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SCRIPTURAL PSYCHOLOGY.

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The word psychology comes from two Greek words, *psuche* and *logos*, the stems being transferred directly to the English with the proper connective and ending. Primarily *logos* means any expressed result of mental activity, whether a concept, a thought, a discourse; and it may be applied to any such result from a simple word up to the Son of God, the eternal *Logos*, who set forth so much of divinity as could be wrapped in human form, and dwelt on earth full of grace and truth. In composition it means a formal treatise, a scientific statement of facts or principles or both, and is so used in the names of the various "ologies" that are extant. Broadly applied *psuche* means soul. Hence in correct usage Psychology is soul science, science being defined as formulated knowledge.

A thousand years before Jesus was born the term *psuche*, kindred to *psucho*, to breathe, to blow, was used to designate that which distinguishes the living from the dead, the breath, the vital force. In the Greek version of the Old Testament, made some three hundred years before the Christian era and commonly used by Jesus and his disciples, *psuche* is used too many times to count for the Hebrew *nephesh*, which in the common version is translated by the word soul more than five hundred times, and frequently by the word life. In the New Testament it occurs ninety-eight times, and is rendered soul fifty-seven, life forty-one.

Whether in Hebrew, Greek or English, the term is by a familiar mode of speech often used as a synonym of person, as shown in the following passages:

"The uncircumcised soul shall be cut off from his people, he hath broken my covenant. All the souls that came with Jacob into Egypt . . . threescore and six; . . . all the souls of the

“house of Jacob threescore and ten. If a soul shall sin through ignorance, . . . let him bring for his sin a young bullock. If a soul touch any unclean thing, . . . he shall be unclean. The soul that sinneth, it shall die. The same day there were added unto them about three thousand souls. Fear came upon every soul. Every soul that will not hear that prophet shall be destroyed from among the people. We all in the ship were two hundred threescore and sixteen souls. The sea became as the blood of the dead, and every living soul in the sea died.”

In all these passages the soul as such is involved, but the term is used loosely to include the whole man, both soul and body. In the beginning God formed man of the dust of the ground, the material part, and breathed into his nostrils the breath of life, the immaterial part, and man became *chai nephesh, zosa psuche*, living soul, the two parts constituting the man as he appears on the earth.

The union of the psychical and the physical is one of the mysteries which God has kept in his own power. In some instances the distinction between the two is ignored, but the body as such is never mentioned as the man. It is the earthly house destined to be dissolved, the transient abode of the hastening pilgrim, the tent of the unsettled citizen, the tabernacle of the stranger and sojourner; and the distinction between it and the man that inhabits it is made very clear in the following Scriptures:

“Fear not them that kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell. The Spirit that raised up the Christ from the dead shall also quicken your mortal bodies. While we are at home in the body, we are absent from the Lord. We are willing rather to be absent from the body and to be present with the Lord. Whether in the body or out of the body I can not tell; God knoweth. Remember . . . them that suffer adversity, as being yourselves also in the body. The body without the spirit is dead. We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in

“this we groan, earnestly desiring to be clothed upon with our house which is from heaven. If I live in the flesh, this is the fruit of my labor; yet what I shall choose I wot not, for I am in a strait betwixt two, having a desire to depart and be with the Christ, which is far better. Nevertheless to abide in the flesh is more needful to you. Shortly I must put off my tabernacle, as the Lord Christ Jesus hath showed me.”

In a man what is not body is soul; what is not physical is psychical. A threefold man seems to be suggested in Paul's wish for the Thessalonians: “May your spirit and soul and body be prevented entire without blame at the coming of our Lord Christ Jesus”; also in Hebrews where the Word of God, the sword of the Spirit, is represented as being alive and energetic, sharper than every two-edged blade, piercing to the dividing of soul and spirit, and able to discern the reflections and thoughts of the heart. A quarternion or fourfold man is suggested in the words of Jesus to the Scribe in Jerusalem: “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength”, the words for heart, soul, mind, strength, being *kardia*, *psuche*, *dianoia*, *ischus*.

