

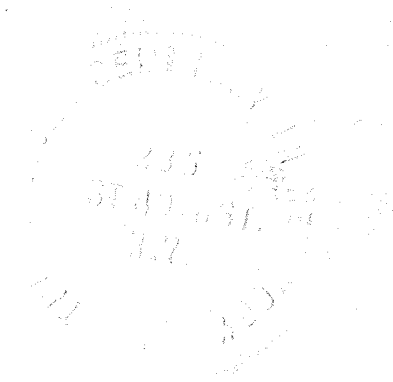
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A STUDY OF THE NEW TESTAMENT MEANING
OF ΠΝΕΥΜΑ AND ΣΠΙΣ WITH SPECIAL
REFERENCE TO ROMANS 8:1-11

By

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In Loving Memory
of
My Father

Rev. John Albert Hopper

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INTRODUCTION

INTRODUCTION

1. The Subject Stated

The subject of this thesis is, A Study of the New Testament Meaning of *Πνεῦμα* and *Σάρξ* With Special Reference to Romans 8:1-11. No attempt is made to give a complete study of the words, for the field is too vast. However, a lexicographical study of the terms is made with the view of establishing a basis of interpretation of *πνεῦμα* and *σάρξ* as used in the first paragraph of the eighth chapter of Romans.

2. Importance of the Problem

The serious student of St. Paul is often perplexed to know the exact meaning of certain words as used by the apostle. Many of his sentences are long and involved. To reproduce his thoughts in our language with exactness is worthy of careful study. Perhaps one reason for this was as Deissmann states: "Paul's letters...were mostly dictated orally." ¹ No doubt the sentences would not have been so complex had he carefully written his composition as the modern sermonizer does. He constantly uses certain antithetic parallels such as sin and grace, law and gospel, Adam and Christ, death and life, flesh and spirit. To

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1. Deissmann, A., Paul A Study in Social and Religious History, translated by W.E. Wilson, Second Edition, p.104.

understand Paul, one must understand these terms, for they reflect the stream of his thought. Regarding the words under consideration in this study, Dickson says that they appeal to varied interests.

"While the theologian hopes to find here some light shed on the mystery of sin, and the philosopher to discover fresh materials for his speculation on the origin of evil, and the moralist to obtain at fit counsel for the conduct of life amidst prevailing temptation, the psychologist desires to learn how St. Paul conceived of the nature and the workings of the human mind, and the student of language, as it reflects the changing hues of thought, delights to analyse the use of that plastic instrument in the hands of a master who turns its resources to new account. Above all stands the deeper interest of the study of a religious experience, that sheds an unequalled light on man's state of sin and on the power which generates and sustains his new life of consecration to God."¹

3. Method of Procedure

The first chapter of this study will seek to discover the derivation and to examine the usage of the terms *πνεῦμα* and *σάρξ*. The investigation of usage will carry the reader back to the words as found in early classical writings, in the Septuagint, and in the New Testament with careful inquiry into Pauline writings, especially as illustrated in Romans 8:1-11.

The second chapter will deal with the Hebrew words *רוח* and *בשר* (spirit and flesh) as found in the Old Testament writings. Derivation and usage will be examined to

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1. Dickson, W. P., St. Paul's Use of Flesh and Spirit, p.1,2.

discover whether the usage of these Old Testament terms influences Paul in his employment of the Greek words *πνεῦμα* and *σάβας*. The latter part of this section will investigate the Greek terms *ψυχή*, *σῶμα*, *νοῦς* and *καρδιά* to bring to light the derivation and typical New Testament usage of these words. The purpose of this investigation is to show the distinction between these words whose meanings at first appear to be confusing.

The third chapter is a study of *πνεῦμα* and of *σάβας* in relation to Romans 8:1-11. The first part deals with the place of the passage in the Epistle and in the context. After a brief study of the major emphases of the passage, the structure is outlined. The chapter closes with a study of the contribution which these terms make to the development of thought in the passage.

4. Sources of Materials

One of the chief sources in this research will be Nestle's Greek New Testament. Supplementing this will be the Hebrew Old Testament, the Septuagint and the American Revised Version of the English Bible from which the English quotations are taken. Use is also made of various lexicons, grammars and commentaries listed in the bibliography.

CHAPTER ONE

ETYMOLOGY OF THE TERMS *Πνεῦμα* AND *Σάββ*

CHAPTER ONE

ETYMOLOGY OF THE TERMS Πνεῦμα AND Σαρκίς

I. Πνεῦμα

Of the two terms to be considered in this chapter, Πνεῦμα has a wider variety of meanings and, of course, is used more frequently. Consequently, it seems advisable to examine this term first.

A. Statistics

According to Moulton and Geden,¹ Πνεῦμα appears 374 times in the New Testament. It is used 35 times in the Epistle to the Romans, 22 times in the 8th chapter and 11 times in the first 11 verses. It is obvious that the term has widespread use in the New Testament. It is also seen that in the passage for special consideration in this study, the term is used frequently.

B. Derivation

The first object of search regarding the derivation of a word is the root idea. According to Liddell and Scott, classical lexicographers, the term Πνεῦμα is derived from the word πνέω which comes from the root ΠΝΥ.²

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1. Cf. Moulton, W. F., and Geden, A.S., A Concordance to the Greek Testament, Second Edition, p. 819ff.
2. Cf. Liddell, H.G. and Scott, Robert, A Greek-English Lexicon, Eighth Edition, p. 1231.

Liddell and Scott aver that πνέω may mean to blow, of wind or air.¹ Of the numerous examples of this usage, a typical one is found in Homer's Odyssey 4.361, οὐδέ ποτ' οὐροί πνείοντες φαίνιτ , but at that time there was no fair wind blowing.

Homer is also found to have used this term but slightly different sense, namely, to convey the meaning of breathing or smelling. In the Odyssey 4.446 we find ἡδὺ μάλα πνείουσαν, it smelled very sweet.

In reference to animals, the term means to gasp, to breathe hard or to pant. Thus in the Iliad 13.385, Homer speaks of horses which are driven as breathing hard (πνείοντες).

In writing of certain warriors straining in an effort to push forward, Homer refers to them (Iliad 2.536) as ρένεα πνείοντες breathing hard.

It is easy to understand how the idea of living became associated with the idea of breathing, for to live is to breathe. This is shown in the Iliad 17.447: ὅσα τε γαῖαν ἔπι πνέει τε καὶ ἔρπει, everything on the earth both creeps and breathes.

Terms other than πνεῦμα coming from the same root idea are πέ-πνυ-μαι, πνο-ή, πινυ-τός, πινύσκη, ἀπινύ-σσω and ποι-πνύ-ω. Thayer states that the Greek

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1. Liddell and Scott, op.cit., p. 1231.

word *πνεῦμα* corresponds to the Hebrew word *רוּחַ* and to the Latin word spiritus.¹

The evidence shows that *πνεῦμα*, from which the term *πνεῦμα* comes, had the meaning of blowing or breathing of air as used by Homer.

Having inquired into the derivation of the term *πνεῦμα*, it remains to investigate the usage which Greek writers of various ages have made of the word.

C. Usage

The consideration of the usage of *πνεῦμα* will carry the reader back to the early classical writers, to the Septuagint and to the New Testament.

1. In the Classics

According to Liddell and Scott,² *πνεῦμα* was first used by Herodotus. The terms *πνεῦμα* and *πνοή* appear frequently in Attic prose as almost coincident terms, the latter being used more often in poetry. According to these authorities, the term *πνεῦμα* has several meanings which are exemplified below.

a. Wind or Breath

There are numerous instances of this usage in

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1. Cf. Thayer, J. H., Greek-English Lexicon of the New Testament, Fourth Edition, p. 520ff.
2. Cf. Liddell and Scott, op. cit., p. 1231.

Greek writings. Among the earliest writings where this word is found is in Herodotus 7.16, *ἰ πνεύματα ἀνέμωι*, blowing wind. Liddell and Scott say the only form of this word used by Homer was *πνοή*¹.

b. Breathed Air

Typical example of this usage is found in the following passage found in Aeschylus Eumenides 568: *σάλπιξ βροτείον πνεύματος πληρομένη*, trumpet being filled with mortal breath. This corresponds to the Latin spiritus or anima.

c. Spirit

The use of *πνεῦμα* in a vital sense (loss of which is death) is found at infrequent intervals among classical writers. The change from the non-vital to the vital usage is shown in Aeschylus Persae 507, and they fell upon one another, and happy (is) the one who quickly broke off the breath of life (*πνευμ' ἀπέρρηξεν βίου*.) This shows *πνεῦμα* to be the basis of life. Perhaps the English word spirit has a more broad meaning than the Greek term *πνεῦμα*. However, the latter word does have more than a physical meaning. This is similar to the Latin *afflatus*.

d. Spirit or Soul

This usage is illustrated in Menander *ΥΠΟΒΟΛΙΜΑΙΟΣ* 3:3, whether we call it divine spirit or intellect (*πνεῦμα θεῶν εἴτε νοῦς*.)

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1. Cf. Liddell and Scott, op. cit. /

These illustrations from the classics indicate that among the early Greek writers the term *πνεῦμα* conveyed the idea of wind, breath, spirit or soul. This is close to the root idea of the word. There is some development in that breath and life are associated so the resultant gives the meaning of spirit.

2. In the Septuagint

The translators of the Septuagint tended to render the Hebrew word *רוח* by the Greek word *πνεῦμα*. But as there was no Greek word exactly equivalent to the Hebrew concept Spirit of God, this idea was conveyed by *πνεῦμα*.

a. Wind, Breath

It is not uncommon to find the term *ἀνεμος* used when it was clear to the translators that *רוח* denoted wind. However, in Genesis 8:1 the following sentence is found: *καὶ ἐπιγάγει ὁ θεὸς πνεῦμα ἐπὶ τῆν γῆν*, "and God brought a wind upon the earth." This is an exceptional usage, for as suggested above, the term *ἀνεμος* is usually employed where wind or blowing air is indicated.

There are numerous instances of *רוח* being translated by *πνεῦμα* when it is desired to convey the idea of breath. In Genesis 7:15 these words appear: *ἐν τῷ ὄρει ἔστι πνεῦμα ζωῆς*, "in which is the breath of life." In Isaiah 38:16 the word *πνοήν* is found.

b. Spirit

There are three connotations of the term, *πνεῦμα*,

- (1) Spirit of God, (2) non-embodied personal spirits and
- (3) spirit having the idea of strength, courage or anger.

(1.) Spirit of God

As stated above, the Greek language had no term which was the exact equivalent to the Hebrew concept of the Spirit of God. Accordingly, πνεῦμα fell heir to a rich heritage. Ezekiel 2:2 affords a clear-cut example typical of others in the Septuagint: καὶ ἦλθεν ἐπὶ ἐμὲ πνεῦμα , "and the Spirit entered into me." See also Zachariah 4:6.

(2.) Non-Embodied Personal Spirits .

The נִיָּו which deceived Ahab was translated as a spirit in First Kings 22:21 καὶ ἐξῆλθεν πνεῦμα καὶ ἐνώπιον κυρίου , "And there came forth a spirit, and stood before Jehovah." This spirit volunteered to deceive Ahab, thereby showing its personal element and its evil intention.

(3.) Strength, Courage, Anger

In Proverbs 15:4, נִיָּו is found to be translated by πνεῦμα and to have the meaning of strength or courage: נִיָּו גִּבּוֹר שֹׁבֵר זֶה צָדִיק , "but perverseness therein is a breaking of the spirit." This is an exceptional usage of πνεῦμα , the more common renderings being such terms as ψυχή , or θυμός.

From the examples cited above, it is seen that although the literal root meaning has been preserved, some additional significance has become attached to the term πνεῦμα . Whereas in the classical period the term was

used most frequently in a physical sense, in the Septuagint the physical meaning "wind" gives way almost altogether to the physical meaning of "breath". Then, too, it takes on not only an individual but also a religious sense as is indicated by the phrase "Spirit of God". The term also has reference to non-embodied personal spirits. It now remains to examine the use which New Testament writers made of this term.

