the spirit is broken." (15:13) The psalmist
 says, "My heart shall rejoice in thy salvation." (Ps. 35:9)
 "Gladness of heart" and "glad of heart" are common idioms.

The רָצַח may express love when used without modifiers,
 or it may be accompanied by words which make this meaning
 clear. It stands alone in 2 Sam. 15:6, "Absalom stole the
 heart of the men of Israel"; here heart is equivalent to
 affection. 2 Sam. 7:21 is another example of the first use:
 "For thy word's sake, and according to thine heart has thou
 done all these great things." Keil-Delitzsch comments that
 the expression כְּרַצְחֶךָ means "according to your love and
 grace."¹ Delilah said to Sampson, "How can you say, I love
 you, when your heart is not with me." (Judges 16:15) The
 maiden says to the youth in Cant. 8:6, "Set me as a seal upon
 thy heart." This is an expression of love.

¹C. F. Keil and F. Delitzsch, "Biblical Commentary on
 the Old Testament," Clark's Foreign Theological Library
 (Fourth Series; Edinburg: T. and T. Clark, n.d.), in loco.

The heart may be filled with fear. It is said of Eli in 1 Sam. 4:13 that "his heart trembled for the ark of God." When Saul saw the camp of the Philistines, 1 Sam. 28:5, "He was afraid, and his heart trembled greatly." The psalmist says, Ps. 27:3, "My heart will not fear." Related to fear is reverence or awe, which also takes place in the heart. Ps. 119:161 says, "My heart reverences (רָאָה) thy words." The Proverb 28:14 says, "Happy is he who continually stands in reverence but he who hardens his heart will fall into evil."

A feeling of pride may fill the heart, too. Prov. 16:5 says, "Every one who is proud of heart is an abomination to the Lord." Another says, "The heart of a man is haughty (אָדָּן) before destruction." David says, "Lord, my heart is not haughty." (Ps. 131:1) The king of Israel sent to the king of Judah, 2 Chr. 25:19, this message: "Thy heart lifts thee up to boast." In 2 Chr. 26:16, we are told about Uzziah, "when he was strong, his heart was lifted up to destruction." אָדָּן is the regular verb describing the heart in a proud condition.

The heart may be the seat of anxiety, as in Deut. 28:65, "The Lord shall give you an anxious heart and failing of eyes and sorrow of mind." The psalmist says, 38:11, "My heart was agitated." Lam. 1:20 exclaims, "I am in distress; my bowels are troubled; my heart is turned within me." Discouragement may also be expressed. Moses rebuked the two

tribes with the words, "Why do you discourage the heart of the Israelites from going over unto the land which the Lord has given them?" The preacher says, Eccles. 2:20, "I gave my heart over to despair."

An idiom occurring with some degree of frequency is $\text{דָּבַר לֵב}?$; it may occur in a context of love of a man for a woman or simply refer to kind and winning speech. An example of the first is Gen. 34:3, "He spake unto the heart of the damsel." (The LXX rather inappropriately translates with $\delta\iota\lambda\omicron\upsilon\alpha!$) It is said of the Levite in Judges 19:3 that he went after his consort "to speak over her heart," i.e., to try to woo her back. Perhaps the original picture of a suitor's activity is background for the other occurrences. Of Joseph, it is said that he spoke unto the heart of his brothers. (Gen. 50:21) Joab advised king David, "Speak unto the heart of your subjects." (2 Sam. 19:8) Isaiah is told by the Lord to "speak over the heart of Jerusalem." (40:2) In Hos. 2:16, He says, "I will speak over her heart."

That the heart refers to the center of feeling in general can be shown by a number of passages; in Ex. 9:14, God says to Pharaoh, "For I will at this time send all my plagues upon thy heart, and upon thy servants, and upon thy people." Keil-Delitzsch comments that this does not mean "against thy person" (כַּגְּמַלְךָ is not used like בְּפָנֶיךָ in this way), but the plagues were aimed at the heart of Pharaoh.²

²Ibid., in loco.

