

HEBREW ANTHROPOLOGICAL TERMS AS
A FOUNDATION FOR A BIBLICAL
COUNSELING MODEL OF MAN

by

Robert W. Kellemen

Submitted in partial fulfillment of requirements
for the degree of Master of Theology
Grace Theological Seminary
May 1985

Micropublished by
Theological Research Exchange Network
Burlington, Vermont, 1985

Title: HEBREW ANTHROPOLOGICAL TERMS AS A FOUNDATION FOR
A BIBLICAL COUNSELING MODEL OF MAN
Author: Robert W. Kellemen
Degree: Master of Theology
Date: May, 1985
Advisers: Dr. Charles R. Smith and Dr. Lawrence J. Crabb

There is a great need today for an approach to the Scriptures which blends skillful exegesis and relevant applicational insights. All too often one finds either exegesis which does not speak to today's man or application which does not solidly ground itself in an exegetical foundation. Nowhere is this need more pronounced than in the field of biblical counseling. The purpose of the writer in approaching this field, then, is to provide an exegetical foundation upon which a relevant biblical counseling model of man can be developed.

The specific exegetical foundation being utilized in this paper involves an etymological, contextual, and lexical study of the major Hebrew anthropological terms of the Old Testament. These terms are studied with a view toward identifying their overriding emphasis so that the primary functioning capacities of the whole man can be specified. Through this exegetical study of these terms, this paper concludes that man is a being with the functional capacities of relational motivation, rational direction, teleological action, and emotional reaction.

These functioning capacities of the whole man provide the basis for the biblical counseling model of man presented in this paper. Each of these capacities are analyzed with an emphasis upon their: (1) nature and interrelationship, (2) ideal or proper functioning, (3) sinful functioning as a result of the fall, (4) and their utilization for a biblical counseling model of change.

This model is the capstone of this thesis, because it provides a description of the basic aspects involved in the process of moving the whole man (which includes each of his functioning capacities) toward maturity in Christ. Thus both the reader and writer are provided with an exegetical examination of the biblical data about man which is organized into a workable structure which can be utilized as a coherent guide for helping people toward maturity in Christ.

TABLE OF CONTENTS

LIST OF ABBREVIATIONS	vii
INTRODUCTION	1
Purpose of the Paper	1
Explanation of the Paper	1
The Anthropological Terms	1
A Biblical Counseling Model of Man	4
The Importance of the Paper	6
The Organization of the Paper	7
Chapter	
I. שָׁדָדָה: THE PERSONAL MAN WHO LONGS	8
The Meanings of the Term שָׁדָדָה	8
The Etymology of the Term שָׁדָדָה	8
The Uses of the Term שָׁדָדָה	9
The Overriding Emphasis of the Term שָׁדָדָה:	
The Personal Man Who Longs	13
An Explanation of the Stated Emphasis	13
A Validation of the Stated Emphasis	14
The Relational Significance of the Term שָׁדָדָה	20
Validated Analytically	21
Validated Synthetically	34
II. לֵב: THE THINKING MAN WHO PURPOSES	41
The Meaning of the Term לֵב	41
The Etymology of the Term לֵב	41
The Uses of the Term Heart	41
The Overriding Emphasis of the Term לֵב:	
The Thinking Man Who Purposes	45
An Explanation of the Stated Emphasis	45
A Validation of the Stated Emphasis	45
III. רוּחַ: THE EMPOWERED MAN WHO DIRECTS HIS ACTIONS	50
The Meaning of the Term רוּחַ	50
The Etymology of the Term רוּחַ	50
The Uses of the Term רוּחַ	50
The Overriding Emphasis of the Term רוּחַ:	
The Empowered Man Who Directs His Actions	53
An Explanation of the Stated Emphasis	53
A Validation of the Stated Emphasis	54

IV. THE INNER ORGANS OF THE BODY: THE EXPERIENCING MAN WHO RESPONDS	59
The Choice of the Terms	59
The Physical Understanding of the Terms	60
The Etymology of the Terms	60
The Physical Uses of the Terms	61
The Overriding Emphasis of the Terms: The Experiencing Man Who Responds	64
An Explanation of the Stated Emphasis of the Terms	64
The Resultant Psychological Emphasis of the Terms	66
V. A BIBLICAL COUNSELING MODEL OF MAN	74
An Overview	74
A Biblical Counseling Model of Man's Functioning Capacities	76
The נָפֶשׁ: Relational Motivation	76
The לֵב: Rational Direction	78
The רִוּחַ: Teleological Action	80
The Inner Organs of the Body: Emotional Reaction	80
A Biblical Counseling Model of the Ideal Man	82
Relational Motivation in the Ideal Man	82
Rational Direction in the Ideal Man	84
Teleological Action in the Ideal Man	86
Emotional Reaction in the Ideal Man	88
A Biblical Counseling Model of the Fallen Man	90
Relational Motivation in the Fallen Man	90
Rational Direction in the Fallen Man	90
Teleological Action in the Fallen Man	93
Emotional Reaction in the Fallen Man	95
A Biblical Counseling Model of Change	97
The Tearing Down Process	99
The Building Up Process	104
CONCLUSION	108
APPENDIX	110
An Illustration of a Biblical Counseling Model of Man's Functioning Capacities	110
An Illustration of a Biblical Counseling Model of the Ideal Man	111
An Illustration of a Biblical Counseling Model of the Fallen Man	112
BIBLIOGRAPHY	113

LIST OF ABBREVIATIONS

<u>ExpTim</u>	<u>Expository Times</u>
<u>Int</u>	<u>Interpretation</u>
<u>JBL</u>	<u>Journal of Biblical Literature</u>
<u>KJV</u>	<u>King James Version.</u> (All Scripture citations are taken from this version unless otherwise so noted.)
<u>NASB</u>	<u>New American Standard Bible</u>
<u>TDOT</u>	G. J. Botterweck and H. Ringgren, eds., <u>Theological Dictionary of the Old Testament</u>
<u>TWOT</u>	R. Laird Harris, Gleason L. Archer, Jr., and Bruce K. Waltke, eds., <u>Theological Wordbook of the Old Testament</u>

INTRODUCTION

Purpose of the Paper

The purpose of this paper is to present a biblical view of man based upon a study of the primary anthropological terms used of man in the Old Testament. This biblical view of man will then serve as a foundation for a biblical counseling model of man. Such a model will then be utilized as a framework for moving people toward maturity in Christ. Having made the above statement of the purpose of this paper, it is necessary to clarify several aspects of that purpose.

Explanation of the Paper

The Anthropological Terms

The scope of the study of the terms

One might ask, and rightfully so, "Why Old Testament anthropological terms?" Involved in this question are two sub-questions: "Why so large a portion of Scripture as the entire Old Testament?" and "Why only the Old Testament?"

The reason the entire Old Testament was chosen as the scope of this study was to avoid the pitfall of limited conclusions. S. L. Johnson, in his work "A Survey of Biblical Psychology in the Epistle to the Romans," acknowledged that the limited scope of his study necessitated limited

and tentative conclusions.¹ Thus it was felt that to limit this study to any portion of either testament was to build on too small a foundation.

The second question follows from the first. "If a broad foundation is important then why not 'go all the way' and include the New Testament?" There are three primary reasons why this was not done. The first involves the obvious problem of a limited amount of space in which to declare the results of such a study. The second relates to the very difficult task of studying related terms in two different languages all in the scope of one paper. The third reason is actually a defense of using "only the Old Testament material." The New Testament writers clearly drew upon the long-standing Old Testament conceptions when they used similar anthropological concepts.² Therefore the basic understanding of man's nature demonstrated in the Old Testament will not be different from that found in the New Testament.

The choice of the terms to be studied

A further question that might be asked is, "Why study these particular terms?" In the case of the first three terms studied (נַפֶּשׁ, לֵב, רִיחַ), little defense needs

¹Samuel Lewis Johnson, "A Survey of Biblical Psychology in the Epistle to the Romans" (Th.D. dissertation, Dallas Theological Seminary, 1949), p. 15.

²Ernest DeWitt Burton, Spirit, Soul, and Flesh (Chicago: The University of Chicago Press, 1918), p. 187.

to be given. This is due to the fact that by number of occurrences (נֶפֶשׁ 755 times, לֵב 858 times, רֹחַ 389 times) they far outweigh the use of any other terms used for man's nature in the Old Testament. Furthermore, within the fourth group of terms (the inner organs of the body) are found the remaining words of primary significance for Old Testament anthropology.

The choice of anthropological terms as a foundation for a biblical counseling model of man

One could ask the question, "Why study anthropological terms as a foundation for a biblical counseling model of man?" Implied in such a question is the further question of, "What about the input of other topics such as the image of God in man?" This is a legitimate question because there are many areas of study that have implications for a biblical view of man. Therefore concepts such as the image of God in man will be assumed and utilized without being emphasized. This is due to the simple fact that the present study has often been either overlooked or mishandled (more will be said about this later).

In light of this, a second question could be posed. "How will a study of these terms illumine our understanding of man's nature?" It is the position of this writer (to be supported throughout the paper) that each of these terms, when used for man, indicate the whole man viewed from the standpoint of various functional capacities. Thus when one

looks at the various terms for man he must realize that "the one word is chosen in preference to another according to the particular aspect of man's life which needs emphasizing."¹ On the basis of this position, this study makes no attempt to identify various parts of man and will make no attempt, therefore, to deal with the issue of dichotomy versus trichotomy. Rather, the study will attempt to show what aspects of man's inner nature are being emphasized by each term. It is these various overriding emphases of the one man which will be utilized to formulate a biblical counseling model of man.

A Biblical Counseling Model of Man

The concept of a biblical counseling model

The obvious question that comes to mind at this point is, "What is a biblical counseling model?" A biblical counseling model, in the eyes of this writer, is simply the organization of the biblical data about man into a workable structure that can be utilized as a coherent guide for moving people toward maturity in Christ.

The choice of a biblical counseling model of man

Some might ask, "Why a model of man?" Implied in this is the question, "Is not theology proper, or

¹H. D. McDonald, The Christian View of Man (London: Crossway Books, 1981), p. 42.

harmartiology, or soteriology, or any other primary Bible doctrine just as important to a biblical counselor as is anthropology?" Frankly, this is a very difficult question to answer. However, it is an important one and needs to be answered. In pursuing this task it would be best to begin with a given: there is no doctrine of Scripture that does not have profound implication for man's spiritual life (2 Tim 3:16-17). (In light of this, there is a great need for someone to write a book that might be entitled, Toward a Theology of Biblical Counseling in which an entire biblical theology for counseling could be presented in embryonic fashion. This writer, for his part, has chosen a more limited task.)

Having said this, it also needs to be clearly stated that biblical anthropology is especially important to the task of the biblical counselor. For the biblical counselor deals with man and he must know what God says about the pinnacle of His creation--man. Understanding the biblical teaching about man opens the door to a clearer understanding of man in relationship to the other primary teachings of Scripture. The belief held here is that an inadequate view of man leads to an inadequate view of harmartiology, soteriology, sanctification, and even to an inadequate view of man in relationship to the Godhead. For how is one to describe man in relationship to these various doctrines if he does not first understand who man is according to the Creator?

The Importance of the Paper

One aspect of the importance of this work has been stated above: biblical anthropology is essential to the biblical counselor if he is to deal biblically, and therefore effectively, with man. A further importance involves the simple fact that works of this kind in the past have simply been incomplete. When one reads works about "biblical psychology" he comes away with two vital questions: "So what?" and "How so?" These questions are discussed below.

The "so what" question comes after reading a work that is sound in its exegesis, but is woefully lacking in its application. The question which comes to mind is, "How in the world will all of this make any difference in how I will live my life or help others in their Christian life?"

The "how so" question comes after reading a work that is striking in its application, but is woefully lacking in its exegesis. The question which comes to mind is, "How in the world did you come up with that stuff?"

This work desires to take the twin tasks of exegesis and application (in relationship to biblical anthropology and biblical counseling) and to unite the two into a cohesive model. The accomplishment of this task will enable the biblical counselor to counsel both authoritatively (because of the biblical foundation) and effectively (because of the application and implications having been drawn from the biblical foundation).

The Organization of the Paper

In order to fulfill the purpose of this work the first four chapters of the paper will be primarily exegetical in nature. In each chapter one Hebrew anthropological term (or in the case of the fourth chapter, one group of terms) will be studied. Each word will be studied both from the standpoint of etymology and of contextual-lexical considerations. This will lead to a statement of the basic meanings of each term. Then the overriding emphasis of each term will be presented with support being given for the stated emphasis.

The fifth chapter will be primarily implicational in nature. A biblical counseling model of man will be derived from the exegetical work done in the first four chapters. This model will describe the functioning capacities of man both as they ideally function in the mature man and as they dysfunction in the fallen man. The utilization of such a model as a framework or coherent guide for moving people toward maturity in Christ will then be presented.

CHAPTER I

שָׁדָד: THE PERSONAL MAN WHO LONGS

The Meanings of the Term שָׁדָד

The Etymology of the Term שָׁדָד

The Hebrew word שָׁדָד is parallel to the Akkadian *napištu* and the Ugaritic *npš*. The basic meaning of both of these words is "throat."¹ From this original idea of "throat" or "neck" quite logically developed the idea of "breath," the life-giving substance which passes through the throat.²

This Hebrew noun is related to the denominative verb שָׁדָד which is found only in the niph'al form in the Old Testament (Exod 23:12; 2 Sam 16:14; Exod 31:17). In the Hebrew the word has the idea of "to take breath, to refresh oneself." The Akkadian cognate means "to breathe out, to blow."³

Thus the etymology of both the noun and verb form indicates the idea of the throat or neck as the organ through

¹Ludwig Koehler and Walter Baumgartner, editors, Lexicon in Veteris Testamentia Libros (Leiden: E. J. Brill, 1958), p. 627.

²R. Laurin, "Concept of Man as Soul," Exp Tim 72 (February 1961):131.

³Theological Wordbook of the Old Testament, s.v., "שָׁדָד," by Bruce K. Waltke, pp. 587-8 (hereafter cited as TWOT).

which we breathe.¹ This important concept must be kept in mind as one studies the use of שָׁדָד in the Old Testament.

The Uses of the Term שָׁדָד

The term is used 755 times in the Old Testament.² These occurrences have been catalogued into five essential categories. These categories are presented in a particular order which attempts to identify the logical relationship between them. The categories will also serve as a basis for the statement of the overriding emphasis of the term.

Used as the living being

The first use, both in logical and chronological sequence, is for the living being. It is that element or characteristic which distinguishes that which is animate from inanimate objects. This is how the word is used in Genesis 1:20, 21, 24, and 30 where it distinguishes the animate creation from the earlier inanimate creation. In man, the שָׁדָד is constituted as a living being by God's breathing into the nostrils of the אָדָם (Gen 2:7). In this regard it "denotes that vital principle in man which animates the human body and reveals itself in the form of conscious life."³

¹Aubrey R. Johnson, The Vitality of the Individual in the Thought of Ancient Israel (Cardiff: University of Wales Press, 1964), p. 7.

²Koehler and Baumgartner, Lexicon in Veteris Testamentia Libros, p. 626.

³Johnson, Vitality of the Individual, p. 22.