3. In the New Testament

It is well to consider typical examples of this term taken from the New Testament in general and then from Pauline usage in particular.

a. In General

Thayer mentions several connotations of the term.¹ As used in the New Testament, πνεῦμα means (1) a movement of air, a gentle blast. This is illustrated in John 3:8: τὸ πνεῦμα ὅπου θέλει πνεῖ, "The wind bloweth where it will." This is an uncommon New Testament usage. Trench asserts that this is the only New Testament example of this usage.² Ἄνεμος is frequently rendered wind as is seen in Ephesians 4:14 where the apostle in speaking of the Christian life says that we should no longer be tossed about as children παντὶ ἀνέμῳ τῆς διδασκαλίας, "by every wind of

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1. Cf. Thayer, op. cit., p. 520ff.
2. Trench, R. C., Synonyms of the New Testament, seventh edition, p. 260.

doctrine."

(2). The Principle of Life in Man

In Matthew 28:50 it is recorded that when Jesus was on the cross he "cried with a loud voice and yielded up his spirit," *ὁ δὲ Ἰησοῦς πάλιν κράσαν φωνῆ μεγάλῃ ἀφῆκε τὸ πνεῦμα*. It is obvious that in this instance, *πνεῦμα* is that which makes one a living being.

(3) Essence Devoid of Grosser Matter

Under this heading, Thayer lists three meanings:

First, the generic use. In I Corinthians 15:45 Paul speaks of the last Adam, Christ, as *πνεῦμα ζωοποιούν*, "a life-giving spirit."

Second, a human soul not in a body. In a puzzling passage in I Peter 3:19, the author speaks of Christ who "went and preached to the spirits in prison," *ἐν φυλακῇ πνεύμασιν πτορυθεῖς ἐπιήρυσεν*. See also Luke 8:55.

Third, "a spirit higher than man but lower than God, i.e. an angel." Frequent reference is made to demons or evil spirits who are spoken of as being in the human personality. A typical example is found in Luke 9:39 in the story of the epileptic boy. *καὶ ἰδοὺ πνεῦμα λαμβάνει αὐτόν*, "and behold, a spirit taketh him." The author of the Hebrews speaks of angels as ministering spirits (1:14). False prophets are thought of as having evil spirits (I John 4:1, 3,6).

(4) God's Power and Agency

Thayer lists two meanings under this heading:

First, the Holy Spirit. This is often rendered by Πνεῦμα ἅγιον as is seen in Mark 1:8. In this passage, John the Baptist in speaking of his own work avers he baptized his followers in water, but that Jesus, when he comes, "shall baptize you in the Holy Spirit," αὐτὸς δὲ βαπτίσει ὑμᾶς πνεύματι ἁγίῳ.

In the synoptic gospels, Jesus teaches of the unpardonable sin against the Holy Spirit. See Matthew 12:31, 32 and Mark 3:29 where the phrase πνεύματος τοῦ ἁγίου is found. Luke 12:10 has τὸ ἅγιον πνεῦμα. Jesus declares that it is the giving of credit to Satan or to an unclean spirit for the ability to perform certain deeds which really were done through the power of the Holy Spirit.

Jesus also teaches that when the disciples would be required to answer before rulers regarding their belief in Christ, the Holy Spirit would assist them (Matt. 10:20). Unusual power is thus ascribed to the Holy Spirit.

In the Gospel by John (3:5), Jesus, in his talk with Nicodemus, said: "Verily, verily, I say unto thee, except one be born of water and the Spirit, he cannot enter into the kingdom of God." By this process one becomes qualified to enter the kingdom. The believer also must worship in spirit, ἐν πνεύματι, and in truth. It is seen that Jesus credits the Spirit with the power to transform human life.

In another passage from John's gospel, Jesus pictures the Spirit as the "Spirit of truth" and as the "Comforter" who will "teach you all things." See John 14:17, 26; 15:26; 16:13. Thus the disciples would be led in all truth; there would be spiritual enlightenment. There is an obvious advancement in this gospel in the doctrine of the Holy Spirit.

Second, one Spirit. In Revelation 3:1 the seven spirits of God are mentioned, *τὰ ἑπτὰ πνεύματα τοῦ θεοῦ*. Revelation 4:5 shows the seven Spirits to be the same as the seven lamps before the throne. Again, Revelation 5:6 reveals the seven Spirits to be the same as the seven eyes of the Lamb. It is the position of this writer that the seven Spirits really are seven manifestations or fundamental forms of the working of God's Spirit. It is not seven angels, but rather one and the same divine Spirit. The fact that the seven Spirits are identified as "lamps" and as "eyes" is proof that they are not seven distinct and separate angels. It appears tenable to consider them as different forms of the one Spirit of God.

An examination of the passages from the New Testament as listed above shows that in that document *πνεῦμα* is used as meaning air, wind, breath and spirit. The root meaning of the word has been preserved somewhat. However, the term has gained added significance. The highest development of the term is found in the Pauline writings.

b. Pauline Usage

Moulton and Milligan say of Πνεῦμα: "This is a notable ex. of those words, whose meaning has been so deepened and enriched through Christian influences..."¹ Much of this deepening is directly traceable to the apostle Paul. He probably gave it a more varied meaning than any other New Testament writer. As an example, it is Paul or those influenced by him who refer to the Spirit as the Spirit of Jesus or the Spirit of Christ. (Acts 16:7, I Peter 1:11). Perhaps this is traceable to the high regard Paul had for Christ. Paul thinks of Christ after his resurrection as being on the right hand of God (Rom. 8:34) and a son of God (Rom. 1:4).

Paul conceived of the spirit as uniting all Christian believers into a spiritual unity with Christ. See I Corinthians 12:13. He is the head (Eph. 4:15,16). The true believer is so united with Christ that they are said to be of one spirit. Thus, it is seen that when Paul viewed the spirit as uniting all believers with Christ as the head, the next step would be to think of the spirit as the spirit of Christ.

It is interesting to note that in Pauline writings the term Πνεῦμα is often associated with two ideas. First, Πνεῦμα is often found in connection with the idea of power,

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1. Moulton, J. H. and Milligan, G., The Vocabulary of the New Testament, p. 521.

ἐρεργεῖν and δύναμις . The former term denotes power in action, or as Thayer puts it "to be operative" or "to be at work."¹ This is illustrated in I Corinthians 12:11: "but all these worketh (ἐρεργεῖ) the one and the same Spirit,..." The latter term denotes strength, ability or power. An example of this is found in I Thessalonians 1:5 where the apostle writes: "...how that our gospel came not unto you in word only, but also in power (δυναμίς) and in the Holy Spirit."

Second, πνεῦμα is often associated with life. Paul writes in Galatians 6:8 about sowing to the flesh and to the spirit. Those who sow to the flesh will harvest corruption, but "he that soweth unto the Spirit shall of the Spirit reap eternal life (ζωὴν αἰώνιον). See also I Corinthians 15:45.

(1) Breath

As far as this writer knows, the only instance of this usage in Pauline writings is found in II Thessalonians 2:8 where Paul speaks of the lawless one "whom the Lord Jesus shall slay with the breath of his mouth," τὸ πνεῦμα τοῦ στόματος αὐτοῦ . The writer found no instance in Pauline writings where πνεῦμα indicates wind. This is a definite departure from the root meaning of the word.

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1. Cf. Thayer, op. cit., p. 215.

(2) Spirit of God

In I Corinthians chapters 12 and 14 is recorded what Paul calls the gifts or the functions of the spirit. These words were addressed to new converts who, no doubt, had a meager conception of the term spirit.

(a) Speaking With Tongues

Certain facts concerning speaking in tongues are found in I Corinthians chapters 12 and 14. It is evident from these chapters that to the ordinary hearer what was known as tongues was unintelligible. Perhaps the speaker was not aware of the meaning of his own words. The speaking in tongues was directed to God (14:2). In Chapter 14, Paul declares the gift of tongues to be of doubtful value unless accompanied by some more practical gift.

(b) Prophecy

Paul considered the gift of prophecy as more desirable than the gift of tongues (I Cor. 14:1-5). However, both were to be encouraged. "Now I would have you all speak with tongues, but rather that ye should prophesy..." (14:5).

(c) Miracles

When thinking of miracles, one's mind immediately is taken to the ministry of Jesus. However, the followers of the Nazarene are said to have had some power along this line. Paul relates the spirit with the power to perform miracles when he writes of the one who "worketh miracles among you," *καὶ ἔργων δυνάμεως ἐν ὑμῖν* , (Gal. 3:5).

I Corinthians 12:9, 10 is another clear-cut example of the gifts of healing.

(d) Spiritual Enlightenment

In John 14:26 and 15:26, Jesus speaks of the Spirit as a Comforter, a helper or an advocate. The disciples were exhorted to pray for the spirit of truth. The Spirit is viewed as giving truth to those believing in Christ. Paul in I Corinthians 12:6 speaks of the word of wisdom as a gift of the Spirit. In I Corinthians 2:10, the believer is represented as receiving wisdom revealed through the spirit.

(e) Moral Transformation

Again, the teachings of Paul are found to be in accord with the teachings of Christ as found in the Gospel by John. In John, Jesus declares that the transforming power of the Spirit is evidenced in the new birth. "Except one be born of water and the Spirit, he cannot enter into the kingdom of God" (John 3:5). A man becomes spiritual by enjoying the indwelling Spirit. Both Paul and Jesus consider the Spirit as being able to change human life.

Using the same figure as Jesus, Paul speaks of the essential transformation as a birth (Gal. 4:29). However, frequently he speaks of the power of the Spirit and the life of the Spirit (Eph. 3:16 and Gal. 5:25). The Spirit is said to help in prayer (Eph. 6:18). In Galatians 5:22ff the fruit of the Spirit is mentioned. Sowing to the Spirit

leads to reaping eternal life.

(3) Spirit of Man

In I Corinthians 2:11 the readers are told that the Spirit of God knows the things of God in the same relation as the spirit of man knows the things of man. In several passages, πνεῦμα is found with a genitive pronoun. This is illustrated in Romans 1:9, ἐν τῷ πνεύματι μου . In I Thessalonians 5:23, ὑμῶν τὸ πνεῦμα is found. In this passage, the πνεῦμα is correlated with the ψυχή and the σῶμα of man. ✓

In several passages, the πνεῦμα is spoken of in connection with the σῶμα or with the σὰρξ as though it were as much a part of man's possession as his body and his flesh. (See I Cor. 5:3, 7:34, Col. 2:5 and II Cor. 7:1).

Then, too, πνεῦμα is spoken of as being the recipient of divine power. (See Gal. 6:18, Phil. 4:23).

(a) Seat of Feeling, Excitement

In Romans 12:11, the Apostle exhorts the church to be diligent "not slothful; fervent in spirit..." πνεύματι.

(b) Seat of Humility

To the Corinthian church Paul asks whether he shall come to them with a rod "or in love and a spirit of gentleness?" (I Cor. 4:21). Again in Galatians 6:1 the readers are urged to restore an erring brother "in a spirit of gentleness." In both citations, the Greek words πνεύματι πραΰτητος are found.

(c) Seat of Thoughts

Paul speaks of the human spirit as the source of self-knowledge when he writes "For who among men knoweth the things of a man, save the spirit of the man which is in him?" (I Cor. 2:11). Perhaps there is some connection between the term *πνεῦμα* and the word *νοῦς* as is revealed in Paul's use of *τοῦ πνεύματος τοῦ θεοῦ* (I Cor. 2:14) and *νοῦν κρείττον* (I Cor. 2:16). In Romans 8:16, the Spirit of God is said to bear witness with our spirits that we are the children of God. Surely an imparting of knowledge by use of thought processes is implied in such a statement. Again, Paul writes to the Corinthians and cheers them by stating that although he could not be with them in the body he was "present in spirit" (I Cor. 5:3). It would seem that he was attempting to tell them that he was with them in thoughts and in purposes. To the Ephesians, the prisoner for Christ requests that they put off the old man with his doings and put on the new man, i.e. be renewed in the spirit, *πνεύματι* (in thoughts and in purposes) of the mind, *νοῦς*.

The term *πνεῦμα* is by no means uncommon in Pauline writings. Some important passages contain the term many times. There can be no doubt but that Paul's use of this term was influenced by the Old Testament usage of the term *רוח*. Paul never uses the term to indicate "wind", and the meaning "breath" appears only once. Thus a definite

departure from the root meaning and from classical usage is made. However, the apostle does use the term as referring to the Spirit of God and to the spirit of man. These occur more frequently than in the Septuagint. Sometimes when Πνεῦμα is used without the definite article, the context clearly indicates that the reference is to the Spirit of God or to the Holy Spirit (Eph. 4:3, Phil. 2:1). References to the Spirit of God include qualities and functions which accompany the Spirit such as speaking in tongues, prophecy, miracles, spiritual enlightenment and moral transformation. Regarding the spirit of man, Paul considers such items as strong feeling, humility and thoughts and purposes.