Of Saul it is said, 1 Sam. 10:9, "God gave him another heart." Keil-Delitzsch says that the heart is the center of the collective spiritual soul-life, of will and desire, of thought and feeling.³ Prov. 14:30 has the statement, "A sound heart is the life of the body, but jealousy is a rot in the bones." "The quiet heart (is)...neither interrupted by the affections nor broken through or secretly stirred by passion."⁴ When the walls of Jerusalem were being rebuilt, "the people had a heart to work." (Neh. 3:38)

The heart may be closed to all influence by the affections; then the heart is said to be hardened. God said, Ex. 7:3, "I will harden Pharaoh's heart," and in 7:14, we are told, "Pharaoh's heart is hardened." Of the heathen in Canaan it is said that the Lord had hardened their hearts so that they would fight against His people and thus be destroyed (Josh. 11:20). The priests of the Philistines said to those who opposed sending the ark back: "Why do you harden your hearts?" (Here the phrase possibly refers to a stubborn mind.) Jeremiah accuses, "Each one of you walks after the obstinacy of his evil heart." (16:12)

The kidneys (כִּיָּדָיִם) are in general a seat of the feelings in man. Jeremiah says, "Thou (Lord) art near (to them) in their mouth, but far from their feelings." (12:2)

³Ibid., under 1 Sam. 10:6.

⁴Ibid., in loco.

In Ps. 73:21, Asaph sings, "So my heart was perturbed and my feelings were pained exceedingly." Prov. 23:16 says, "My feelings shall exult when thy lips speak right things." The psalmist sings to God, "Thou hast possession of my feelings." (139:13) In Ps. 26:2, he says, "Test me, O Lord, and prove me; try my feelings and my heart." Delitzsch remarks, "The reins are the seat of the affections."⁵

The bowels and intestines are spoken of as the seat of emotional activity, perhaps as Gesenius remarks because of their softness.⁶ Anxiety is expressed in Job 30:27, "My bowels agitated and did not rest." In Cant. 5:4, sorrow is expressed by saying, "My bowels agitated for him." Pity shines through in Is. 16:11, "My bowels shall sound like a harp for Moab." This same feeling is expressed in Is. 63:15, "Where is...the sounding of thy bowels and mercies toward me?" (Note the N.T. *σπλαγχνία* of compassion.)

The *קִפְיָה* represents various emotions. Ps. 31:10 makes it the seat of grief: "My eye is consumed with grief, my spirit and my insides (*קִפְיָה*)." Again in Ps. 44:26, "Our *שִׁפְיָה* is bowed down to the dust; our *קִפְיָה* cleaves to the earth." Perturbation is expressed in Hab. 3:16, "I heard and my belly was agitated."

⁵Ibid., in loco.

⁶Wilhelm Gesenius, A Hebrew and English Lexicon of the Old Testament, translated by Edward Robinson, (Boston: Houghton Mifflin Co., c.1882), under *קִפְיָה*.

רַחֲמִים always indicates a kind feeling and almost always can simply be translated by "compassion" itself. In Gen. 43:30, the account states that "Joseph made haste, for his bowels were affected toward his brothers." When Solomon was about to cleave the child over which a dispute had arisen, the true mother's bowels "yearned" for it. (1 Kings 3:26) Jacob wishes his sons well by saying, "God almighty give you compassion before men." (Gen. 43:14) The most common use of the word is to refer to the great mercies of God, and here it is often linked with רַחֲמֵי, as in Jer. 16:5, "I have taken my peace away from this people, saith the Lord, also the רַחֲמֵי and the mercies," or Ps. 25:6, "Remember, O Lord, thy mercies and רַחֲמֵי." In a transferred sense, רַחֲמִים even refers to the objects of compassion, as in Ps. 106:46, "He made them objects of compassion."