Used as the entire person

From the concept of a conscious, living being, the term moves on quite naturally to the idea of the whole person who is alive. In this sense שׂוּבָה is used for the self, the person, the whole man. It is from this use that men have correctly concluded that man does not have a שׂוּבָה, he is שׂוּבָה.¹

This is a very common use of the term in the Old Testament. It is used as the personal pronoun to mean self (Judg 16:30; Josh 2:13) and it is used in enumerations to indicate a certain number of people (Gen 46:22, 25, 26; Exod 1:5). In such cases it stands for the entire individual and adds an intensely personal element to the notion of self.²

Used as the personality

This use is very similar to the previous one. There is, however, a distinction. In the former use the man as a whole was emphasized. In this use the inner personality or personhood of the whole man is emphasized. The Hebrews saw the שׂוּבָה as the seat of the personality, and more than that, as the personality or personal element itself. Thus the word does not simply denote the abstract notion of life but refers rather to the dynamic qualities of personal existence and personhood (Ruth 4:15; Ps 18:8; 23:3; Prov 25:13; Lam 1:11).³

¹Gustav F. Oehler, Theology of the Old Testament (New York: Funk & Wagnalls Publishers, 1883), p. 150.

²TWOT, s.v., "שׂוּבָה," by Bruce K. Waltke, p. 590.

³Ibid., p. 589.

Other passages such as Genesis 34:3 and Exodus 23:9 illustrate this concept as they depict the dynamic nature of $\psi\eta\eta$ as the inner core of man in relationship to man. In this sense the $\psi\eta\eta$ is man in all his manishness, in all his humanness. Thus to the $\psi\eta\eta$ belongs the personality of the individual; it has or is the personality.¹

Used as the throat

The relationship between the previous three usages of $\psi\eta\eta$ and the present one is difficult to grasp unless there is an understanding of Hebrew anthropological thinking. Hans Walter Wolff, in his fine work, Anthropology of the Old Testament, discusses this by using the terminology he calls "stereometric thinking."

Stereometric thinking thus simultaneously presupposes a synopsis of the members and organs of the body with their capacities and functions. It is synthetic thinking, which by naming the parts of the body means its function. . . . We shall then have to go on to enquire where the argument picks out particular functions and characteristics of that part of the body, and how the word finally brings out, more or less clearly, a particular aspect of human existence in general.²

The Hebrews saw a part of the body together with its particular activities and capacities and in turn conceived these as being the distinguishing marks of the whole man.

Therefore to understand the relationship of $\psi\eta\eta$ when

¹A. B. Davidson, The Theology of the Old Testament, ed. S. D. F. Salmond (New York: Charles Scribner's Sons, 1910), pp. 199-200.

²Hans W. Wolff, Anthropology of the Old Testament (Philadelphia: Fortress Press, 1974), pp. 8, 11.

used as throat to the preceding usages of שֶֿׁנֶֿה there must first be an understanding of the meaning of שֶֿׁנֶֿה as throat. It has already been demonstrated that the etymology of שֶֿׁנֶֿה relates to Akkadian and Ugaritic words for throat. This concept was carried over into Hebrew thinking in such verses as Isaiah 5:14; Habakkuk 2:5; and Job 41:21. In Isaiah 5:14, for instance, the שֶֿׁנֶֿה speaks of the opening of the throat, jaws, or gullet. In Habakkuk 2:5 the שֶֿׁנֶֿה is used for that organ which takes in food and satisfies hunger.

It is when the use of שֶֿׁנֶֿה for "throat" in the physical or external sense is transferred to the personal or internal sense that the relationship between this use and the preceding ones becomes clear. For it is the living, personal man who craves the satisfaction of his שֶֿׁנֶֿה (throat) in verses such as Proverbs 25:25; Jeremiah 31:12, 25; and Proverbs 28:25. It must be recognized that in these verses and others like them, the hunger to be satisfied is personal, not physical.

Used as the longings of the person

It is a natural step to move from the שֶֿׁנֶֿה as that organ of man that needs nourishment to the larger concept of man as a whole longing for personal satisfaction. Because the emphasis of the next section of this work will be upon this fact, the present treatment will be brief. Suffice it to say at this point that the preponderance of verses in

which שָׁדָד is used with words for longing, striving, and desiring is evidence in itself of the importance of this concept (Exod 15:9; Deut 6:5; 12:15, 20; 14:26; 24:15; 1 Sam 2:16; 1 Kgs 11:37; Job 23:13; Ps 10:3; 42:1, 2, 4; 49:8, 15; 63:1, 5, 8; 84:2; 119:20; Prov 13:2, 4, 19, 25; Eccl 2:24; 6:2; Isa 26:8, 9; 32:6; 55:2; 61:10; Jer 2:24; 6:17; 31:12; 50:19; Lam 1:11, 19).

The Overriding Emphasis of the Term שָׁדָד:
The Personal Man Who Longs

An Explanation of the Stated Emphasis

It is the purpose of the following portion of this paper to validate the stated overriding emphasis of the term שָׁדָד. However, before this is done, the thinking behind the stated emphasis needs to be explained.

First, let it be repeated that each of the terms used for man are viewed by this writer as characterizing descriptions of the whole man. Man is an ontological unit. However, within the one man there are various capacities described by the Scriptures. One such way these capacities are delineated in Scripture is by the anthropological terms used for man.

The second point, which is derived from the first point, is that in order to understand man there must be an understanding of man's functioning capacities. One such term for man is שָׁדָד which emphasizes man in his capacity for personal longings.

The third point is that these two words (personal and longings) must be viewed together. For to say that man is personal, without saying that he longs, leaves out the way in which the personal nature of man demonstrates itself. And to say that man longs, without saying that he is personal, totally leaves out the context of those longings, namely, his personhood. Having said this, let it also be noted that in the following validation the emphasis will be upon the longing aspect for the simple reason that it is that aspect of man as נפש which is so often overlooked.

A Validation of the Stated Emphasis

Demonstrated by the concept of the throat

It has already been demonstrated from etymological and contextual evidence that "throat" is a primary concept involved in the term נפש (once again cf. Isa 5:14; Hab 2:5; Prov 10:2; 13:25; Jer 31:12, 25). In these verses throat refers to man as he craves satisfaction in terms of either air or nourishment. The implication of this usage is beautifully stated in the following quotation.

Thus when throat is mentioned there is the idea of man as needy and in danger, who therefore yearns with his nephesh for the preservation of his being. This is his vital longing, desire, striving or yearning, which dominates the nephesh. This desire comes to mean one's ardent desire that must be satisfied. Thus the Deuteronomic command to love Yahweh with the whole of the nephesh was accordingly that man should carry the whole living

force of wishes and all his longing desire into his love for the one God of Israel.¹

By way of Hebrew stereometric thinking (see page 11) the organ of the body through which one satisfies his physical longings came to be understood in a psychical sense for the whole man who longs for personal satisfaction.

Demonstrated by its use
for physical longings

In verses such as Deuteronomy 12:20; 23:24; Numbers 11:6; Psalm 107:5-9; Proverbs 25:25; Jeremiah 31:12, 25; Hosea 9:4; and Micah 7:1, the $\text{w}^{\text{p}}\text{p}^{\text{p}}$ is used for man's physical desires or appetite. Compare, for instance, Deuteronomy 12:20. "When the LORD your God shall enlarge your border, as He has promised you, and you shall say, I will eat flesh because your soul longs to eat flesh; you may eat flesh, whatsoever your soul lusts after." In this instance, and the others cited above, the $\text{w}^{\text{p}}\text{p}^{\text{p}}$ is clearly used as the essential part of man with reference to the seat of his appetites that must be satisfied if he is to live.² By simple transference, these physical appetites are used for man's spiritual and personal longings which must be satisfied if he is to survive personally. Psalm 107:8-9 is a beautiful example of this. "Oh that men would praise the LORD for His goodness, and His wonderful works to the children of men! For

¹Ibid., pp. 16-17.

²R. Laird Harris, Man--God's Eternal Creation (Chicago: Moody Press, 1971), p. 10.

He satisfies the longing soul and fills the hungry soul with goodness." In this verse the $\psi\ddot{\nu}\ddot{\nu}$ is viewed as the whole man who longs for the personal satisfaction which is found only in a relationship to Yahweh. Other examples of this usage, many of which will be cited and studied later, include Psalm 42:1, 2, 4, 6, 11; 63:1, 5, 8; 84:2; 143:6; Isaiah 26:8, 9.

Demonstrated by its use
with terms of longing

Perhaps one of the strongest arguments for stating that the overriding emphasis of $\psi\ddot{\nu}\ddot{\nu}$ is the personal man who longs is the frequent use of $\psi\ddot{\nu}\ddot{\nu}$ with at least fourteen different terms for longing. Each of these terms will be studied below.

There are eight Hebrew words used with $\psi\ddot{\nu}\ddot{\nu}$ that have the common basic meaning of to long for or to desire. The first of these terms is the Hebrew verb $\eta\eta\kappa$ which is used twenty-seven times in the Old Testament. It is used nine times with $\psi\ddot{\nu}\ddot{\nu}$ (Deut 12:20, 20; 14:26; 1 Sam 2:16; 1 Kgs 11:37; Job 23:13; Isa 26:9; Mic 7:1). The word has the meaning of "to desire, long, wait, covet, or wait longingly."¹ It is used in a physical sense for a longing for nourishment which must be met if an individual is to survive (Deut 12:20; 14:26; 2 Sam 23:15). It is also used in a psychical sense with an emphasis upon the personal longings of man: "with my soul ($\psi\ddot{\nu}\ddot{\nu}$) have I desired ($\eta\eta\kappa$) Thee in the night" (Isa

¹TWOT, s.v., " $\eta\eta\kappa$," by Robert L. Alden, p. 18.

26:9). The related feminine noun הַלְּבָבָה has the meaning of "desire, longing, appetite, and lust."¹ It too is used of both physical appetites (Prov 13:1) and of personal longings (Ps 10:3; Prov 13:19; Isa 26:8).

Another word with the same basic idea is רָבַד which means "to pine after, to long for, to be pale with longing."² It is used of physical longings in Psalm 17:12. In Psalm 84:2 it is used, along with a fourth term הִלָּד ("to faint with great desire, to be exhausted with longings"³) for personal longings. "My soul longs (רָבַד) yea even faints (הִלָּד) for the courts of the LORD." A fifth term used with שָׁדַד with the meaning of desire is רָשַׁד . This has the idea of desiring something with great attachment (Deut 7:7; 10:15) and is used of man's personal longing and desire for a wife in Genesis 34:8.

Another term used with שָׁדַד in the sense of desire is שָׁדַד which is used of the שָׁדַד as it seeks after an object with great desire (Deut 11:12; 4:29). רָקַד is a seventh term used in this way. This Hebrew verb has the idea of "to long for eagerly."⁴ It is used both of man's physical and personal longings (Ps 107:9; Isa 29:8). A final Hebrew word used in

¹Francis Brown, S. Driver, C. Briggs, The New Brown, Driver, and Briggs Hebrew English Lexicon (Lafayette, IN: Associated Publishers & Authors, 1981), p. 16.

²Ibid., p. 483.

³Ibid., pp. 477-9.

⁴Ibid., p. 814.

this sense adds a slightly new variation. It is the verb שָׂבַע which is used in the Old Testament for the satisfaction of one's desires or longings. It is used of the satisfaction of one's physical appetite in Deuteronomy 6:11 and of the satisfaction of one's personal longings in Psalm 107:9; 145:16; and Isaiah 58:11.

The meaning of that eighth term leads appropriately into the study of four more terms used with שָׁנַן in a longing context. They are used with the meaning of hungering and thirsting after an object in order to satisfy a longing. The first such term is עָרַב . It is used only three times in the Old Testament. In Joel 1:20 it is used for the physical panting of an animal in need of sustenance. It occurs twice in Psalm 42:1. Once it is used for the physical longing of a deer for flowing waters and once for the personal longing of the psalmist who pants for God. In that same psalm the verb אָנַח is found with שָׁנַן . This verb means "to be thirsty, to thirst due to parched conditions."¹ Physically it illustrates the parchiness of thirst when man's physical longings go unmet (Exod 17:3; Ezek 19:13) and psychically it illustrates the parchiness of thirst which man experiences when his personal longings go unmet (Ps 42:2; 63:1). The thirsting metaphor is not the only one used for the soul's longing. The Old Testament also uses the hunger metaphor to illustrate both the physical hunger of the throat (as the organ which

¹Ibid., p. 814.

takes in food) and the personal hunger of the soul. This is done through the use of the Hebrew verb רָעַב which means "to be hungry, to be voracious, to desire vehemently."¹ It denotes man's physical longing or hunger in 2 Samuel 17:29 and man's personal hunger or longing in Psalm 107:9. The word רָעַב picks up upon both the ideas of hunger and thirst. It has the meaning of "to be faint with thirst or to be weary with hunger."² It is used of the longing שָׁדָדָה which hungers and thirsts for satisfaction in Proverbs 25:25 and Jeremiah 31:25.

Two Hebrew words are associated with שָׁדָדָה with the basic meaning of waiting with longing. Psalm 33:20 states that, "Our soul waits for the LORD: He is our help and our shield." This word for wait is חָנָה which means to wait or long for something.³ In Psalm 62 חָנָה is used twice with שָׁדָדָה with the meaning of waiting or longing silently for something. The association of these fourteen words with שָׁדָדָה clearly validates the fact that שָׁדָדָה is used throughout the Old Testament with an emphasis upon personal longings.

Demonstrated by its frequent use in longing contexts

The term שָׁדָדָה is often used in contexts which have an obvious emphasis upon desires or longings of some specific

¹Ibid., p. 944.

²Ibid., p. 746.

³Ibid., p. 314.

nature.¹ This writer, in an independent study, noted 211 times that $\psi\upsilon\chi\eta$ was used in direct connection with desires or longings. As one writer has commented, "that passions and affections of all kinds are declared of the soul, as subject and object, there needs absolutely no special text to prove."² That same writer then went on to note that, "the idea of $\psi\upsilon\chi\eta$, $\psi\upsilon\chi\eta$, as Scripture uses it, is altogether manifest in the characteristic of desire, predominant over everything, and pervading everything."³

The Relational Significance of the Term $\psi\upsilon\chi\eta$

It has been demonstrated that the overriding emphasis of $\psi\upsilon\chi\eta$ involves the concept of the personal man who longs. There is an obvious question which comes with such a stated emphasis. That question is, "What does a personal being who longs, long for?" This is a vitally important question that must be answered if the implications of this term for biblical counseling are to be understood. The answer to this question will be derived from two primary areas of evidence. The first way in which this question will be answered is through an analysis of those verses which most clearly speak of the longing of the $\psi\upsilon\chi\eta$. The second way in

¹Johnson, Vitality of the Individual, p. 13.

²Franz Delitzsch, A System of Biblical Psychology (Grand Rapids: Baker Book House, 1966), p. 241.

³Ibid., p. 242.

which this question will be answered is through a broad synthesis of the Scriptural teaching concerning the nature of personal existence.

Through this combination of a contextual-lexical analysis and a broad thematic synthesis it will be demonstrated that the personal man who longs, longs primarily (predominately) for relationship. Relationship, as it is being used here, can be defined as "intimate involvement and union with another personal being." This is the core longing of the personal man who longs.