Having discussed Πνεῦμα as to derivation and to usage, it is appropriate to proceed to examine the Greek term σὰρξ as the next field of inquiry in this section.

II. Σὰρξ

The second term to be discussed in this chapter is the Greek word σὰρξ which is translated as flesh in the American Revised Bible.

A. Statistics

According to Moulton and Geden,¹ σὰρξ appears 170 times in the New Testament. The term is used 87 times in Pauline writings (excluding Hebrews), 23 times in Romans,

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1. Cf. Moulton and Geden, op. cit., pp. 887-888.

13 times in Chapter eight, and 10 times in verses one to eleven.

B. Derivation

According to Liddell and Scott, the derivation of the word *σῶψ* is uncertain. In its present form it apparently preserves the original meaning attached to it in remote indo-European antiquity.

C. Usage

This examination of the usage of *σῶψ* will carry the reader back to early classical writers, to the Septuagint, to the New Testament with special consideration of the Pauline use of the term.

1. In the Classics

Σῶψ was used among classical writers starting with Homer. In this early period, the word had a purely physical meaning.

a. Muscles

Liddell and Scott say that Homer always uses the term in the plural with one exception where "it is the front muscle of the thigh." ¹ The same authorities say that in the plural, *σῶψ* means "all the flesh or muscles in the body." An example of this usage is found in Euripides Meditations

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1. Cf. Liddell and Scott, op. cit., p.1375.

1217; εἰ δὲ πρὸς βίαν ἄγοι σάρκας γεραιὰς ἑσπαράσσ' ἀπ' ὀστέων, if by means of violence (he resisted) he tore his old flesh from his bones. In this passage, σὰρξ indicates the soft muscular part of the body.

b. Body

In Euripides' Hippolytus 1031 the following words are found: καὶ μήτε πόντος μήτε γῆ δέξαιτό μου σάρκας θανάτος, εἰ κακὸς πέφυκ' ἀνὴρ, let not sea or earth take my body in death if I am a wicked man.

These instances show that the term σὰρξ may refer to the body as a unit or to flesh as a part of the body. It is also evident that the term is used in a physical sense.

2. In the Septuagint

a. Flesh

Joseph in interpreting the dream of the chief baker predicted that within three days Pharaoh would hang him on a tree and φαγέται τὰ ὄρνεα τοῦ οὐρανοῦ τὰς σάρκας σου ἀπὸ σοῦ, "the birds of the heaven shall eat your flesh from off you" (Gen. 40:19b). This is typical of numerous instances in the Septuagint where σὰρξ refers to the flesh of the body.

b. Body

In referring to the oil of anointing, it is said ἐπὶ σὰρκα ἀνθρώπου οὐ προσθήσεται, "upon the flesh of man it shall not be poured" (Exodus 30:32). Here reference

is made to the body of man as the material substance of the living being.

c. By Metonymy for Kindred

In the story of Joseph, Judah said to his brothers regarding the disposal of Joseph that it would be better to sell him than to kill him for ἀδελφὸς ἡμῶν καὶ σὰρξ ἡμῶν ἐστίν, "he is our brother, our flesh" (Gen. 37:27). See also Genesis 29:14.

d. All Living Creatures

In speaking to Noah, God promised that the rainbow would be a covenant between him and πάντα ψυχῆ ζωῆς ἐν πάσῃ σαρκὶ ἣ' ἐστὶν ἐπὶ τῆς γῆς, "every living creature of all flesh that is upon the earth." In Isaiah 66:23 it is said that all flesh (πάντα σὰρξ) shall come to worship the Lord. These illustrations show that σὰρξ may refer to living beings generally.

It is evident that there is practically no difference between classical and Septuagint usage of this term. It is used in a physical sense in both instances. In the Septuagint, the meaning is more inclusive in that it has come to include kindred and living creatures in general.

3. In the New Testament

As in the case of πνεῦμα, the word σὰρξ takes on added significance in the New Testament, especially as used by that master of language, Paul. The term will be

examined as to usage in the Gospels and in Pauline writings.

a. In the Gospels

It will be profitable to study the use of *σάρξ* in the Gospels and then in Pauline writings to note similarities and differences in meaning. This part of the study will examine typical instances where the term *σάρξ* is found in the four Gospels.

(1.) Flesh

In Luke 24:39 the term *σάρξ* is used as referring to the soft parts of the body. Jesus invites his followers to handle him and see *ὅτι πνεῦμα σάρκα καὶ ὀστέα οὐκ ἔχει καὶ οὐκ ἐμὲ θεωρεῖτε ἔχοντα*, "for a spirit hath not flesh and bones, as ye behold me having." See also John 6:52, 53.

(2.) Body

The words of Thayer are to the point when he says that the body should not be thought of as "a skilful combination of related parts" which would be rendered by the word *σύνθεσις*¹. Rather, the term denotes the material substance of the living body. This is true to usage of earlier writers. In Mark 10:8, Jesus in speaking of husband and wife as being one flesh says *καὶ ἕσονται ὡς ἓν εἶς σάρκα μία*.

(3.) Physical Origin, Relationship

Examples of this usage are essentially Pauline.

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1. Thayer, op. cit., p. 570.

However an illustration is found in John 3:6, τὸ γεγεννημένον ἐκ τῆς σαρκὸς σὰρξ ἐστίν , "that which is born of the flesh is flesh." This indicates clearly the idea of physical origin or generation apart from the workings of the Holy Spirit. It is that which comes by heredity.

(4.) Sensuous Nature of Man

Thayer cites John 1:13, ἐκ θελήματος σαρκός, out of the will of the flesh, as referring to sexual desire.¹ In other words, the Word was not born of blood, nor of the will of man, or of the sexual impulse of the flesh but of God.

(5.) Living Creatures, Man or Beast

In speaking of the tribulation preceding the second coming, Jesus said that unless the days were shortened, οὐκ αἶ ἐσώθη πᾶσα σὰρξ , "no flesh would have been saved." (Mark 13:20). This passage refers to living men generally.

The idea of weakness is often associated with σὰρξ . In the words found in John 1:4 ὁ λόγος σὰρξ ἐγένετο we find revealed the fact, according to Thayer, "that he who possessed supreme majesty did not shrink from union with extreme weakness."²

The usage of σὰρξ in the gospels is essentially that of earlier Greek writers. The term still is used in a physical sense. The distinctive Pauline usages have not yet made an appearance. However, it should be stated that in the

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1. Thayer, op. cit., p. 570.
2. Ibid,

Johannine writings as well as in those of Paul there is an antithesis between *πνεῦμα* and *σάρξ* (John 3). In both cases it is considered as that which is apart from the Holy Spirit. However, John uses the term in its physical meaning, for it is one of his main points to contend that Jesus came in bodily presence in the flesh. The exception to this is found in John 1:14.

b. Pauline Usage

Paul makes frequent use of the words *πνεῦμα* and *σάρξ*. In the writings of the apostle, these terms attain distinction they enjoyed in no other literature considered in this study. In the Pauline use of the term *σάρξ* is found a problem so gnarled and knotted that a clear understanding is indeed difficult. It has been shown that *σάρξ* is used in a physical sense. However, in Paul's writings the term takes on another important meaning, namely, ethical.

A number of questions arise concerning Paul's ethical use of this term. When used in this way meaning sin in a person's life, does it retain the physical meaning? As a force making for unholy living and unrighteousness, can it be resisted?

Paul does not disclose in a definite statement his doctrine of the flesh. Romans 8:1-11 and Galatians 5:16-25 seem to contain a dualism. Burton brings certain facts to

light on this point.¹

Among many Greek writers there was a tendency to regard all matter including the human body, as a hindrance to the best moral and intellectual development of man. However, rabbinic Judaism and the New Testament writers do not adopt such a viewpoint.²

Then, too, in the New Testament *σὰρξ* has the common meanings of flesh and body and the additional meanings of corporeal being, kindred and persons. In Philippians 3:3-7 Paul comes close to meaning heredity. He declares that he had been a Hebrew of the Hebrews and a Pharisee. He was circumcised the eighth day and was a member of the tribe of Benjamin. It seems as though his life as a whole was included in the meaning of the term.

Galatians 5:16 shows that Paul does not attribute irresistible power to the flesh. He says "walk by the Spirit and ye shall not fulfil the lust of the flesh." Thus it seems that fellowship with God leads to overcoming the power for evil. See also Romans 6:1,2.

Let us examine specific examples typical of Pauline usage of the term *σὰρξ*.

(1.) Flesh

Paul in writing to the church at Colossae speaks of

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1. Burton, E. DeW., Soul, Spirit and Flesh, p. 192.
2. Porter, F. C., The "Yecer Hara": A Study of the Jewish Doctrine of Sin, in Biblical and Semetic Studies by Members of the Yale Divinity School, 1901.

Christ as having reconciled the readers in "the body of his flesh through death," *ἐν σώματι τῆς σαρκὸς αὐτοῦ διὰ τοῦ θανάτου* (Col. 1:22). This example is typical of others which show the meaning of *σῆξ* to be the soft muscular parts of the body.

(2.) The Body

Paul also writes to the Colossians that although he is not with them "in the flesh" he is with them in the spirit (Col. 2:5). Here the phrase *τῆ σαρκί* is used. In this passage, Paul declares that he is with the readers in thoughts and purposes (*τῶν νοημάτων*) although he is absent in bodily presence (*σῆξ*).

(3.) Family Relationship, Kindred

Another usage common among earlier Greek writers and now used by Paul is that of kindred. In Romans 11:14 he writes: "if by any means I may provoke to jealousy them that are my flesh (*παραζηλώσωμαι τὴν σάρκα*) and save them." It is probable that in this passage the apostle is speaking of the Jews. However, in this verse the term *σῆξ* has more than a mere physical connotation. It includes all that makes up a human being.

(4.) Corporeal Being

In his letter to the Galatians, Paul says regarding his preaching that he "conferred not with flesh and blood," *σαρκὶ καὶ αἵματι*. In Ephesians 6:12 he speaks of not wrestling against flesh and blood. These citations are

evidence that Paul used the term *σάρξ* to indicate corporeal being.

(5) All Living Creatures

Passages illustrating this usage are numerous.

It is sufficient to mention one in I Corinthians 1:29 where Paul expresses the thought that God chose the weak things to put to shame the strong in order that "no flesh should glory before God," *πᾶσα σὰρξ ἐκώτιον τοῦ θεοῦ*. In this instance, *σάρξ* is an inclusive term.

(6.) Natural Generation

Natural generation includes everything a man receives from heredity, both good and bad. However, it is separate from the action of the Holy Spirit. Whatever a man has, he is still in need of God. Philippians 3:4 is an excellent passage to illustrate this usage. *Εἴ τις σοκῆτ ἄλλος πεποιθέναι ἐν σαρκὶ ἐγὼ μᾶλλον* "if any other man thinketh to have confidence in the flesh, I yet more." See also Philippians 3:3, II Corinthians 1:17 and Romans 6:19.

(7.) Tendency Toward Evil.

Paul in writing to the church at Rome declares that "the mind of the flesh is death" (8:6). Again, in Galatians 5:16 the readers are exhorted not to "fulfil the lust of the flesh," *ἐπιθυμίας σαρκός*. In Galatians 5:13 Paul speaks words of warning to any who think that the law was the only obstruction to self-indulgence. He says that

the freedom gained by release from the law should not be considered as license, as "an occasion to the flesh,"

(8.) Relation to ἄνθρωπος

The relation of σὰρξ and ἄνθρωπος is illustrated in I Corinthians 3:3 where Paul inquires "are ye not carnal, and do ye not walk after the manner of men?" οὐκ ἴσθι σαρκικοί ἐδτε καὶ κατὰ ἄνθρωπον περιπατεῖτε. In Romans 6:19 the apostle says: "I speak after the manner of men because of the infirmity of your flesh," σαρκὸς ὑμῶν. In these instances it seems as though the two terms are practically interchangeable.