קֶרֶב occurs by itself and with other seats of feelings to designate emotional activity. Is. 16:11 says, "Therefore my bowels (מֵצִים) shall sound like an harp for Moab, and my intestines for Kir-haresh." Ps. 103:1 is well known, "Bless the Lord, O my soul, and all that is within me (בְּקֶרְבִי)." Delitzsch comments: "According to the view of the Bible..., these organs of the cavities of the breast and abdomen serve not only for the bodily, but also for the psychico-spiritual life."⁷ קֶרֶב occurs often in connection with לֵב or רֵוַח

⁷C. F. Keil and F. Delitzsch, op. cit., in loco.

to indicate feeling, as in Lam. 1:20, "My heart is turned within me (״בְּקִרְבִּי״) for I have grievously rebelled."

CHAPTER VI

THE CONSCIENCE

Shall we devote a chapter to conscience when the Old Testament speaks of it in perhaps only three passages? We do because conscience is generally conceded to exist throughout circles of Christians, and it no doubt does. In psychology, conscience is generally treated separately, and thus we do so here. All three passages are from First and Second Samuel. David had cut off a small piece of King Saul's mantle, but afterwards, we are told, his "heart smote him." (1 Sam. 24:6) No doubt **כִּי** here refers to conscience. (The American O.T. translates: "David was conscience-smitten.") Keil-Delitzsch, too, agrees on the meaning of "conscience."¹ We are told in 2 Sam. 24:10 that David's heart smote him again after he had taken such pride in his people that he had numbered them. Abigail said that David should not let himself be unduly worried about his accession to the throne; "This shall be no cause of stumbling for thee nor grief (**לְיִשְׁרָאֵל**) of heart." (1 Sam. 25:31) Delitzsch translates with "scruples of conscience,"² while the

¹C. F. Keil and F. Delitzsch, "Biblical Commentary on the Old Testament," Clark's Foreign Theological Library (Fourth Series; Edinburg: T. and T. Clark, n.d.), in loco.

²Ibid., in loco.

American O.T. has "qualem of conscience." The Latin reads with this view scrupulum cordis. We may conclude that the Old Testament uses כִּזְיוֹן in the sense in which we use conscience.

CHAPTER VII

THE נִפְשׁ

נִפְשׁ is the most interesting of the Old Testament words describing man. The נִפְשׁ is so real a part of man that without it he cannot be a living person. It is so important in his constitution that very often he is simply referred to as a נִפְשׁ. At the same time, it seems, certain sections of theological thought have misunderstood its nature and ultimately arrived at some quite unauthentic emphases.

The נִפְשׁ is the vital spirit which makes both men and animals alive. The usages in the first chapter of Genesis (vv.20,21,24) are in accord with this view; in fact, these references refer only to animated creatures besides man. Gen. 1:21 reads, "God created... אֲנִיִּם וְנִפְשׁוֹת אֲחֵיֶיךָ." In Gen. 2:19 and 9:10, אֲנִיִּם נִפְשׁ also refers to animals; in Lev. 11:10, it refers to fish of the seas, as in Gen. 1:20. The only other occurrence where the phrase is applied to animals is Ez. 47:9, "And it shall come to pass that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live." We may note in all these occurrences that נִפְשׁ is not without אֲנִיִּם. The phrase occurs only once in connection with mankind: Gen. 2:7, "man became a living being."

נִפְשׁ occurs in numerous passages in the mere sense of life, but we must always remember that it is the vital

principle (anima, $\Psi\upsilon\chi\acute{\eta}$) behind this usage. In 1 Kings 3:11, it is "the life of thy enemies." Jonah says, "Waters encompassed me to (the extent of threatening) my very life (ַּיְחַיֶּיךָ)." Ps. 34:23 exclaims, "The Lord preserves the life of His servants." The psalmist says, "They gather together the life of the righteous." (Ps. 94:21) The proverb reads, "The ransom for a man's life is his riches." (13:8) According to Job 12:10, "The life of every man is in his hand." The Lord commends the wisdom of Solomon's petition with the words, "You have not asked for the life of your enemies" (i.e., that they might die). (1 Chr. 1:11) "All lives are mine," the Lord says in Ez. 18:4. Gen. 19:17 reads, "Escape for thy life." Numbers, in 30:5, and several other places, speaks of binding one's life with a vow. The woman said to Saul, "I have taken my life in my hand." (1 Sam. 28:21) Judges 9:17 speaks of venturing one's life. Job 6:11 has the phrase "prolong my life." We may cite a number of other representative phrases: "your life in place of my life" (Job 16:4); "deprive my life of good" (Eccles. 4:8); "many say regarding my life, There is no help" (Ps. 3:3); "they lie in wait for my life" (Ps. 59:4); "no man cared for my life" (Ps. 142:5); "a cause of ruin to your life" (Prov. 22:25); "lacks nothing for his life" (Eccles. 6:2); "trade for a man's life" (Ez. 27:13); "make his life a sin-offering" (Is. 53:10); "they shall not deliver their life from the power of the flame" (Is. 47:14); "at the