These passages are not scientific enumerations of the elements of man, but are simply emphatic statements of truth. The divine Law demands for God the love of the whole soul, the understanding and the affections being definitely specified, and this carried up to the limits of human strength, the demand being impossible of human fulfillment; and so the Law becomes a schoolmaster to impel the soul into the presence of one who is able to fulfill the Law and impute righteousness to the penitent sinner. Speaking of the Word the apostle does not say it divides the soul from the spirit, as if soul and spirit were distinct entities; it pierces to the dividing of soul, even of spirit, so vital and mighty it is! In Paul's wish for the Thessalonians the terms soul and spirit, *psuche* and *pneuma*, suggest distinct entities, but do not require them. In fact the two terms are used interchangeably, as the following Scriptures show:

“Man became a living soul. There is a spirit in man, and
“the inspiration of the Almighty giveth him understanding.
“My soul is cast down. My spirit is overwhelmed. My soul is
“exceeding sorrowful. I will speak in the anguish of my spirit.
“My soul shall make her boast in the Lord. My spirit hath re-
“joiced in God my Saviour. Her soul was departing, for she
“died. Into thy hand I commit my spirit. She hath given up
“the soul. He bowed his head, and gave up the spirit. O Lord
“my God, I pray thee, let this child’s soul come into it again.
“Lord Jesus, receive my spirit. Trouble not yourselves, for his
“soul is in him. Jesus, when he had cried with a loud voice,
“yielded up the spirit. I saw under the altar the souls of them
“that had been slain for the word of God. Ye are come
“to the spirits of just men made perfect.”

Every sparrow is a bird, but not every bird is a sparrow. The relation is that of species and genus. Every soul is a spirit, but not every spirit is a soul. God is a spirit. Angels are all ministering spirits sent forth to render service for the sake of those who are to inherit salvation. The Prince of the power of the air is a spirit that mightily moves for evil among the sons and daughters of disobedience. There are legions of unclean spirits that do their devilish work in all the earth. The Bible also speaks of the spirit of the beast, that goeth downward to the earth. A soul is a spirit that has been or is now associated with a human body.

The body apart from the soul has no functions. It is a dead and insensate thing. It neither sees, hears, tastes, smells, feels, speaks, thinks, nor moves. It is the equipment of the soul for its earthly sojourn, and an important equipment it is for gaining a knowledge of material things. Even the Son of God coming into the world says: “Sacrifice and offering thou wouldst not, but a body hast thou prepared me”. In the administrations of time under normal conditions the soul uses the bodily organs for seeing, hearing, tasting, smelling, feeling, thinking, speaking, moving; but it has the capacity for independent action. Though blind, Hellen Keller sees; though deaf, she hears; though dumb, she speaks. The pure in heart see the invisible God, and the Enochs of every age walk in cou-

scious fellowship with him. Noble souls born from above hear unutterable harmonies that roll in rapture above their heads. The souls of those slain for the word of God and for the testimony which they have held apprehend their condition and are conscious of their identity. Though beheaded and brainless, they think; though freed from all bodily organs, they see and hear, understand and judge, feel and know, reign and worship, and with a loud voice they cry: "How long, O Lord, holy and true dost thou not judge and avenge our blood on them that dwell on the earth?" Without the body the robber passes from the cross to Paradise; Dives drops into the abyss and in full possession of all his faculties he sees, hears, feels, suffers, sympathizes, anticipates, remembers, reasons, judges, speaks, prays; Lazarus ascends to Abraham's bosom, and knows that he is comforted; Moses

Stands with glory, wrapped around
 On the hills he never trod,
 And speaks of the strife that won our life,
 With the Christ, the incarnate God;

all demonstrating Job's conviction: "Though skin-worms destroy this body, without my flesh shall I see God."