Another consideration along this line of thought is found in Colossians 3:9 where the apostle to the Gentiles exhorts, "seeing that ye put off the old man with his doings," ἀπενδυσάμενοι τὸν παλαιὸν ἄνθρωπον σὺν ταῖς πράξεσιν αὐτοῦ, "and have put on the new man, that is being renewed unto knowledge after the image of him that created him." In Galatians 5:24, those who are of Jesus Christ "have crucified the flesh (σὰρξ)." It would seem that the term "old man" has the same meaning as σὰρξ since the context in each instance assigns a similiar list of characteristics.

It is evident that in these instances, σὰρξ is not a physical term but is used in an ethical sense as the part of the nature of man which is opposed to righteousness and which tends toward evil. As a matter of fact, probably the most distinguishing feature of Paul's use of the term is

his employment of the ethical meaning. With Paul, *σάρξ* is a highly developed term. He uses it as his predecessors did to denote flesh, body and kindred. But when he uses it to signify natural generation, that which one receives by heredity, he sounds a new note. This includes everything which a man has except what comes from religious experience. The *σάρξ* is thus put in relation to the *πνεῦμα*. The latter adds the needed "plus" which makes the complete man. (See Phil. 3:3). Paul departs from the physical sense in several instances: kindred, corporeal being, natural generation apart from the Holy Spirit, and the element in the nature of man which opposes good. A clear example of Paul's use of the ethical meaning is found in Romans 8:1-11. This passage will be discussed later in this study.

III. Chapter Summary

The first part of this chapter was given over to a study of the Greek term *πνεῦμα*. It was found that the word came from *πνέω* which means to blow, as of wind or air. Both terms are traced back to the root *πνύω*. From the idea of blow came the meaning of breath. Breath was associated with life. When the translators of the Septuagint came to the Hebrew word *רוח* signifying Spirit of God, they found no Greek equivalent. *πνεῦμα*, however, came to express this concept. The older meanings are preserved in the

New Testament. Under the influence of Paul, the term widened its scope of usefulness. It came to be used in connection with prophecy, miracles, tongues, moral transformation, spiritual enlightenment, and the spirit of man.

The second part of this chapter discussed the Greek term *σὰρξ*. The root idea of the term was found to be uncertain. In the classics, the word signified in the singular the muscle of the thigh. In the plural, it meant the muscular or soft portions of the body and the body itself. In the Septuagint, it had the meaning of flesh, body and countrymen. Once again under New Testament writers a word burst forth into full blossom of new meaning. This is due largely to the influence of Paul. It came to mean (in addition to former meanings) all living creatures, natural generation, and that in man's nature which makes for evil. Thus, the ethical sense was added to the term.

CHAPTER TWO

HEBREW AND GREEK TERMS WHICH BEAR ON
THE MEANING OF "SPIRIT" AND "FLESH"

CHAPTER II.

HEBREW AND GREEK TERMS WHICH BEAR ON THE MEANING OF "SPIRIT " AND "FLESH"

I. Study of Certain Hebrew Words

He who would understand the language of the apostle Paul must remember that the great statesman and theologian of the New Testament was schooled in the Hebrew Torah. He makes use not only of the Hebrew Old Testament to substantiate his new teaching as is shown in Acts 13, but also many of his pivotal words are colored by the Old Testament usage. This thesis is a study of two such words. In this section we propose to examine certain Hebrew terms rendered *πνεῦμα* and *σὰρξ* in our Greek New Testament. The purpose of this is to make use of any light which research throws upon these terms and so to discover similarities and differences between Paul's conception and the usage of the equivalent terms in other Greek.

A. Study of \aleph - \aleph in the Old Testament

This term occurs frequently in the Hebrew Scriptures. According to Brown, Driver and Briggs, the term has several connotations which it now remains to examine.¹

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1. Cf. Brown, F., Driver, S. R., Briggs, C. A., Hebrew and English Lexicon of the Old Testament, p. 924ff.

1. Wind

The meaning wind is frequently found in Old Testament literature from the earliest writings down. A typical example is taken from Psalm 1:4, - אַחַד אֲשֶׁר יִשָּׁעוּ אֲנִי כִּי אֲשֶׁר-תִּדְפְּנוּ רוּחַ , "the wicked are not so, but are like the chaff which the wind driveth away." (For other examples see Exodus 10:13 and Ezek. 27:26).

2. Spirit

The connotation of spirit is also found in the Old Testament from the earliest writings to the latest. Modern scholarship finds this meaning to have preceded the meaning¹ breath.

a. Spirit of God

The Hebrew writers had a number of ideas associated with the Spirit of God. Let us examine some of these ideas.

(1.) Acting in Mysterious Ways

The Spirit of God is thought of as acting in mysterious ways. In Genesis 1:2 the רוּחַ אֱלֹהִים, Spirit of God, "moved on the face of the waters." In Ezekiel 2:2 the Spirit (רוּחַ) is represented as standing the prophet on his feet. (See also Ezek. 3:12, 14, 24).

(2.) Giving Unusual Power to Man

Then, too, the Spirit of God is conceived of as

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1. Burton, op. cit., p. 55.

giving unusual power to man who is empowered to accomplish an unusual task. Both physical and psychical aspects are included. Thus, in Genesis 41:38, Pharaoh asks where such a man as Joseph can be found "in whom the spirit of God is." The context reveals that the king considered Joseph "discreet and wise" and thus qualified to "rule over my house." In this case, psychical power is attributed to Joseph because of the Spirit of God. (See also Exodus 31:3 and Isa. 42:1).

(3.) Giving Unusual Physical Power

The Spirit of God is credited with giving unusual physical power to man. In Judges 14:5,6, Samson was empowered by the Spirit of the Lord (רוח ה' עמו) to slay a young lion as easily as though it had been a kid. (See also I Samuel 11:6).

(4.) Affecting the Life of Israel

The Spirit of God is conceived of as a power of God affecting the life of the chosen people, Israel, both individually and collectively. The background of this conception was in the wilderness experiences. They had been led, guided, protected and assisted on many occasions. Thus, the transcendent power of God became realized. Hence, the Psalmist could ask : "Whither shall I go from thy spirit and whither can I flee from thy presence?" (Ps. 139:7). Ezekiel 36:26-30 indicates the influence of the Spirit of God upon the group life of Israel. The Spirit is represented as

having an ethical effect upon the people to the end that "ye shall be my people, and I shall be your God." (See also Neh. 9:20, Isa. 44:3).

These examples show that the Hebrews considered God as everywhere and as working for the best interests of Israel. It should be remembered that the Spirit is not thought of as distinct from God but rather as a manifestation of the power of God as related both to the individual and to the group.

b. Spirit of Man

Not only does the term $\aleph \aleph \aleph$ have reference to the Spirit of God but also to the spirit of man. This is shown in numerous Old Testament passages.

(1.) Seat of Wrath, Distress, Strength

That the term $\aleph \aleph \aleph$ denotes wrath, distress, strength and courage is exemplified in I Kings 21:5. In this passage Jezebel asks her husband, Ahab, why his spirit ($\aleph \aleph \aleph$) is so sad. The context reveals that Ahab was sullen and angry because of his failure to acquire Naboth's vineyard. (See also Gen. 45:27; 41:8). In Ezekiel 21:7

$\aleph \aleph \aleph$ is used to indicate lack of courage, for it is recorded that "every heart shall melt, and all hands shall be feeble, and every spirit ($\aleph \aleph \aleph$) shall be faint and all knees shall be weak as water." These citations are typical of many others illustrating this use of the term $\aleph \aleph \aleph$.

(2.) Seat of Good Qualities

That the term $\eta' \eta$ is used in reference to good qualities such as humility is shown in Psalm 51:17 where David writes that the "sacrifices of God are a broken spirit" ($\eta' \eta$). Then, too, he will not be far from those who are of a contrite spirit ($\eta' \eta$ also Ps. 51:17). In Deuteronomy 2:30 a contrasting meaning is found. Sihon, King of Heshbon, was stubborn and would not allow Israel to pass "for Jehovah thy God hardened his spirit" ($\eta' \eta$).

c. Spirit or Demon

In II Kings 19:7 we read: "I will put a spirit in him, and he shall hear tidings, and shall return to his own land..." This is considered as a personal spirit, neither human nor divine. (See also Zach. 13:2).

3. Breath

a. The Breath

The Psalms inform us that breath is necessary to life. "Thou takest away their breath, they die" (Ps. 104:29). Idols are said to be helpless, for "there is no breath in them" (Jer. 10:14).

b. Anger, Power

When God speaks he may slay the wicked with the breath of his lips (Isa. 11:4). God will upset the course of nature with "the blast of the breath of his nostrils" (II Samuel 22:17).

B. Study of $\aleph \psi \aleph$ in the Old Testament

Brown, Driver and Briggs in their contribution to Hebrew Lexicography give several meanings of the term $\aleph \psi \aleph$.¹

1. Flesh

This use refers to the flesh of animals as is seen in Genesis 41:2 and to the flesh of men as shown in Genesis 40:19. In Ezekiel 11:19 the flesh of the body is contrasted with stone: "I will take the stony heart out of their flesh, ($\aleph \psi \aleph$) and will give them a heart of flesh ($\aleph \psi \aleph$).

2. Body

In speaking of the oil of anointing we learn that "Upon the flesh of man shall it not be poured" (Exod. 30:32). In Numbers 8:7, the Levites were to be cleansed but no razor should "pass over their flesh" ($\aleph \psi \aleph$). In these passages it is apparent that $\aleph \psi \aleph$ refers to the flesh as the soft muscular portions of the body.

3. Kindred

Genesis 2:23 informs us that Adam said of the woman whom God gave as a companion; "This is now bone of my bones, and flesh of my flesh" ($\aleph \psi \aleph$). Joseph's brothers were halted in their evil plot to kill the lad by the thought that "he is our brother, our flesh" ($\aleph \psi \aleph$ Gen. 37:27). These examples show clearly that the term $\aleph \psi \aleph$ refers to blood relation.

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1. Cf. Brown, Driver, Briggs, ad loc.

4. Man Over Against God As Frail or Erring

Regarding the corruption of mankind after creation, Jehovah said of man: "My Spirit shall not strive with man for ever, for that he also is flesh" ($\aleph\psi\aleph$). In driving home the point to Judah that God alone is to be trusted, the prophet Jeremiah (17:5) gives utterance to these words: "Cursed is the man that trusteth in man, and maketh flesh his arm." In these instances, the frailty of man is brought in striking contrast to the power of God.

5. All Living Things

In numerous Old Testament passages, the Hebrew phrase $\aleph\psi\aleph\aleph$ refers to living things, both man and animals. In Psalm 145:21, the writer says: "Let all flesh ($\aleph\psi\aleph\aleph$) bless his holy name for ever and ever." In this verse, the reference is to mankind. Genesis 7:15, 16 illustrate the use of $\aleph\psi\aleph$ in referring to animals.

II. Study of Certain Greek Words

There are several Greek words relating to $\piνευμα$ and $\sigmaαρξ$ which are synonymous or have similar meanings in some instances and which are often confused in the minds of many people. It is our purpose in this section to define, clarify, distinguish and relate these terms to $\piνευμα$ and $\sigmaαρξ$. The terms to be considered are $\psiυχη$, $\σωμα$, $νοϋς$ and $καρδια$.

A. Study of *ψυχή*

1. Derivation

Curtius says that *ψυχός* "belongs to the rt. spu, sphu" and that "*ψυχή*¹ then, like anima and spiritus is properly breath." However, Cremer quotes Nägelsbach as saying the term is "derived from *ψύω, πτόω* , like *ὕψος* ." Cremer also adds that " in universal usage from Homer downwards, *ψυχή*² signifies life in the distinctiveness of individual existence, especially of man." Liddell and Scott give no opinion as to the root of the word.

2. Usage in the New Testament

Thayer declares that *ψυχή*³ has two important meanings in the New Testament. Let us examine these usages in an effort to distinguish them from the New Testament usage of the term *πνεῦμα* .

a. Life

Concerning the young man who fell from the window, Paul requested that they make "no ado, for his life (*ψυχή*) is in him" (Acts 20:10). In this passage, *ψυχή* is used to denote the vital force which makes one a living being. See also Luke 6:9, John 10:11 and Romans 16:4.

