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The unity of Biblical man

Elizabeth Foxley

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THE UNITY OF BIBLICAL MAN

A Thesis
Presented to
the Graduate Faculty
University of the Pacific

In Partial Fulfillment
of the Requirements for the Degree
Master of Arts

by
Elizabeth Foxley
May 1975
This thesis, written and submitted by

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Chapter 1

INTRODUCTION

Various religious ideas are expressed in both the Old and the New Testament. Although these ideas do not express a single theology within the Biblical literature, some basic ideas do reoccur. Among these are notions about man, his relationship to God and to society. These concepts of man and his relationships may be brought together to form a composite "man" which might be referred to as Biblical Man. There are contemporary views of Biblical Man which may not in fact be Biblical. Such a view is the notion that man is formed of two or three distinct parts: body and soul, or body, soul and spirit. It is the purpose of this thesis to discover whether or not the popular concept of body, soul, and spirit representing three distinct parts of man is Biblical.

In order to develop this thesis, both the Old and the New Testaments have been researched for ideas pertaining to Biblical Man. Of importance to the background of New Testament thought are the "extraneous" compositions comprising the Apocrypha and Pseudepigrapha. Therefore, this literature has also been reviewed.

The first topic covered in this investigation is "Man in Community." This has been examined in order to understand Biblical Man's relationship to society. Other topics covered are the three terms which are popularly conceived as forming man's trichotomy:
"body," "soul," and "spirit." Each of these topics have been reviewed in the Old Testament, the inter-testamental literature, and finally, the New Testament, for ideas pertaining to man.

This investigation has included a variety of scholarly works in addition to the English translations of the Biblical and non-Biblical literature. For the purpose of uniformity, English translations of terms researched have been used with the exception of direct quotations. Also, where necessary for clarification, the Hebrew and Greek transliterations have been used.
 Chapter 2

BIBLICAL MAN IN COMMUNITY

In order to discover whether or not Biblical Man's Unity includes a relationship with other men, various conceptions of community will be examined in this chapter. Old Testament conceptions of community which will be investigated include: social units, national unity, representation of the community, oscillation between the one and the many, individuality with communal responsibility, and finally a sense of community following death. Conceptions of community covered in the inter-testamental literature are: national unity, metaphorical analogy and a projection of immortality as communal. The Synoptic Gospels and Paul's doctrine are investigated for conceptions of community in the final portion of the chapter.

CONCEPTIONS OF COMMUNITY IN THE OLD TESTAMENT

Many scholars view the existence of man, portrayed in the Old Testament literature, as being intricately involved within social units. This complexity is described by Robert Gordis, "In the early periods of Hebrew history, a man's personal destiny had no existence apart from the family, the clan, and later, the nation, to which he

1The word "clan" is used to distinguish a kin group more extensive than the family, although the Hebrew does not always make such a distinction (Gen. 24:38; Exod. 12:21; Lev. 25:10; 1ISam. 14:7). O. J. Baab, "Clan," The Interpreter's Dictionary of the Bible (1962), I, p. 639.
belonged."¹

McKenzie describes the unity of the group as being both horizontal and vertical. Horizontally it extends to all the members of a contemporary generation, and vertically it extends through all earlier generations.²

This notion is described in Robinson's Corporate Personality in Ancient Israel:

The vertical extension of the generations is a part of the ancient creedal recitation: "A wandering Aramean was my father..." (Deut. 26:5). This liturgy links the nomadic past of the Hebrews with the stories of the patriarchs.³

The vertical extension could include both tribes and individuals according to Speiser:

In Genesis, the descendants of Jacob are treated as individuals except in the "Blessing of Jacob" (49:28a); where they are considered as tribes. The tribes also pass in review in the two poems of Deut. 33 and Judges 5.⁴

RobinEon describes the groupings which make up the horizontal extension of unity:

A clan would contain a number of what might be called "families"; while a group of clans were considered a "tribe." The actual grouping of Israelites into larger units was due to geographical settlement, mixed marriages, conquest or assimilation of other groups and groups who probably settled in Canaan directly from the desert without sharing in the experiences of the exodus.⁵


⁵Robinson, p. 24.
Elders served as leaders of these various groupings. Davies writes, "Just as parents wield authority in a family, so the elders wield authority in the life of the clan, tribe, or local community." The elders' authority is evident in the observance of Passover (Exod. 12:21). In Exodus 18:12, the elders are already in existence as a recognized body before the princes and officers are appointed. In Numbers, Moses' burden of leadership is lightened by investing seventy elders with power to assist him (11:16). Isaiah indicates that there may be a break down of society without such key men as elders (3:2). The thirty guests which Samuel invited to the common sacrificial meal were probably the "elders," the heads of the families composing the village (1 Sam. 9:22). "As the city became the dominating community in Israel, the interior life was governed by the elders." The elders held authority over family disputes in order to protect the family, the basic social unit of Israelite society (Deut. 21:19f; 22:13-21). If a man did not marry the widow of his brother, she was entitled to go to the elders for assistance (Deut. 25:7-9).

In addition to the smaller groupings and leaders, "National unity became a most important fact for the history of Israel."

5Robinson, p. 25.
National unity was part of the social fabric of the Biblical community according to Hamlin:

After the first period of world prehistory as presented in the Bible, which ends with the Flood, mankind makes a new start with Noah and differentiates into families, languages, lands, and nations (Gen. 10:5, 20, 31, 32). Each of these categories reveals the particularities of mankind from which arise the infinite varieties of social, political, cultural, and religious expressions which form the fabric of the life and history of mankind.

The Table of Nations (Gen. 10:1-32) is a collective concept according to Speiser:

The Table of Nations, as we now have it, is devoted specifically to matters of ethnographic import. The various groups may be traced to individuals in certain instances, yet their collective character is plainly indicated by the frequent plural forms (4, 13f), and still more so by gentilic adjectives (15-18). Subsidiary criteria classification include country, language, and ethnic affinities (10:5, 20, 31, 32). The whole is thus noteworthy for its wide scope and analytical approach. As such, the Table stands out as a pioneering effort among the ethnographic attempts of the ancient world.

The fact, however, that the Table shows a keen awareness of the need for method does not guarantee correct results in the light of modern findings. Although modern scholarship continues to operate with the traditional terms "Semitic" and "Hamitic," the current groupings depart considerably from those that are given in the Table. This is largely because the modern principle of classification is strictly linguistic, whereas the Bible employs several criteria concurrently, which cannot lead to uniform results. Thus, for example, the Canaanites and the Hittites are listed with Hamites on grounds that are partly political and partly geographic; yet all three are linguistically distinctive.

In Yahweh's call of Israel, represented by Abraham (Gen. 12:1-3),

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2Speiser, p. 71.
he chose a new nation to receive his blessing and through which the blessing would be spread to all nations: 1 "By you all the families of the earth will bless themselves" (vs. 3).

At the basis of the national identity was the covenant unity, which was not an intellectual affirmation but a community activity. 2 "Moses came and told the people all the words of the Lord and all the ordinances; and all the people answered with one voice, and said, 'All the words which the Lord has spoken we will do'" (Exodus 24:3). "The unity of God, His singular purpose in choosing Israel, and His identification with the nation became integral elements in the solidarity of Israel." Yahweh makes a nation out of all the peoples to be a kingdom of priests for the whole earth." 4 "Now therefore, if you will obey my voice and keep my covenant, you shall be my own possession among all peoples; for all the earth is mine, and you shall be to me a kingdom of priests and a holy nation" (Exodus 19:5f).

God included in His commandments the necessity for love (hesed): "Showing steadfast love to thousands of those who love me and keep my commandments" (Exodus 10:6). "The relation of moral obligation as well as of feeling was a special name (hesed) in Hebrew, which is inadequately translated as 'loving-kindness.' It means much the same as agape in the New Testament." 5 Snaith writes, "Hesed presupposes a

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3 Shedd, p. 88. 4 Hamlin, p. 515. 5 Robinson, p. 25.
covenant, and has consistently a strong suggestion of fixedness, steadfastness, and determined loyalty."1 "The showing of hesed toward the person who is bound to oneself by a covenant, is a faithful love such as God desires and displays"2 (I Sam. 24:7, 11, 19ff; 25:31ff).

Anderson explains that the covenant was with the nation, not with the individual Israelites, except as representatives of the nation. He further explains that the covenant implies that the individual must be in relationship to God and to his fellow-man.3

"The unity between the individual and the group was so intertwined that a separate identification was not recognizable."4 "A prominent member of the community might incorporate the essence of the group since the individual bears the life of the group in himself."5

The king is identified with his kingdom in Ezekiel, when the prince of Tyre is addressed, but the city is included in his destruction (28:7-19).

The indivisible unity which characterizes the royal leader and his subjects explains the theme of condemnation in I Kings 15:30, 16:2, 22:52. The priest was a substitute for the individual or the community in its relationship to God in Exodus, "So Aaron shall bear the names of the sons of Israel in the breastpiece of judgment upon his heart, when he goes into the holy place, to bring them to continual remembrance before the Lord" (28:19). In like manner, ". . . If it is the anointed


4Shedd, p. 27. 5Shedd, p. 29.
priest who sins... he will bring guilt upon the people" (Lev. 4:3).

"In Zechariah's vision, the phrase, 'The Lord... has chosen Jerusalem' (Zech. 3:2), implies that Joshua as high priest is the representative of Jerusalem and hence of the whole Jewish community."¹

Further indication of solidarity was the responsibility of the first-born to represent the individual family (Exodus 13:2). The tribe of Levi took the part of the Lord, when the authority of the Lord had been challenged by the nation, and became the national representative instead of the first-born (Exodus 32:28-29, Deut. 33:8-11). The unitary view of society caused the entire group to be blamed for the sin of one of its members (Josh. 11-12), but also the righteousness of a few may have a saving influence upon the whole (Genesis 18:23-32).

"Fundamental to the role of the servant as portrayed in 'The Songs of the Servant,' was the conception of the solidarity of the group"² (Isa. 42:1-4; 49:1-6; 50:4-9; 52:13; 53:12).

There is a constant oscillation between the individual and the group, family, tribe, or nation, to which he belongs, so that the king or some other representative figure may be said to embody the group, or the group may be said to sum up the mass of individuals" (Num. 21:22).

Groups are often individualized and personified (Judges 1:1-4, 17). The same treatment is given to tribes and peoples as in individuals, in the genealogies of Genesis (Gen. 9:18; 10:15). The stories

²Shedd, p. 38.
³Robinson, pp. v, 22; Shedd, p. 39.
of the patriarchs similarly combine individual and tribal elements (Gen. 32:28; 36:8). A fluctuating use of singular and plural verbs and pronouns may be found in Hosea, when Yahweh begins by addressing Israel in the singular; but in the very next line the language suddenly shifts to the plural: "I loved him... I called my son. The more I called them, the more they went from me" (11:1f).

These ideas of the Israelites are neither abstractions nor details pieced together, but totalities.

He [Israelite] takes hold of the essential, that which more particularly characterizes the idea, and lets the details subordinate themselves to that, and so his thought is ruled by the general idea. If, for instance, he calls up the image of a Moabite, then it is not an individual person with a number of individual qualities, which also include the fact of his coming from Moab. The features which make the specially Moabitic character, create a type which is the sum and substance of Moabitic features.

Communal responsibility was considered an essential part of one's individuality, according to Chamberlayne:

Individuality had its place in the thought of the Old Testament, but the communal responsibility of all individuals was never left far in the background. The devotion to Yahweh which under-girded the Hebrew people during the period previous to the monarchy and endured throughout all the changes of the centuries gave rise to a conception of society which was theocratic and yet gave room for the initiative of the individual.