Validated Analytically

Validated by the use of $\psi\alpha\alpha$ in the context of man longing for relationship with man

The burden of this section will be to sample those verses in which $\psi\alpha\alpha$ is clearly used for longings in the context of man to man interactions. Such a sampling will demonstrate that the personal man who longs, longs for relationship. This section will not, however, discuss the appropriateness or inappropriateness of man moving toward man for relationship. Such a discussion will be reserved for the fifth chapter of this paper.

In Genesis 34:1-8 $\psi\alpha\alpha$ is used two times to indicate human longings for intimate relationship. The context is not a pleasant one and, as already stated, its usage here is not in any way intended to imply that this is a proper means for satisfying one's longing for relationship! Rather, it is

used simply to point out that שָׁדָד is used for man as a personal being who longs for relationship.

In the context, Shechem, the son of Hamar the Hivite, defiles Dinah the daughter of Leah and Jacob. Shechem then determines that Dinah should be his wife for "he loved the damsel" (34:3). In this context we are told that Shechem's "soul clung unto Dinah" (34:3) and that "his soul longed for Dinah" (34:8). The word for clung is דָּבַק which, as it was noted earlier, means to cleave or cling to someone in loyalty or affection and which is used throughout the Old Testament for the closeness of a husband and wife relationship. The word used for longed in verse eight is רָצָה which was also studied earlier and which means to be attached to, to love, to desire. Both contextually and lexically it is clear that שָׁדָד is used in this passage for man as he longs for an intimate personal relationship.

This same concept is demonstrated in Genesis 44:20-34. In the context the extremely close relationship between Jacob and his son Benjamin is emphasized again and again (Gen 44:20, 22, 29, 30, 31, 34). Judah, in answer to Joseph's request that Benjamin be separated from his father and left in Egypt, states that the soul of Jacob is bound up in the soul of Benjamin (44:30). So close is the relationship that if Benjamin did not return to Jacob then Jacob would die of grief (44:31). This close relationship is said to be one in which the שָׁדָד of the two individuals is bound

up together (קָשַׁר). This word is used in the Old Testament for two objects that are so closely joined that they cannot be separated and came to be used for the strong affection of a relationship that cannot be broken (Neh 3:38; Job 38:31; 1 Sam 18:1). Once again שָׁנָה is used for the strong relationship that a man (here a father) longs to have with another personal being (here his son).

The concept of שָׁנָה as the personal man who longs for relationship is again demonstrated in the relationship which developed between Jonathan and David. So close was that human relationship that David, in his eulogy of Jonathan, could say that, "I am distressed for thee my brother Jonathan, very pleasant hast thou been unto me: Thy love to me was wonderful, passing the love of women" (2 Sam 1:26). Such love was spoken of in 1 Samuel 18:1-3 where it is stated that "the soul of Jonathan was knit with the soul of David and Jonathan loved him as his own soul" (18:1). The word "knit" (קָשַׁר) is the exact same word used in Genesis 44:30. The souls of Jonathan and David were bound together by the strong affection of a committed love relationship. This type of relationship is exactly what the שָׁנָה longs for.

This same idea is once again brought out in the Song of Solomon. In 1:7; 3:1, 2, 3, and 4 the bride seeks for a relationship with her groom whom she speaks of repeatedly as the one whom my soul loveth (אָהַבָהּ). The soul is used in each of these verses as that capacity of man to long for an

intimate relationship with another personal being. This same usage, only stated negatively, is found in verses such as 2 Kings 4:27; 1 Samuel 1:10; Psalm 31:9-12; Jeremiah 12:7; and Lamentations 2:12. In these verses the $\psi\eta\eta$ is crushed by the loss of relationship. It has the capacity to long for relationship and is overwhelmed when such relationships are ended.

The $\psi\eta\eta$ is clearly used in the Old Testament in the context of man longing for relationship with man. Such evidence, though clear, is not overwhelming. Therefore, the reader's attention is now turned to further validation of this point in the form of an analysis of the use of $\psi\eta\eta$ in the context of man longing for relationship with God.

Validated by the use of $\psi\eta\eta$
in the context of man longing
for relationship with God

The purpose of this section is to study those verses in which $\psi\eta\eta$ is used in the context of man longing for relationship with God. To forestall any misconceptions, let it clearly be stated at the outset that this writer is not in any way implying that unsaved man longs after God. Rather, having already shown that man as $\psi\eta\eta$ is a personal being who longs, it is now being shown that what man longs for is relationship: intimate involvement and union with fellow personal beings. This longing for relationship is part of man's essential being by creation. It is part of his image which cannot be lost if man is to remain man: by creation man is a

personal being who longs for relationship. Now, the godly man, as in many of the verses studied below, turns with his longing $\psi\text{דָּן}$ to God for relationship. The ungodly man, as in Psalm 10:3-4, turns to anything but God to satisfy his longing for relationship. In summary then, it can be said that the longing for relationship is a part of every human being in that every man is $\psi\text{דָּן}$ and is therefore a personal man who longs for relationship. However, the direction in which one moves to satisfy that longing for relationship depends upon the spiritual condition of that human being. This key issue will be further discussed later in this paper. However, the above comments must be kept in mind at this point as one reads the following section on the use of $\psi\text{דָּן}$ in the context of man longing for relationship with God.

Validated by a recitation
of selected verses

There are numerous verses in which $\psi\text{דָּן}$ is used in the context of man longing for relationship with God. Obviously not all of them can be discussed in detail in this paper. However, the simple propensity of verses used in this sense is strong evidence which validates the stated significance of $\psi\text{דָּן}$. Therefore this section of the paper will include a basic recitation of some of those verses. The purpose of such a recitation of verses without detailed comments is to demonstrate to the reader that $\psi\text{דָּן}$ is clearly used

numerous times in the sense of the personal man who longs for relationship.

There are a number of verses in the Old Testament in which man is commanded to seek after, to love, and to cleave to God with his נַפְשׁוֹ. Such a command must assume that man as נַפְשׁוֹ has the functional capacity to long for relationship. (In the following selection of verses the Hebrew word נַפְשׁוֹ which is translated "soul" will be underlined for the purpose of identification and emphasis.) "Take diligent heed . . . to love the LORD your God and to walk in all His ways, and to keep His commandments, and to cleave unto Him, and to serve Him with all your heart and with all your soul" (Josh 22:5). "Take good heed therefore unto your souls, that you love the LORD your God " (Josh 23:11). "Now set your heart and your soul to seek the LORD your God" (1 Chron 22:19). "But if from then you shall seek the LORD your God, you will find Him, if you seek Him with all your heart and with all your soul" (Deut 4:29). Other verses giving the same type of command include Deuteronomy 6:5; 10:12; 11:13; 13:3; and 2 Chronicles 15:12.

There are also numerous verses in the Old Testament which depict man longing, thirsting, desiring, panting, and waiting for relationship with God. (In this selection of verses both the Hebrew word נַפְשׁוֹ and the main verb will be underlined for identification and emphasis.) "Yea, in the way of Your judgments, O LORD, have we waited for Thee, the

desire of our soul is to Your name, and to the remembrance of You. With my soul I have desired You in the night" (Isa 26:8, 9). "As the hart pants after the water brooks, so pants my soul after Thee, O God. My soul thirsts for God, for the living God" (Ps 42:1, 2). "My soul wait thou only upon God" (Ps 62:5). "O God, Thou art my God; early will I seek Thee; my soul thirsts for Thee . . . my soul follows hard after Thee" (Ps 63:1, 8). "My soul longs, yea ever faints for the courts of the LORD: my heart and my flesh cry out after the living God" (Ps 84:2). "My soul waits for the LORD more than they that wait for the morning" (Ps 130:6). "I stretch forth my hands unto Thee; my soul thirsts after Thee, as in a thirsty land" (Ps 143:6). "Oh that men would praise the LORD for His goodness, and for His wonderful works to the children of men! For He satisfies the longing soul and fills the hungry soul with goodness" (Ps 107:8-9). "I will greatly rejoice in the LORD, my soul shall be joyful in my God" (Isa 61:16). "The LORD is my portion saith my soul; therefore will I hope in Him. The LORD is good to them that wait for Him, to the soul that seeks for Him" (Lam 3:24-25). Other verses which also depict the soul as longing for relationship with God include Psalm 25:1; 35:9; 33:20; 57:1; 69:18; 94:19; 119:81; 143:8; Isaiah 55:1-3; Jeremiah 31:12, 25. In each of these verses the $\psi\eta\eta$ longs not for an impersonal God or for impersonal involvement with a personal God, but for personal involvement with a personal God. The $\psi\eta\eta$

clearly is used throughout the Old Testament for man in his capacity to long for relationship.

Validated by an investigation
of selected passages

Two passages have been selected from the verses listed above. These two passages will be studied in more detail in order to further validate the thesis that man is a personal being who longs for relationship. Psalm 42:1-43:5 and 63:1-11 were chosen because of their consistent emphasis upon the $\psi\text{q}\text{q}$ as longing and thirsting for relationship with God.

Validated by Psalm 42:1-43:5. These two psalms should be studied together as a single psalm. This is due to the fact that many Hebrew manuscripts present the psalm as a single unit and that Psalm 43 has no title (which is very rare in Book II of the Psalter), and because they are joined by a common refrain (42:6, 12; 43:5).¹ This psalm is a psalm of personal lament in which the composer finds himself at a great distance from the sanctuary at Zion (42:5; 43:3) and surrounded by an ungodly people who mock him as one forsaken by God (42:3, 11). The repetitive structure of the psalm can be outlined as follows: the longing soul (42:1-2), the needy soul (42:3-4), the satisfied soul (42:5-6), the

¹Peter C. Craigie, "Psalms 1-50," in vol. 19 of Word Biblical Commentary, editors David A. Hubbard and Glenn W. Baker (Waco, TX: Word Books, 1982), p. 325.

needy soul (42:7-10), the satisfied soul (42:11), the needy soul (43:1-3), and the satisfied soul (43:4-5). For the purpose of organization, these seven sections will be discussed under the three headings of the longing soul (42:1-2), the needy soul (42:3-4, 7-10; 43:1-3), and the satisfied soul (42:5-6, 11; 43:4-5).

In thinking about the longing soul (42:1-2) the question to ask is, "For what does the longing soul long?" Psalm 42:1-2 clearly answers that question. This psalm of personal lament begins with an illustration from nature. The psalmist pictures a deer which is panting with thirst for the full and flowing stream of water. The word for pant is $\lambda\gamma\tau$ which is found in only one other verse in the Old Testament. It is used in Joel 1:20 for the beast of the field which yearns and pants for water. As used in that context it indicates a strong, audible panting for water which is caused by a prevailing drought. In Psalm 42:1 the word is applied to the $\psi\lambda\lambda$. The physical picture from nature is transferred to the psychical longing or thirst of man. Man is here viewed as a longing being who yearns for the satisfaction of his personal need just as the deer yearns for the satisfaction of his physical need. In the context, that which the deer longs for is water, while what man's $\psi\lambda\lambda$ longs for is a relationship to his Creator: ". . . so pants my soul after Thee, O God. My soul thirsts ($\kappa\eta\tau$ is the word for thirst and is used in Lam 4:4; Amos 8:11; Exod 17:3, and Ezek 19:13 for a deep

thirst which is due to parched conditions) for the living God" (42:1-2). The soul longs for God and what God provides is intimate personal relationship because He is the living and personal God.

When considering the needy soul (42:3-4, 7-10; 43:1-3) the questions to ask are, "Why is the needy soul in need?" and "What does the needy soul need?" In every section involving the needy soul the psalmist is in a situation which leads him to believe that his relationship with God has been severed. In Psalm 42:3 he is continually in tears as he considers the question, "Where is thy God?" In 42:4 his soul despairs because of the absence of the united fellowship and worship of God. The psalmist himself asks God the question, "Why has Thou forgotten me?" (42:9) and is again tormented with the question "Where is thy God?" (42:10). The psalmist goes about mourning continually (43:2) because of his belief that he has been cast off (נָזַף) by God (43:2). The word "cast off" has the idea of being forsaken and abandoned and is used in Lamentations 2:7 and 3:31 for the breaking off of a past relationship. In every case, the specific cause of the soul's need is the psalmist's belief that he has been forsaken, forgotten, and abandoned by God. The belief that his relationship with God has been severed is the direct cause of the soul's turmoil and need. What then does the soul need? That is answered below.

When the soul is in such a condition of despair,

what can satisfy it? That question is triumphantly answered by the psalmist in 42:5, 6, 11; 43:4-5. According to the psalmist the hope which satisfies his soul comes from waiting expectantly and patiently upon God (42: 5, 11; 43:5). Notice that this satisfaction comes not from just any god but from my God (42:6, 11; 43:5). The soul of the psalmist was satisfied as he once again based his life upon his relationship to his God. Such satisfaction takes place as the psalmist considers going to the altar of God (43:4). It must be remembered that the sacrifices upon the altar were never an end in themselves, but the means of establishing communion with God. He is the ultimate goal toward which the psalmist longs to make his way.¹ As he moves toward God for relationship his soul is completely satisfied for God is his exceeding joy; God is the source of all that gladdens his life. Such inner joy and soul satisfaction comes only through a relationship with God.

Validated by Psalm 63:1-11. The setting for Psalm 63 is found in 2 Samuel 15:23-16:14. The occasion is when David fled Jerusalem due to Absalom's revolt. Specifically at the point of this psalm, David and his followers are tarrying in the wilderness of Judah which is that dreary waste land that extends along the western shore of the Dead Sea (2 Sam 15:23, 28; 17:18). David was in a faint and weary

¹A. Cohen, The Psalms (London: Soncino Press, 1945), p. 134.

condition (2 Sam 16:2, 14). He was in a desolate land. He had been rejected by his people and overthrown by his own son! It is at this point that David cries out to God in the words of Psalm 63. The theme of the psalm, as with Psalm 42:1-43:5 is the satisfaction of the longing soul. This psalm, like Psalm 42:1-43:5 can be divided into three main sections. In Psalm 63 the sections are as follows: the longing soul (63:1-3), the satisfied soul (63:4-7), and the cleaving soul (63:8-12).

David uses familiar terminology as he speaks of the longing of his soul. He states that his soul thirsts (רָמַץ) which is the same word used in Psalm 42:2. It is that word which describes a thirst which is due to parched conditions. David pictures such conditions as he speaks of being in a dry and weary land where there is no water (63:1). He also notes that his flesh (בָּשָׂר) longs (רָמַץ) for God. This word is used for the ardent longings which consume the last energies of a man.¹ Having given this description of the longing man, the question once again arises, "For what does that man long?" The longing of David is very personal and relational --he longs for "my God" (63:1). Cohen, commenting on 63:1-2, notes that the whole inner being of David longed for the intimate communion which he had experienced in the sanctuary and yearned for the spiritual refreshment which is provided

¹Franz Delitzsch, Psalms, vol. 5, trans. F. Bolton, Biblical Commentary on the Old Testament (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1970), p. 215.

only in a relationship to God.¹ David longed for intimate fellowship with the God of loving kindness (63:3) Who through His eternal and faithful love had brought David into a relationship with Himself.

