

Spirit, Soul, and Flesh

The Usage of Πνεῦμα, Ψυχή, and Σάρξ in Greek Writings and Translated Works from the Earliest Period to 180 A.D.; and of their Equivalents רוח, נפש, and בשר in the Hebrew Old Testament

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PREFACE

The subject of this monograph is the use of the words for "spirit," "soul," and "flesh" in the ancient Greek and Hebrew writers. The purpose of the study is to lay a lexicographical foundation for the interpretation of *πνεῦμα*, *ψυχή*, and *σάρξ*, more especially of *πνεῦμα* and *σάρξ* in their relation to one another, in the New Testament.

The ground, especially of the first two chapters, has often been covered more or less fully, and the present writer makes no claim to be adding significantly to the sum of human knowledge in this territory. He writes, indeed, after diligent and repeated study extending over years, but with a consciousness of the vastness of the field and of the complexity of the problem, made more difficult by its ramification into many related fields, which bars any but the most modest claims. He has not undertaken to write a history of the psychology and anthropology of the Semites and the Greeks, desirable as such a history would be as a basis for the study of the ideas of the New Testament writers on this subject. In full recognition of the fact that the meanings of words can never be dealt with adequately except in connection with the history of thought, these studies nevertheless decline the larger task and limit themselves to an attempt to set forth from the point of view of lexicography the usage of the three important words named above. They justify themselves in the mind of the writer by two considerations. First, even such a study as is here made of the usage of the words in literature older than the New Testament books, or approximately contemporaneous with them, is a useful foundation for the study of New Testament usage and ideas; and second, such an assembling of the linguistic evidence as is possible in a lexicographical study may, by furnishing the material for it, facilitate the more adequate study of the history of ancient thought in the field of psychology or anthropology.

The intimation of the title-page that the investigation covers the usage of Greek writers from the earliest period to 180 A.D., is

substantially correct. Later writers are frequently cited for their testimony to earlier usage and occasional reference has been made, especially in Chapters iv and vi, to later literature because of its reflex light on the usage of the first century. On the other hand it has been deemed unnecessary to include Christian writers later than the New Testament, the usage of the latter being the goal of the study. Otherwise the limits indicated have been adhered to, and the range of literature examined in each period is sufficient, it is believed, to furnish a safe basis of induction. Only in the Hebrew Old Testament, the Apocrypha, and the New Testament has absolute inclusiveness been attempted. But in the case of most of the individual writers quoted the lists are believed to be at least approximately complete.

Having on more than one occasion within the period in which he has been engaged in this study made it the subject of a seminar in the University of Chicago, the writer desires to acknowledge with appreciation the assistance which he has received, both in assembling and in interpreting the material, from those whom he has had the pleasure of counting among his students. Among these he desires especially to acknowledge the assistance of Rev. William R. Schoemaker, Ph.D., of Des Moines, Iowa, Professor Irving F. Wood, Ph.D., of Smith College, Professor Frank G. Lewis, Ph.D., of the Crozer Theological Seminary, Professor Hermon H. Severn, A.B., of Kalamazoo College, and Professor Arthur Wakefield Slaten, Ph.D., of Chicago. To these it would be necessary to add a still longer list if all those were included who have aided by collecting lists of passages.

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