While all the prophets were assured that "the word of the Lord came" to them, the individuality and personal response of these men are

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2 Pederson, p. 109.
very pronounced, as illustrated in the following passages: "The words of Jeremiah... to whom the word of the Lord came..." (Jer. 1:1f), "The word of the Lord that came to Hosea..." (Hosea 1:1), "... The word of the Lord came to Zechariah..." (Zech. 1:1). The sense of individuality, which was the product of the prophetic consciousness, came through the religious experience of men who believed that they stood in an individual relation both to God and the nation. They were the eyes of the people toward God and the mouth of God toward the people: "Therefore thus says the Lord: 'If you return, I will restore you, and you shall stand before me. If you utter what is precious, and not what is worthless, you shall be as my mouth. They shall turn to you, but you shall not turn to them" (Jeremiah 15:19).

"Even though there were extreme consequences as to moral and religious responsibility which Ezekiel draws from his individualistic emphasis, the group conception still remained dominant." 1 His vision of a restored and regenerated community in Chapters 37 and 40 verifies the importance of the group. Robinson also writes:

The prophecy of the New Covenant stands for the multiplication of the prophet's own consciousness of God, when all the Lord's people shall be prophets; yet it is a covenant with Israel as a nation, like the old covenant, even though its method may be different (Jer. 31:33f; Joel 2:28f).

In answering the question of whether Second Isaiah understood the Servant in a corporate or in an individual sense, Bernard Anderson states the following:

1 Robinson, p. 18
2 Robinson, p. 8
Again and again we have seen that an individual may incarnate the whole community of Israel or vice versa, the community may be addressed as an individual who stands in direct, personal relation to God. According to our way of thinking, the alternative is either collectivism or individualism, but in Israel's covenant faith the issue is not an either-or. . . The "one" includes the "many" in a spiritual unity that binds all generations together. Therefore Second Isaiah exhorts Israel to turn to her ancestors, in whom the contemporary meaning of her history is represented (51:1f). . .

The community of Israel is often personalized or regarded as a "corporate personality". . . Moreover, the most individualized images are applied to the community: a son in relation to his father, a wife in relation to her husband, a servant in relation to his Lord (see Isa. 46:3f and 54:4-8 for examples of this personal imagery). In other words, the community is considered as an individual. . .

So it is unnecessary to choose between an individual and a corporate interpretation of the Servant of Yahweh, for both are true to the Israelite sense of community. The conception oscillates between the servant Israel and the personal servant who would perfectly fulfill Israel's mission.

J. W. Flight believes the prophets were conspicuous for their urging man's responsibility for his neighbor's welfare and insisting that mercy and justice be granted the least and humblest of them (Isa. 3:13-15; Amos 8:4-6). This same sense of social responsibility is often mentioned in the Psalms and the Wisdom books (Job 31; Ps. 15).

According to Gaster, the Hebrew, like other ancient peoples, believed that the dead, though ending earthly life, did not relinquish existence per se. However, the Old Testament offers no formal doctrine

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1 Anderson, p. 418-9.
concerning the destination and fate of the dead.  

Pederson describes the abode of the dead as follows:

The individual grave was not an isolated world; it formed a whole with the graves of the kinsmen who made a common world and are closely united. Nor does the thought stop at this totality. Viewed from the world of light, all the deceased form a common realm, because they are essentially subjected to the same conditions.

The ideas of the grave and of Sheol cannot be separated. Every one who dies goes to Sheol, just as he, if everything happens in the normal way, is put into the grave. When the earth swallowed up Dathan and Abiram with all that belonged to them, they went straight down into Sheol (Num. 16:29ff), and Jacob now speaks of going into the grave (Gen. 47:30), now of going to Sheol (Gen. 37:35). The dead are at the same time in the grave and in Sheol, not in two different places.

There was room in Sheol for many and the dead who went there could not return (2 Samuel 12:23; Job 7:9; 10:21; 16:22). "Sheol is the community into which all graves are a part. Like all other senses of community in the Israelite world, it is the result of summing up all the single parts, Sheol, therefore, becoming the sum of all the graves."  

The notion of a life after death emerged in later writings of the Old Testament (Isaiah 26:19; Dan. 12:2). The Isaiah apocalypse indicates a restoration of life for God's people. Although Daniel 12:2 states there is a judgement between people, "the outcome of God's victory will be the resurrection of many."  

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2 Pederson, p. 461.  
3 Pederson, p. 462.
CONCEPTIONS OF COMMUNITY IN THE INTER-TESTAMENTAL LITERATURE

The unbroken line of life reaching back from every Israelite to Abraham, resulting in a bond of heredity which all the descendants of Abraham shared in common, is also evident in the inter-testamental literature:

And, now, Thou art our God, and we the people whom Thou hast loved: Behold and show pity, O God of Israel, for we are Thine; And remove not Thy mercy from us, lest they assail us. For Thou didst choose the seed of Abraham before all the nations, and didst set Thy name upon us, O Lord, and Thou wilt not reject us forever. Thou madest a covenant with our fathers concerning us... (The Psalms of Solomon 9:16-18).

As in the Old Testament, a sense of nationality is apparent in I Maccabees: "It is better for us to die in battle than to see the misfortunes of our nation and of the Sanctuary" (3:59). The spirit of patriotism, marked by religious zeal, is kept alive by the book of Judith: "Therefore, my lord and master, do not disregard what he said, but keep it in your mind, for it is true: our nation cannot be punished, nor can the sword prevail against them unless they sin against their God" (11:10).

Flight writes the following about nationalistic sentiment:

Even Ecclesiasticus (ch. 50), though a wisdom writing, carries a note, rare in such works, of nationalistic sentiment, urging that certain aspects of the national faith were beneficial in maintaining the separateness of the Jewish nation.

Along with heredity and nationality was the bond of the covenant into which every Israelite was incorporated through circumcision:

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"That they should circumcise their sons, according to the covenant which He had made with them." (Jubilees 20:3). Participation in the Passover feast was also an event when the contemporary generation could unite with their ancestors (Esdras 1:1-22).

The consequences of the Diaspora inspired some of the writings of this period, according to Shedd:

There was a danger that the Jews of the Diaspora, by mingling with the heathen, would lose their Hebrew identity with its priceless heritage. This danger was present even in Palestine, as large sections of the Books of Ezra and Nehemiah indicate, particularly in the prohibition of the intermarriage of Israelites with the local inhabitants (Ezra 9, 10 and Neh. 13:23-30).

The book of Jubilees expresses the horror of inter-marriage, but also because of the solidarity of the group, the sin of the one was the sin of many:

And Israel will not be free from this uncleanness if it has a wife of the daughters of the Gentiles, or has given any of its daughters to a man who is of any of the Gentiles • • • then shall the whole nation together be judged for all the uncleanness and profanation of this man (who takes a Gentile wife) (Jubilees 30:14-15, Lev. 20:2-4).

An opposing view is held by The Testament of Benjamin, showing a friendly attitude toward the Gentiles, for they too may be saved (1:6; 9:2; 10:5).

The metaphorical use of the figure of a tree is one of the ways in which Israel's unity and continuity of the community is described (Wisdom of Solomon 4:4f). Shedd writes the following:

In one such parable, a point is made regarding the inefficiency of inexperienced men who attempt to destroy Israel, but fail because they only lop off the branches. But Balaam ('the wicked one'), being a man of experience, uncovered the roots and purposed to sever them. That is

1Shedd, p. 48.
why he said: 'why should I curse every single tribe? rather root out the whole.' Setting to work he found them [Israel] too hard to uproot (Jubilees 17:9; 21:22).  

According to Moore, a sense of community existed when a final salvation was considered:

What in the Old Testament had been a primary emphasis on the immortality of the individual through racial continuity, became in the post-biblical literature an expectation of individual participation in the Kingdom community by means of the final resurrection. The idea of salvation for the individual was indissolubly linked with the salvation of the people.

In Jubilees it is not the resurrection of the body but the immortality of the soul that is stressed, "Their bones will rest in the earth, but their spirits will have much joy" (23:31).

This is the earliest attestation in Palestine of the idea of immortality, a concept that Wisdom of Solomon shows to have circulated among contemporary Alexandrian Jews ("For God created man for incorruption, and made him in the image of his eternity" [Wisd. of Sol. 2:23]).

Within the inter-testamental literature, the conception of the unity of Israel and her continuity culminated in the eschatological day of the Lord (Ber. 2:18), the revelation of the Messiah (Test. of Judah 15:4), the resurrection of the righteous (Test. of Zeb. 10:2), and the inauguration of the eternal Kingdom (Test. of Benj. 10:6f).

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1 Shedd, p. 46.


3 Raymond E. Brown, "Apocrypha; Dead Sea Scrolls; Other Jewish Literature," The Jerome Biblical Commentary, p. 539.
CONCEPTIONS OF COMMUNITY IN THE NEW TESTAMENT

In the New Testament, a vertical unity extending through all generations is alluded to in the tracing of Jesus' royal descent in the prologue of Matthew: "So all the generations from Abraham to David were fourteen generations, and from David to the deportation to Babylon fourteen generations, and from the deportation to Babylon to the Christ fourteen generations" (Matt. 1:17). Mention of David and Abraham suggests that Jesus is here thought of as in the line of God's people, beginning with Abraham, and in the royal line, for which David is the ideal figure" (cf. Pss. 89:3f; 132:11f; Acts 2:30).

The "Magnificat," which Tilden says is based largely on Hannah's Prayer in I Samuel 2:1-10, refers not only to previous generations but to all future generations: "For behold, henceforth all generations will call me blessed. . . He has helped his servant Israel, in remembrance of his mercy, as he spoke to our fathers, to Abraham and to his posterity forever" (Luke 1:48b-55). "The first part of this song expresses Mary's personal thanksgiving, while the second half expresses the thanksgiving of the nation."

The "Benedictus" also refers to the forefathers and the day when God will fulfill his purpose to bless mankind (Luke 1:67-79). "At least the first part of the 'Benedictus' is distinctly Jewish,

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modeled in many ways on prayers said at the circumcision ceremony."¹

Wm. Baird writes, "In content, 'Benedictus' appears to be a typical Jewish messianic hymn and resembles the thanksgiving psalms of the Dead Sea Scrolls. In the first part, the prophecy stresses the fulfillment of Jewish eschatological hopes."²

The unity of God with his chosen people is also expressed through the covenant (Luke 1:73). Since a covenant meant an illegal secret society for the Roman Empire, this term was used mainly as a quotation from the Old Testament or to references to the Old Testament covenants. "On the basis of the little evidence available, one may conclude that, for a time at least, the early Christians did regard themselves as a community bound together by a covenant. . ."³

The primary source for this conclusion is to be found in the narratives of the Last Supper (Matt. 26:26; Mark 14:24; Luke 22:20; I Cor. 11:25). In every source the blood is very specifically stated to be related to the (new) covenant, with obvious references to the blood of the old covenant in Exod. 24:8. In the light of covenant forms, there seems to be no reason to doubt that this act was intended as the formal rite which established a covenant relationship.⁴

Price feels the "Solidarity of the twelve apostles was important since only their corporate witness to the kerygma seems notable." He writes, "It is significant that none of the original group [apostles], with the exception of Peter, were remembered as making any

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²Baird, p. 675.
⁴Mendenhall, p. 415.
special contribution to the life of the church in Jerusalem."\(^1\)

The message of Jesus was not to be left in vacuo but was consciously committed to a community:

"When he came down from the mountain, great crowds followed him" (Matthew 8:1); "When the crowds saw it, they were afraid, and they glorified God, who had given such authority to men" (Matthew 9:1); "Again he began to teach beside the sea. And a very large crowd gathered about him, so that he got into a boat and sat in it on the sea; and the whole crowd was beside the sea on the land" (Mark 4:1); "And when a great crowd came together and people from town after town came to him, he said in a parable. . ." (Luke 8:4).

There are a number of sayings in the teachings of Jesus which refer to the "little flock" (Luke 12:32). "The gathering of the elect from all points of the compass" (Mark 13:27), is another indication of a sense of community. Communal interpretation may also apply to the calling of the disciples who formed the beginning of a new community. A number of passages in the Gospels appear to imply the idea of a community as the domain of God's kingly rule:

He said therefore, "What is the kingdom of God like? And to what shall I compare it? It is like a grain of mustard seed which a man took and sowed in his garden; and it grew and became a tree, and the birds of the air made nests in its branches" (Luke 13:18).