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1. Curtius, G., Principles of Greek Etymology, translated by A.S. Wilkins and E.B. England, Vol. II, p. 367.
2. Cremer, H., Biblio-Theological Lexicon of New Testament Greek, Fourth Edition in English, p. 582.
3. Cf. Thayer, op. cit., p. 677.

b. Soul

(1.) Seat of Feelings and Desires

In Matthew 26:38, we find that Jesus took two of his disciples and being troubled said: "My soul (*ψυχῆ μου*) is exceeding sorrowful, even unto death." See also Matthew 11:29. In these instances, *ψυχῆ* refers to the feelings.

(2.) Essence Not Dissolved By Death

The usage of *ψυχῆ* to denote the essence which is not dissolved by death points out the difference between the soul and the body. In Matthew 10:28, Jesus teaches that one should not be "afraid of them that kill the body (*σῶμα*), but are not able to kill the soul (*ψυχῆ*): but rather fear him who is able to destroy both soul (*ψυχῆ*) and body (*σῶμα*) in hell."

(3.) Living Being

Following a common usage found in the Septuagint, (Gen. 1:20, Lev. 11:10), *ψυχῆ* indicates a living creature. This exceptional New Testament usage is found in Revelation 16:3, *καὶ πάντα ψυχῆ ζωντὸς ἀπέθανον*, "and every living soul died."

(4.) Man

ψυχῆ may refer specifically to man and may be associated with the term *ἄνθρωπος* as is evident in Romans 2:9, *ἐπὶ πάντα ψυχὰς ἀνθρώπου*, "upon every soul of man." See also Acts 2:43 and Romans 13:1.

Thayer lists two uses of the term $\psi\chi\acute{\iota}$ which are unimportant as far as this study is concerned and which will not be studied here.

3. Relation of $\psi\chi\acute{\iota}$ and $\pi\tau\epsilon\acute{\upsilon}\mu\alpha$

That there is in some respects a close similarity of meaning between the terms $\psi\chi\acute{\iota}$ and $\pi\tau\epsilon\acute{\upsilon}\mu\alpha$ is obvious. A discussion of these terms would not be complete without pointing out that the New Testament usage of the term " $\psi\chi\acute{\iota}$ " is, formally at least, almost identical with that of the LXX, itself largely a reproduction of the Hebrew use of $\psi\textcircled{\text{J}}$. None of the Hebrew senses is lacking, and none of the senses found in later Greek but not found in Hebrew is present.¹

In going back to the Hebrew words $\pi\textcircled{\text{I}}\textcircled{\text{I}}$ and $\psi\textcircled{\text{J}}$ Cremer marks the relation of the Greek terms $\psi\chi\acute{\iota}$ and $\pi\tau\epsilon\acute{\upsilon}\mu\alpha$: "The $\psi\textcircled{\text{J}}$... is the proper subject of the life ... but it is not the principle of life itself, it is the subject of life which bears in it the life principle, i.e. the $\pi\textcircled{\text{I}}\textcircled{\text{I}}$, $\pi\tau\epsilon\acute{\upsilon}\mu\alpha$, and as such it is the outward manifestation of the life-principle."² Again Cremer is to the point when he says: " $\psi\textcircled{\text{J}}$ of itself serves to denote the individual, but $\pi\textcircled{\text{I}}\textcircled{\text{I}}$ does not, because even when individualized it signifies only the principle, not the form of life..."³ However, some confusion may arise between the terms when it is remembered

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1. Burton, op. cit., p. 190.
2. Cremer, op. cit., p. 583.
3. Ibid.

that both may be used to designate the substratum of the personal life. The difference between the words may not be so much in content as in point of view.

In certain instances in the New Testament, πνεῦμα and ψυχή seem to be used in the same sense. Compare the giving up of the πνεῦμα by Christ in Matthew 27:50 and by Stephen in Acts 7:59 and the ψυχή by Christ in John 10:15. See also Mark 10:45, Matthew 11:29 and John 12:27.

ψυχή and πνεῦμα seem to be the immaterial as compared to the material σὰρξ and σῶμα. Thus in I Thessalonians 5:23, the πνεῦμα is viewed as the ruling principle, ψυχή as the self or the personality and the σῶμα as the material body. The σῶμα is made alive by the ψυχή. The πνεῦμα is evidenced in the self, the ψυχή. Luke 12:22 shows the ψυχή to be life in the body. John 10:24 indicates ψυχή as the person, the ego, the self. In both the Septuagint and in the New Testament, ψυχή is conceived of as the subject of life.

B. Study of Σῶμα

1. Derivation

Liddell and Scott state that the term σῶμα is not derived from σᾶός, σῶς. Cremer assents to this when he quotes Curtius as saying: "The derivation of σῶμα from σᾶός, σῶς is hardly possible."¹ However, Thayer

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1. Cremer, op. cit., p. 535.

says apparently the term comes from *σῶμα* .

2. Usage in the New Testament

a. Body

As used in the New Testament, *σῶμα* may refer to the body of either man or animal. The body may be alive as in Luke 11:34 or dead as in Acts 9:40. In late Greek, slaves were spoken of as *σώματα* , since the main consideration with slaves was the body. This usage is found in Revelation 18:13, "and merchandise of horses and chariots and slaves (*σώματα*)." The apostle Paul departed from ordinary usage of the term and spoke of bodies terrestrial (*σώματα ἐπιγεία*). See I Corinthians 15:37ff.

b. Society, Social or Ethical Group

Σύμα is also used in the New Testament to designate a group of people united into a family, a social or ethical group. From this usage comes the idea of the church as a mystical body. The term *σῶμα* as applied to the church signifies both union and spiritual fellowship among the members of the church which is vitalized by Christ as the head. See Ephesians 4:4, I Corinthians 10:17 and Colossians 1:22. Separate members are called *μέλη* as is shown in I Corinthians 12:27 where Paul ^{writes:} "Now are ye the body (*σῶμα*) of Christ, and severally members (*μέλη*) thereof." This is another example of a word being richly developed in usage as it was woven into the texture of St. Paul's thought.

3. Relation of $\Sigma\omega\mu\alpha$ and $\Sigma\alpha\rho\varsigma$

As to the distinction between $\sigma\omega\mu\alpha$ and $\sigma\alpha\rho\varsigma$, there are many problems involved. Authorities disagree as to the exact differences. The writer proposes to study these terms in the light of the foregoing examples from usages.

One distinction between the words under consideration appears when it is remembered that $\sigma\alpha\rho\varsigma$ refers to flesh of the body. It does not refer to anything non-earthly. It does not refer to anything dead. $\Sigma\omega\mu\alpha$ may refer to heavenly bodies such as stars. See I Corinthians 15:35ff. Again, in Ephesians 4:4, $\sigma\omega\mu\alpha$ refers not to a physical organism but to the church. $\Sigma\alpha\rho\varsigma$ would never be employed in such a sense. It is when both terms refer to the body, human or animal, that they approach being synonymous.

The $\sigma\alpha\rho\varsigma$ is considered as mortal and as susceptible to sickness (II Cor. 4:11 and Gal. 4:13). The $\sigma\omega\mu\alpha$ is mortal (Rom. 8:11) and weak (II Cor. 10:10).

$\Sigma\alpha\rho\varsigma$ is often interchanged with $\delta\epsilon\lambda\theta\omicron\upsilon\mu\alpha\tau\omicron\varsigma$.

$\Sigma\alpha\rho\varsigma$ is an inclusive term being used in a collective sense as in Matthew 24:22 ($\pi\alpha\sigma\alpha\ \sigma\alpha\rho\varsigma$). $\Sigma\omega\mu\alpha$ signifies the complete physical organism with all of its members (I Cor. 12:14). $\Sigma\alpha\rho\varsigma$ from the earliest times denotes the soft muscular portions, the flesh of the body. Cremer points out that the $\sigma\omega\mu\alpha$ "is the vessel of the life or $\psi\upsilon\chi\eta$."¹

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1. Cremer, loc. cit..

Or conversely, the ψυχή is the life in the σῶμα .
 Cremer also adds that the "σῶμα and ψυχή may be divided,
 or separated from each other; πνεῦμα and ψυχή can only be
 distinguished from each other."¹

C. Study of Νοῦς

1. Derivation

Thayer asserts that νοῦς is a contraction from
 νο'ος . Cremer declares that the word belongs to the same
 root as γινώσκω, which according to Thayer is the Attic
 for γινώσκει and comes from ΓΝΩΣ . It corresponds to the
 Latin nosco and to the German Sinn. In speaking of νο'ος ,
 Liddell and Scott say "Γνω appears to be akin to Γνω
 γινώσκω ."

2. Usage

a. In the Classics

The first meaning given to νο'ος by Liddell and
 Scott is that of mind as employed in perceiving and in
 thinking. (See Iliad 15.461). Other meanings which are
 listed are dependent upon and similar to the one mentioned.

b. In the Septuagint

The term νοῦς is sparingly employed in the Sept-
 uagint. Where it is used, there is no clear-cut definition

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1. Cremer, op. cit., p. 905.

of the term. For instance, in Isaiah 10:7 we read: "but it is in his heart to destroy." In this passage the Hebrew term לִלְבָבֵהוּ is translated $\nu\acute{o}\tilde{u}\varsigma \ \acute{\alpha}\nu\tau\tilde{o}\tilde{\upsilon}$ in the Septuagint. On the other hand, in Isaiah 40:13 the Hebrew לֵב is rendered $\nu\acute{o}\tilde{u}\tilde{\nu}$ in the Septuagint. Thus it is seen that the term has no clearly-defined signification.

c. In the New Testament

The term $\nu\acute{o}\tilde{u}\varsigma$ appears three times in the New Testament in non-Pauline writings.¹ In this term, we find still another instance of a Greek word coming to embody new thought concepts under the influence of the Apostle Paul. Cremer points out that under Paul $\nu\acute{o}\tilde{u}\varsigma$ for the first time has a clear and developed meaning.

(1.) Reflective Consciousness

One aspect of the term $\nu\acute{o}\tilde{u}\varsigma$ as used by Paul is reflective consciousness as distinguished from thought and action not deliberate. In I Corinthians 14:14, Paul writes that if he should pray in a tongue his spirit prays but that his "understanding is unfruitful."

(2.) Organ of Thinking

That $\nu\acute{o}\tilde{u}\varsigma$ denotes the organ of thinking is made clear in the writings of Paul when he says that "I of myself with the mind ($\nu\acute{o}\tilde{\nu}$), indeed, serve the law of God" (Romans

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1. Moulton and Geden, op. cit., p. 670 .

7:23). This meaning comes close to the idea of sentiment.

(3.) Moral Consciousness

Noūs also indicates the organ of moral thought, knowledge and judgment. In turning again to Paul, we find that he gave advice on certain matters of right and wrong. He states that on doubtful issues, every man must "be fully assured in his own mind" (*νόος*) as to what is right (Romans 14:5). In this passage there seems to be indication of moral decision. If the verdict is for evil, it is called the mind of the flesh (Col. 2:18). This consciousness may be as a habit or as an opinion (I Cor. 1:10).

3. Relation of *Noūs* and *Σάρξ*

The relation of *noūs* to *sarx* is evidenced in Ephesians 2:3. This is similar to the relation of *σώμα* and *σάρξ* , for the expressions body of flesh and mind of the flesh are found to be used in a similar sense in Pauline writings. This relation is as Cremer says "according to the relation of the person to his nature."¹ Thus in Colossians 2:18 the fleshly mind is the mind of man in a condition unenlightened by the Spirit of God.

4. Relation of *Noūs* and *Πνεῦμα*

Briefly stated, the distinction between *noūs* and *πνεῦμα* is that the former term has to do with the intellectual faculty, understanding, reason, judgment, and

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1. Cremer, op.cit., p. 520.

perception. The latter term indicates a life principle (Luke 8:55), the loss of which is death. *Noos* is a psychic term; *πνεῦμα* in the New Testament is used in a vital sense.

D. Study of *καρδία*

1. Derivation

Liddell and Scott declare the term comes from "*ΚΑΡΑ* or *ΚΡΑΑ*; cf. *κρᾶς-ιν*, *κράρ* ; Skt. *hrid*, *hrid-ayam*; Lat. *cor*, *cord-is*, etc.; Goth. *hairt-o*, O. Norse *hjärt-a*, A.S. *heort-e*, O.H.G. *Herz-a*." ¹ Thayer states that the word comes from a root denoting to quiver or palpitate. Cremer avers *καρδία* is the proper rendering of the Hebrew *לֵב* but is often the translation of *לֵב*.