The longing soul which moves toward God for relationship is the soul which is satisfied (63:4-7). In 63:4-5 David notes that just as the hunger of the body can be satisfied with choice animal food, so can the hunger of his soul be satisfied with a relationship to God. His soul is satisfied when in his thoughts he remembers and meditates upon his God (63:6) Who has been his help (63:7). It is in this relationship that the soul of David can find satisfaction and due to this relationship that David can say, "therefore in the shadow of Thy wings (under Your tender and protective care) will I rejoice."

Because the longing soul of David has found satisfaction in his relationship to God, he commits his soul to continually cleave to God (63:8-11). David states that his שָׁדָד "follows hard after ($\text{קָדַד$) God" (63:8). This is the same word used in Genesis 34:3 which has the meaning of to cling or cleave to, to pursue after something or someone. The word came to represent man's sense of devotion, rapt attention, and absorption in a relationship with God.² The beauty of such a relationship is that even while there are those who

¹Cohen, p. 197.

²Ibid., p. 198.

seek to destroy man's soul (63:9-10), God upholds man and does not abandon him. The result of such a secure relationship is a continual rejoicing in one's God (63:11).

Man is a personal being created with the capacity for relationship. With his $\psi\eta\eta$ man longs for, needs, and is satisfied only with relationship. The two psalms just studied identify this relational longing just as they also identify the only relationship which can completely satisfy the longing soul. What man longs for is relationship (intimate involvement and union with another personal being) and God alone completely satisfies this longing.

Validated Synthetically

Up to this point only those verses which specifically use the term $\psi\eta\eta$ in a longing context have been used to validate the fact that man as a personal being who longs, longs for relationship. However, this is by no means the only type of Scriptural evidence which supports this truth. In fact, this writer believes that the Scriptures are permeated with the concept of man as a personal being who was created for and therefore has the capacity to long for relationship. Therefore, at this time diverse evidence from the broad scope of Scripture will be drawn together in order to further validate the fact that what man longs for is relationship. Specifically, this section is intended to demonstrate that the core experience of personal existence, true religion, and salvation is relational. This being so, the

conclusion drawn is that man as a personal being longs pre-
dominantly for relationship.

The core of personal
existence is relational

The Trinity

The Christian doctrine of the Trinity (that God is three eternal persons co-existing eternally and co-equally within the one divine essence) itself identifies the relational nature of God's being. God is eternally in perfect communion with Himself. As Carl F. H. Henry has said, "God is continually engaged in inter-communion, in internal self-revelation and holy love. This activity is not an addition to His nature, it is God's essential being in tripersonal activity."¹

John 17:21-26 is one of many New Testament passages which speaks of the eternally existing intimate interpersonal relationship within the Godhead.

That they all may be one; as Thou, Father art in me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent me. And the glory which Thou gavest me I have given them; that they may be one, even as we are one: I in them, and Thou in me, that they may be perfect in one; and that the world may know that Thou hast sent me, and hast loved them, as Thou hast loved me. Father, I will that they also, whom Thou hast given me, be with me where I am; that they may behold my glory, which Thou hast given me: for Thou lovest me before the foundation of the world. O righteous Father, the world hath not known Thee, but I have known Thee, and these have known that Thou hast sent me. And I have

¹Carl F. H. Henry, God, Revelation, and Authority, vol. 5: God Who Stands and Stays (Waco, TX: Word Books, 1982), p. 15.

declared unto them Thy name, and will declare it: that the love wherewith Thou hast loved me may be in them, and I in them (emphasis added).

There is intimate interpersonal involvement and union (relationship) within the Trinity. God, in His very nature, is a relational being; as is man who was created in His image.

Man

Man, like God, is a personal being. As a personal being, man is relational. From the very moment of his creation this has been true. The Creator Himself declared that "it is not good that man should be alone" (Gen 2:18). Man was not created for non-personal, non-relational existence. Rather, he was created for fellowship with other personal beings (both divine and human). Non-personal relationship was not enough for Adam. He needed and longed for more than the animal creation which surrounded him (Gen 2:19-21). As a result, God created for man a fellow personal being with whom he could have a relationship (Gen 2:21-22). The resultant relationship was to be one of oneness not only in the physical sense but also in the personal sense. For the word for the man cleaving (קָרַב) to the woman is the very same word used in Psalm 63:8 of David clinging to God and in Jeremiah 13:11 of God cleaving to His people in steadfast love and favor. From creation man was and continues to be a personal being who longs for relationship.

The core of true religion
is relational

God to man

God's involvement with man is based upon a self-chosen relationship of love. This is a theme which runs throughout the Scriptures and which is beautifully stated in Deuteronomy 7:6-9. In verse six Israel is said to be an holy people unto the LORD and a people especially chosen for a relationship with God. Verse seven states that the LORD did not desire (desire is the Hebrew word רָצוּן which was used in Genesis 34:8 and which means to desire, to be attracted, to love) nor choose to enter into a relationship with Israel due to anything intrinsically within them. Rather (verse eight), He chose to make them His people on the basis of His self-chosen and faithful love for them. God's involvement with man is not impersonal but relational. It is this relationship of unconditional and unwavering love which is at the core of God's involvement with man and it is this type of relationship for which man longs.

Man to God

According to Deuteronomy 6:5 and Matthew 22:35-38 the central religious responsibility of man is to love God. "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment" (Matt 22:37-38). All true religion hinges upon the concept of man being

totally committed to God in a love relationship as a response to God's unconditional love for man (cf. also 1 Jn 4:7-21). In other words, the core experience of biblical religion is relational. It involves man and God in a love relationship in which God is the initiator and man is the responder.

Man to man

Man's greatest responsibility toward God is love. Love is also man's greatest responsibility toward his fellow man. "You shall love your neighbor as yourself" (Lev 19:18). "And the second is like unto it, thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets" (Matt 22:39-40). "If you fulfill the royal law according to the Scripture, thou shalt love thy neighbor as thyself, ye do well" (Jms 2:8). The core of true religion in a man to man sense involves a love relationship. It is a relationship in which man's committed ministry to his fellow man is to be a picture of Christ's love and ministry for mankind. This is personal and relational involvement.

The core of salvation
is relational

The essence of salvation and of eternal life is a never-ending relationship to God. "And this is eternal life, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent" (Jn 17:3, emphasis added). God has revealed Himself to man in order to bring man into relationship with Himself.

God's purpose in revelation is that we may know Him personally as He is, may avail ourselves of His gracious forgiveness and offer of new life, may escape catastrophic judgment for our sins, and venture personal fellowship with Him. 'I . . . will be your God, and you shall be my people' (Lev 26:12, KJV), He declares. His revelation is not some impersonal mass media commercial or routine news report of the 'state of the invisible world;' it is, rather a personal call and command to each individual.¹

Through salvation we are called into a relationship with God in which we become His people (Exod 6:7; 19:5; Lev 26:12; Deut 7:6). As His people we have entered into a relationship with Him which can only be described with the most intimate of metaphors. We are the children of God and He is our Father (Rom 8:12-17; Eph 1:3-6; 1 Jn 3:1-3). Israel of the Old Testament was the wife of God (Hos 2:19) while the Church of the New Testament is the bride of Christ (Eph 5:25-33; Rev 19:7-9; 21:9). The teaching of Scripture concerning the nature of salvation is clear. The very essence or core of salvation involves God graciously bringing man into an intimate relationship with Himself through the gift of His Son Jesus Christ.

The core message of both the Old Testament and New Testament is relational in nature. Man was created for a relationship to God. The fall shattered that relationship and the work of Christ provided for its re-establishment. A synthesis of the broad teaching of Scripture shows that the only thing that truly satisfies the longing soul is a

¹Henry, p. 31.

relationship of intimate involvement and unconditional love. This is what the personal man longs for and it is only in a relationship to Christ that it can truly be found.

CHAPTER II

לב: THE THINKING MAN WHO PURPOSES

The Meaning of the Term לב

The Etymology of the Term לב

With this particular term etymological evidence is scant and of little help. The Assyrian is lababu and libbu with the simple meaning of heart. The Aramaic is לב, again with the meaning of heart.¹ Some have related it to the verb form לב which means "to be fat, slippery, to have the lubricity of fatty tissue."² This would indicate the Semitic understanding of the physical organ, but add little to our understanding of the metaphysical concept. For that, one must trace its actual use in the Old Testament.

The Uses of the Term Heart

As לב it occurs 598 times and as לב 252 times. In Daniel the Aramaic leb occurs one time and leb seven times. Thus in all occurrences it appears 858 times making it the commonest of all anthropological terms.³ Because there seems

¹Brown, p. 523.

²G. C. Berkouwer, Man: The Image of God (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1962), p. 509.

³Wolff, p. 40.

to be no essential difference between the two terms, they will be considered without distinction.

Used as the heart of the sea

In several passages in the Old Testament לֵב is used as the heart or midst of the sea. In Exodus 15:8 the Israelites praise God for casting the Egyptians into the depths and heart of the sea. Jonah makes use of the same terminology when he says that, "Thou hast cast me into the deep, in the midst (לֵב) of the sea; and the floods compassed over me" (Jon 2:3). This same usage is also found in Ezekiel 27:4, 25, 26, 27; 28:2. Such a connotation illustrates the Israelites' understanding of the heart of man. For the Israelites the heart is that part of man which is in the midst of him; in his inner parts. This came to be their understanding both of the physical organ (Exod 28:9) and of the metaphysical organ (1 Sam 16:7). The importance of this concept of the לֵב as the inner core of man will be more fully developed later in this work.

Used as the heart of God

In approximately fifteen passages לֵב is used of God. Several important concepts stand out in these passages. The first is that when לֵב is used of God it always has the idea of the innermost core of God's being especially in His

¹C. Ryder Smith, The Bible Doctrine of Man (London: Epworth Press, 1951), p. 21.

relationship to man (Gen 6:6; 8:21). The second is that when לֵב is used of God the emphasis is always upon the inner thought or reflection of God (Gen 8:21). Finally, the heart of God is spoken of as that aspect of God's being through which He directs His actions toward man (Ps 33:10-11). These three ideas, when taken together, indicate that the heart of God was understood to be the central organ of thought at the core of God's being by which He directs His actions toward His creation.

Used as the heart of man

The heart of man as
his physical organ

The most revealing passage in this respect is 1 Samuel 25:37-38. In this curious section Nabal's heart is said to die within him. As a result of this his body turns to stone. Then, ten days later, he dies. The implication of this seems to be that the Israelites viewed the heart as the organ of motor control; as the nervous system or brain. One writer, commenting on this verse, notes that:

The ancient narrator therefore thought of the heart as a central organ which made it possible for the limbs to move. In its function, לֵב corresponds accordingly in our passage to certain parts of the brain.¹

This concept is a crucial one to keep in mind when one considers the resultant psychological connotation of לֵב in the Old Testament.

¹Wolff, p. 41.

The heart of man as his inner
organ of thinking and purposing

The three previous uses lead naturally to this primary understanding of לֵב in its psychological capacity. The לֵב depicts the inner man who functions in relationship to God through the thought processes which we would apply to the brain. "In by far the greatest number of cases it is intellectual, rational functions that are ascribed to the heart--i.e., precisely what we ascribe to the head, more exactly, to the brain."¹

This concept will be further developed in the next section of the paper. However, at this time a listing of a sample of those verses which depict the לֵב in connection with the functions of thinking and purposing will be helpful. The heart is the seat of knowledge, understanding and wisdom (Gen 20:5, 6; Exod 28:3; 36:1; Deut 11:18; 1 Kgs 3:9, 12; Prov 10:9; 11:29; 14:10, 33; 15:14; Eccl 1:17; Isa 6:10). The heart is the place of man's thoughts (Gen 31:20, 26; Deut 15:9; Esth 6:6; Job 17:11; Ps 33:1; Isa 10:7). It is the place of memory and recall (Ps 27:8; Lam 3:21; Dan 7:28), and the place of self-consciousness (1 Sam 24:6; 25:31) and meditation (Ps 19:14; 49:3; Isa 33:18). It is the place of reflexive consideration and internal contemplation (Gen 8:2; 17:17; 24:45; Deut 4:39; 18:21; 1 Sam 1:13; Ps 4:4; 77:6; Isa 44:19). The לֵב is the place of planning (1 Kgs 8:39, 58;

¹Ibid., p. 46.

Prov 16:9), and the place of purposing (1 Kgs 12:33; Job 17:11; Ps 33:11; Jer 23:20; Dan 1:8; Ezra 7:10).

The Overriding Emphasis of the Term אָל:
The Thinking Man Who Purposes

An Explanation of the Stated Emphasis

The אָל was viewed as the personal man who longs. The אָל is viewed as the thinking man who purposes. In both cases the concept is of man who is a unit, but who has various functioning capacities. When man is viewed as אָל the emphasis is upon man in his capacity to think and therefore to purpose. These two concepts must be united because man's purposes flow directly from his thoughts. The next portion of this paper will validate and further expand upon the fact that אָל is the thinking man who purposes.

A Validation of the Stated Emphasis

Demonstrated by the physical
understanding of אָל

There are two points to remember in relationship to the Israelite understanding of the physical organ. First, it was that which was inside and hidden from view (Exod 28:9). By spiritual transference it came to imply the hidden, inner part of man (1 Sam 16:17). Second, it was that which controlled the entire body of man. In this sense it is parallel to what modern man calls the "brain." From these two concepts Israel came to see the אָל as the inner mental control center in man. This is the idea of Job 17:11, "My

purposes (חַזְקָה which is a fixed deliberate purpose¹) are broken off even the thoughts of my heart." Proverbs 16:9; 4:23; Psalm 119:112; 1 Kings 8:58 also demonstrate this concept as they speak of the heart as the rational control center of man which determines his direction in life. It is the thinking of the inner man (לֵב) which controls man's actions and purposes.

Demonstrated by the psychical understanding of לֵב

Demonstrated by its first use

The term לֵב is used for the first time in Genesis 6:5. In this early use the word is related to man's imaginations (יִצְרָה) and his thoughts (מַחְשְׁבֹה). The word יִצְרָה means "those thoughts, plans, and purposes which are formed in the mind."² מַחְשְׁבֹה has the idea of "thoughts, devices, or counsel."³ Thus in this first use לֵב relates directly to the intents or purposes of the thoughts of man. This early use carried much later significance as the same terminology is used again in Genesis 8:21; Deuteronomy 29:19; 1 Chronicles 29:18; Isaiah 26:3; Jeremiah 3:7; 7:24; 11:3; 16:12; 18:12. Thus an early and consistent use of לֵב is for man as he thinks and purposes.

¹Brown, p. 273.

²Ibid., p. 428.

³Ibid., p. 364.

Demonstrated by its stated
primary function

In Deuteronomy 29:3 (in the English Bible it is 29:4) Israel is told that they have not yet been given "a heart to perceive, and eyes to see, and ears to hear." In this verse the primary function of each term is described. The primary function of the eye is to see and of the ear is to hear. The primary function of the heart is to perceive. The word used for perceive is יָדַע . It is the primary Hebrew word for knowledge, especially for experiential and spiritual perception.¹

Isaiah 6:10 states, "Make the heart of the people fat and their ears heavy, and shut their eyes, lest they see with their eyes, and hear with their ears, and understand with their hearts" In this case the primary function of the לֵב is said to be understanding just as the primary function of the eyes are seeing and the ears are hearing. The word used here for understanding is יָדַע which means "to separate, to distinguish, to discern through the faculty of insight and intelligence."²

These two verses clearly indicate that the primary function of the לֵב is mental in nature. This is very unlike the modern use of heart for emotional concepts. This

¹TWOT, s.v., " יָדַע ," by Jack P. Lewis, p. 366.