A corporate interpretation is given to the Son of Man by some scholars. According to Chamberlayne:

The Son of Man has both communal and personal aspects, referring to the elect community as represented by Jesus as well as Jesus himself in his own person. This corporate interpretation has much to be said in its favour and helps to explain, perhaps more than most, the mysterious figure of the apocalyptic Son of Man (Matt. 24:27; Luke 17:24).\(^2\)

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\(^2\) Chamberlayne, pp. 220, 223.
There are those passages in which "Son of Man" is the transcendent one but which do not definitely identify him with Jesus: "The coming of the Son of Man will be like the lightning shining from one end of heaven to the other" (Matt. 24:27). Other passages are a self-designation of Jesus: "Foxes have holes, . . . but the Son of Man has nowhere to lay his head" (Matt. 8:20; Luke 9:58). In Luke 12:8 both Jesus and the eschatological figure are mentioned. "Everyone who acknowledges me before men, the Son of Man also will acknowledge before the angels of God." Matthew treats both of these figures as Jesus, "Everyone who acknowledges me before men, I also will acknowledge. . . ." (10:32). "It is possible that Son of Man in Luke has been added by the evangelist," writes Johnson.¹

John L. McKenzie elaborates further:

The coming of the Son of Man as Matthew conceived it could easily be the establishment of the community of the Risen Son of Man as the new Israel after the destruction of the Old Israel. This is not identical with the eschatological parousia, but it is an event that anticipates the parousia and moves closer to it (24:29-31).²

In writing about Pauline theology, Flight says, "Paul enjoyed dual nationality, one political and one racial and spiritual, both of which he esteemed."³ He was a Roman citizen (Acts 22:25-28; 23:27), and he was of Jewish lineage and religion (Acts 21:39; 23:3; Phil. 3:3-6). This heritage played a significant part in Pauline theology.

³Flight, p. 514.
The unity of all mankind is a presupposition transferred without challenge from Judaism and the Old Testament into the theology of the Epistles of Paul. This was a solidarity which Paul perceived to be rooted in the original creation of man. The unity of the creator as the cause and ground for the unity of the race was fundamental in Paul's doctrine. Paul declares that humanity as a whole is the offspring of God, "And he made from one every nation of men to live on all the face of the earth... in him we live and move and have our being; as even some of you poets have said, for we are indeed his offspring" (Acts 17:26, 28a).

In his Christology, Paul shares the Hebrew conception of man as being more than an individual. Paul compares the representation of Adam for the sin for all men, to Jesus, who represents the obedience for many:

Then as one man's trespass led to condemnation for all men, so one man's act or righteousness leads to acquittal and life for all men. For as by one man's disobedience many were made sinners, so by one man's obedience many will be made righteous (Romans 5:18f).

Paul's heritage in Hebrew thought is also apparent as he reminds the Christians that the task of salvation is not only a communal endeavor as well as an individual one, but it also was to be in relation to God: "Therefore, my beloved, as you have always obeyed, so now, not only as in my presence but much more in my absence, work out your own salvation with fear and trembling; for God is at work in you, both to will and to work for his good pleasure" (Phil. 2:12f).

Paul's favorite metaphor to describe the community as "the body," is elaborated upon by Kee, Young, and Froehlich:

This is a highly useful figure, since it is obviously familiar to everyone, and since it is capable of being developed in several ways to illustrate various aspects of the corporate life of the community... The life of the community, like the life of the human body, is dependent on certain central organs. No member of a human body

1Shedd, p. 97.
can live independently, although the body can continue to function even after some members have been removed. For Paul the central organ in a human body was the head, which he regarded as the seat of life. Analogously, the life of "members" in the Body of Christ was dependent upon the "Head" (Col. 2:18f), that is Christ. The head is not only the source of life for the entire body; it also determines the form of the body's growth and integrates the life of the whole body. The community, therefore, cannot consider itself as autonomous. It depends for its existence and for its continuance on Jesus, Christ, who called the community into being, who died to seal the covenant on which the community is founded, and who has sent the Spirit to guide and empower its corporate life.

Throughout this examination of "Man in Community," there has been a solidarity between members of previous generations and a contemporary generation. An alternative between the ideas of collectivism and individualism was unnecessary since both the individual and the group could oscillate between representing the "one" or the "many." The sealing of the covenant was a community activity and although the method of the new covenant may have been different, there is evidence the Christians of the New Testament considered themselves a community bound together by a covenant.

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Chapter 3

BIBLICAL MAN, A SOUL

The Hebrew and Greek words in the Bible that are translated "soul" do not have the same associations and implications as the English word. 1 "The Hebrews did not conceive of man as constituted of a material body and a spiritual soul." 2 McKenzie explains that the Biblical use of the word soul was to express the totality of man:

In spite of the use of such words as flesh, spirit, and soul, man in the Old Testament is conceived of as a unity and not as a composite of different principles. Man is seen as an existing totality, and any words that refer to anything except parts of the anatomy designate the totality of conscious life in some way. Even when particular parts of the anatomy such as the loins, the bowels, the eye, the hand, or the heart are made the subject and the seat of vital acts, the total person is identified with the organ, in which the sum of psychic energy comes to focus. 3

The Hebrew word used for "soul" is nephesh; while the corresponding Greek word used in the Septuagint and the New Testament is psyche. Both nephesh and psyche frequently mean simply the life of a particular person or animal. 4

4 Baab, p. 135.
Mork says that nephesh is the distinctively human element in man; it designates the existence of man as human, as a person. He goes on to explain the authentic Judeo-Christian view of nephesh:

Man as nephesh means that it is his nephesh that goes to dinner, that tackles a steak and eats it. When I see another person, what I see is not merely his body, but his visible nephesh, because in the terms of Genesis 2:7, that is what a man is—a nephesh.

In the New Testament psyche can best be translated "self." Psyche as designating the whole human person is its most essential meaning in the Bible, as well as that which distinguishes it from the Greek concept of the soul. This is in contrast to the popularly conceived Greek philosophy of soul-body dichotomy.²

SOUL IN THE OLD TESTAMENT

In the earliest Biblical tradition, it was to God that the Yahwist turned to explain the world and himself through the creation story (Gen. 2:7). Anderson explains the Yahwist portrayal of the character of human existence as follows:

Man is made from the ground ('adamah, which is a play on the word 'adam, man). The good earth is the stage of his life. He is a tiller of the ground and to the ground he must return at death. But man is not just a product of nature; he is a creature of Yahweh God, whose breath (spirit) animates the dust, making it become a living being (nephesh). He exists in relation to God, in dependence upon him.


²Mork, p. 49.

Pfeiffer postulates that the essential character of man, as the Yahwist portrays him, might be described by the following formula:

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\text{Dust} + \text{neshamah (breath)} = \text{nephes} (\text{man}). \]

According to Chomsky, "The Hebrew word nephes does not indicate disembodiment, such as indicated by the English equivalent, soul. The Hebrew word is a dynamic life-giving and motor-urgent connotation."\(^1\)

Pfeiffer also writes:

The basic meaning of nephes in Hebrew is not a substance but a quality. Water may be compared to this concept, as it can exist only as the combination of oxygen and hydrogen, likewise, the soul or nephes ceases to exist when clay and neshamah are separated. In other words, the concept of soul designates the totality of man, a living being.\(^2\)

In The Unity of Body and Soul, Lord explains man's unity as follows: "Man's body was of the dust, whilst the breath of God was the principle of life within him, but man himself was the single product of these two factors."\(^4\)

Anderson also comments, "Man is not body and soul (a Greek distinction) but is dust animated by the Lord God's 'breath' or 'spirit' which constitutes him a living being or psycho-physical self."\(^5\)

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\(^3\) Pfeiffer, p. 102.


According to the Yahwist, "the breath of life" in man, belongs to God and is given to man by God (Gen. 2:7). The dependence upon God for existence is also indicated in Psalm 105:

When thou hidest thy face, they are dismayed; when thou takest away their breath, they die and return to their dust. When thou sendest forth thy Spirit, they are created; and thou renewest the face of the ground (29f).

Elihu, also explains the ways of God as follows: "If he should take back his spirit to himself, and gather to himself his breath, all flesh would perish together, and man would return to dust" (Job 34:14f).

The dependence upon God and his power is further indicated in I Kings:

After this the son of the woman, the mistress of the house, became ill; and his illness was so severe that there was no breath left in him... And the Lord hearkened to the voice of Elijah; and the soul of the child came into him again, and he revived (17:17, 22).

"Soul" may also be used to indicate persons, or be used as a personal pronoun: "All the persons (souls) of the house of Jacob, that came into Egypt, were seventy" (Gen. 46:27). The psalmist uses the term when he expresses his gratitude for the restoration of health, "O Lord, thou hast brought up my "soul" from Sheol, restored me to life from among those gone down to the Pit" (Psalms 30:3).

Although the "soul" or life principle of man, as expressed in the Old Testament, can be that which is both visible and invisible, or what might be described as the psycho-physical self; this is not a distinct part of man, but rather, man in his completeness or unity. Also, while indicating the unity of man, "soul" is used to describe various aspects of man's personality:

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Was not my soul grieved for the poor? (Job 30:25); Then my soul shall rejoice in the Lord (Psalm 35:9); My soul became impatient on the way (Numbers 21:4); I sought him whom my soul loves (Song of Solomon 3:1ff); Does thy soul loathe Zion? (Jeremiah 14:19).

"Soul" also is used to indicate physical desire: "And his soul was drawn to Dinah the daughter of Jacob" (Gen. 34:3); "And put a knife to your throat if you are a man (soul) given to appetite" (Proverbs 23:2).

Baab writes about the "soul" being used to indicate Biblical Man's unity:

Soul is a convenient symbol for the identification of the whole life of a man, more particularly in its affective and non-bodily form. This life is the self, distinguished not so much by having memory, reflection, or moral integrity as by having the principle of vitality, which disappears at death. The term means both biological and psychic life (the psycho-physical man).

The idea of a future life after death for the individual is hardly reached within the Old Testament. Although the dead are considered to exist, this existence has no attraction for the Israelite. The process of dying is described as the going out of the "soul" in Genesis 35:18. Lord says:

Unlike contemporary thought which deals with death from the purely physiological point of view, as part of the organic cycle of growth and decay which links birth and death together as equally natural incidents in a single process; in the Hebrew point of view, death is the separation of the two factors which together make up personality. What is left when the nephesh has left the body is neither body nor soul, which is an indication that both factors are needed in a unity of operation before we can speak of real life in personality.

1 Baab, p. 66.

2 Lord, pp. 34, 35.
"It is not the 'soul' that survives death, but rather, the dead are called shades (ר'פָּאֵא'ם) in the Old Testament. Sheol was thought to be the abode of the departed under the earth."¹ A vivid description of Sheol appears in Isaiah:

Sheol beneath is stirred up to meet you when you come, it rouses the shades to greet you, all who were leaders of the earth; it raises from their thrones all who were kings of the nations. All of them will speak and say to you: "you too have become as weak as we! You have become like us!" Your pomp is brought down to Sheol, the sound of your harps; maggots are the bed beneath you, and worms are your covering (14:9-11).