2. Usage

a. In the Classics

According to Liddell and Scott, the main usage of *καρδία* among classical writers is heart, the seat of life (Il. 13:282), heart denoting seat of feeling and passion (Il. 9.646), heart indicating inclination, desire and purpose (Il. 10:220), and heart as the mind showing meditation and thought. Later Greek writers did not differ essentially from these meanings.

b. In the Septuagint and in the New Testament

The most significant difference between the Sept-

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1. Liddell and Scott, A Greek-English Lexicon, p. 744.

Septuagint and the New Testament usage of the term is that in the former document reference is made to the *καρδιά* as the seat of physical life. See II Kings 9:24 and II Samuel 19:14. This writer has not discovered such usage in the New Testament. However, a possible exception to this may be found in Luke 21:34. Both the Septuagint and the New Testament usage of *καρδιά* will be illustrated in the following discussion of the relation of *καρδιά* to *ψυχή* and to *πνεῦμα*. It will suffice here to note that in the Septuagint, *καρδιά* is used in translating the Hebrew words *לֵב* and *לֶבֶת*. The former term is properly rendered by *καρδιά*, heart. But the latter term refers primarily to the inward part of the midst.¹ (See Gen. 25:22, 24:3).

3. Relation of *καρδιά* and *ψυχή*

Thayer says of *καρδιά* that in the broader concept it signifies "the seat and centre of all physical and spiritual life."² In other words, it is the center of man's personal life, the inner man. It is the seat of man's physical life (Judges 19:5); it is the seat of his spiritual life, passions, desires, appetites (I Peter 3:4). It is the seat of intelligence (Eph. 1:18); it is referred to as the will (Romans 2:5). Consequently, it is not surprising to find at certain times a parallelism between *καρδιά*

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1. Cf. Brown, Driver and Briggs, Hebrew and English Lexicon of the Old Testament, pp. 523 and 897.
2. Thayer, J.H., Greek-English Lexicon of the New Testament Fourth Edition, p. 325.

ΨΥΧΗ and ΠΝΕΥΜΑ. Cremer is directly to the point when he says

"The ΨΥΧΗ, the subject of life, whose principle is the ΠΝΕΥΜΑ, has in ΚΑΡΔΙΑ its immediate organ, concentrating and mediating all its states and activities, and therefore occupies a position between the two, ΠΝΕΥΜΑ --- ΨΥΧΗ --- ΚΑΡΔΙΑ. And further, it is the heart, as the organ concentrating, and the medium of all states and activities, in which the ΠΝΕΥΜΑ, the distinctive principle of the ΨΥΧΗ, has the seat of its activity."¹

Thus, we find emotions ascribed to both ΚΑΡΔΙΑ and to ΨΥΧΗ. Proverbs 12:25 reads: "Heaviness in the heart (ΚΑΡΔΙΑ) of a man maketh it stoop." Again, in John 12:27 we find "now is my soul (ΨΥΧΗ) troubled." It is obvious that the terms are used in the same general sense. Proverbs 2:10 is an excellent example of parallel use of these terms: "For wisdom shall enter into thy heart (ΔΙΔΑΧΟΝ) and knowledge shall be pleasant unto thy soul (ΨΥΧΗ).

It is interesting to note that when ΚΑΡΔΙΑ is used in respect to the emotions, it is associated with reflective action and resolve. Thus, we find the prophet Jeremiah predicting of the time when the people will no longer walk after "the stubbornness of their evil heart," ΚΑΡΔΙΑΣ ΠΟΝΗΡΗΣ (Jer. 3:17). ΨΥΧΗ is also used in reference to a current wish or instinct. In Job 23:13 we find this statement: "what his soul desireth, even that he doeth."

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1. Cremer, op. cit., p. 346.

See also Proverbs 21:10, Jeremiah 2:24 and Psalms 10:3. The term as used in these passages is indicative of immediate desire.

When καρδιά and ψυχή are directly associated with each other, the former always precedes the latter. Thus in Deuteronomy 26:16, the people are exhorted to keep the ordinances with "all your heart, and with all your soul." See also Deuteronomy 10:12 and I Kings 2:4. The teaching is to give oneself unreservedly to the action of the heart as the immediate organ of the soul. There must be conscious and deliberate resolve which in turn soon becomes natural. If the two terms were cojoined for the sole purpose of emphasis, it seems unlikely that a set order would always be followed.

4. Relation of καρδιά and πνεῦμα

Investigation discloses that these terms have something in common. We have seen above that the heart is the mediating agent of the activities of the spirit which is the life principle of the soul. The spirit, πνεῦμα, as well as the heart, καρδιά, is involved in the activity and the conduct of the life committed to God. Sometimes the two terms are found to have parallel usage. For instance, in Psalm 34:19 the writer says that God will be with the person whose selfish life is broken at the very roots: "Jehovah is nigh unto them that are of a broken heart (καρδίαν) and saveth such as are of a contrite spirit

(Πνεύματι)." There appears to be no essential difference in the meaning of the two terms in this passage.

Then, too, we find the terms in parallel usage in different passages referring to the same thing. In Acts 19:21, we discover that Paul "purposed in the spirit," *ἔθετο ἐν τῷ πνεύματι*, to follow a certain course of action. In Acts 11:23, Barnabas at Antioch "exhorted them all, that with purpose of heart (καρδίας) they would cleave unto the Lord." The evidence shows that in these passages the two terms under consideration have parallel usage.

That the heart is the seat of the activity of the spirit is shown in I Peter 3:4 where the author writes: "but let it be the hidden man of the heart (καρδίας), in the incorruptible apparel of a meek and quiet spirit (πνεύματος)." In Romans 5:5, the Holy Spirit is found to have its seat of activity in the heart of man.

III. Chapter Summary

This chapter has been devoted to an examination of several terms whose meanings are related to and in some instances almost synonymous to the meanings of Πνεύμα or of

σάρξ. The Hebrew word *רוח* was found to mean wind, Spirit of God, spirit of man and breath. This is similar to the Greek Πνεύμα. The Hebrew *בשר*, corresponding to the Greek *σάρξ*, is used for flesh or for the body

itself, blood relation, man as contrasted with God, and all living creatures. A study of these terms gives a clearer understanding of the background and meaning of the idea of spirit as used in both the Septuagint and in the New Testament.

It has been seen that the root of the term $\psi\upsilon\chi\eta$ is a source of disagreement among authorities. However, the main uses of the term in the classics are life and the organ of the $\nu\omicron\upsilon\varsigma$, mind. In the New Testament, it signifies life and soul. Under the latter connotation, there are such meanings as seat of feelings, the essence not dissolved at death, and a living creature.

The terms $\psi\upsilon\chi\eta$ and $\pi\upsilon\epsilon\upsilon\mu\alpha$ may have the same or similar usages. In other instances there is a marked difference. $\psi\upsilon\chi\eta$ is viewed as the self, the ego, the personality. The $\psi\upsilon\chi\eta$ gives life to the $\sigma\upsilon\mu\mu\alpha$. $\pi\upsilon\epsilon\upsilon\mu\alpha$ is considered as the principle of life which is manifested in the self.

Scholars are not altogether sure about the derivation of the term $\sigma\alpha\sigma\mu\alpha$. However, its meanings are clearly defined. In the New Testament, it is found to indicate the body of man or of animal, heavenly bodies and a corporate group. It is a more inclusive term than $\sigma\alpha\sigma\mu\alpha$ which refers to nothing non-earthly. The $\sigma\alpha\sigma\mu\alpha$ is the flesh of the body. The $\sigma\alpha\sigma\mu\alpha$ is the body as a unit. The $\sigma\alpha\sigma\mu\alpha$ is

"the vessel of the life or $\psi\upsilon\chi\eta'$."¹ The $\psi\upsilon\chi\eta'$ is the life in the $\sigma\omega\mu\alpha$.

The term $\nu\omicron\upsilon\varsigma$ comes from the root $\Gamma\Nu\omicron\Re$. In the classics it means mind. In the Septuagint, it has no clearly-defined usage, being used for the Hebrew terms \aleph and $\eta\eta$. In the New Testament, it means reflective consciousness, the organ of thinking, and moral consciousness.

$\Nu\omicron\upsilon\varsigma$ and $\sigma\alpha\phi\epsilon\varsigma$ are used together as the relation of a person to his nature. $\Nu\omicron\upsilon\varsigma$ and $\pi\nu\epsilon\upsilon\mu\alpha$ are distinguished from each other in that the former term refers to the intellectual faculty; the latter term refers to the life principle.

$\kappa\alpha\rho\delta\iota\acute{\alpha}$ comes from the root $\kappa\alpha\rho\alpha$ or $\kappa\rho\alpha\alpha$. It is the correct rendition of the Hebrew \aleph . In the classics, the term meant heart as the seat of life, heart indicating seat of feeling, heart implying inclination, and heart as meaning the mind. In later Greek, these meanings are usually held to.

Regarding the relation of $\kappa\alpha\rho\delta\iota\acute{\alpha}$ and of $\psi\upsilon\chi\eta'$, it has been pointed out that $\kappa\alpha\rho\delta\iota\acute{\alpha}$ is the immediate organ of the $\psi\upsilon\chi\eta'$ whose life principle is the $\pi\nu\epsilon\upsilon\mu\alpha$. Emotions are ascribed to both the heart and to the soul. However, reflective resolve is characteristic of the heart,

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1. Ante, p. 48.

immediate desire to the soul. When the terms are used together, καρδιά always precedes ψυχή .

The terms καρδιά and πνεῦμα are found in parallel usage in the Scriptures both when used together and when used separately but referring to the same thing. The heart is the seat of activity of the spirit, both human and divine.

CHAPTER THREE

STUDY OF Πνεῦμα AND OF Σάρξ
IN RELATION TO ROMANS 8:1-11

CHAPTER III

STUDY OF *ἡ δικαιοσύνη* AND OF *Σαῖς* IN RELATION TO ROMANS 8:1-11

I. Place of Chapter Eight in the Epistle

Questions which are prominent in this Epistle are "What is righteousness" and "How is it obtained?" To these questions, chapter eight is an answer. Earlier in the Epistle, the universal need of the gospel is shown. The importance of faith is emphasized. The weakness of the law is pointed out. In chapter eight, the believer is said to have no condemnation before God, for he is in Christ Jesus and thus free from the law of sin and of death. He knows that he is a son of God, for he has received the spirit of adoption. Finally, in notes of triumph, the chapter closes with what has been called the hallelujah chorus. It is evident that this chapter is a culmination of all that has preceded in the Epistle.

Not only does chapter eight clinch the argument up to that point, but it is also a mountain peak from which the following chapters may be seen in clear perspective. Thus, it is apparent that this chapter has both a backward and a forward outlook. From describing the blessedness of the new life in union with Christ, the apostle launches into a Theodicy. He shows how the Jews, a favored people, have been excluded from salvation simply because they rejected the only

effective plan of salvation. This discussion leads on to practical instructions for believers and closes with a farewell.

II. Place of Romans 8:1-11 in the Epistle

It is generally conceded among students of the Bible that chapter eight is one of the high points of the Epistle to the Romans. In the opening verses of this chapter, we find one of the most significant passages in all of Paul's writings concerning the relation between the Spirit and the flesh. He who interprets Paul's use of these terms would do well to use verses one to eleven as a starting point, for in this passage a great concentration of these terms is found.

The four main positions of the Epistle as a whole are:

1. All have sinned.
2. All have need of a Saviour.
3. Christ died for sinners.
4. Believers are one body in Him.

In the passage under consideration, we find the logical development of the argument of chapter seven carried forward. In the previous context, the flesh was thought of as a ruling principle which influenced the apostle to follow a course of conduct incompatible with the high Christian ideal. Chapter eight indicates that the law is "weak

through the flesh" (v.3.) The law which was given to point man to God was utterly unable to conquer what Paul calls the flesh. Hence, the need of a Saviour.

An examination of chapter seven shows that the apostle speaks of being in captivity to sin and the law of sin. In 8:3 he speaks of being free from the law of sin and of death. This is said to have been accomplished through the death of Christ. Since Christ came to condemn sin (v.3), it is reasonable to conclude that this was done on behalf of sinners. Thus, Christ died for sinners.

In the passage now being considered, Paul does not say that all have sinned. However, in chapters one and two the universal need of salvation is shown. Jew and Gentile alike are guilty of sin. The same idea is carried forward in this passage. The sense of the context and these verses is that all have sinned.