price of your lives" (Jer. 42:20). Many other passages could be presented.

The expression "save a life" or "rescue a life" occurs in quite a number of places, as e.g., 2 Sam. 19:6; Prov. 23:2; Job 2:6; Ps. 72:13; and Jer. 50:19. "Lose one's life" is not an uncommon expression; examples are Job 31:39 and Judges 18:25. "Spare one's life" occurs in 1 Kings 20:32; 1 Sam. 26:21; Jer. 48:6, etc. "Seek one's life" occurs in 2 Sam. 16:11; 1 Kings 19:10; 1 Sam. 22:23; and many other places. The word **אִי** occurs in connection with **נַפְשׁ** quite often, as in Gen. 19:19, "Let my **נַפְשׁ** live before thee." A phrase occurring somewhat as an oath or a pledge of certainty is "as your **נַפְשׁ** lives" (**אִי נַפְשִׁ**) in 1 Sam. 1:26 and 2 Kings 2:2.

The force of **נַפְשׁ** in the sense of anima or vital spirit is fully expressed when it turns up in connection with the verb kill (**רָצַח**). In Jer. 40:14, it is related that a messenger came to Gedaliah with the warning that Ishmael was attempting to slay him "as to the **נַפְשׁ**." Zedekiah swore an oath to Jeremiah, saying, "The Lord gave us this **נַפְשׁ**; I shall not kill thee." (Jer. 38:16) In 2 Sam. 14:7, the words read, "that we may kill him for the life of his brother, which he slew."

Very interesting is what is said about the **נַפְשׁ** when death occurs. God is said to take away the **נַפְשׁ** in 2 Sam. 14:14. "All lives are mine," says the Lord, "the

שׁוֹפֵט that sins, it shall die." (Ez. 18:4) In Judges 16:30, where it is said that a שׁוֹפֵט dies, the verb מוֹת occurs. In 1 Kings 19:4, it is said that Elijah asked that his שׁוֹפֵט might die. Ps. 94:17 sings, "Unless the Lord had rescued me, my life would have dwelt in silence," i.e., I would have been dead. Ps. 89:49 talks of redeeming the life from the power of שׁוֹפֵט. Job 33:18, "His שׁוֹפֵט comes near the grave." Jonah beseeches the Lord, "Take my שׁוֹפֵט from me." (4:3) Jer. 15:9 says, "Her life has expired" (שׁוֹפֵט).

That God has power over the life and that he preserves it and takes it away is clearly taught in the Old Testament. Ps. 66:9 says, "He keeps our שׁוֹפֵט in life" (בְּיַיְחִי--among the living). Job 27:8 says, "When God takes away his life..." Ps. 97:10 attributes to Him the keeping of the lives of His saints. We have before quoted Ez. 18:4, "Behold, all lives are mine; as the life of the father, so also the life of the son is mine; the life (person) who sins shall die." Jer. 38:16 says that the Lord has given us שׁוֹפֵט (life).