Although there is barely a hint of resurrection in the Old Testament, a bodily resurrection is indicated in connection with the Messianic hope of Judaism in the apocalyptic writing of Isaiah, "Thy dead shall live, their bodies shall rise" (26:19); and in Daniel, "And many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (12:2). Victor Gold feels that one may regard the "Isaiah Apocalypse" (24-27) as a transitional form between traditional prophetic and apocalyptic materials, dating between 540 and 425 B.C.²

INFLUENCES OUTSIDE THE JEWISH TRADITION

The literature of the inter-testamental period was influenced by notions outside the Jewish tradition as well as being affected by the history of the times. The writings of this period reflect a chang-

¹Lord, p. 36.
ing concept in the doctrine of man. ¹

The influence of Hellenism ² was responsible for many of the new ideas incorporated in the literature of this period. Within Hellenism was a syncretistic system beneath whose surface the thought and beliefs of many old eastern religions continued to exercise an influence. The Zoroastrian religion of the old Persian Empire was prevalent within the Syrian branch of Hellenism. Following is a description of this religion:

In its earlier form... Zoroastrianism taught a dualism in which there was envisaged an age-long struggle between the powers of light led by the good spirit Ahura-Mazda, and the powers of darkness led by the evil spirit Angra-Mainyu. This dualistic principle is worked out in a doctrine of "the two ages" in which "the present age" of ungodliness is set over against "the future age" of righteousness. At least, through the good offices of Shaoshyant the saviour, Ahura-Mazda cast Angra-Mainyu into the abyss. The end of the world comes; the dead are raised and face the judgment. All men are subjected to the flame of a purifying fire; at last all are saved and the new age appears with a new heaven and a new earth. ³

Along with Zoroastrianism was the old Babylonian worship of the heavenly luminaries and especially the seven planets which, in their revolutions around the earth, were believed to control the lives of men and nations. From these ideas there emerged a Perso-Babylonian syncretism, or a combination of cultures, which deeply colored Syrian Hellenism. The apocalyptic writings of Jubilees and I Enoch are an illustration of this influence. The idea of the separation of the soul


² The term "Hellenism" denotes the impact of Greek culture on the civilization of the ancient world located in the Mediterranean basin.

from the body at death was a Zorastrian influence. ¹

In addition to Syrian Hellenism was Egyptian Hellenism which took shape under the Ptolemies. With the new Greek science and culture, the old religious and mystical traditions of Egypt and Babylonia were combined, resulting in a system of thought much more abstract in form than the Syrian branch of Hellenism. The influence of this philosophical type of religion is apparent in The Wisdom of Solomon: Having "created the world out of formless matter" (11:17, cf. Gen. 1:2), God sends into this creation a soul which, to the writer is none other than wisdom itself. ²

Among the Greek influences of the times were Homeric poems in which all the activities of man are possible only when body and soul are united. The spiritual and psychical faculties were localized in the various organs, especially in the diaphragm. ³ Where Homer attributed to the body all the psychical activities of man, the Orphic sects regarded the soul as of divine origin, uncreated and eternal, and imprisoned in the body as a punishment for sin and for the expiation of its guilt. ⁴

Pythagoras, however, distinguished the soul from the body as something opposed to its nature. While in the body, the soul has no real organic relation to it. Freedom from the body and a return to the souls from whence it came was the ultimate goal of the soul. ⁵

Plato carried this distinction between soul and body to such a length that his dualism exerted a great influence on subsequent thought and literature. For Plato, soul and body belong to two different worlds. His doctrine of immortality and the pre-existence of the soul with the resultant dualism, is fundamental in his philosophy.¹

Aristotle considered bodily and mental developments as parts of one continuous process; the growth of the higher part of personality is but the continuation of that process whereby the physical part comes into development. Soul and body bear a very close relation to each other. They can be separated in thought, but only in thought, for in actual fact they are inseparably connected. Aristotle regarded the soul as the natural realization of the organic body; it is the form of the body. He further referred to the soul as the efficient, formal and final cause of the body.²

Stoicism gave to the soul a corporeal nature which emphasized a corporeal existence. The primal fire converted itself into the four elements, earth, air, fire, and water, and from these were formed the various orders of living beings. There is, however, a leaning towards a dualism of soul and body, in Stoic thought.³

The last of the Greek philosophies, Neo-Platonism, considers the soul as an immaterial substance, separable from the body, which it produces. "It is more correct to say that the body is in the soul than

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²Lord, p. 21.

³Bultmann, p. 97.
the soul is in the body. The soul is diffused throughout the body, but remains pure of all admixture with it."^1

These varied views, ranging from an exaltation of the body to its complete disparagement, and to a doctrine of spiritual existence which reduced matter to a mere abstraction, had much influence upon the literature of the inter-testamental period, and later upon the development of Christian ideas.^2 According to Russell, although the influence of these various Hellenistic ideas appear in the literature of this period, the fundamental tenets of Judaism remained true to the Old Testament thought, which not only made it possible for Judaism to survive, but also prepared the way for the Christian religion.^3

SOUL IN THE INTER-TESTAMENTAL LITERATURE

The authority of the Old Testament writings is recognized within the literature of the inter-testamental period, as the writers draw freely on the Old Testament for phrases, allusions and illustrations without feeling any need to acknowledge their source. When the literature of previous generations or earlier centuries is freely drawn upon, phrases may be used out of their context and gain a new meaning or shade of meaning. A classic example may be found when the author of The Wisdom of Solomon alludes to Genesis 1:26, "and made him in the image of his own eternity" (2:23). "This is a Greek setting and has reference to the fact that immortality, in Greek thought, is the essence of Godhead."^4

^1 Lord, p. 22. ^2 Lord, p. 22. ^3 Russell, p. 25.

The Greek translation of Hebrew words and phrases complicated the interpretation of many significant religious terms previously used within the Old Testament. In a considerable number of cases the words used for "soul" and "spirit" are regarded as synonymous terms in the inter-testamental literature. Both are used to express the life principle in man (Psalms of Solomon 17:19), or to indicate the full range of human consciousness (Test. of Abraham 10), or to describe the state of man's survival after death (I Enoch 9:10). These terms, however, are not simply separate, identifiable "parts" of personality which can be set over against each other, nor a dichotomy of body and soul-spirit, but are different lines of approach to man as an essential unity.  

One of the most significant ways in which the inter-testamental literature serves as a bridge between the Old Testament and the New Testament, is the belief concerning the life beyond death. Although the conception of Sheol as the abode of the shades appears within this literature, the idea of Sheol undertook a number of changes during the inter-testamental period.

In describing the dead as "souls" or "spirits," sometimes the word "soul" alone is used (Psalms of Solomon, II Enoch); sometimes the word "spirit" is used (I Enoch 108); and at other times both "soul" and "spirit" are found side by side (I Enoch and II Esdras).  

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2 Ben Sira 14:16, 17:22; I Bar. 3:11; Tob. 3:10, 13:2; I Enoch 91-104.

3 Russell, Between the Testaments, p. 151.
In the Old Testament, the disintegration of the personal unity of body and soul at death signified for a man the end of real personal existence, but now personal survival is implied, according to Russell. He goes on to explain:

There is seen to be continuity between life on earth and life in Sheol in which the departed, as responsive and responsible "souls" (or "spirits"), can yet maintain a life of fellowship with God whose jurisdiction is acknowledged beyond the grave. Previously, in Old Testament thought, personality was wholly dependent on body for its expression; now it could be expressed—in some limited way at least—in terms of discarnate soul which, though possessing form and recognizable appearance (Apoc. of Moses 35:2), could live in separation from the body which had been left behind in death.

Another distinction between the Old Testament conception of Sheol and the inter-testamental literature is that in the latter, moral distinctions, and not simply social distinctions, now make their appearance. Men are separated into two distinct categories, the wicked and the righteous, on the basis of moral judgments. The final judgment designates this distinction. This view first appears in the Book of Daniel in the Old Testament (Daniel 12:2f), and is continued in some of the literature between the testaments, where at the time of the resurrection, the notably good and the notably bad are raised to receive their respective awards. However, these distinctions become clear not simply at the time of resurrection but beforehand, immediately after.

1"The account of the reappearance of Samuel (1 Samuel 28) has often been used by those who wanted to prove that Israel had an early belief in an afterlife. There is no justification for this idea. It is true that Sheol is often described as though it were a place of continued existence; but this continued existence is death rather than life." George B. Caird, "Commentary on 1 Samuel," The Interpreter's Bible (1953), II, p. 1029.


death, in Sheol itself. The life which was lived on earth determined man's destiny in Sheol. 1

A third difference between the Old Testament and the apocalyptic writings is that Sheol is regarded as an intermediate state where the "souls" of men await the resurrection and the final judgment. Sheol becomes a place of preliminary rewards and punishments (I Enoch 5:5-7). 2

An additional distinction of Sheol in the Apocalyptic writings, is that it is sometimes divided up into two, three or more compartments corresponding to the moral and spiritual condition of the "souls" which go there, these compartments are often given specific names (I Enoch 22). 3

A detailed description of the blessed estate of the righteous and the punishment of the ungodly may be found in Wisdom of Solomon (3:1-5:23). Filson makes this commentary:

Though affliction, suffering, and the early death of "the righteous" may seem to be divine punishment, after death their "souls" are forever safe and at "peace" with God; they enjoy sure "immortality". . . The ungodly will meet a sad end, however.

Dentan also refers to the variance of these writings. He says, "The concepts vary from the belief of the immortality of the soul to the Semitic and more Biblical form of a belief in the actual resurrection of the body." 4

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3 Russell, Between the Testaments, p. 151.
"Soul" is used less frequently in the New Testament than in the Old Testament. As in much of the inter-testamental literature, "soul" and "spirit" are used synonymously. According to Baab, some of the Hebrew uses for "soul" may be found in the Greek usage, however, none of these uses are concerned with the salvation of the "soul," as it is popularly conceived in the Christian tradition. ¹

Like the Old Testament, "soul" is used in the New Testament to mean "life" (Matt. 2:20, 6:25; Mark 8:35; John 10:11; Phil. 2:20). In Mark 8:35, "soul" means not only "life," but also "eternal life." McCasland explains, "Jesus means that in the effort to save your temporal life you may lose it eternally."²

Like Psalms 6:3 and 7:2, "soul" is used to indicate the first-person pronoun "I." "Soul" in the words of Jesus could almost without exception be turned back into the Hebrew use of "soul," according to Chamberlayne.³

The term "soul" is significant by the limitation placed on its use by Paul.⁴ Paul's indebtedness is Hebrew rather than Greek. The Pauline use of "soul" is almost identical with that of the Septuagint. According to Lord, "None of the Hebrew senses is lacking in Paul's writings, and none of the senses found in later Greek, but not in Hebrew, is present."⁵

¹Baab, p. 134.
³Chamberlayne, p. 230. ⁴Porteous, p. 429. ⁵Lord, p. 56.
Schweitzer writes the following about Paul's Jewish heritage:

Paul's statements about a being clothed upon with the heavenly tabernacle [Here indeed we groan, and long to put on our heavenly dwelling, so that by putting it on we may not be found naked.] (2 Cor. 5:2f) and putting on of imperishability and immortality [For this perishable nature must put on the imperishable, and this mortal nature must put on immortality. When the perishable puts on the imperishable, and the mortal puts on immortality, then shall come to pass the saying that is written: "Death is swallowed up in victory"] (1 Cor. 15:53f), are fully explained by the late-Jewish view which was thoroughly familiar to him, that the "soul," thought of as corporeal, at death puts off the fleshly corporeity and henceforth in a state of nakedness awaits the heavenly corporeity.

The only reliable commentaries upon Paul's conceptions of death and resurrection are found in the late-Jewish Apocalypses of Enoch, Paruch, and Ezra. That these late-Jewish views are not themselves genuinely Jewish but are taken over, along with the idea of resurrection, from Parsism and Oriental religion in general, is a separate question. Whatever their origin, Paul comes into possession of them by way of the Jewish tradition.