Although this passage does not specifically mention the fact that all believers are one body in Christ, mention is made that believers share in the same benefits of salvation. This is shown first, in that all believers are freed from condemnation (v.1). Second, all believers have the Spirit of Christ (v.9). Third, all believers have the indwelling Spirit of God (v.9). Fourth, all believers are assured of a resurrection (v.11). This evidence is indicative of unity among believers.

One way to ascertain the relation of a portion of Scripture to its broader context is to ask the question "What essential values would be missing if this passage were eliminated from the text?" When this question is applied to Romans 8:1-11, what is the result? In answer to this latter question, it may be said that without these verses some of the most important stepping stones toward the peak of the Epistle (8:31-39) would be missing. Then, too, except by inference, we would not know how sin is overcome in the flesh. Much of the triumphant portion of the chapter would lack meaning. To eliminate verses one to eleven would form a break in the thought and rob the argument of its full content and significance. Paul's argument here is so closely woven that any one part left out would weaken the whole structure. In verses one to eleven, the victory of the Spirit over the flesh is an answer to the cry of the soul heard in the previous chapter. Each step in the argument is as important to the whole as each successive link is to an iron chain. Consequently, this passage has an important place in the argument and in the Epistle as a whole.

III. The Place of Romans 8:1-11 in Its Context

This section opens with the words *οὐδὲν ἄρα* which clearly indicate that the beginning of chapter eight is connected in thought to the verses immediately preceding.

In 7:7-25, the apostle contrasts the law with the newness of life in the Christian believer. He vividly describes his own wretched experience under the law. His condition is characterized as carnal; "for not what I would, that do I practice; but what I hate, that I do" (7:15). In 8:1-11, the apostle's experience under grace is described. Deliverance has come through Jesus Christ. No longer is there condemnation. He does not follow after evil tendencies. Rather, he is motivated by the Holy Spirit who takes up his abode in the believing heart. He who persists in following his own natural evil desires follows a course of conduct which will lead to death. He in whom the Spirit of God dwells will have eternal life.

These things being true, the readers are obligated to live by the Spirit in order to be sons of God and to inherit life everlasting. God speaks to the believer in such a way that he has full assurance that he is adopted into the family of God and is a fellow-heir with Christ (vv. 12-17).

Thus it is seen that verses one to eleven connect the personal experiences of the apostle under bondage of the law with the freedom the believer has in Christ. This freedom makes him a son of God, so that he may say Abba, Father.

IV. Major Emphases in the Passage

The major emphasis in the passage under consideration is the deliverance from the flesh by the power of the Spirit.

To appreciate the full import of the thought of this section, it is necessary to examine the preceding context. Romans 7:14 to 8:11 are really one unit of thought. In graphic and realistic terminology, the apostle describes his condition under the load of sin as wretched. He is not master of himself but is mastered by sin. Who can deliver from such bondage? The joyful answer is Jesus Christ (7:24).

With this background, the opening words of chapter eight contain added significance. "There is therefore now no condemnation to them that are in Christ Jesus." These words of hope echo time and again down the corridors of the soul. Release from sin is possible at last. A greater power than mere law comes to the assistance of man. This is made possible through the death of Jesus Christ.

The next emphasis in the section is the antithesis between the flesh and the Spirit. Allegiance is given according to whether the flesh or the Spirit is served. One leads to death; the other leads to life. The flesh is hostile to God; the Spirit is in obedience to God. The Spirit makes his abode in those who belong to him.

The last emphasis is the assurance believers have that as Christ was resurrected, so also may they expect to be resurrected by the same power.

A study of the prevailing terminology reveals that the term *πνεῦμα* is used eleven times in these verses. *Σάρξ* is used ten times, and *ἀμαρτία* and *νόμος* are used five

each. The terms Jesus Christ appear together or separately six times. In addition, one reference is made to the Son of God. The usage of these terms indicates the important thoughts in the writer's mind. In these few verses, the two modes of earthly existence are thrown in contrast. On the one side is law, sin, flesh and death. On the other side is Christ, freedom, Spirit and life.

V. Structure of the Passage

We have discussed the Epistle in regard to its main ideas, the place of chapter eight in the Epistle, and the place of verses one through eleven in their context. It has been pointed out how chapter eight is a logical development of the argument in the preceding context. It now remains to examine the passage in regard to structure.

A. Use of Connectives

First glance at this passage in the Greek reveals to the reader that before him is an example of close argument used so often by Paul. Practically every verse is introduced by a connective which unites the verses into a continuous chain of thought. Of the two hundred six words in this paragraph, twenty two are conjunctive particles. The term *γάρ* appears six times. *Δέ* and *εἰδέ* appear seven times. These conjunctions together with others make the passage stand out in marked contrast to the easy-flowing language of the Gospels.

Since these particles are used so frequently in this passage, it seems advisable to follow the argument as introduced by them. The $\alpha\rho\sigma$ which introduces chapter eight takes the reader back to the preceding chapter and ties in with the last two verses in particular. The $\gamma\alpha\rho$ of verse two definitely relates to $\kappa\alpha\tau\acute{\alpha}\kappa\rho\iota\sigma\mu\delta$ of verse one. The $\gamma\alpha\rho$ of verse three associates the idea of the strength of the law of the Spirit with the weakness of the law of sin and points to the real factor in the condemnation of sin. The force of this $\gamma\alpha\rho$ carries through verse four. The $\iota\acute{\nu}\delta$ of verse four introduces the reason why God sent his Son into the world. The $\gamma\alpha\rho$ of verse five connects directly with the last clause of verse four. The $\delta\epsilon'$ of verse five brings out a contrast with the first clause of the verse. The $\gamma\alpha\rho$ of verse six points back to the last clause of verse four. The $\gamma\alpha\rho$ of verse seven introduces the reason why the mind of the flesh is enmity against God. The second $\gamma\alpha\rho$ of this verse supports the idea of the first by more explanatory material. The $\delta\epsilon'$ of verse nine carries forward the idea introduced in verse five and explained in verses six, seven and eight. The section closes with $\epsilon\iota' \delta\epsilon'$ appearing three times. The $\epsilon\iota' \delta\epsilon'$ of verse nine further explains the idea of the first clause. The $\epsilon\iota' \delta\epsilon'$ of verse ten takes up the idea introduced in verse six regarding the mind of the flesh and the mind of the Spirit. The $\epsilon\iota' \delta\epsilon'$ of verse eleven continues the idea of life by assuring

believers that as Christ was resurrected, so they, too, will be resurrected.

B. Outline of the Passage

The Victory of the Spirit Over the Flesh

1. Victory over condemnation
2. Victory over law of sin
 - a. Mosaic law could not be victor over the flesh
 - b. God sent Christ to be victor over the flesh
 - (1.) Manner Christ came in the likeness of sinful flesh
 - (2.) Object Christ came for sin in the flesh
 - (3.) Result Christ came to condemn sin in the flesh
 - (4.) Purpose Christ came that the righteousness of the law might be fulfilled in those who walk after the Spirit
3. Victory over the flesh as shown in antitheses
 - a. Manner of life is different
 - (1.) Those after the flesh obey the flesh
 - (2.) Those after the Spirit obey the Spirit
 - b. Ultimate end is different
 - (1.) Mind of the flesh is death
 - (2.) Mind of the Spirit is life and peace
 - c. Relation to God is different
 - (1.) Mind of the flesh is opposed to God
 - (a.) It is enmity against God
 - (b.) It is not in subjection to God
 - (c.) It cannot possibly please God
 - (2.) Mind of the Spirit, by implication, is opposite of the above
 - d. These differences reveal the status of the readers
 - (1.) They are in the Spirit if the Spirit dwells in them
 - (2.) If they don't have the Spirit of Christ, they don't belong to him
4. Victory over the law of death
 - a. The indwelling Christ brings certain results
 - (1.) The body is dead on account of sin
 - (2.) The spirit is life because of righteousness
 - b. The indwelling Spirit of God will give life to mortal bodies

VI. Contribution of Πνεῦμα and of Σαρξ to the Development of Thought in the Passage

We have seen that the dominant emphasis of this paragraph is that deliverance from the power of the flesh is possible through the power of the Spirit. But what does the apostle mean in this section by his use of the terms spirit and flesh? In view of our investigation of the terminology for flesh and spirit, this passage presents a most appropriate center to observe how the terms contribute to the development of thought in a typical paragraph.

A. Study of Πνεῦμα in the Passage

1. Verse Two

Of the eleven times Πνεῦμα is used in the passage under discussion, it is apparent that for the most part reference is made to the Divine Spirit. Thus in verse two, the law of sin and of death is put into contrast to the law of the Spirit of life. The former law is shown to be a law of sin in the members (7:23). The law of sin which is served by the flesh is described as opposed to the law of God (7:25). Thus, the law of sin is found to be in opposition to the law of God and (by following the sense of the context) to the Spirit of God. Then, too, the Spirit of God (in contrast to the spirit of man) alone can give life, for it is life (John 7:38, 39). The Holy Spirit is also called the Spirit of truth (John 16:13). The writer knows

of no New Testament passage which speaks of the human spirit as the spirit of life or as the spirit giving life. This is distinctly an attribute of the Holy Spirit. Commentators are agreed that in this verse *πνεῦμα* has reference to the Divine Spirit.

2. *πνεῦμα* in Antithesis to *σάρξ*

It has been shown that Paul uses the term in three general ways, i.e. for breath, for the Spirit of God and for the spirit of man.¹ The first-named usage has no connection with the verses now being considered. As the spirit of man, *πνεῦμα* has reference to the seat of feelings, of humility and of thoughts. But neither the context nor the verses themselves permit such usage here. The term, therefore, must refer to the Spirit of God.

a. Verse Nine

The first evidence submitted to show that *πνεῦμα* in these verses has reference to the Divine Spirit is verse nine where we read "But ye are not in the flesh but in the Spirit, if so be that the Spirit of God (*πνεῦμα θεοῦ*) dwelleth in you." In this instance, there can be no doubt but that the Divine Spirit is intended.

b. Verse Six

In verse six we find that the "mind of the Spirit

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1. Ante, p. 16ff.

is life and peace." In verse ^{two} we found that the Spirit (of God) was spoken of as the Spirit of life. Reference was made to John 7:38, 39 where the Spirit is spoken of as giving life. (See also II Cor. 3:6). Thus, the Spirit which gives life is spoken of as the Divine Spirit in John, in Corinthians and in the context (v.2). Coupled with this evidence is the fact that the Spirit of God which is mentioned in verse nine is in antithetical relation to *σάψ*. This is similar to the relation of the two terms in verse six. Since *πνεῦμα* is the Spirit of God in verse nine, it must also have the same meaning in verse six.

c. Verses Four, Five, Seven to Nine-A

If *πνεῦμα* in its antithetical relation to *σάψ* in verses six and nine refers to the Divine Spirit, it is reasonable to suspect that unless evidence is given to indicate a change in meaning that verses four, five and seven to nine-a make the same use of the term. An examination of the term as used in these verses begins by showing that any reference of *πνεῦμα* to the spirit of man would not be in agreement with the idea of the context; while reference to the Spirit of God is in keeping with the context. According to Paul's use of *πνεῦμα*, the term must refer to breath, spirit of man or the Spirit of God. That breath is not meant here requires no explanation. If the spirit of man is intended, it must refer to the seat of feelings, humility or thoughts. But none of these meanings are suitable

to the thought of the verses. Furthermore, no indication is given by the author of any change from the Divine to the human spirit. It is true that *πνεῦμα* is used without the definite article, as in verse five. However, later in the same verse it is used with the definite article. The context warrants no other explanation but that *πνεῦμα* without the article conveys the same idea as when it does appear with the article. Since the Pauline usage and the sense of the context reject the possibility that *πνεῦμα* in these verses refers to breath or to the human spirit, the term must refer to the Spirit of God.