In several passages, the שׁוֹפֵט is connected with the blood. In Gen. 9:5, God says, "And surely your blood of your lives will I require." Lev. 17:17 says, "The life (שׁוֹפֵט) of the flesh is in the blood." Deut. 27:5 and Prov. 28:17 also join the two together. In explanation for the precept, "Thou mayest not eat the life (שׁוֹפֵט) with the flesh," the Lord says, "The blood is the שׁוֹפֵט." Lev. 17:14 says, "Blood is the life (שׁוֹפֵט) of all flesh (בְּשָׂרָא)." "

שׂוֹרֵץ can even indicate a dead body and occasionally is almost used in the sense of "corpse." Numb. 19:13 is an example of this: "Every one who touches a dead (man), the שׂוֹרֵץ of the man who may have died..." Num. 5:2 speaks of defilement through a שׂוֹרֵץ, evidently a dead body. Lev. 19:28 warns against making marks on one's body for a שׂוֹרֵץ, i.e., a dead person. Lev. 21:11 orders that the high priest shall not approach any of the שׂוֹרֵץ מוֹת, i.e., any corpse. This usage may seem strange in view of the fact that the שׂוֹרֵץ is said to be the life-giving factor, but we may note first that the word "dead" or "die" is always used or understood; second, that the usage is indeed improper, for a שׂוֹרֵץ which has died is no longer a שׂוֹרֵץ, but שׂוֹרֵץ is so generally applied to a person as he appears to the eye, in his total personality (as we shall see soon), that it is not so strange to refer to what once constituted a שׂוֹרֵץ as a שׂוֹרֵץ now, even though he has died; thirdly, that שׂוֹרֵץ may with "death" express a sharp contrast between a living and dead person.

שׂוֹרֵץ can so be conceived of as animating and actualizing the entire existence of man that the word occurs in a great many instances for the man himself. Thus it may often be justifiably translated with persona. We must note, however, that in almost all of these occurrences, the original shade of the meaning "inner being" is still inherent and cannot be forgotten. For שׂוֹרֵץ cannot be equated with a

man's name or a pronoun referring to him. **שׂוֹפֵר**, wherever it occurs, indicates a person in a serious situation, often one of vital importance. Let us observe a few of the examples.

Leviticus contains a series of laws in Chapter 5, each of them beginning with the phrase, "When a man (person)..." Num. 31:19 addresses "all you who have killed any one"; Luther translates with jemand, the A.V. with "any person," and the Vulgate with hominem. Deut. 10:22 refers to the "seventy persons" who went down to Egypt. (Luther has Seelen, but the German use of Seele is different from the English "soul," more readily expressing the idea of "human being.") Deut. 19:6 has the phrase "kill him"; it is interesting to note that whereas a suffix is employed for the object up to this point in the discourse, when "kill" occurs, the object is expressed with **שׂוֹפֵר**. Is. 32:6 refers to a "hungry person"; Prov. 25:25, to a "thirsty person"; Prov. 19:15, to an "idle person."

The phrase **שׂוֹפֵר-כָּל** is not uncommon: Lev. 17:12, "every one of you"; Gen. 46:15, "every one of his sons and his daughters are thirty-three" (the total number of persons is thirty-three); Jer. 43:6, "every person"; the phrase may also refer to animals as in Lev. 11:46, which gives the "law concerning every individual living thing."

Where **שׂוֹפֵר** is used with **אִיִּם** or **אִיִּם** it may often best be translated with "an individual." Examples of this

use are in Lev. 4:27; Num. 31:28; Num. 15:27. **יָדוּן** without the article may be "a person," in other words "any person." This may be observed in Num. 35:15; Num. 35:30; 2 Sam. 14:14; Lev. 2:1; Ez. 36:5; and Prov. 16:26, to cite just a few examples. In the same way, with the article **הַיָּדוּן** designates a definite individual, as in Ex. 12:15; Lev. 7:20; Num. 5:6; Josh. 10:28, etc.