Porteous believes that Paul depreciates the "soul" as the living being in Genesis 2:7, as for him, man is hopelessly destined to sin and needs Christ, the last Adam (Jesus), to communicate to him the "spirit" (I Cor. 15:42-50). He goes on to comment that "soul" in the Pauline sense inherits from Classical Greek pneuma, on the one hand, and from Hebrew nephesh, on the other, the idea of shadowy survival in Hades or Sheol as a natural quality; but immortality, which is the hope of the Christian, is for Paul, not the heritage of the first Adam (Cor. 15:45-50). The first man is of the dust, the second is from heaven. "Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven." 2


2 Porteous, p. 429.
Baab says Paul never uses "soul" in contrast to "flesh" or with reference to the future life.¹ Neither does Paul think of a person as having three parts, but as a unity which may be viewed from three different points of view: his relation to God, his personal vitality, and his physical body, according to Quanbeck (Thes. 5:23).² Porteous states that a trichotomy of spirit, soul, and body is not implied in I Thess. 5:23, but merely expresses the totality of the human personality as needing to be sanctified by God (Cf. Deut. 6:5).³ This passage has the same meaning as the Deuteronomy passage from which it was taken:

The Shema: "And you shall love the Lord your God with all your heart, and with all your soul and with all your might" (Deut. 6:5), is an expression of loving God with the full measure of one's devotion which includes the "heart" (mind, will), "soul" (self, vital being).⁴

In explaining the New Testament Man, Lord writes:

The New Testament writers do not use "soul" in a "scientific" form, their interest is religious, and man is considered not so much in himself as in the light of his relation to God. The question of the origin of human personality does not concern these writers, nor did Jesus say anything about the biological origin of man. . . . Man's spiritual origin is God, and even this is assumed rather than set forth in any scientific or philosophical way. The New Testament reproduces the main Hebrew conceptions, but gives to them its own emphasis. The ideas of the New Testament are focused upon a new center, the Person of Christ. Man is a unity of spirit-soul and body, and the distinction between the inner and outer aspects of human nature receives an added emphasis because of the tone of Jesus' teaching, and also because of the clear recognition of ethical problems which marked the post-canonical develop-

¹Baab, p. 134.
³Porteous, p. 429.
ments of Judaism. . . The principle of life in man is God-
given, the result of divine inbreathing. Man shares this
principle with other animals, but he is distinguished from
them by higher capacities.

Chamberlayne concludes:

The life of the New Testament man can only be understood as
being linked to God and unitary rather than of two or three
disparate elements. These conceptions were pre-supposed
in the New Testament and were in accord with the Hebrew
belief.

Although notions outside the Jewish tradition influenced the
use of the word "soul" during the inter-testamental period, writers of
the Old and New Testaments used the term to indicate the whole person.
"Soul" is not used in contrast to "flesh," nor with reference to a
future life.

1 Lord, p. 68.

2 Chamberlayne, p. 217.
Chapter 4

BIBLICAL MAN, SPIRIT

The "spirit" of the Old Testament Biblical Man is referred to as ruach. The ruach is given to man by God, as it is His neshamah (breath). The word ruach is also used to indicate wind.

In the inter-testamental literature and the New Testament, the Greek word for "spirit" is pneuma. Within this literature, "spirit" takes on additional meanings, at the same time retaining many of the Old Testament uses. In the New Testament development of the idea of the "spirit," the meaning of "wind" disappears almost completely, appearing only in John 3:8 and Hebrews 1:7 (Ps. 104:4).  

CONCEPTIONS OF SPIRIT IN THE OLD TESTAMENT

In order to understand the Biblical concept of man's "spirit," one must first understand the Biblical meaning of God's "spirit." Like "soul," "spirit" has a dynamic, life-giving and motor-urgent connotation. The Hebrew word ruach is used to indicate both "wind" and "spirit." The wind was equivalent to an overwhelming and mysterious

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power, which the Israelites, with their superior monotheism, valued only as an instrument for putting into effect God's purpose in history. To use the same term for the divine presence and power is conceivable, since like the wind, it moves suddenly and unpredictably; man can neither foretell nor control its direction or its strength. It is also subtle, verging upon the immaterial in its nature, and is universal and irresistible in its scope.¹

Since the God of the Old Testament is a God of power and mystery, the authors of sacred scripture appropriately describe the nature and attributes of God by the image of the wind, mysterious in its origin and powerful in its effects. The concept of God's "spirit" could therefore be defined as wind, power, or a special force.²

When it is said that God is spirit, a spirit, or spiritual, it usually indicates that God has no physical body, that he is immaterial. In such a sense, "spirit" implies substance, the nature of God's being, which is a philosophical type of thought that was unknown to early Hebrews, since early Biblical stories do not hesitate to attribute a physical body to God. Such anthropomorphism may be found in the creation story of Genesis (2:4-3:24). A physical body is also attributed to God in Genesis 32, where Jacob wrestled with God in the form of a man, and saw him face to face (24-30). Moses was permitted to see God's back as he walked by (Exodus 33:11-23).

The idea of God having a corporeal body was abandoned as the prophets acquired a belief that God is universal, eternal, and with no


²McKenzie, p. 742.
physical likeness whatever, according to McCasland. Second Isaiah describes this incomparable, everlasting God (40:18-26).

"Spirit" is also used as the divine element in man, as in the Yahwist Creation Story: man is made from the dust of the earth, and animated by "spirit" so that he is a "soul" (Gen. 2:7). The "spirit" is given to man by God; it is God's breath. The "spirit" is a life-giving entity which makes man a unity totally dependent upon God for his existence.2

Man's spirit will not abide forever: "My spirit shall not abide in man forever, for he is flesh, but his days shall be a hundred and twenty years" (Gen. 6:3). The breath has the source of life for both man and beast (Psalms 33:6). The whole span of man's life is dependent upon "spirit": "In his hand is the life of every living thing and the breath of all mankind" (Job 12:10).

In the thinking of early Israel, human actions that were unexpected or inexplicable, indicated the activity of a power greater than that possessed by the individual. This power is attributed to Yahweh, who through his "spirit," enabled men to act beyond their usual capacity.3 This could be an evil spirit such as appears in Judges when a quarrel breaks out between Abimelech and the Shechemites (9:23), or an added power such as Samson possessed when he defended himself from a lion (Jgs. 14:6).

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2 Merek, pp. 71-72.

3 McKenzie, p. 742.
A transition appears in the use of "spirit" during the period of prophecy. In the earlier prophecy the "spirit" is frequently associated with prophetic utterance: "When they came to Gibeah, behold, a band of prophets met him; and the spirit of God came mightily upon him, and he prophesied among them" (I Samuel 10:10). In the stories of Elijah and Elisha the "spirit" is an agent that transports the prophet from place to place: "And as soon as I have gone from you, the Spirit of the Lord will carry you whither I know not..." (I Kings 18:12); or a power that enables the prophet to work wonders (2 Kings 3:15).

According to McKenzie, in the classical period of prophecy, beginning with Amos (750 B.C.), the prophet speaks the word of Yahweh, but the "spirit" is not the inspiring agent. In the exilic and post-exilic periods, however, the spirit does appear as an inspiring agent: "And when he spoke to me, the Spirit entered into me and set me upon my feet; and I heard him speaking to me" (Ezekiel 2:2).

Although there are similarities between nephesh and ruach in the Old Testament, Mork makes a distinction between the two:

It [ruach] was always life and power from God, even when the sacred writers spoke of it in connection with emotions and understanding. A man's nephesh was an individual thing, or, rather, the individual was a nephesh. On the contrary, his ruach was not: there was only one ruach, not millions, as was the case with the nephesh, because there was only one breath of God. It may have been the principle that gave him life, but it was not the life-principle that he became because of God's breath.

Snaith considers nephesh and ruach synonymous in some of the later writings of the Old Testament: "My soul yearns for thee in the

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1 McKenzie, p. 743.

2 Mork, pp. 85-86.
night, my spirit within me earnestly seeks thee" (Isaiah 26:9).

However, he writes, it would be a misunderstanding of both words, to consistently consider them equivalent. "It is only in the cases where the meaning of the word ruach approaches the outer-most fringe of the circle of its meaning that the word comes into touch with the circle of ideas represented by nephesh. Such instances are late."

SPIRIT IN THE INTER-TESTAMENTAL LITERATURE

Where in the Old Testament, ruach sometimes is used to indicate wind, in the Greek translations of the inter-testamental literature, the usual word for wind is anemos, while pneuma is used for the word "spirit." In this chapter, the term pneuma or "spirit" will be the only one considered. Although the basic Old Testament concept of "spirit" as being life, power and from God, appears in this literature; there is an expansion in its meaning and use. The use of "spirit" for supernatural beings, either angelic or demonic, is largely the cause for this term being used more frequently in these writings. However, "spirit" does refer to the "spirit" of God as well as the "spirit" of man.

Razis refers to the "spirit" of God as being a source of life when he expects his body to be restored in the resurrection:

Still alive and aflame with anger, he rose, and though his blood gushed forth and his wounds were severe he ran through the crowd; and standing upon a steep rock, with his blood now completely drained from him, he tore out his entrails, took them with both hands and hurled them at the

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2Sherman E. Johnson, Annotation on II Maccabees, Oxford Annotated Apocrypha, p. 291.
crowd, calling upon the Lord of life and spirit to give them back to him again. This was the manner of his death (2 Maccabees 14:45f).

The "spirit" which serves as a source of inspiration so frequently within the Old Testament, is far less frequent in the intertestamental literature, however, it is used to express the nature of God and His capacity to act in a particular way, especially in producing ethical results in man's behaviour (Test. of Sim. 4:4; Test. of Benj. 8:2; Jub. 40:5). According to Russell, in this use of the term "spirit" it is difficult to distinguish between the "spirit" of man and of supernatural beings which have an individual existence.¹

Within this literature, "spirit" may be found to indicate man (I Enoch 98:7), and also to signify the seat of the emotions (I Enoch 61:11; Jub. 19:3,4,6) or as an expression of intelligence (I Enoch 98:7), courage (Sirach 48:12), and patience (Sirach 5:11).

That aspect of man's nature which is most readily influenced by God and which is capable of taking upon itself ethical qualities of a definite nature, is also expressed by the use of "spirit" (Jub. 1:21, 23). Koch explains that the use of "spirit" is not so much to initiate the religious and moral life as to maintain it and guard it from the dangers of sin.² In Jubilees only the just are given this power to lead a virtuous life (1:21).

Although there appears to be much overlapping in the use of "spirit" and "soul" within this literature, Russell writes:


²Robert Koch, p. 874.
Both are used to describe a normal element in human consciousness and yet they are distinct, not only in their origin, but in the fact that spirit describes human nature in its higher affinities and in its God-ward aspect.

A use of the term "spirit" in the apocrypha and pseudepigrapha which is foreign to the Old Testament, is to describe the form of man's survival after death. An illustration of such a passage appears in the Apocalypse of Moses: "Rise up, Eve, for behold Adam thy husband hath gone out of his body. Rise up and behold his spirit borne aloft to his Maker" (32:4). Russell says in this passage the "spirit" survives death and is so much a personality it may readily be described as "Adam thy husband." Even though separated from the body, the spirit retains a conscious life of its own.²

The world of "spirits" and angelic beings is a pronounced change in the concept of "spirit" in the development of Jewish thought. Among the factors which brought about this change, according to Russell, was the growing transcendence of God. As this belief became more pronounced, the belief in angels, which was already well established in Hebrew tradition, formed a vital bridge between God and his universe.³

Although the word "angel" is used today either as a messenger from God, or as a spiritual being; in the earlier portions of the Bible, the two are nicely distinguished: "while every divine messenger is regarded as a spiritual being, not every spiritual being is a divine messenger," explains Gaster. "Only in the later, postexilic books of the Old Testament, in the Pseudepigrapha and in the New Testament does this distinction break down." After the Babylonian exile, the conception

¹Russell, p. 149. ²Russell, p. 150. ³Russell, p. 150.
of angels undergoes a profound change. Angels are considered not merely as messengers or as agents of particular situations and events, but as the controlling "spirits" of natural phenomena, such as celestial bodies and winds (Enoch 19:1; Jubilees 1:2f); or of abstractions like peace (Enoch 40:8); healing (Tobit 3:17); and death (II Baruch 21:23).

Angels serve not only as the messengers of God to man, but also of man to God. In Tobit, "Raphael reveals himself as an angelic intercessor who brings the prayers of men into the presence of God": "I am Raphael, one of the seven holy angels who present the prayers of the saints and enter into the presence of the glory of the Holy One" (Tobit 12:15).