According to real psychology the *psuche*, which Jesus esteems above the whole world, which receives the ingrafted word and believes unto salvation, which is anchored within the veil through the hope set forth in the gospel,—this soul is not a bundle of separate faculties, but a unit. Like the body which has many functions through many members and is yet one body, the soul having many functions is not many, but one. Even the lively sword of the Spirit does not divide it, the keenness thereof only piercing unto the dividing, but not accomplishing it. Performing thought functions, the soul is mind; determining, it is will; remembering or anticipating, it is fancy or imagination; recognizing the eternal obligation to do the right and eschew the wrong, it is conscience; stirring with impulses of love or hate, grief or gladness, it is emotion or affection; turning Godward, it worships; turning earthward, it grovels.

The soul's attitude, whether Godward or earthward, whether goodward or badward, is the supreme issue; how to affect this attitude, the supreme problem. Unskilled students often fall into confusion on the whole subject, and sometimes become the victims of mountebanks and fakirs, through a misuse of the concordance and the dictionary, the one simply citing passages wherein words occur, the other recording the uses of words as disclosed in literature, but neither giving logical definitions or marking distinctions between mere words and the things for which they stand. Language is not made to order, but is a growth. Words are the coins of the intellectual realm, the media of exchange in the commerce of thought; and they have a definite value in themselves. A dollar is a dollar; a *psuche* is a *psuche*. As a man may buy a fifty-cent article by passing a dollar and taking proper change so as to pay the exact price, he may pass a term that contains more than is needed for the immediate transaction by making change in other terms. For example, the soul lives and constitutes the life of the body; so the word may be used to express that fact without reference to other soul functions, provided the proper change is given in other words, as in the following passages:

"They are dead which sought the young child's soul. Take
 "no thought for your soul, what ye shall eat or drink. The
 "good shepherd giveth his soul for the sheep. I lay down my
 "soul for the sheep. I lay down my soul, that I might take it
 "again. Why can I not follow thee now? I will lay down my
 "soul for thy sake. Wilt thou lay down thy soul for my sake?
 "Greater love hath no man than this, that a man may lay down
 "his soul for his friends. Neither count I my soul dear unto
 "me, so that I might finish my course with joy. I am left alone,
 "and they seek my soul. Because he laid down his soul for us,
 "and we ought to lay down our souls for the brethren."

In these utterances the connection shows that it is the soul as the life-giving force that is had in mind.

Or the soul inclining toward the earth, minding earthly things, as the apostle suggests, is not in an attitude to receive the influences of the upper realms; hence it is written: "The psychic man receiveth not the things of the *pneuma* of God, for they

are foolishness unto him; neither can he know them, for they are pneumatically discerned. But he that is pneumatic estimates all things, but is estimated of no one." James also speaks of the wisdom that is not from above as being earthly, psychic, devilish, and productive of envying and strife.

These and other utterances distinctly touch the old theological question of what an unregenerate man can do toward his own salvation. The writer is on the Calvinistic and Pauline side of the controversy. "No man can say that Jesus is Lord but by the Holy Ghost." "Eye hath not seen nor ear heard, neither have entered into the heart of man the things that God hath prepared for them that love him; but God hath revealed them unto us by his Spirit."

How helpless guilty nature lies,
 Unconscious of its load!
 The heart unchanged can never rise
 To happiness and God.

Can aught, beneath a power divine,
 The stubborn will subdue?
 'Tis thine, almighty Spirit, thine,
 To form the heart anew,—

To chase the shades of death away,
 And bid the sinner live;
 A beam of heaven, a vital ray,
 'Tis thine alone to give.

Psychologic and hypnotic tricks are not for the minister of the word; it is for him to preach the truth, and leave the Holy Ghost to do his work in the hearts of the hearers. "My preaching," says the great apostle, "was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power, that your faith should not stand in the wisdom of men, but in the power of God".