²Brown, pp. 106-7.

distinction must be remembered if a biblical understanding of לָבַד, and therefore of man, is to be maintained.

Demonstrated by its use
with terms of purposing

Over and over again לָבַד is used in connection with various terms for purposing. "Purposing," as it is being used here, means to determine to live in a certain way based upon perceived motivation.

Proverbs 16:9 states that "man's heart deviseth his ways." The word for deviseth is לָבַד which means "to consider, to design, to plan, to purpose."¹ "Ways" is the Hebrew word דֶּרֶךְ which means, "the course or manner in which one lives or conducts his life."² The clear indication of this verse is that it is the לָבַד which controls the purposes or motivation behind man's choice of action. Daniel 1:8 contains the same idea where it notes that, "Daniel purposed (לָבַד) in his heart" The idea of לָבַד is that of choosing to order one's way according to a set purpose.³ Other verses which evidence this same concept include 1 Kings 8:17, 18, 39, 58; Job 17:11; Psalm 33:11; 57:7; 108:1; 112:7, 8; 119:36, 112; 141:4; Jeremiah 23:20; Ezra 7:10; 1 Chronicles 28:2; 2 Chronicles 22:9.

The interrelationship between these two primary

¹Ibid., pp. 363-4.

²Ibid., pp. 202-4.

³Ibid., pp. 962-4.

functioning capacities (thinking and purposing) will be discussed later in this paper. The point to keep in mind at this time is that the Scriptures clearly teach that the אֱלֹהִים is the thinking man who purposes. To use psychological terminology, man is both rational and volitional.¹ Man thinks and purposes.

¹H. Wheeler Robinson, "Hebrew Psychology," in The People and the Book, ed. A. S. Peake (Oxford: Oxford University Press, 1925), p. 362-3.

CHAPTER III

רוּחַ: THE EMPOWERED MAN WHO DIRECTS HIS ACTIONS

The Meaning of the Term רוּחַ

The Etymology of the Term רוּחַ

Most would agree with the statement that "etymologically this is connected with a root which occurs in all but the eastern branch of the Semitic languages, and everywhere points to an initial awareness of air in motion, particularly 'wind.'"¹ In line with this, it has been noted that רוּחַ is probably akin to the Assyrian רוּחַ which means to breathe or blow and to the Arabic which has the idea of the blowing of the wind.²

The Uses of the Term רוּחַ

The term is used 389 times in the Old Testament (378 times in Hebrew and 11 times in Aramaic).³ About one-third of the occurrences denote "wind" or closely associated ideas

¹Johnson, Vitality of the Individual, p. 23.

²Benjamin Davies, ed., Student's Hebrew Lexicon (Grand Rapids: Zondervan Publishing House, n.d.), p. 586.

³Wolff, p. 32.

such as breath.¹ The remaining occurrences are divided between its use with both God and man as subject. In this paper the non-anthropological uses will be studied, but only as they shed light on the term's application to man.

Used as the wind

In this usage there is a two-fold emphasis. There is a primary emphasis which goes along with the basic concept behind the word, which is air in motion. Then there is a secondary emphasis relating to the cessation of the moving air.

The primary emphasis of air in motion, from the outset, had the idea of a power which was able to bring about alteration (Gen 8:1; Exod 10:13, 19; 14:21). Especially in Genesis and Exodus it is viewed as a power sent from God to sustain and help His people. This concept of a sustaining power is a key element in a proper understanding of the spirit of man.

The secondary emphasis was a later use which is confined primarily to Job and Ecclesiastes. In these two books the authors emphasized the concept of the cessation of motion, which in the case of wind, is nothing at all. Thus there is the concept of vanity, emptiness, and futility

¹David Hill, Greek Words and Hebrew Meanings: Studies in the Semantics of Soteriological Terms (Cambridge University Press, 1967), p. 206.

(Job 7:7; 15:2; 16:13; Eccl 5:16; 11:4 and perhaps 1:14, 17; 2:11, 17, 26; 4:4, 6, 16; 6:9).

Used as breath

This use is closely connected with the prior one. "The term originally applied both to the blowing of the wind and to the blowing or panting of man and animals in distress."¹ Its earliest and most consistent use in the Old Testament once again has the idea of the sustaining, empowering element given by God to His creation (Gen 6:17; 7:15, 21, 22). Here it is applied to men and animals, but later exclusively to man (Job 27:3; 32:8; 33:4; 34:14-15). In these verses, and in the prophetic passage in Ezekiel 37:5-14, the breath in man from God is identified as the powerful sustaining force behind man's existence.

Used as the Spirit of God

The basic idea of sustaining power is continued when רוח is applied to God. To this concept is added the idea of a directing power which is personally present with Israel. Thus the Old Testament concept of God's רוח carries the note of transcendence and immanence.² His Spirit is present with them (Gen 3:8; 6:3; Ps 139:7) while powerfully directing them "from above" (Exod 15:8, 10; Num 11:17, 25, 26, 29, 31;

¹H. Wheeler Robinson, The Christian Doctrine of Man (Edinburgh: T & T Clark, 1911), p. 19.

²Dom Wulston Mork, The Biblical Meaning of Man (Milwaukee: Bruce Publishing Co., 1967), p. 65.

Judg 3:10; 6:34; 11:29; 13:25; 14:6, 19; 15:14). This indicates that the Israelite viewed the Spirit of God, as God (not simply a force from God) with the emphasis upon His enabling, empowering, and directing presence.

Used as the spirit of man

This writer believes that the primary emphasis of the רוּחַ of man is upon man as he is empowered to direct his actions in this life. It is man empowered to determine his direction in life, especially as related to God (Ps 77:6; Prov 16:2; Isa 26:9; Ezek 13:3). The next portion of this paper will be given over to the development of this concept. The idea will be supported by evidence from the three previously discussed uses of רוּחַ and by an exploration of Old Testament passages relating to the רוּחַ in man (cf. Exod 35:21; 1 Chr 5:26; Ezra 1:1, 5; Ps 51:10, 14; Prov 16:2; 25:28).

The Overriding Emphasis of the Term רוּחַ: The Empowered Man Who Directs His Actions

An Explanation of the Stated Emphasis

Stating that רוּחַ is the "empowered man" brings few objections. However, the question remains, "Empowered to do what?" This writer's study indicates that the answer to that question is, "Empowered to direct one's action."

Prior to supporting this contention, it is necessary to further explain it. What does it mean to direct one's action? The idea, which will be further developed later in this study, involves the concept of teleology. Teleology, as

it is being used here, involves movement directed toward an end or shaped by a goal. The overriding emphasis of רוח is upon man as he is empowered to direct his action toward those goals or purposes which are set in his לב. The following portion of this paper will seek to validate the fact that רוח is the empowered man who directs his actions.

A Validation of the Stated Emphasis

Demonstrated by the use of רוח as wind

It has already been noted that the primary emphasis of this usage is that of air in motion as a power which is able to bring about alteration. When applied to man it thus relates the driving force of the wind to man's drive and determination to move in a certain direction (Exod 35:21; Num 5:14; Ps 51:10; Jer 51:11).¹ The concept of רוח as wind conveyed the idea of the active blast of the wind. As such it is a "depiction of the bearer of energetic actions of the will."² As vitality, power, and energy resided in the spirit, the term רוח came to be used of a predominating state or direction of the entire person.³

¹William Ross Schoemaker, "The Use of רוח in the Old Testament and of πνεῦμα in the New Testament," JBL 23 (1904, Part I):14.

²Wolff, p. 38.

³Davidson, p. 198.

Demonstrated by the use
of רוּחַ with God

There is a two-fold use here. The first use sees רוּחַ as the force (wind, energy) of God by which He directs His creation. In this use the terminology is the spirit used by God not the Spirit of God. Used in this way, it is a force used by God to achieve His end.¹ The second use sees the רוּחַ as identical with the person of God. Viewed as such, God is seen as energizing, guiding, and directing His world. Thus it emphasizes the teleological aspect of God as He determines His plans and directs His creation.² As the Spirit of God is the directing and energizing power of God imparted to certain men; so the רוּחַ of man guides and directs him in his conduct toward God and man.³ Ezekiel 13:3 illustrates this point. In this passage it is said that the false prophets walk after their own spirit, implying that they follow their own direction and inclination rather than God's. The רוּחַ is that aspect of man which empowers him to direct his actions; especially in conduct toward God.

Demonstrated by the use
of רוּחַ with man

In this section, several passages will be examined in

¹Mork, p. 56.

²G. E. Whitlock, "The Structure of Personality in Hebrew Psychology," Int 14 (January 1960):5.

³Schoemaker, p. 29.

order to indicate the emphasis in the Old Testament upon the רוח as the empowered man who directs his actions. Due to the limitation of space, the many other passages which support this belief must be omitted.

In Psalm 51:10 the psalmist pleads with God to renew a right spirit (כּוֹן רוּחַ) within him. The particular word which the psalmist chose is of great significance. The word "right" has the meaning of "to be firm, to direct, to be fixed or securely determined." It is often used, as here, in a moral sense of "to be directed aright."¹ Thus the primary aspect that the psalmist wanted renewed was his רוח which is, according to the context, that capacity of man which has the power to direct his way before God.

Proverbs 16:2 has a similar emphasis. The man of wisdom notes that "the direction of man is clear in his eyes, but Yahweh weighs the spirit." In this verse the direction (דֶּרֶךְ) of man is parallel in use to the spirit of man. Johnson, commenting on this verse, notes that:

It is in one's own essential רוח (with all that this involves in the grasping of a totality and the exercise of self-control) that the forceful and indeed purposeful individual is revealed. In short, it is through the activity of the רוח, activated as this may be by the faithful or deceitful motives, that the will of man finds its expression.²

As vitality, power, and energy resided in the רוח, so the term came to be used of a predominating state or direction of

¹Brown, p. 465.

²Johnson, Vitality of the Individual, p. 33.

the individual. This is the idea in Exodus 35:21 which speaks of the רוח as that aspect of man which encourages action in a specific direction.

The book of Ecclesiastes speaks consistently of the vanity and vexation of the spirit (1:14, 17; 2:11, 17, 26; 4:4, 16; 6:9). The theme of the book is the apparent purposelessness of life as lived under the sun. Within this context the author emphasizes the vanity and vexation of the רוח . These are words which express striving, longing, instability, worthlessness, and fruitlessness.¹ The clear implication of this is that the רוח , being man's inner power to direct the course of his life, finds the purposelessness of that very life to be the exact opposite of its essential nature. A vexed רוח is a רוח which is unable to fulfill its primary function of directing itself into purposeful activity.

Many more verses can be added which speak of man's רוח as choosing to move in a certain direction. Examples of such verses include Exodus 35:21; Deuteronomy 2:30; Job 15:13; Psalm 78:8, 37; Isaiah 26:9; Proverbs 25:28; Ezekiel 36:26-27; Ezra 1:1, 5; 1 Chronicles 5:26; Haggai 1:14; Malachi 2:15, 16; Isaiah 29:24; and 2 Chronicles 36:22. In these passages, and others like them, the רוח is used for man's capacity to pursue a path; to follow in his actions a purposeful direction in life.

¹Brown, pp. 946, 218.

The $\eta\eta$ is the empowered man who directs his actions. The relationship of this to man's other capacities will be studied later as will the implications of this for a biblical counseling model of man.

CHAPTER IV

THE INNER ORGANS OF THE BODY:

THE EXPERIENCING MAN

WHO RESPONDS

The Choice of the Terms

The terms grouped and studied under this one category of the inner organs of the body are as follows: מַעֵה, בֶּטֶן, רֶחֶם, כֶּבֶד, כְּלִיֹּת, and קֶרֶב. Two major questions could be posed concerning this group of words. The first would be, "Why is a study of these words included in this paper?" The answer to that question is simply that the metaphysical or psychical use of the inner organs of the body was common in antiquity. The Semitic languages used these terms to describe various psychical capacities of man.¹ Therefore, the inner or central physical organs of the body have a definite role to play in any study of Hebrew anthropological terms.² In fact, Wolff points out that the inner parts of the body "represent an interest of the first order for Semitic psychology."³

The second question is related to the first. It is,

¹TWOT, s.v., "מַעֵה," by V. P. Hamilton, p. 519.

²H. Wheeler Robinson, "Hebrew Psychology," p. 363.

³Wolff, p. 234.

"Why are these words studied under one category or heading?" The answer to this question is also quite basic. All of the terms included in this section refer to various inner organs of the body. This physical similarity is carried over into a similar overriding emphasis in the psychical usage. Since, in this writer's study, there has been one overriding emphasis, it was determined that one category would be both an accurate and sufficient way in which to deal with these terms.

Because of the grouping of these terms, this chapter will be handled a bit differently from the preceding three chapters. The study of the meanings of the terms will be limited in the next section to the physical understanding of the words. That is, the Semitic understanding of the physical functioning of the organ will be identified. It is from this physical functioning that the resultant psychical functioning of the various inner organs is derived. The primary or overriding emphasis of the terms will be determined through a study of these resultant psychical functions.

The Physical Understanding of the Terms

The Etymology of the Terms

The term קִבְּרֹת , often translated in the Old Testament as "inward parts, bowels, or belly," is parallel to the Aramaic word קִבְּרֹת . Both words have the basic meaning of

intestines or bowels.¹ The Hebrew word בֶּטֶן (bowels) comes from an Aramaic root, batnu, which has the idea of "interior parts" and which in Semitic languages especially denoted the lower abdomen.² The etymology of רֶחֶם involves the Assyrian rîmu which means "to be soft, to be wide" and which came to be used for the female womb.³ The term translated liver (כִּבְדָּה) comes from the Akkadian kabattu and the Ugaritic root kbd. This root means "to be heavy." The well-known fact that the liver was the largest organ in the human and animal body gave it this name.⁴ The exact root or etymology of כִּלְיֹתַי (kidneys) is uncertain.⁵ קֶרֶב (often translated by "inward parts") comes from an Assyrian word which means "midst or entrails" and is used of the internal parts of bodies, groups, or social structures.⁶

The Physical Uses of the Terms

The physical uses of the term מַעֲהָ

In several cases מַעֲהָ is used for the male reproductive organ. Genesis 15:4 is an example of such a use. "And,

¹Brown, p. 598.

²Theological Dictionary of the Old Testament, s.v., "בֶּטֶן," by J. Lundbom, p. 94 (hereafter cited as TDOT).

³Brown, p. 933.

⁴Wolff, p. 64.

⁵Ibid., p. 65.

⁶TWOT, s.v., "קֶרֶב," by Leonard J. Coppes, p. 813.

behold, the word of the LORD came unto him, saying, This shall not be your heir; but he that shall come forth out of your own bowels (הַצֶּלֶם) shall be your heir." In this passage and others the term is connected with one's own seed and in this sense is used of the male organ of conception. A second usage of the word is for the female womb. It is used many times in this sense of the place of child-bearing in the female (Gen 25:23; Ruth 1:11). A third physical connotation is for the digestive organ(s) of the body. It is used without exact precision for the stomach, belly, or intestines (Job 20:14; 30:27; Ezek 3:3).