3. Verse Nine-B.

In the last half of verse nine we find that "if any man hath not the Spirit of Christ, (*πνεῦμα Χριστοῦ*) he is none of his." Is the Spirit of Christ the same as the Spirit of God mentioned in the first part of the verse? In both instances, the Spirit is the Divine Spirit, because the Spirit and the flesh are still being contrasted. Then, too, the sense of the context is that as those in the flesh can not please God, so also those who have not the Spirit of Christ are not his. The believer is said to live in the Spirit, if (and here is the crucial test) the Spirit of God dwells in him. That the Spirit of God and the Spirit of Christ as used by Paul are the same Spirit is shown in Philipians 1:19, I Corinthians 6:19. In verse nine, the

genitive $\theta\epsilon\omicron\upsilon$ stands in the same relation to $\pi\nu\epsilon\upsilon\mu\alpha$ as $\chi\rho\iota\sigma\tau\omicron\upsilon$ does. The genitive defines the $\pi\nu\epsilon\upsilon\mu\alpha$ as being of God and of Christ.

4. Verse Ten

In verse ten, the term $\pi\nu\epsilon\upsilon\mu\alpha$ is found in relation to the word $\sigma\acute{\alpha}\mu\alpha$. This introduces a use of $\pi\nu\epsilon\upsilon\mu\alpha$ different from the rest of the paragraph. $\Sigma\acute{\alpha}\mu\alpha$ is to be understood as physical, for it is not used in a figurative sense as $\sigma\acute{\alpha}\rho\kappa\iota\varsigma$ is. Mortal bodies are also mentioned in the next verse. When $\pi\nu\epsilon\upsilon\mu\alpha$ is contrasted with $\sigma\acute{\alpha}\mu\alpha$ or with $\sigma\acute{\alpha}\rho\kappa\iota\varsigma$, it is "as though it were as much a part of man's possession as his body and his flesh."¹ This is shown in I Corinthians 5:3 where we find these words: "For I verily, being absent in body but present in spirit, have already..." (See also I Cor. 7:34, Col 2:5 and II Cor. 7:1). So what Paul is saying in verse ten is this: But if Christ is in you, the human body is dead because of sin; but the human spirit is life because of righteousness. Since the Divine Spirit is the giver of life, its use here would be improper. "The sense in which the spirit is life is anti-²thetical to that in which the body is dead."

5. Verse Eleven

The closing verse of this paragraph also makes use

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1. Ante, p. 20.
2. Hodge, C., Commentary on the Epistle to the Romans, p. 407.

of the term $\piνεῦμα$. Although the text of this verse is much disputed, commentators are agreed that in both instances $\piνεῦμα$ has reference to the Holy Spirit.

That $\piνεῦμα$ in verse eleven is the Holy Spirit is shown from the context. In verse nine, the Spirit of God is spoken of as dwelling in the believer. In the same verse, the believer is said to have the Spirit of Christ. Verse ten also speaks of Christ in the believer. Verse eleven again tells of the Spirit dwelling in the believer. Since in the previous verse reference was to the Holy Spirit (except when in contrast to the body), it is reasonable to conclude that again such meaning is intended, for no indication is given that a change has been made to indicate the human spirit. Rather, the sense of the context makes it imperative that the Divine Spirit is meant. The Spirit of God raised Jesus from the dead. The power to perform unusual acts is often attributed by Paul to the Holy Spirit, never to the human spirit per se. This same Divine Spirit that raised up Christ from the dead will also give life to the mortal body of the believer. Only the Spirit of God can overcome death. (See II Cor. 4:14 and I Cor. 6:14).

B. Study of $\sigmaαρξ$ in the Passage

1. Verse Three

Verse three brings us three occurrences of $\sigmaαρξ$. We learn that since the law was weak $\deltaιὰ τῆς σαρκός$ God

sent his son ἐν ὁμοιώματι σαρκὸς ἁμαρτίας and condemned sin ἐν τῇ σαρκί. Let us study the use of this term as it appears in this verse.

Αἰδ which introduces the first phrase is said to have the root meaning of two, δύο. In composition, it may mean two, between and through. The resultant meanings, however, are influenced by the case with which it is associated. Thus, with the genitive it means through as in John 3:17. This is a common New Testament usage. In the phrase now being considered, Σιδ' with the genitive illustrates the vulnerable point of the law. Its weakness and inability is in its relation to man. Σαρξ here is what has been referred to as natural generation. The physical meaning of flesh cannot apply here. The law was not weak through the muscles of man but through the very nature of man. The ethical meaning has not yet appeared in the passage. Rather, the term in verse three has reference to what man receives by heredity.

The second appearance of σαρξ in verse three is in the phrase ἐν ὁμοιώματι σαρκὸς ἁμαρτίας. From this, it might be urged that sin is inherent in the body. This view would make God the author of sin. If sin is inherent in the body, it might be asked "Why is the term

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1. Dana, H.E., and Mantey, J.R., A Manual Grammar of the Greek New Testament, p. 101.
2. Ante, p. 31.

ὁμοιώματι used?" Ἐν σαρκὶ ἁμαρτίας would be quite enough. On this issue Robertson says that "here the grammarian is helpless to decide the point. The interpreter must step in and appeal to the context or other passages for light."¹ A tenable explanation in keeping with the sense of the context and Pauline theology in general is that Christ took on himself a nature not the same as but similar to the sinful nature of man. "The σὰρξ of Christ was of like nature to the σὰρξ ἁμαρτίας, in so far as the latter was a σὰρξ², but of unlike nature, in so far as it was affected by sin."³ The likeness applies to both the ἁμαρτίας and the σὰρξ. Σαρκὸς ἁμαρτίας rendered literally means flesh of sin. Ἁμαρτίας is a genitive which both describes and limits σαρκὸς.

The term ἐν which introduces the phrase has the root idea of in, within, sphere within which.³ With the locative, it means in, on, at, within, among. The use of the locative here indicates that the σαρκὸς is in the sphere of the ὁμοιώματι. Just as ἁμαρτίας limits, defines and describes σαρκὸς, so σαρκὸς describes ὁμοιώματι.

What does the apostle mean by the term σὰρξ in this verse? The context shows that since the law was weak

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1. Robertson, A.T., A Grammar of the Greek New Testament in the Light of Historical Research, Second Edition, p. 784.
2. Meyer, H.A.W., Critical and Exegetical Hand-Book to the Epistle to the Romans, Translated by W.P. Dickson, p. 302.
3. Dana and Mantey, op. cit., p. 105.

because of human nature, God, in providing a means of redemption, sent his own son in a nature similar to man's sinful nature. But the difference between Christ and us is that he did not sin. Christ was given in order that sin might be condemned. Since the likeness applies to both the sin and the flesh, it seems reasonable to conclude that flesh in this phrase refers to natural generation, not to the physical flesh. But it must be remembered that there is a physical basis for this use of the term. Thus, in taking a nature similar to ours, he experienced sorrow, pain, and weariness. He was acquainted with grief. But he did not sin.

The third phrase where *σαῖς* appears in this verse indicates where sin is condemned, i.e. *ἐν τῇ σαῖσι*. The aorist tense of the verb gives the idea of sin being condemned once for all. The preposition *ἐν* denotes sphere within which. In view of the sense of the context, *σαῖς* as used in this phrase does not refer to the physical flesh. Neither can it be held that sin is inherent in the flesh.¹ Paul as well as the Hebrew prophets did not hold that the flesh is sinful.² Consequently, sin could not be in the flesh as the material substance of the body. Rather, reference here is made to man as a corporeal being including that which he receives by heredity. The ethical sense of *σαῖς* is not

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1. Ante, p. 76.
2. Ante, p. 29.

found here, for the meaning, although figurative, has a strong physical basis. Sin was condemned in the flesh in the sense that the holy life of Christ condemned sin by taking a nature similar to the sinful nature of man.

2. Antithesis to *πνεῦμα*

Verse four introduces a series of thoughts in which *σάρξ* and *πνεῦμα* are in antithetical relationship. The general trend of these ideas are summed up in verse six; "for the mind of the flesh is death; but the mind of the Spirit is life and peace."

The preceding context informs us that the law was unable to condemn sin. However, God through Christ condemned sin in the flesh. Sin was not annihilated but placed under control, so that it was no longer the determining factor in life.

The term *σάρξ* has a different meaning in relation to *πνεῦμα* than has appeared heretofore in this passage. In speaking of this distinctly Pauline antithesis, Cremer says:

"This kind or character belonging to man by way of nature, through the *σάρξ*, is always regarded from a religious point of view, and distinguishes man over against God, upon the basis of his existence realized by means of the flesh and in the flesh."¹

Thayer adds that when *σάρξ* is thrown in opposition to the

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1. Cremer, op. cit., p. 854.

Spirit of God, it "has an ethical sense and denotes mere human nature, the earthly nature of man apart from divine influence, and therefore prone to sin and opposed to God."¹ Examples of such Pauline antithetical use of the terms are not wanting. (See Gal. 5:13-19 and 6:8). But how do we know this is the meaning in verses four to nine?

One way to determine the use of *σάρξ* in these verses is to review briefly the Pauline usage of the term. It has been pointed out that Paul uses the term to indicate flesh, body, kindred, corporeal being, all living creatures, natural generation and that in man's nature tending toward evil.² Insight into the context and into verses four to nine reveals that without question the only two usages possible here are natural generation and the tendency toward evil. Natural generation has been described as that which "a man receives from heredity, both good and bad."³ (See Phil. 3:3, Rom. 6:19). This usage must be rejected as applying to these verses, because it does not go far enough. *Σάρξ* when contrasted with *πνεῦμα* "acts in the form of a principle, as a power determining the person."⁴ This is well illustrated in verse five where we read: "For they that

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1. Thayer, op. cit., p. 854.
2. Ante, p. 28ff.
3. Ante, p. 31.
4. Cremer, op. cit., p. 855.

are after the flesh (σάρξ) mind the things of the flesh." Verse eight continues: "And they that are in the flesh cannot please God." Since natural generation does not include all the content present in the term σάρξ in these verses, that meaning must be dismissed. This leaves the ethical sense as the most likely connotation of the term in these verses.

That the use of σάρξ here is what Thayer and Cremer call the ethical use is shown in each successive antithesis. The law is fulfilled in those walking after the Spirit, not after the flesh (v.4). Those after the flesh follow the things of the flesh; those after the Spirit the things of the Spirit (v.5). Following the flesh leads to death; following the Spirit leads to life and peace. The flesh is enmity against God; those in the flesh cannot please God.(vv.6-8). Thus it is seen that in these verses the flesh is in open opposition to God. The Spirit of God dwells in those who do not follow the flesh (v.7). The Christian believer has in the indwelling Spirit a powerful ally against the flesh. The flesh includes "anything which steams the windows of the spirit."¹ When the Spirit is the ruling factor in the life of the believer, the flesh no longer is dominant. Consequently, the presence of the Holy Spirit in one's life

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1. Jowett, J.H., The Epistles of St. Peter, p. 80.

is seen to be a necessity. The antithesis between the Spirit and the flesh is clearly outlined by Beet as follows:

"The flesh is the invisible side of man, animated matter. Mysteriously pervading it, preserving it from corruption and giving to it growth and well-being, is the invisible spirit. Thus in man meet, and at every point interpenetrate, the seen and the unseen worlds; the one destined to crumble soon into its original dust, the other created for endless life. We have thus the unseen world within us, actually present in our inmost consciousness. Now each of these elements claims to rule our entire action and to mould our inner life. And they are in absolute opposition. The flesh, acting upon us through desires aroused by material objects around, tends to beget various kinds of actions, many of them indisputably bad. Such actions will exclude us from the glory of the coming kingdom. But in absolute opposition to the flesh is the Spirit of God, whom God has given to dwell in the hearts of His people, that thus their spirit may have (Rom. viii.10) immortal life, and to be in them an all-wise guide."¹

The Spirit and the flesh can never come to terms, either one or the other will be the master. Each represents a fundamental antagonism, a pull in opposite directions. This definite hostility compels personal decision. The ruling principle of our lives will save us or condemn us in the day of judgment. "He that is unrighteous let him do unrighteousness still: and he that is filthy, let him be filthy still: and he that is holy, let him be made holy still" (Rev. 22:11). The words of John Oxenham suggest to

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1. Beet, J.A., Commentary on St. Paul's Epistle to the Galatians, Sixth Edition, pp. 161,162.

us the two ways of life and that decision must be made.

"To every man there openeth
A way, and ways, and a way;
And the high soul climbs the high way,
And the low soul gropes the low,
And in between, on the misty flats,
The rest drift to and fro.
But to every man there openeth
A high way, and a low.
And every man decideth
The way his soul shall go."¹

1. Oxenham, John, The Ways, from "Bees in Amber."

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