Gaster writes:

Under the increasing influence of Iranian Dualism, a class of hostile angels, or 'satans,' emerges [Enoch 40:7; 54:6; 69:4, 6]. These are called "destroyers." They are accommodated, however, to the basic premise of Judaism by being made subject to, rather than independent of, the supreme authority of Yahweh, exercising their demonic functions either as rebels defying his will or else explicitly as his agents.

Along with these innovations, however, the older ideas persist. The celestial beings still bear the ancient designation "holy ones" (Enoch 9:3).

Although elements of angelological folklore are casually introduced in the Old Testament (Gen. 18:1–10), these are elaborated on more

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2 Robert C. Denton, Annotation on Tobit, The Oxford Annotated Apocrypha, p. 73.

3 Gaster, p. 133.
within the inter-testamental literature. 1

Tobit, one of the most popular of the books of the Apocrypha, is an example, for its themes have derived from ancient folklore. The book's principal value lies in the picture it gives of Jewish culture and religious life in an age not too remote, either in time or temper, from that of the New Testament. The story includes the "demon-haunted" Sarah and the angel Raphael (Chapter 3). The angel accompanied Tobias, the son of Tobit, and revealed magic formulas which would heal his father's blindness and exorcise Sarah's demon-lover, Asmodeus (Chapers 4-6). 2

These supernatural beings described as "spirits" are neither God nor man (I Enoch 37:2). They include angelic beings, demons and "spiritual beings" (I Enoch 15:10, 61:12; Jub. 1:25, 15:31f). Just as the word "spirit" may signify a certain capacity of power in man which comes from God; it may also signify a similar capacity of power in angelic beings (I Enoch 61:11).

SPIRIT IN THE NEW TESTAMENT

In the New Testament a number of terms are used to indicate the manifestation of God. The Old Testament ruach-adonai (spirit of the Lord) is translated into Greek as pneuma kurio (spirit of the Lord) and its equivalent pneuma theou (spirit of God). Other terms are: the spirit of the Lord Jesus Christ; the Holy Spirit; and the Spirit of

1 Gaster, p. 134.
2 Robert C. Dentan, Commentary on Tobit, The Oxford Annotated Apocrypha, p. 63.
Truth. "The appearance of God was also supplanted by the appearance of divine agents, such as angels." ¹

Sandmel explains that the complexity of Rabbinic Judaism necessitated the use of "Holy Spirit" as an explanation of the manner in which God had revealed Himself to man: "not God, but the holy spirit spoke to the prophet; or, the prophet spoke, as rabbinic spokesmen have put it, in the "Holy Spirit."² Sandmel further explains the milieu of thought existing at the time of the early Christian community:

While "Shekina" or the "holy spirit" by which the divine presence came before man provided an abundant and frequent medium of communion to Palestinian Judaism, there was no possibility that God Himself would come face to face with man in this religious system for which prophecy was a thing of the blessed past.

Hellenistic midrash, like the Palestinian, had changed the older simplicity of communion into something complex and elaborate. God, in Philonic terms, derived from the Platonic, was the True Being. In the Old Testament view God was simply not visible. In Greek terms He was not visible to the eyes, though He might be contemplated through the mind. The senses of the body could teach one that God existed, but one could not discern God through the senses. Indeed, only as one through one's higher mind controlled one's senses and one's passions and rose above them could one conceive God. To achieve freedom from the senses and the passions was to achieve a "spiritual" state.³

This "spiritual" state is described as the earliest representatives of the Christian Church experienced the inspiration of the Holy Spirit (Acts 3-4; 4:8,31; 6:3,5; 11:24). Price says, "The Pentecost story makes it clear that this event is presented as an eschatological

²Sandmel, p. 49. ³Sandmel, p. 49.
occurrence." The writer of Acts declares that the writers of Psalms 2 and 69, inspired by the Holy Spirit, spoke beforehand concerning incidents in the life of the early Church (1:16ff; 4:25ff). The Holy Spirit had spoken also through the prophets foretelling these "last days" (2:16ff, 30f; 3:18; 7:52; 10:43). Jesus had given commandment to the apostles "through the Holy Spirit." Jesus had been "anointed with the Holy Spirit and with power" at the beginning of his ministry; so also were the apostles (1:2; 10:38).

In the Synoptic Gospels, the birth and boyhood narratives reflect a developed belief (in Hellenistic-Christian circles, probably) that the Lord of the Church had a special origin in history. The conception by the "spirit" is an act of divine power (Matt. 1:18, 20; Luke 1:15, 35, 41, 67).

In the baptism and temptation of Jesus once again supernatural power descends upon Jesus at the critical hour when his ministry begins, to install and fit him for the unique vocation of being God's servant and Israel's King (Mark 1:18, 10, 12; Matt. 3:11, 16; 4:1; Luke 3:16, 22; 4:2, 14). "Jesus believed in the "spirit." He called it the spirit of God and related its work or power closely to his own activity in the eschatological crisis of 'Kingdom Come'."

The divine element in man is previously indicated in Biblical


3 Richardson, p. 238.
literature by the view that he is created in the image of God (Gen. 1:27), however, the image is used in a Christian sense to indicate transformation of personality into the likeness of Christ (Rom. 2:28; I Cor. 15:49; II Cor. 3:18).

"The Bible also indicates the spiritual nature of man by saying that he is a son of God"¹ (Luke 3:38; Acts 17:28). Paul and John write only believers are considered sons of God. They may be either by adoption (Rom. 8:15,23), or of a new birth (John 3:7). "This is that birth of water (baptism) and of 'spirit' by which a man enters into the Kingdom of God."²

Sandmel writes that "the force of the personalities of Jesus, the inspiration, and Paul, the inspired, brought to birth out of Greek-oriented Judaism and its search for salvation a new religion, a religion clearly the product of its ancestry and yet uniquely itself."³

Within this new religion, in the language of Paul, there is a contrast between the Spirit of God and the spirit of the world (I Cor. 2:12; Eph. 2:2). He also distinguishes between the "flesh" and the "spirit": "Only through the power of 'the spirit' can we hope for the righteousness which 'the law' requires but cannot enable us in our weakness to attain."⁴ Knox also explains, "to live according to the flesh is to be dominated by selfish passions; while to live according to the 'spirit' is to belong to the new community of faith where God

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dwells as the 'spirit.'"¹

McCasland writes that it is the spiritual nature with which God has endowed every man that makes it possible for the "spirit" of God to dwell in man. He also says, it provides a basis for the continuing conversation between man's spirit and the divine "spirit" which comes to dwell within him² (Rom. 8:9-17).

In writing about the "spirit" of man, Mork explains that to refer to man as body and soul is correct as far as it goes, but it is an incomplete statement biblically. This indicates simply natural man, who, in the light of the Bible, does not actually exist. The "spirit" of man (God's breath) means that human life is necessarily directed to God, and is completed by the "spirit" with his gift of the divine life. "God's breath in man changes the way we regard man, and the way he regards the universe. Nothing that is human can be viewed apart from God, whether in one's personal life, or in, for example, a discipline such as sociology."³

In the New Testament, angels appear as harbingers of special births (Luke 1:11-20). An unidentified celestial messenger announced the birth of Jesus (2:8-14). Angels also intervened to give comfort in moments of crisis: an angel warned Joseph to flee with Mary and the infant Jesus into Egypt (Matt. 2:13); and angel encouraged Jesus on the Mount of Olives (Luke 22:43); and angel rolled away the stone from Jesus' tomb (Matt. 28:2f); and an angel released Peter from prison (Acts 12:7-10).

¹Knox, p. 1367. ²McCasland, p. 434. ³Mork, p. 130.
Gaster writes that "it may be regarded as virtually certain that the powers" to whom reference is made in Rom. 8:38; I Cor. 15:24; Eph. 3:20; I Pet. 3:22, are angels. Similarly, the "elemental spirits of the universe," which are mentioned in Gal. 4:3; Col. 2:8, are evidently angelic personifications of natural phenomena.¹

The word "spirit" has been used to indicate the divine element in man which gives him life and power or added motivation, in both the biblical and non-biblical literature. Even though the use of "spirit" was expanded within the inter-testamental literature and the New Testament, the divine presence is indicated in most of its uses.

¹Gaster, p. 134.
Chapter 5

BIBLICAL MAN, BODY AND FLESH

There was apparently no term in early Hebrew to designate the "body." The nearest term to "body" is basar, which is essentially "flesh." In the inter-testamental literature and the New Testament, the Greek word sarx (flesh) is closely parallel to basar, although it acquired additional meanings. In Greek the word soma is used to indicate "body."¹

THE BODY OF THE FLESH IN THE OLD TESTAMENT

Basar stands for the whole life substance of men and beasts. Together with all other living beings, whether of the air, earth or water, man is referred to as basar.² "They went into the ark with Noah, two and two of all flesh in which there was the breath of life" (Gen. 7:15). "Bring forth with you every living thing that is with you of all flesh—birds and animals and every creeping thing that creeps on the earth..." (Gen. 8:17).

Where the Greek contrasted between the "one" and the "many," or the whole and its parts, the Hebrew made no such opposition. Almost


² Samuel S. Cohon, Judaism and Its Fundamental Principles, (Cincinnati: Hebrew Union College, 1923), p. 44.
any part could be used to indicate the whole person, and the powers and functions of the personality were considered to be affected by a great variety of organs, with no distinction between those we now consider physical and psychical. The "flesh" could faint and thirst (Psalm 63:1), and it could also sing for joy (Psalm 84:2). The "flesh" along with the heart could fail (Psalm 73:26).

Pederson states that man does not "have a body," he "is" a body. He is flesh-animated-by soul, the whole conceived as a psycho-physical unity: "The body is the soul in its outward form." He goes on to write that it is a misconception to consider the clay from which Biblical Man is molded in the Creation story (Gen. 2:7) as "body." The man of clay was a dead "thing" until the breath of God entirely changed him into a living "soul." "Soul and body are so intimately united that a distinction cannot be made between them."

According to Johnson, in Hebrew thought, there is no suggestion that the "soul" is the essential personality, or that the "soul" is immortal, while the "flesh" is mortal. The "soul" does not survive a man, it simply goes out, draining away with the blood. The use of basar continued, even in the age of greater religious individualism, to indicate that the personality is essentially social writes Robinson:

The flesh-body was not what partitioned a man off from

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1 Robinson, p. 13


his neighbor; it was rather, what bound him in the bundle of life with all men and nature, so that he could make his unique answer to God as an isolated individual, apart from his relation to his neighbor.

The natural relationship of man is indicated as Adam says of the woman: "This at last is bone of my bones and flesh of my flesh" (Gen. 2:23). The relationship of the family is also implied by the use of "flesh" or "body," "Therefore a man leaves his father and his mother and cleaves to his wife, and they become one 'flesh'" (Gen. 2:24). All of the tribes of Israel are said to be of the same "flesh" (2 Samuel 5:1). Further evidence that man is essentially a social being is indicated as Isaiah announces the coming of God, he tells of a voice proclaiming, "And the glory of the Lord shall be revealed, and all "flesh" shall see it together" (Isaiah 40:5). This proclamation is typical of the unity of mankind as illustrated by the use of the word "flesh."

Eichrodt says, the very fact the Hebrews did not require two words (body, flesh) for the designation of man, shows that they did not consider a term necessary to mark off and isolate one man from another. 2 The Hebrews did not think about the body for its own sake. All questions pertaining to the interrelation of its different parts and functions were entirely subordinated to the questions of the relations of the whole, as part of the solidarity of creation, to God. 3

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1 Robinson, p. 15.