The physical uses
of the term צֶלֶם

צֶלֶם occurs seventy-one times in the Old Testament. Its basic idea of "interior parts" is developed in several different ways. It can mean the womb (Deut 7:13; Ps 127:3; 139:13; Prov 13:2; Hos 9:16), or the belly, stomach, or lower abdomen (Num 5:21, 27; Judg 3:21, 22; Ezek 3:3), or the male reproductive organ (Mic 6:7).

The physical uses
of the term חֶמֶן

This term is used twenty-seven times in the Old Testament. In each case it is used for the physical womb of the female. It is very closely associated with the root חָמַן

which means "compassion, warmth and tenderness."¹ The association of these two ideas is easily seen in the concept of the tender compassionate love which a mother has for the child in her womb. This idea will be further developed later in the paper.

The physical uses
of the term לֵבָב

This word is normally translated "liver" and is found just fourteen times in the Old Testament (eighteen times if the variant reading is accepted in Psalm 16:9; 30:12; 57:8; 108:1).² It is used twelve times for the liver of animals and twice for the liver of man. When it is associated with man it conveys a physical meaning once and a psychical meaning once. If the alternate readings in the Psalms are accepted then it is used four more times in a psychical sense.

The physical uses
of the term כִּלְיֹת

Thirty-one times in the Old Testament כִּלְיֹת is used for the kidneys or reins. Eighteen times it is associated with the physical animal organ especially in sacrificial contexts (cf. Exod 29:13; Lev 3:4, 10, 15; 4:9). It occurs thirteen times in relationship to the human organ, each time in a psycho-physical sense. The physical understanding was

¹TWOT, s.v., "לֵבָב," by Leonard J. Coppes, p. 841.

²Wolff, p. 64.

of the twin organs located in the lower back, the function of which was to filter impurities from the blood.¹

The physical uses
of the term אָרֶץ

As already mentioned, this term has the basic meaning of that which is in the midst of something. It can be used for a point (city, etc.) located in the middle of a geographical area (Gen 46:6; 48:16), or for that which is in the middle of a group of people (Gen 18:24; Exod 17:7), or for the inner parts of the body (Exod 29:17; Lev 1:9). The emphasis is upon that which is central; that which is at the core or center of its object.

It is used with specific reference to the body as the cavity of the inner organs. It basically denotes the place wherein all the inner parts of the body reside. This comes from the basic meaning of the word which is "midst." As such it can be used specifically for the womb (Gen 25:22) and also for the stomach (Lev 4:11) both of which are "in the midst" of the body.

The Overriding Emphasis of the Terms:
The Experiencing Man Who Responds

An Explanation of the Stated
Emphasis of the Terms

As with the last three chapters, this section of chapter four seeks to state, explain, and validate the

¹TWOT, s.v., "אָרֶץ," by John N. Oswalt, p. 440.

overriding emphasis of the previously studied terms. The contention being made is that the overriding emphasis of the inner organs of the body, when used in a psychical sense, is upon the experiencing man who responds. When the inner organs of the body are used for man's inner nature those terms emphasize man's capacity to experience his world and to subjectively respond to those experiences. In the language of psychology the emphasis being made is that man is an emotional being. He experiences emphatic responses to external situations. There is, of course, no problem in the Hebrew use of an organ to express a feeling. The Hebrew simply reflects the common linguistic usage whereby emotional states are designated by the organs the emotions effect in some way.¹

This next section then will seek to demonstrate the way in which these inner organs are used in the sense of the experiencing man who responds. This will be done primarily by showing the resultant psychical usages which come from the Semitic understanding of the physical organs. Especially important to note is the way in which the physical organs' response to various situations is mirrored in the psychical usage.

¹TWOT, s.v., "חַיָּת," by V. P. Hamilton, p. 519.

The Resultant Psychological Emphasis
of the Terms

The resultant psychological
emphasis of the term נֶפֶשׁ

נֶפֶשׁ has the three basic physical ideas of the womb, the male reproductive organs, and the stomach. From these three usages came two very distinct sets of experiences or emotional responses. Broadly speaking, these two responses can be categorized as the experience or feeling of compassion and pity or as the experience of anger, turmoil, and distress.

The experience of compassion is linked to the use of נֶפֶשׁ as the womb and as the male reproductive organ. Both of these organs, the one as the producer of offspring and the other as the bearer of offspring, are vitally linked to that which is most personal and closest to the individual. As a result they can very easily be used to indicate the experience of deep feelings of compassion that one has for his own offspring. The prophet Isaiah picks up on this terminology when he, speaking for the remnant, asks the LORD for His mercy.

Look down from heaven, and behold from the habitation of Your holiness and of Your glory: where is Your zeal and Your strength, the sounding of Your bowels and of Your mercies toward me? Are they restrained? (Isa 63:15).

In the very next verse Isaiah twice repeats the phrase "Thou art our Father." In the context of God's paternal relationship to His children, Isaiah seeks for the mercy of God and for the sounding of His bowels. The word נֶפֶשׁ (sounding) is

used of the thrill of deep felt compassion or sympathy as a mother experiences for her unborn and a father for his own seed.¹ Hence Isaiah uses נָחַם as he requests that God respond to Israel's plight with compassion and mercy as a father would respond to his own seed. This same use of נָחַם is also found in Jeremiah 31:20.

Is Ephraim my dear son? Is he a pleasant child? For since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him (emphasis added).

Clearly נָחַם is used in a psychological sense for the experience of compassion that one feels in response to the plight of a loved one.

נָחַם can also be used for the experience of anger, turmoil, or distress felt in response to a difficult situation. This psychological connotation comes from the physical understanding of נָחַם as stomach. Just as the stomach is physically upset over stressful circumstances so it can be used to indicate turmoil in a psychological sense.

This is beautifully pictured in Job 30. This chapter is utterly filled with the lamentation of Job concerning his condition. He begs for God to take his life since He has already taken all that was dear to his life (30:1-25). In summary Job states that, "When I looked for good, then evil came, and when I waited for light, there came darkness (30:26). Job then describes the inner turmoil he is experiencing

¹Brown, p. 242.

as he responds to his perception of his lot in life: "my bowels boiled and rested not" (30:27). His *מָעָה* boiled, that is, it was made hot and boiled violently. Because he experienced such violent emotions his *מָעָה* could not rest (*לֹא נָחָה*). Job experienced no peace in his inner being; he was violently upset as he responded to his view of his world.

The prophet Jeremiah employs this same terminology as he describes his anguish and deep felt personal experience of pain at the thought of Israel's destruction (Jer 4:19). He uses the *מָעָה* concept again in Lamentations 1:20 and 2:11 where he says his stomach boils, ferments, and foams up (*תִּמְרָה*) in distress. Clearly *מָעָה* is used of the personal experience of anguish, anger, and distress which is pictured by the physical response of the stomach to a heightened emotional state.

The resultant psychical
emphasis of the term *בֶּטֶן*

בֶּטֶן is very similar to *מָעָה* both in its physical understanding and in its resultant psychical emphasis. Like *מָעָה*, *בֶּטֶן* is used for the womb and therefore takes on the emotions of compassion (Isa 49:15), love (Hos 9:16), and intimacy (Prov 31:2) associated with the womb. It is also used for the male reproductive organ and as such indicates the cherished feelings that a father has for his own offspring (Deut 28:4; Mic 6:7).

בֶּטֶן can also stand for the stomach. As the stomach

it indicates the response of wrath and anger. "The spirit in my belly constrains me. My belly is as wine which has no vent, it is ready to burst" (Job 32:18-19). These are the words of Elihu who's wrath was kindled against Job and his friends. In his anger he says that his stomach is pressed together and bubbling with wrath which needs to vent itself. The stomach can also indicate the response of fear. Such a picture of a queasy stomach is used by Habakkuk when he states that his belly trembled with fear in response to the thought of God's judgment (Hab 3:16).

The resultant psychological emphasis of the term רַחֵם

The psychological emphasis of רַחֵם is most pronounced in its absolute plural intensive form רַחֲמִים. Both forms center upon the concept of the compassion which a mother has for the child of her womb (1 Kgs 3:26; 2 Chron 30:9). From this developed the idea of the feelings of brotherly compassion experienced by those born from the same womb (Gen 43:30). In the Psalms the emphasis is upon the tender mercy and lovingkindness which God feels toward His own children (Ps 40:11; 103:4; 119:77). Paul picks up on this Old Testament terminology when he speaks of the "bowels of mercy" which the members of God's family are to have toward one another (Phil 2:1; Col 3:12).

The resultant psychological
emphasis of the term קָנַן

The liver does not have nearly the psychological significance in the Old Testament that it carried throughout the rest of the Semitic world. The Akkadians used the term second only to heart in a psychological way¹ while in Aramaic קָנַן was used for anger because the liver was regarded as the seat of the emotions.² The Old Testament, on the other hand, only uses קָנַן fourteen times in all and thirteen of these are strictly used in a physical sense. The one clear use of קָנַן in a psychological sense is found in Lamentations 2:11. "My eyes are spent with weeping, my inner most parts are in turmoil, my liver is poured out upon the ground because of the destruction of the daughter of my people." The poet here describes the measureless grief and sorrow which he experiences as a response to the destruction of his people. He states that his liver is poured out. This indicates that in his sorrow he is no longer in control of his innermost feelings.³

If the variant readings were accepted in Psalm 16:9; 30:12; 57:8; 108:1 then the liver would be used four more times in the psychological sense of rejoicing. Regardless of this, in its one clear psychological use קָנַן does indeed convey

¹Wolff, p. 64.

²Brown, p. 458.

³Wolff, p. 64.

the idea of the experiencing man who responds to his world in a deeply emotional manner.

The resultant psychical
emphasis of the term כִּלְיָיִם

The kidneys are used thirty-one times in the Old Testament. Eighteen times they are used for the physical organ of an animal. This leaves thirteen references where the kidneys are applied to man. In all but two of these the use is psychical, not simply physical. (The purely physical occurrences are found in Psalm 139:13 and Job 19:27.)

Of the remaining eleven "psychological" usages, four are clearly emotional-experiential (Job 16:13; Ps 73:21; Prov 23:6; Lam 3:13). In Job 16:13 the kidneys reflect Job's response of grief as he weeps and mourns for himself. In Psalm 73:21 the psalmist is saddened that he was so foolish as to despise the wicked. In his mourning he states that he was pricked (כָּלְיָיִם) in his kidneys. That is, he was grieved, irritated, and upset that he had responded so foolishly toward the wicked. Proverbs 23:6 speaks of the kidneys responding to God's goodness with exultation, jubilation, and rejoicing. In Lamentations 3:13 Jeremiah speaks of the deep emotional pain he experienced as a result of his affliction. He illustrates this emotional pain with the picture of a quiver entering into his kidneys.

The remaining occurrences are primarily joined around the terminology of God trying the hearts and the reins

(קִּלְיֹנִים). At first glance this would appear to relate the kidneys to the rational capacities of man. H. Wheeler Robinson, however, believes that in every psychical use they locate some form of emotion. He bases this understanding upon the rabbinical distinction made between the kidneys and the heart.¹ In Tractate Berakoth of the Babylonian Talmud the kidneys are said to prompt or urge to action by the emotion aroused in them, while the heart is said to discern or examine the material presented to it.² Therefore, for God to try the hearts and the reins is for Him to scrutinize man's rational direction and his emotional responses. In four psychical passages the kidneys are clearly used for man's capacity to experience and respond to his world. In another seven passages they were understood by the Jewish interpreters to indicate the arousal of emotions. Such combined evidence indicates that the kidneys do indeed point to the experiencing man who responds to his world.

The resultant psychical
emphasis of the term קִּלְיֹנִים

Physically קִּלְיֹנִים is understood to be the cavity of the inner organs of the body. The resultant psychical understanding involves the inner man in whom resides the various psychical responses of the inner organs of the body. Because it is the inner cavity of these inner organs, the קִּלְיֹנִים

¹H. Wheeler Robinson, "Hebrew Psychology," p. 364.

²Babylonian Talmud, "Tractate Berakoth," 61a.

experiences many different responses. It is within one's קִרְבּ that one experiences sorrow (Jer 23:9), distress (Lam 1:20), anger (Ps 39:3), and fear (Ps 55:4). At other times it is used parallel to other inner organs. "My bowels (מֵעֵה) shall sound like a harp for Moab. My inward parts (קִרְבּ) for Kir-haresh" (Isa 16:11). Here both inner organs are seen as the place of bewailing and lamenting in response to the experience of judgment. Thus קִרְבּ can be used for a variety of psychical experiences and responses.

Clearly the inner organs of the body refer to the whole man in his functioning capacity to experience and respond to his world. Man is an emotional being with the ability to be touched deeply in his inner man and to respond with a great diversity of feelings. He is the experiencing man who responds to his view of the world.

CHAPTER V

A BIBLICAL COUNSELING MODEL OF MAN

An Overview

The stated purpose of this paper is to present a biblical counseling model of man based upon a study of the primary anthropological terms used of man in the Old Testament. Chapters one to four have provided the foundation for such a model through contextual-lexical studies of the key Hebrew anthropological terms. As each term was studied, the task has been to demonstrate what functioning capacity of man's inner nature was being emphasized. Those stated emphases have been as follows: $\psi\eta\chi\alpha$: the personal man who longs (for relationship), $\lambda\gamma$: the rational man who purposes, $\eta\gamma\omega$: the empowered man who directs his actions, the inner organs of the body: the experiencing man who responds.

Using these overriding emphases as a foundation, the purpose of this portion of the paper is to develop a biblical counseling model of man. A biblical counseling model of man involves the organization of the biblical data about man into a workable structure that can be utilized as a coherent guide for moving people toward maturity in Christ. Thus the combination of these two sections pulls together the twin tasks of exegesis and application and unites them into a cohesive model which can be utilized in actual counseling settings.

There will be four key aspects included in this biblical counseling model of man. The first will involve the presentation of a biblical counseling model of man's functioning capacities. This model will seek to explain the nature of and interrelationship between each of man's functioning capacities. The second area will involve the presentation of a biblical counseling model of the "ideal" man. This section will examine the capacities of man as they were intended to function by the Creator. The third key aspect included in this section will be the presentation of a biblical counseling model of fallen man. This section will discuss how the various functioning capacities of man were affected by the fall. The fourth and final section of this chapter will be the presentation of a biblical counseling model of change. This model will present a description of the basic aspects involved in the process of moving the whole man (which includes each of his functioning capacities) toward maturity in Christ.

The combination of these four key aspects will provide the counselor with a sound theoretical grasp of:

- (1) man's basic functioning capacities,
- (2) the proper functioning of those capacities,
- (3) the effect of the fall upon those capacities, and
- (4) the process involved in the renewal or maturity of those capacities.

This biblical theory or model of counseling will provide the counselor with the direction he needs in order to effectively help people to

move toward maturity in Christ. Apart from such a biblical counseling model as a framework to guide him, the counselor is destined to drift without direction or to move in directions which are neither biblical nor effective.

A Biblical Counseling Model of Man's Functioning Capacities

This section can be thought of as the connecting link between the exegetical and implicational portions of the paper. For this section will explain the nature of and interrelationship between each of man's functioning capacities. By so doing, the "So what?" question will begin to be answered. The reader will begin to see the significance of the overriding emphasis of each term as they relate to biblical counseling. The full significance, however, will not be seen until each of the four key aspects of this chapter has been completed. Therefore, the reader is encouraged to view this chapter as a whole by thoughtfully considering the progressive development of the model as it is presented within the chapter.