Akin to the Arabic usage of **نَفْسٌ**, the Hebrew **יָדוּן** with a suffix can often be translated as a reflexive or a personal pronoun. As a reflexive pronoun, it occurs in Num. 31:50, "an atonement for ourselves"; in Lev. 11:43, "make yourselves unclean"; in Deut. 4:15, "take heed to yourselves"; in 1 Kings 2:23, "against himself"; Prov. 8:36, "he that sins against me destroys himself"; in Job 32:2, "he justified himself rather than God"; in Prov. 22:5, "he who watches himself"; in Ez. 3:19, "thou hast delivered thyself"; in Ez. 14:14, "deliver themselves"; in Hos. 9:4, "for their bread is for themselves." As a personal pronoun, we have Is. 3:9, "woe unto them"; Esther 9:31, "as they commanded them and their children" (Latin, se; LXX, ἐαυτοῖς; A.V., them; Luther, ihre Seele); Ps. 31:8, "thou hast known me in adversities"; Ps. 86:2, "preserve me"; and Prov. 23:14, "save him from **לְיָדוּן**."

Is there any passage where the Old Testament talks of the **יָדוּן** as being the soul in separate entity from the body and especially separating itself from the body at death?

We are not ready to state definitively that there is not, but it is possible to explain all the usages of **שׁוּפְּ** (except two where the meaning is habitus--thus not in the scope of this paper) in terms of the meanings cited above. We have, however, noted the passages which might be construed in this sense of "soul"; it may be profitable to review them. In 1 Kings 17:21, it is stated that Elijah prayed that the **שׁוּפְּ** of the child of the woman of Zarepath might return, and in v.22 that the child's **שׁוּפְּ** came into him again. This might be the animus (**ψυχή**), and it might be the breath-of-life. In Job 11:20, the expression "to breathe out the **שׁוּפְּ**" (with Hiph. of **פָּנָה**) occurs. This again may be either of the two possibilities. In Gen. 35:18, it is stated that the **שׁוּפְּ** goes out (**צָצָה**) when a person dies. Again, in Prov. 23:14, the expression is "save his **שׁוּפְּ** from **לְאִשׁוּ**." **לְאִשׁוּ** can either be construed as the place of the dead or as hell, and upon the interpretation of this word hangs the usage of **שׁוּפְּ**. We should mention Is. 10:18, where it is said that the flame of the Lord will consume the forest and garden land "from the **שׁוּפְּ** even to the **בְּשָׂר**." Both **שׁוּפְּ** and **בְּשָׂר** occur in a transferred sense, nevertheless the expression is important. It may either mean in totality, or be taken more literally to mean "from the inner being to the outer." We do not hold with finality that these are the only passages which might possibly be interpreted to mean "soul," but to us they seem the only likely ones.

CONCLUSION

This study is not complete enough for us to draw conclusions as to what the Bible teaches with regard to man's essence. We may state, in conclusion, our personal view about Old Testament teaching.

A question which has engaged our attention for some time is that of dichotomy vs. trichotomy. Both sides have testimonies and supporters. However, apart from these opposing views, there has been the opinion that man is essentially a unity, interacting in all his complicated mechanism. To us it seems that the Old Testament favors this latter view. We have noted that the intellect, will, and emotions in man are covered with the same terms in many instances. Conscience employs no separate terminology to express itself. The **אָדָם** is used so very often to refer to man. These points are by no means conclusive, but they do point a direction.

BIBLIOGRAPHY

A. Primary Sources

De Levante, Edward Riches, editor. The Hexaglot Bible.
New York: Funk and Wagnalls Co., 1906.

Mandelkern, Solomon. Veteris Testamenti Concordantiae.
Leipzig: Veit and Co., 1896.

Smith, J. M. P., editor. The Old Testament, An American Translation. Chicago: The University of Chicago Press,
c.1927.

B. Secondary Sources

Bertheau, Ernst. "Commentary on the Books of Chronicles."
Clark's Foreign Theological Library. New Series. XVI.
Edinburg: T. and T. Clark, 1857.

Gesenius, Wilhelm. A Hebrew and English Lexicon of the Old Testament. Translated by Edward Robinson. Boston:
Houghton Mifflin Co., c.1882.

Keil, C. F. and F. Delitzsch. "Biblical Commentary on the
Old Testament." Clark's Foreign Theological Library.
Fourth Series. Edinburg: T. and T. Clark, n.d.