3 Robinson, p. 16.
Egytians are men, and not God; and their horses are flesh, and not spirit" (Isaiah 31:3), expresses the contrast between the created order of animals and things of the spirit or of God.¹

All the richness of Semitic terminology pertaining to the "body" and its functions was used to express the nature of Biblical Man. Robinson summarizes this terminology as follows:

All words pertaining to the life and constitution of man are to be seen as designating or qualifying the fundamental relationship of man to God. The parts of the body are thought of, not primarily from the point of view of their difference from, and interrelation with, other parts, but as signifying or stressing different aspects of the whole man [unity of man] in relation to God. From the standpoint of analytic psychology and physiology the usage of the Old Testament is chaotic: It is the nightmare of the anatomist when any part can stand at any moment for the whole and similar functions be predicated of such various organs as the heart, the kidneys and the bowels—not to mention the soul. But such usage is admirably adapted to expressing the unity of the personality under the various aspects of its fundamental relation to God.²

FLESH, BODY, IN THE INTER-TESTAMENTAL LITERATURE

"Flesh" continued to be used in the inter-testamental writings to symbolize mankind. In the story of the dream-visions of Enoch, "flesh" is used to indicate mankind (I Enoch 4, 6). Also, in the Fragments of a Zadokite work, which was written sometime between 106 B.C. and 70 A.D., "flesh" is used to indicate all of mankind (3:6). Further usage of this term to indicate mankind appears in Jubilees (2:31).

¹H. Wheeler Robinson has written, "The contrast between man's essential nature and God, or with "spirit," by the use of "flesh" was not really used for the purpose of emphasizing man's frailty, dependence, or incapacity, until Isaiah 31:3." He considers this a turning point for the development of the Pauline doctrine of "flesh," with a distinct ethical reference. (H. Wheeler Robinson, The Christian Doctrine of Man, [Edinburgh: T. and T. Clark, 1947], p. 25).

²Robinson, Body, p. 16.
In this literature, "flesh" also stands for the corporal side of man, which he shares with other animals. An illustration of this may be found in Jubilees, where the midrashic expansion of Genesis speaks of the entire animal creation as "flesh" (3:29). Ben Sirach also writes of the harsh realities of life and the miseries of mankind as being "with all flesh, both man and beast" (Sirach 40:8).

The ethical evolution in the use of the word "flesh" appears in The Psalms of Solomon: "Let God remove those that live in hypocrisy in the company of the pious, even the life of such as one with corruption of his 'flesh' and penury" (4:7). In the Testament of Judah is further evidence of this use of the word "flesh": "And the prince of deceit blinded me, and I sinned as a man and as 'flesh,' being corrupted through sins" (19:4).

The use of "body" in the inter-testamental literature is essentially a continuation of its use in the Old Testament. "Here we see the Hebrew influence triumphing over the Greek tendency to regard the body as the temporary dwelling place of the 'spirit' or 'soul.'" The "body" is closely associated with the "soul" in an expression of excitement or emotion: "Then I awoke, and my body trembled greatly; my soul also wearied even unto fainting" (II Esdras 5:14).

In some writings, "body" and "spirit" are given a similar meaning. In the Testament of Naphtali (2:2,4), the writer compares the "body" of a vessel in which the "spirit" is to be implanted, he adds

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that the "body" is made "after the likeness of the "spirit"" and is capable of doing good and evil just as the "spirit" itself which is in man.

The term "spiritual body" appears in this literature as the resurrection body, since the writers thought of the kingdom on this earth as a mundane state. As writers in the Hebrew tradition, the apocalyptists believed that personality could not be expressed "ultimately" in terms of "soul" (or "spirit") apart from the "body." The "soul" must then be united with the body in resurrection because only then could full personality be expressed. ¹ In the Similitudes of Enoch (39:4f), where there is a curious mingling of earth and heaven in which angels and men live together, the "garments of glory," are the "spiritual resurrection bodies" of the righteous. ²

Russell postulates that the unity of man within this literature, is essentially a continuation of the thought of the Old Testament and an anticipation of that of the New Testament and particularly of the Apostle Paul. ³

**FLESH, BODY, IN THE NEW TESTAMENT**

The New Testament, in contrast to the Greek picture of man, offers no philosophical description of the nature, components and characteristics of man. The New Testament writers understand man only

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² Russell, *Between the Testaments*, p. 159.

as coming from God and directed toward him, according to McCasland.1

In reviewing this literature, the word "flesh" will first be considered. In the New Testament, the elementary meaning of "flesh" is the substance covering the bones of animals or man, but the word has numerous figurative meanings, as well.2

Mankind is referred to as "flesh" as Luke quotes Isaiah 40:5 (Luke 3:6). Another occurrence of its use as mankind appears in Matthew, "And if those days had not been shortened, no human being (flesh) would be saved..." (24:22).

According to Mork:

"Flesh" is used to indicate human nature in the New Testament: "And the Word became 'flesh'"... (John 1:14). Although the flesh is human it is naturally weak, and susceptible to the demands of nature, prone to the easiest way (Mt. 26:41).

Throughout Biblical literature man's relationship to God is portrayed. In this sense, "flesh and blood" is sometimes used to indicate human beings in contrast to God (Mt. 16:17).

The term "flesh" is far more significant in the Pauline anthropology. This will be surveyed in the concluding portion of this chapter.

The second term translated from basar, is soma (body). This term is used almost exclusively in the synoptic gospels to indicate

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2McCasland, p. 176.


man. Matthew has frequently used "body" in this manner: ... "It is better that you lose one of your members than that your whole "body" go into hell" (5:30). Another reference indicating the person, appearing in Matthew is: "The eye is the lamp of the body. So if your eye is sound, your whole body will be full of light; but if your eye is not sound, your whole body will be full of darkness..." (7:22). Mark and Luke also used "body" in this same manner (Mark 5:29, 14:8; Luke 11:34, 36; 12:4).

The Hebrew basar translated "flesh" is fundamental for Pauline anthropology. Robinson says the current anthropology of hellenised Judaism, while formally retaining the traditional phrases, preferred to work not with the category of the "flesh," but with the antithesis of "body" and "soul." The terms, however, occur together only once in the Pauline writings (I Thess. 5:23) and are never contrasted.¹ Also, Robinson writes that it is important to remember that "flesh" does not mean one part of a man, but the whole man seen under the aspect of "flesh."²

"Flesh" is used to indicate the whole person, considered from the point of view of his external, physical existence (Gal. 4:13f; 2 Cor. 12:7). Other human beings are also referred to as "flesh" (Gal. 1:16; Rom. 3:20). The term is further used as an opposite between the external and visible to what is internal and spiritual (Rom. 2:28f).

¹ Robinson, Body, p. 17.
² Robinson, Body, p. 18.
Paul develops a triangular analysis of the "inner man" in Romans (7:7-25). In this analysis, McCasland explains that Paul views the self as having three elements: "Reason, which is the seat of God's law; the flesh, out of which lawless desires rise; and the ego or "I" in control of the will, which must choose between the law of God and the lawless desires of the "flesh." This same concept of the "flesh" as the seat of desire appears again in Gal. 5:16-24. McCasland draws an interesting correlation between this concept of personality and the school of depth psychology associated with Sigmund Freud and his followers:

According to Paul, man is in bondage to the flesh, from which he can be delivered only by the grace of God through Christ. Freud analyzed the self into a trinity of the ego, superego, and id, to the latter of which he said man is enslaved.

McCasland considers Paul's view much closer to that of Philo than anything in the Old Testament. Although "flesh" establishes man in his "otherness" from God, the "body" is the link between Paul's doctrine of man and his whole gospel of Christ, the Church and eternal life, according to Robinson. "Body," like "flesh" does not indicate something a man has but rather, what he is. It is the nearest equivalent to our word "personality" (I Cor. 6:18). Paul's elaborate metaphorical use of "the body" is further described on page thirty nine of this thesis.

1McCasland, p. 277.

2Robinson, Body, p. 28.
"Body" and "flesh" have been used to indicate man or mankind within all of the literature reviewed. The "body" is not something man has, but what he is. These words have various figurative and metaphorical meanings, but in pertaining to man, they indicate the whole person.
Chapter 6

CONCLUSION

It has been the purpose of this thesis to discover whether or not the popular conception of body, soul, and spirit representing three distinct parts of man is Biblical. Although it is understood that there is no single theology pertaining to man, within Biblical literature, it is recognized that some ideas do reoccur. From these reoccurring ideas it was hoped a decisive conclusion could be made as to whether or not Biblical Man is a unity or the popularly conceived dichotomy or trichotomy: body and soul, or body, soul and spirit.

Both the Old and New Testaments have been researched for ideas pertaining to Biblical Man. Since the literature of the Apocrypha and Pseudepigrapha is considered to have played an important part in the thought of the New Testament, this literature has also been researched. Only English translations of the Biblical and non-Biblical literature have been used, therefore, numerous other sources have been drawn upon in order to substantiate the authenticity of these translations.

SUMMARY, BIBLICAL MAN IN COMMUNITY

There is a persistent horizontal recognition of members of a contemporary generation, as well as a vertical extension reaching back through all generations, in the Old Testament. This vertical extension is recognized in creedal recitations; while the horizontal recognition
is apparent in the securing of protection, leadership, and communion.

Various social units contributed to the communal aspect of Biblical Man, these include the family, clan, tribe and nation.

Leaders presided over sacrificial ceremonies and other activities. These key men were also vital in the settling of various disputes. Among those who assisted in leadership were the elders.

The vertical extension of the people was recognized in the recitation of the Table of Nations. The groups included in the Table of Nations were designated by their collective characteristics. This ethnographic attempt of the ancient world pulled together such criteria as country, language and ethnic affinities. By using several criteria concurrently, the Biblical literature is noteworthy for its wide scope and analytical approach to the classification of peoples.

The unity of the community was secured by the covenant. This was a relationship in which Israel was to be one, binding them homogeneously to God and to their fellow-men. This covenant was sealed with hesed (love) which could be conceived as a social term, since it presupposed a covenant relationship. This was a love which required a loyalty, or a faithful love such as God desired and displayed.

Another evidence of the unity of the community was the oscillation where one could represent the many or the many could indicate the one. This oscillation took place between the individual and the group, the king and his kingdom, the prince and the city, and the priest and the community. The righteousness of one could be a saving influence to the community, while the sin of one could be the sin of many. The first born could represent the family, and the tribe of Levi became the national representative. A representative figure could
be said to embody the group, or the group could be said to sum up the mass of individuals.

Even within the prophetic period, which is popularly conceived as a distinct trend toward individualism, there remained a sense of community. The individuality of the prophetic consciousness was an individual relationship to God and to the nation. Both Amos and Isaiah emphasized a social responsibility by their insistence that one must be concerned about his neighbor's welfare. Jeremiah's prophecy of the new covenant was with Israel as a nation, like the old covenant, and Ezekiel's vision was of a restored and regenerated community. There is also a communal concern in the Wisdom Books and the Psalms.

Although there is no formal doctrine in the Old Testament pertaining to the fate of man following death, a sense of community exists in references to the abode of the dead. Sheol is the community into which all graves are a part. A belief in a life after death emerged in late writings, but it is indicated in Isaiah as the restoration of God's people, and Daniel writes that God's ultimate victory will be the resurrection of many.

A vertical as well as a horizontal relationship between the Israelites continued to exist within the diversified writings of the inter-testamental period. Although no single concept can be perceived within this literature, the bond of heredity is evident in the creedal recitations. The importance of retaining the group identity is also evident by the rejection of inter-marriage. The strength and endurability of the group unity is emphasized through parabolic writings. The bond of the covenant was perpetuated by the practice of circumcision. This
practice formed a bond between the contemporary generation and its ancestors. Although the notion of individual immortality is more evident in this period, there is still a social sense, as the individual is thought to participate in the "kingdom community" at the final resurrection.

Although the New Testament projects a new emphasis upon the person Jesus as Christ, some of the same conceptions of community that appear in the Old Testament are also a part of the fabric of Biblical Man in the New Testament. Jesus is immediately established as part of a community. In both the "Magnificat" and the "Benedictus," which introduce the birth of Jesus, there are references to previous generations. A vertical unity is also alluded to in the recitation of Jesus' lineage.

The essential unity of man to God, which is established in the creation stories of Genesis, is paralleled in the New Testament when Jesus' unity to God is established through his miraculous conception.