The $\psi\delta\delta$: Relational Motivation

The overriding emphasis of $\psi\delta\delta$ has been stated to be the personal man who longs. Man is a personal being who longs, and what he longs for is relationship (intimate involvement and union with a fellow personal being). This capacity to long for relationship is part of man's very being by creation. Because it is part of his very nature, man is

motivated to satisfy his longing for relationship. This concept is here being called relational motivation.

The idea of relational motivation can be explained as follows. Motivation involves that which causes movement; that which provides an impelling reason to move. A motivating factor is a drive or desire which influences movement; which prompts a person to act. Associating the word "relational" with motivation implies that it is the desire or longing for intimate involvement and union with another personal being which prompts, impels, drives, or influences a person to act. A personal being created with the capacity for relationship is driven to satisfy that longing for relationship.

The fact that man's longing for relationship motivates him can be validated by analogy. The $\psi\ddot{\psi}$ was used many times in the physical sense of throat (Isa 5:14; Hab 2:5). When it was used in this sense the emphasis was upon man as a needy being who longed for the satisfaction of his physical desire (Deut 12:14, 20, 21; 14:26). This longing motivated him to act, i.e., to move in directions which he believed would satisfy his longing and thus meet his physical need (Prov 13:25; 16:26; 27:7; Lam 1:11, 19). Lamentations 1:11 is especially graphic. It illustrates the extremes to which one is motivated to go in order to satisfy his $\psi\ddot{\psi}$. "All her people sigh, they seek bread; they have given their pleasant things for meat to relieve the soul." Man will go

to incredible extremes in order to satisfy a physical longing. This is the clear teaching of Proverbs 16:26. "A worker's $\psi\text{נָּפֶּן}$ works for him; his mouth urges him on." Wolff, commenting on this verse, notes that $\psi\text{נָּפֶּן}$ is here used as the "unslacked desire which urges action."¹

The analogy is completed when one remembers the numerous times (cf. the earlier chapter on the $\psi\text{נָּפֶּן}$) in which the $\psi\text{נָּפֶּן}$ is used in the psychical sense of a soul that longs for personal satisfaction. Just as this longing for physical satisfaction motivates man to move in the direction he believes will satisfy his physical hunger, so his longing for personal satisfaction motivates man to move in the direction that he believes will satisfy his personal longing. This analogy is clearly stated in a verse which has already been studied--Psalm 42:1. Here the longing of the deer which motivates it to seek out water in order to satisfy its thirst is said to be analogous to the longing of man which motivates him to seek out a relationship which will satisfy his thirst. Man is relationally motivated. He moves in the direction which he believes will satisfy his longing for relationship.

The נָּל : Rational Direction

In this paper it has been shown that the overriding emphasis of נָּל is upon the thinking man who purposes. This functioning capacity is part of man's being by creation. Man

¹Wolff, p. 16.

is a rational being: he has the capacity to perform all those functions (thought, memory, self-consciousness, consideration, etc.) which we term rational. Man as a rational being has the ability to purpose: to determine to live a certain way based upon perceived motivation (Prov 16:9; Dan 1:8). Thus it is man's capacity for reason which directs his actions in life. This idea has been given the name rational direction.

The לֵב sets man's direction in life. It is his rational control center. "A man's heart deviseth (plans, determines) his way (direction)" (Prov 16:9). "Guard your heart with all diligence for out of it are the issues of life" (Prov 4:23). Again and again the לֵב is spoken of as that capacity of man which inclines him to move in specific directions (1 Kgs 8:17, 18, 39, 58; Ps 141:4; Josh 24:23). It is man's rational capacities which determine his direction in life.

The interaction between these first two functioning capacities of man can now be described. Man longs for relationship. He is motivated to satisfy this longing. But what determines the direction toward which man moves in order to satisfy this longing? Man's rational capacities determine his direction. Therefore man purposes to move toward that which he perceives to be best able to satisfy his longing for relationship.

The רִיחַ: Teleological Action

The overriding emphasis of רִיחַ when it is used of man involves the empowered man who directs his actions. By creation, man has the functioning capacity to choose to follow, in his actions, a purposeful direction in life; to choose to pursue a path toward a goal. Such action is here being called teleological action. Such action is action which is directed toward an end or a goal. The use of רִיחַ in this way was validated in chapter three by a study of verses such as Exodus 35:21; Ezekiel 13:3; Psalm 51:10; Proverbs 16:2; Ecclesiastes 1:14, 17; 2:11, 17, 26; Isaiah 26:9; Proverbs 25:28; and Ezra 1:1, 5.

The process up to this point can briefly be summarized as follows. Man is motivated to satisfy his longing for relationship. His rational capacities determine the direction which he will purpose to take based upon what he perceives will satisfy those longings. The empowered man will then direct his actions toward the goal of obtaining that which he believes (as determined by the לֵב) will satisfy his longing for relationship. In a sentence, it can be said that man chooses to direct his actions toward the goal of obtaining relationship.

The Inner Organs of the Body: Emotional Reaction

The emphasis of the inner organs of the body has been demonstrated to be the experiencing man who responds. Man is

a being who has the capacity to undergo great experiences of a far-ranging field of emotional responses. Man is an emotional being who experiences and responds to his world. This capacity of man can be called emotional reaction.

How does this aspect of man's functioning capacities interact with the preceding capacities? What is it that leads man to react emotionally as he does in any given situation? Man's emotional reaction involves two distinct component parts. One is external and one is internal. The external part involves the response of his world to his attempts to gain relationship. How the world responds to him "sets the stage" (by placing boundaries around the possible range and type of emotional reactions) for how man reacts. His actual reaction is based upon his other internal functioning capacities, but what he reacts to is external. This means that though the external aspect is not primary, it is, nonetheless, still significant since it does provide the situations which man's internal functioning capacities evaluate.

Man's actual internal reaction, then, is based upon the nature of his other functioning capacities. In other words, what man desires, thinks, and chooses determine his emotional reaction. What man believes (rational direction) about what satisfies his longing for relationship (relational motivation) provides the direction he chooses to pursue (teleological action) and determines his response (emotional reaction) to his world. The way in which this process

actually takes place in man will be explained in the next two sections.

The whole man has now been described from the standpoint of his various functional capacities. Man's inner being, by creation, involves relational motivation, rational direction, teleological action, and emotional reaction. Each of these capacities should be viewed as characterizing descriptions of the whole man. For a picture which illustrates this biblical counseling model of man's functioning capacities the reader is encouraged to see the appendix.

A Biblical Counseling Model of the Ideal Man

The purpose of this portion of the paper is to present a biblical counseling model of man as he was intended to be by creation. Such proper functioning can best be summarized by the term "ideal" which implies functioning that is perfectly mature. Having given a description of man's functioning capacities, the task now is to describe the proper functioning of those capacities. This is a vitally important aspect of any counseling model. Unless the counselor knows how man is supposed to function he will be totally lost in his attempt to help man to function biblically.

Relational Motivation in the Ideal Man

Man is motivated by his longing for relationship. How does this relational motivation "work itself out" in the

ideal man? What is the proper or biblical function of man's capacity to be relationally motivated?

Man's longing for relationship is absolutely satisfied in the Person of God Himself. Remember that relationship has been defined as intimate involvement and union with another personal being. God offers such involvement to man and His offer is unconditional in the sense that there is nothing intrinsically inherent within man that drew God to man. God has entered into a self-chosen relationship of love with His creation. This idea was previously described in the discussion of Deuteronomy 7:6-9. This passage, and the Scriptures throughout, teach that God brings man into personal relationship with Himself on the basis of His grace (Rom 3:21-25), not on the basis of man's goodness (Rom 5:6-10). Because such a relationship has its foundation in God and not in man, the relationship is eternally secure (Rom 8:35-39). Thus God offers to man intimate involvement and union which cannot be earned or lost. It is unconditional and secure.

The ideal man is motivated by his longing for relationship to move toward God Who alone can truly satisfy his longing. As the deer finds full satisfaction of its thirsts in the clean, fresh, flowing waters; so man finds his full satisfaction in an unconditional and secure relationship with his Creator (Ps 42:1-2). Many of the Old Testament Scriptures that have already been looked at are clear with regard

to this. Notice in the following verses how that it is God alone who supremely satisfies the longing $\psi\text{נָּפְשׁ}$. "Oh that men would praise the LORD for His goodness, and for His wonderful works to the children of men! For He satisfies the longing soul, and fills the hungry soul with goodness" (Ps 107:9). "For I have satiated the weary soul, and I have replenished every sorrowful soul" (Jer 31:25). "The LORD is my portion, saith my soul; therefore will I hope in Him" (Lam 3:24). "Thou openest Thine hand, and satisfy the desire of every living soul" (Ps 145:16). "And the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not" (Isa 58:11). The ideal man who longs for relationship would be motivated by such offers of complete satisfaction of his longings to move toward God for relationship. Ideal relational motivation involves desiring God above all else: "O LORD, have we waited for Thee; the desire of our soul is to Thy name, and to the remembrance of Thee. With my soul have I desired Thee in the night" (Isa 26:8-9).

Rational Direction in the Ideal Man

Man's rational capacities are vitally important. The לֵב is man's rational control center which directs all that he does. How this capacity functions has a direct influence upon all of man's other capacities. Man is relationally motivated to move toward what he believes will satisfy his

soul. Man moves purposefully according to the direction set in his heart. And man reacts emotionally on the basis of his perception of his world's response to his actions. Truly the לֵב is man's inner control center! Therefore, a vitally important question to answer is, "What is the proper or ideal functioning of man in relationship to his capacity for rational direction?"

The Old Testament makes clear what is the proper functioning of the לֵב . The perfect heart is the heart which is inclined to follow Yahweh (Josh 24:23; 1 Kgs 14:8). Such a heart seeks after and places all of its trusts in Yahweh (1 Kgs 8:58; 2 Chr 22:9; Ps 108:1; 112:7, 8). This heart believes what Yahweh has said and inclines itself to follow and obey the commands of Yahweh (Ps 119:10, 36, 112). This heart is one which has an intimate knowledge of and personal relationship to God: "And I will give them a heart to know me, that I am LORD: and they shall be my people, and I will be their God" (Jer 24:7).

Ideal rational direction, then, involves inclining one's whole self in a direction that is completely in line with the revealed truth of God. The ideal man believes what God has said and this belief directs his actions at all points. Specifically, and most importantly, the ideal heart believes and lives upon the basis of the fact that God alone truly is sufficient to meet his every need and to satisfy his deepest longings. He would believe the truth that God offers

to him a relationship of intimate involvement and union that is both unconditional and secure. The confident assurance that his soul is satisfied in God would motivate him to move toward God for relationship. It would thus set the direction of his life and he would purpose to incline himself toward Him Who alone can satisfy his longing soul.

Teleological Action in the Ideal Man

How will the ideal man direct his actions? Included in this question are the co-questions of "What is the basis for the ideal man's teleological actions?" and "What is the result of the ideal man's teleological actions?"

The answer to the first question has been foreshadowed in the previous discussion. Man is motivated to satisfy his longing for relationship. The mature man moves toward God for the satisfaction of this longing because he believes that God alone can meet this need. Therefore, the basis for the ideal man's teleological actions is his belief that only a relationship with God truly satisfies his longing for intimate involvement and union which is both unconditional and secure.

What is the result of man moving toward God for relationship? Or, put another way, how does man choose to live when he bases his life upon the belief that God truly satisfies his שׁוֹפֵר by providing him with an unconditional and secure relationship of intimate involvement and union? Broadly speaking, this question can be answered by one

passage: Matthew 22:35-40. The ideal purpose toward which man can direct all his actions is to enter into a love relationship with God and man. This is not done in order to obtain or maintain a relationship (for the ideal man knows that relationship with God is unconditional and secure). Rather, it is done as a loving response of a satisfied soul to a gracious God.

The exact nature of this loving response involves worship of God and ministry to man. Deuteronomy 6:5 and Matthew 25:35-38 speak of nothing less than the total occupation of the human personality with God. The proper response of man to the love of God is love for God. "We love Him, because He first loved us" (1 Jn 4:19). This love for God evidences itself in worship which can be described as a continual delight and pleasure in the presence of God and a complete submission of the whole life to God.¹

The ideal man's love response to man can best be described as ministry. When Leviticus 19:18 and Matthew 22:39-40 speak of loving one's neighbor as oneself, they speak of ministering to and serving every man as one would have men minister to oneself (Matt 7:12). Such a ministry is based upon God's love (notice that Leviticus 19:34 gives God's graciousness to Israel as the foundation upon which they are to love others) and is to be a reflection of God's

¹Eric Sauer, The King of the Earth (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1962), pp. 136-137.

love (unconditional and secure). In a sentence, ideal teleological action involves purposing to direct one's actions toward the goal of worshipping God and ministering to man.

Emotional Reaction in the Ideal Man

The picture of the ideal man is nearly complete. He is an individual who moves toward God for the satisfaction of his longings because he believes the fact that God alone offers him an unconditional and secure relationship of intimate involvement and union. In response to this belief he chooses to direct his actions toward the goal of loving God (worship) and man (ministry). This man is also an emotional being. He has the capacity to experience a great variety of deep feelings. This capacity is his by creation and is in itself neutral. The question at hand is, "How does this capacity function in the ideal man?"

Man's emotional reaction depends, on the one hand, upon the external response of his world to his teleological action, and, on the other hand, upon his other internal capacities. Because of this there are, broadly speaking, three sets of emotional reactions that the ideal man might experience. In relationship to God there is basically one set of emotional reactions possible for this mature man. His goal in relationship to God is worship. This goal cannot be blocked because nothing can come between an ideal man and a perfect God. Therefore, in relationship to God the perfectly mature man would experience emotions such as joy, peace, and

love as he pursued the goal of worshipping his Creator.

There are two sets of emotional reactions that this man could experience as he pursues the goal of ministering to man. When the mature man chooses to minister to his fellow man and that man responds positively to that ministry then the emotional reaction would consist of legitimate joy, love, and peace. His ministry has produced fruit and he experiences legitimate positive emotional reactions as a result. When the ideal man chooses to minister to his fellow man and that man responds negatively then the emotional reaction would consist of legitimate sorrow, disappointment, and compassion. These are negative (in the sense of painful) emotions, but they are not sinful emotions. There is legitimate pain in the absence of human relationship. However, the ideal man is not devastated because he knows that he has an unconditional and secure relationship to God. Therefore his goal is to minister to man not to manipulate man. The point being made is that even the ideal man can experience a full range of emotional reactions, both pleasurable and painful. But his commitment to worship God and to minister to man remains because he knows that the longing of his soul is satisfied in God.

In this section a description of the proper functioning of the capacities of the ideal man has been given. The interaction and relationship between those functions have also been explained. The reader is encouraged to study the

picture in the appendix which illustrates the proper functioning of the capacities of the ideal man. At this time the next aspect of a biblical counseling model of man will be presented. That third aspect is a biblical counseling model of the fallen man.