The covenant relationship, which was a consistent binding force within the Old Testament, is perpetuated in the narratives of the "Last Supper," which affirm that the blood of the new covenant is related to that of the old covenant.

The corporate witness of the apostles is stressed, as none were documented individually, with the exception of Peter. The apostles were a prologue to the collection of a new community. Jesus' message was committed to a community as he spoke to the crowds of people and used such pluralistic terms as flock and fishers of men.

There are various terminologies within the New Testament that indicate a sense of community. The "Kingdom of God" is one such term. Another is the "Son of Man," which oscillates between a personal identi-
fication for Jesus and a communal reference.

The unity of mankind is fundamental in Paul's Christology as he perceives humanity as being an offspring of God. Oscillation, where the one could represent the many, was implemented in Paul's theology. He considered Adam to have been the representative of sin for all men, and Jesus to be the representative of obedience for many. Paul thought of the salvation of man as being both communal and individual.

Paul's metaphorical analogy of the "body" which he uses to describe the New Testament community, illustrates various aspects of corporate life. This new community, like the Old Testament conception of community, requires a relationship between mankind and God. Jesus, however, completes the New Testament community as a mediator of the "spirit."

BIBLICAL MAN, A SOUL

In the Yahwist creation story (Genesis 2:4bff), man is dependent upon God and exists in relation to Him. It is God's breath which animates the dust, making it a living "soul." The "soul" is the total man.

The use of the Hebrew word nephesh oscillates between an individual and group identification. This, like the concept of community, bears no particular importance, since the individual is thought of as a part of the larger group. Likewise, this term could be used for any part of the personality, but at the same time it could indicate the whole person. Both the psychological and physical aspects of man are indicated by the use of the word "soul," as it was a symbol of the life of the complete man.
There is no thought of the separation of body and soul at the time of death, in the Old Testament. Fragments of apocalyptic writings in the Old Testament hint a bodily resurrection, but these do not indicate a separation of body and soul.

The writings of the inter-testamental period reflect many old Eastern religious beliefs which later became a part of Hellenism. The notion of the separation of the soul from the body at death developed from these influences. Various views are reflected within this literature regarding the body and soul. They include an exaltation of the body, its disparagement and a doctrine of spiritual existence which reduced matter to a mere abstraction.

There are many phrases, allusions and illustrations which are taken from the Old Testament and given new meaning or shades of meaning within the Apocrypha and Pseudepigrapha. In many cases the words used for "soul" and "spirit" are considered as synonymous terms. Even though these terms are interchangeable in instances, there are writings that continue to indicate a unity rather than a dichotomy of body and soul-spirit.

This terminology, however, takes on new and added meaning in some of the literature, concerning a life beyond death. The dead are often described as "souls" or "spirits," sometimes one and sometimes the other, as well as these terms being used side by side. In the Old Testament, the disintegration of the personal unity of body and soul at death indicated for a man the end of real personal existence, but now in the inter-testamental literature, personal survival is implied.

A final moral judgement after death, which first appeared in the Book of Daniel in the Old Testament, is elaborated upon during
this period. Some views determined this judgement before resurrection, in Sheol, and in some instances Sheol was divided into two, three or more compartments to take care of the moral and spiritual condition of the "souls." The variance of these writings range from the immortality of the soul to a belief in the actual resurrection of the body.

"Soul" is rarely used in the New Testament. It is used synonymously with "spirit" in some instances. It is also used to indicate life and the first-person pronoun "I." "Soul" is never used, however, in reference to salvation.

Paul seldom uses the term "soul," but when used, it is almost identical to the Hebrew literature of the Septuagint. Paul, however, depreciates "soul" as the living being in Genesis 2:7, as the New Testament Biblical Man needs Christ (Jesus), to communicate to him the "spirit."

Paul's use of "soul" is never in contrast to "flesh" or with reference to a future life. He conceives man as being a unity, however, even though he can be viewed from three different perspectives: his relation to God, his personal vitality, and his physical body.

The New Testament writers used "soul" in a religious sense and not a biological one. It was assumed that God was the spiritual origin of man, and that man was unitary rather than a composite of two or three separate elements.

BIBLICAL MAN, SPIRIT

In the Yahwist creation story, the "spirit" of man was God's breath. Rather, the Hebrew word for "spirit" was a dynamic, life giving and motor-urgent connotation. This terminology was used for both "wind"
and "spirit." Yahweh's ruach might be described as wind, power or a special force. Unexpected or inexplicable human actions which were greater than those possessed by the individual, were attributed to this power from Yahweh.

In the period of prophecy the "spirit" of God was given credit for a power that enabled the prophets to work wonders. In the classical period of prophecy, beginning with Amos, the "spirit" was not the inspiring agent, although the prophet spoke the words of Yahweh. In the exilic and post-exilic periods, however, the "spirit" reappeared as an inspiring agent.

There are similarities between "soul" and "spirit" in the Old Testament, however, some scholars make a fine distinction between the two. The "soul" was an individual thing, Biblical Man was a "soul." The "spirit" was not individual, there were not millions of "spirits." There was only one breath of God and although it was the principle that gave him life, it was not the life-principle that Biblical Man became because of God's breath. There are some late writings, however, where "soul" and "spirit" may be considered synonymous.

Two separate words are used for "wind" and "spirit" during the inter-testamental period. Only pneuma, which means "spirit," has been reviewed. "Spirit" is used to indicate the life and power that is given to man by God. "Spirit" is thought to be the source of man's emotions, courage, patience, and intelligence. There is some overlapping in the use of "spirit" and "soul," however, some scholars believe "spirit" to be the more "God-ward aspect" of man. Both "soul" and "spirit" are used to describe the form of man's survival after death. Even though separated from the body, the "spirit" could retain a
conscious life of its own. In addition to referring to man, there is an expanded use of "spirit" in the inter-testamental literature as it may indicate supernatural beings, either angelic or demonic.

Angels were not merely regarded as messengers or as agents of particular situations and events, but as the controlling "spirits" of natural phenomena, such as celestial bodies and winds, healing and death, and of abstractions such as peace. Not only were angels or "spirits" messengers of God to man, but also of man to God.

Although elements of angelological folklore appear in the Old Testament, the inter-testamental literature elaborates upon this kind of ancient folklore extensively. The supernatural beings within this literature are described as "spirits," but they are neither God nor man. They include angelic beings, demons and "spiritual beings."

In the New Testament, the manifestation of God is expressed in a number of ways. These include the following: spirit of God, spirit of the Lord, the spirit of the Lord Jesus Christ, the Holy Spirit, and the Spirit of Truth. Divine agents, such as angels are also used as mediators between God and man.

The "Holy Spirit" as the manner in which God had revealed Himself to man, took on a new meaning within the milieu of thought existing at the time of the early Christian community. Sandmel attributes this change to Greek thought in which one might achieve a "spiritual" state by attaining freedom from the senses and the passions. Such a "spiritual" state is described in Acts, as representatives of the early Christian Church were inspired by the "Holy Spirit." This "spiritual" state as an added power from God is accredited to Jesus at the time of his baptism and temptation, as well as at the beginning of his ministry.
To the Christian of the New Testament, it is not sufficient to have been created in the image of God, Biblical Man must now be transformed into the likeness of Jesus. The "spiritual" nature of man already exists, as he is a son of God, however, according to Paul and John, only believers are sons of God. One may become a believer either by means of adoption or of a new birth resulting from baptism.

A new religion developed from Paul's Christology. Although from Greek-oriented Judaism, it was uniquely itself. In this new religion, Paul expanded upon the use of "spirit" by contrasting the "spirit" of God and the "spirit" of the world. It is the "spirit" which man already has that enables him to have a continuing relationship with the divine "spirit."

Angelology, which influenced some of the inter-testamental literature, is also evident in the New Testament. Angels are mediators between God and man, serving as messengers of events, as harbingers of special births, and for increased motivation or power. Angels are also personifications of natural phenomena.

BIBLICAL MAN, BODY AND FLESH

To the Hebrew, any thought of the body for its own sake or the functions of its parts was subordinate to the relationship of the whole person, as part of the solidarity of creation. There was no term for "body" in Hebrew. The closest was basar, which was essentially the whole life-substance of men or beasts. Basar was also translated "flesh." In Hebrew thought, an organ or a part of the body could represent the whole man. The term "flesh," was used to indicate man's natural relationship, his relationship to his family, and his larger
social relationship to tribe, clan and nation.

In the inter-testamental literature there are separate terms used for "flesh" and "body." Although there is an expansion in the meaning of "flesh" during this period, it continues to refer to the animal kingdom. The term "body" is used to indicate the whole person, in these writings. The term "spiritual body" refers to the resurrection body, since writers in the New Testament could only think of a resurrection in terms of the unity of body, soul, and spirit.

In the New Testament, "flesh" is used to indicate mankind. "Body" is used almost exclusively to indicate man in the Synoptic Gospels. "Flesh" is far more fundamental in Pauline theology. In his use of the word "flesh," however, he is referring to the whole man as seen under the aspect of "flesh." This terminology is used to indicate man's external existence, or that which is visible, as opposed to that which is internal and spiritual. In other words, although he is speaking of the whole man, "flesh" establishes man in his "otherness" from God. "Flesh" like "body" does not indicate something a man has but rather, what he is. This final term, which makes up the popularly conceived trichotomy of man, is part of the unitary interpretation of Biblical Man.

**CONCLUSION**

Man, as portrayed in Biblical literature, is essentially a social being. This idea about man reoccurs throughout both covenants as well as the Apocrypha and Pseudepigrapha. Within this same social sense, man is a unity within himself, although he may be identified by any part of his psycho-physical self. When any part of the self is
identified, it may then mean the whole person. Such is the use of the terms, body, soul and spirit, throughout Biblical literature. Each of these terms indicate the complete man or the unity of man. These terms are also used as an identification for a larger social unit. This is consistent with the notion that the individual is a part of the larger group. Ideas within the Biblical literature pertaining to the fate of man following death, do not indicate body, soul, and spirit as being separate parts of man. The idea of the separation of body and soul does occur, however, within the "extraneous" writings.


Man and His Destiny. Cincinnati: Hebrew Union College, 1933.


APPENDIX

THE APOCRYPHA*

Hebrew Origin

Baruch
Ecclesiasticus, or the Wisdom of Jesus the Son of Sirach
Judith
The First Book of the Maccabees
The Prayer of Azariah and the Song of the Three Young Men
The Prayer of Manasseh

Aramaic Origin

Bel and the Dragon
The First Book of Esdras (3:1-4:63 before 200 B.C.)
The Second Book of Esdras (A.D. 90).
The Additions to the Book of Esther (Except decrees of Ahasuerus).
The Letter of Jeremiah
Susanna
Tobit

Greek Origin

The Wisdom of Solomon

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*With the exception of The First and Second Books of Esdras, these books were written during the last two centuries B.C., for the most part, in Palestine.

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PSEUDEPIGRAPHA

Palestinian Origin

The Apocalypse of Abraham 9–32 (A.D. 70–100).
The Assumption of Moses (A.D. 7–28).
II Baruch or the Apocalypse of Baruch (A.D. 50–100).
I Enoch (164 B.C.).
The Book of Jubilees (150 B.C.).
The Life of Adam and Eve or the Apocalypse of Moses (A.D. 80–100).
The Lives of the Prophets (First Century A.D.).
The Martyrdom of Isaiah (A.D. 1–15).
The Psalms of Solomon (50 B.C.).
The Testament of Job (First Century B.C.).
The Testaments of the Twelve Patriarchs (140–110 B.C.).

Hellenistic Origin

III Baruch (A.D. 100–175).
II Enoch or the Book of the Secrets of Enoch (A.D. 1–50).
III Maccabees (Near end of First Century B.C.).
IV Maccabees (Near end of First Century B.C. or First A.D.).
The Sibylline Oracles: Book III (150–120 B.C.).
Book IV (A.D. 80).
Book V (Before A.D. 130).