A Biblical Counseling Model of the Fallen Man

The purpose of this portion of the paper is to explain how sin (the fall) has affected the whole man. The question to be answered is, "How were the various functioning capacities of man affected by the fall?" The answer to that question is of vital significance to the biblical counselor. The biblical counselor must have a broad conceptual understanding of how problems develop; of how sin has horribly marred the whole man. This model seeks to provide the counselor with just such an understanding.

Relational Motivation in the Fallen Man

Man is a personal being who longs for relationship. The ideal man finds the satisfaction of this longing in a relationship with God. Such is obviously not the case for the fallen man. He will not and cannot move toward God for the satisfaction of his longings. However, he still has personal longings for relationship just as all men have physical longings. He is still וְיָדָה, therefore, he is still relationally motivated. As a personal being with the capacity for relationship he is still driven to find the satisfaction of

his longings. Where does the fallen man go in his search to find the satisfaction of his soul?

What is the nature of the soul's desire in the fallen man? The answer to that question can be found in Psalm 10. This psalm beautifully illustrates the nature of the fallen man's motivational structure. In this psalm, the psalmist is concerned about the apparent freedom of the wicked man to live as if there were no God. Such a lifestyle is described in verses three and four.

The wicked boasts of his heart's (שָׁדָי) desire. The greedy man curses and spurns the LORD. In his pride the wicked does not seek Him. All his thoughts are: there is no God (NASB).

Note the parallelism in these verses. Parallel to the wicked man's soul's desire is the greedy man who curses and spurns the LORD. The fallen man's soul refuses to move toward God for satisfaction. In fact, it spurns and rejects any relationship with God (10:3). The fallen man utterly reviles and rejects God and thus refuses to seek God (10:4). The שָׁדָי of the wicked, though it longs for relationship, refuses to seek that relationship in God. This is truly the essence of sinfulness: man the creature saying that he does not need God; saying that he the creature is self-sufficient. In all his thoughts there is no room for God (10:4).

The fallen שָׁדָי seeks to satisfy its longing for relationship independent of God. However, since God alone can truly satisfy this longing, the fallen man is left with a parched soul. This thirst impels and drives on the fallen

man because he is relationally motivated to quench his barren soul. He longs to satisfy his soul, but refuses to partake of that which alone can bring true satisfaction.

Rational Direction in the Fallen Man

The rational capacities of man became totally depraved as a result of the fall. This truth is just as clearly taught in the Old Testament as in the New. In fact, the first mention of the נַפְשׁ in the Old Testament clearly teaches the depravity of man's rational direction. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen 6:5). Each and every purpose or intent of the thoughts of the heart is altogether nothing but evil continually. The prophet Jeremiah picks up on this terminology as he declares that man continually walks according to the inclination of his evil heart (Jer 3:17; 7:24; 9:14; 13:10; 16:12; 18:12). Fallen man is rationally directed to continually follow the wicked inclination of his evil heart.

What is the thinking of such a fallen heart, especially as it relates to what satisfies one's soul? The fallen man is blinded to the truth that God is the only being who is absolutely sufficient to satisfy his longings. This aspect of rational direction in the fallen man was touched upon in the previous discussion of Psalm 10. The sum of the thoughts of the fallen man is that there is no God (10:4). In his heart the fallen man has said that he is

self-sufficient: "I shall not be moved; I shall never be overcome by adversity" (10:6). This same principle is taught in Psalm 14 and 53. The foolish man has said in his heart that there is no God. He has made this belief the ruling principle of his life. As God looks down upon man He sees that there is none that understands, i.e., who perceives the falsity of the statement "there is no God."¹ The man with this type of rational direction does not and cannot seek God (14:2; 53:1-2). He purposes to lead his life independent of God (14:3-4; 53:3-4) and clings to the false and sinful belief that he can trust in himself as a being sufficient to meet his own needs and satisfy his own longings (Jer 17:5). Such is the rational direction of the fallen man.

Teleological Action in the Fallen Man

Fallen man's direction in life is set. He lives his life according to the belief that there is no God and that he is therefore independent of God and sufficient in himself. He becomes a god unto himself. This is the core sinful belief upon which the empowered man then bases all his actions. This false belief, however, does not change the nature of created reality. He still needs relationship. And God is still the only being Who perfectly satisfies that need. But, based upon his false belief, the fallen man refuses to turn to God for relationship.

¹Cohen, p. 33.

What is the result of man refusing to move toward God for relationship? Or put another way, How does man choose to direct his actions when he bases his life upon the belief that there is no God Who is sufficient to satisfy his longing for relationship? The ideal man lives according to Matthew 22:35-40. He chooses to enter into a love relationship with God (worship) and man (ministry). The fallen man chooses to live in a manner exactly opposite to this. He chooses to live independent of God and to manipulate man.

The fallen man refuses to worship God. He refuses to offer God the sacrifices of a broken spirit. Rather than bend his knee to God, he chooses to live as a self-sufficient being who is independent of God. All of his actions are motivated toward the goal of obtaining the satisfaction of his soul independent of God.

No matter what man believes or how hard he believes it, he is not independent of God. He is not able to satisfy his longings apart from God. These unsatisfied longings impel him to act. Since he does not believe in a personal God, he turns to the only personal beings left to satisfy his longing for relationship. The foolish and darkened heart of the fallen man leads him to worship and serve the creature rather than the Creator (Rom 1:21-25). He continually selfishly demands that his world meet his relational needs. His teleological actions pursue the goal not of ministering to man, but of manipulating man into satisfying his own

longings. He thus pursues the co-joint goals of independence from God and manipulation of man.

Emotional Reaction in the Fallen Man

The picture of the fallen man is nearly complete. He is an individual who is motivated by his longing for relationship. He refuses to move toward God for the satisfaction of this longing due to the fact that he refuses to believe that there is a god who is sufficient to meet his needs. Rather he believes that he is self-sufficient. In response to this belief he directs his life toward the goals of independence from God and manipulation of man. This man also has the capacity to experience a great variety of deep emotions. How does this capacity function in the fallen man?

It has been noted that man's emotional reaction depends both upon the external response of his world to his teleological actions and upon his other internal capacities. As a result of this the fallen man can experience three basic sets of emotional reactions. One set is possible in relationship to God and two sets are possible in relationship to man.

His goal in relationship to God is independence. This goal can never truly be obtained. God does exist and does rule His universe. Man cannot escape this fact no matter how hard he tries (Rom 1:19-20). Because he is out of relationship with God he will experience fear, anxiety, hatred, and a never ending sense of personal emptiness.

Fear and anxiety were the initial response of Adam at the very moment that he broke relationship with God (Gen 3:7-10). The fallen man is also hostile toward God (Rom 8:7; Eph 2:3). And for the wicked man there is no personal satisfaction. "But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked" (Isa 57:20-21).

There are two sets of emotional reactions that the fallen man can experience as he pursues the goal of manipulating man. If his manipulative efforts have succeeded in gaining some measure of the relationship that he demands, then he will experience a false sense of shallow pride and momentary happiness. "I am self-sufficient. I have gotten my world to come through for me and it feels good!" This is the typical "self-made man" of which the world is so proud. What a pity. This is all that the world can offer apart from God. If his manipulative efforts have failed, then he will experience a deep sense of anger ("My world has not given me what I demanded!"), a lasting anxiety ("How in the world can I ever get what I need?"), and an incredibly painful sense of worthlessness ("I am not able to satisfy my longings."). The bottom line is that the man who refuses to turn to God for the satisfaction of his every longing can at best hope for a shallow sense of pride and a momentary happiness. And beneath these feelings there will always be the

experience of fear, anxiety, hatred, and personal emptiness which comes as a result of rejecting God.

This section has provided the reader with a description of the sinful functioning of the capacities of the fallen man. An illustration of this model of the fallen man is provided in the appendix. The utilization of this model of fallen man (and of each of the models presented thus far in this chapter) will now be described under the heading of a biblical counseling model of change.

A Biblical Counseling Model of Change

The final model being discussed in this chapter is a biblical counseling model of change. This model will present a description of the basic aspects involved in the process of moving the whole man (which includes each of his functioning capacities) toward maturity in Christ. In order to understand why the term "change" was chosen, one must first understand the relationship between the three models already presented. Those three models of man are: a biblical counseling model of man's functioning capacities, a biblical counseling model of the ideal man, and a biblical counseling model of the fallen man. The first model described the basic function of each of man's capacities. The second and third models described the basic direction or orientation of those capacities. The functioning capacities of the ideal man have but one orientation. They are all oriented toward God. The functioning capacities of the fallen man also have only one

orientation. They are all anti-god or sinfully oriented. Now the goal of biblical counseling is maturity or Christ-likeness which in the terminology of this paper involves moving man from fallen personal functioning to ideal personal functioning. For the redeemed man, unlike the ideal man or the fallen man, has two orientations. Until glorification the redeemed man has the capacity to obey or disobey God; to live spiritually or to live carnally (1 Cor 3:1-3). The goal of redeemed living is sinlessness (1 Jn 2:1) but the reality is that until glorification the redeemed man still sins (1 Jn 1:8, 10). Therefore a biblical counseling model of change is basically synonymous with the biblical idea of progressive sanctification. A biblical counseling model of change, then, is an orderly description of the process involved in moving the whole man from sinful personal functioning to mature or Christ-like personal functioning.

The model of change being presented in this chapter is one which takes into account all the aspects of man's inner being. This is absolutely essential if counseling is to effectively deal with man in such a way as to produce deep and lasting change. Dealing exclusively with any one of these functioning capacities distorts the biblical picture of man and leads to shallow and temporary change. Therefore, this model seeks to present an orderly and logical process of change which is based upon the biblical teaching about the

functioning capacities of the whole man (both ideal and fallen).

This process¹ of moving from immature to mature functioning can be described by the tearing down and building up metaphor. The goal of counseling is to tear down the sinful functioning of man's relational, rational, teleological, and emotional capacities and to build up in their place the mature functioning of man's relational, rational, teleological, and emotional capacities. Therefore this counseling model of change begins with an examination of the immature functions which must be torn down if growth is to occur. The logic behind the order of this tearing down process will be explained as the process is described.

The Tearing Down Process

Emotional Reaction: Identification and Acknowledgment

What is the proper place and the proper way to deal with emotions in the counseling interaction? The proper place to deal with emotions is at the very beginning of the

¹It is important to note that such a step-by-step process must be seen as a guide and not as a strait jacket. In actual counseling there will be much flexibility in the implementation of this framework. However, a biblical framework is essential because it gives biblical direction and purpose to the counseling session. It is also important to understand that due to the nature of this work, the process is not described in specific detail. However, enough material is given to familiarize the reader with the significant basic concepts needed to work within the framework of the model.

counseling process. The reason for this is that emotions are reactional in nature. They are a subjective response of the individual to his external situation and to his internal capacities. Therefore, the first step in the tearing down process is to identify the external situation to which the counselee is reacting. Immediately pinpointing the external situation (often called the presenting problem) allows the "cards to be put on the table" and the hard work of understanding how the problem developed to begin. The second step in the tearing down process is to clearly identify the specific emotional reaction of the counselee to the external situation. Because emotions are a reaction to the other internal capacities, identifying the existing negative feelings is the primary means of pointing to the sinful teleological actions which led to the negative emotional reaction. The point being made is that emotions serve the very important function of helping the counselor and the counselee to trace their way back to the root of the problem.

In order for this to happen, identification must be followed by acknowledgment. The counselee must be encouraged to acknowledge whatever emotion he is feeling at any given moment. (Acknowledgment, as it is being used here, does not in itself mean either expression or repression. Rather, it means that a person is honest and open with himself by admitting to himself what feelings he is experiencing.) An acknowledged emotion becomes a clue to spiritual malfunction

just as pain is a clue which points to a physical malfunction. They show that there is something wrong underneath. Sinful emotions clue a person in to sinful teleological action, rational direction, and relational motivation. Therefore they need to be identified and acknowledged so that one can evaluate the functioning of the other internal capacities which led to those emotional reactions.

Teleological Action:
Specification
and Awareness

The identification and acknowledgment of problem emotions point to the goal directed actions of the individual. Man has the functioning capacity to choose to follow in his actions a purposeful direction in life; to choose to pursue a path toward a goal. Sinful teleological action, broadly speaking, involves pursuing by one's actions the goals of independence from God and manipulation of man. Therefore the counselee needs to see the specific way(s) in which his actions are designed to accomplish these two broad goals. To do this the counselor's focus initially must be to identify the specific actions the counselee was involved in when he experienced the external response to which he reacted emotionally. Such a process will lead to the identification of relevant behavior patterns. At this point the counselee needs to be brought to the place where he becomes aware of the fact that these specific behavior patterns are really goal oriented; that his behavior is a choice in the pursuit

toward an ungodly goal. In summary then, this step involves specification of actions and awareness of goal oriented behavior. In order for these two aspects to truly take place they must be directly tied in with the following step in the process.

Rational Direction:
Clarification
and Insight

Man is a rational being who purposes. He has the functional capacity to determine the direction which he purposes to follow based upon the beliefs that he holds about how his relational longing can be satisfied. Broadly speaking, sinful rational direction is identified in Psalm 10:4, "The sum of his thoughts is that there is no God." In the "absence" of God, man becomes his own god and clings to the belief that he is sufficient to satisfy his own longings. Based upon this belief he will purpose to live his life independent of God. As a result he will funnel all his energies toward the goal of manipulating his world into giving him what he believes will satisfy his soul.

The task involved at this point becomes one of clarifying the specific beliefs held about what will satisfy one's relational longing. These beliefs are clarified on the basis of the already specified goal oriented behavior. In other words, when the goal of the behavior is identified then the counselor can postulate a limited range of possible basic assumptions which the counselee might hold about how he

believes he can satisfy his own longings. A very simplistic scenario might be as follows. The counselor thinks to himself:

His goal is to gain relationship independent of God. He accomplishes that goal by manipulating man according to this (x, y, and z) set of behaviors. The belief that feeds that goal seems to be that if my world will do x, y, or z for me then I will be satisfied. He believes that he needs x, y, or z to satisfy his relational longing.

This clarification in the counselor's mind must move to insight in the counselee's mind. That is, the counselee must begin to see the sinful belief structure which underlines his sinful actions and which lead to his sinful emotional reactions. This is a very difficult task because man stubbornly clings to his own assumptions about life. Therefore, the counselor must use a variety of methods (skillful questioning, listening beneath words, processing, confrontation, exhortation, teaching, etc.) to help the counselee to see (1) the nature of his core sinful belief ("I can meet my needs independent of God"), (2) the specific sinful beliefs ("Rather than God, what I need to satisfy my longings is x, y, or z"), and (3) the resultant sinful action ("I do a, b, or c in order to manipulate my world into giving me x, y, or z").

Relational Motivation:
Exposure and Repentance

Such clarification and insight as has taken place in the rational direction process ties in and overlaps with

relational motivation. To insight into the sinful belief structure, must be added the exposure of the bottom line commitment of the individual to move anywhere but to God to satisfy his longing for relationship. There must be exposure of the counselee's sinful independence and wilful self-sufficiency. He needs to see that his specific problem is but the outcome of a thoroughly polluted relational motivational core.

At this point the counselee should be exhorted, encouraged, confronted, challenged, etc. to repent. For at this point repentance can be both deep and lasting. The counselee can now knowledgeably repent of his sinfulness in all his functioning capacities. By so doing, the whole man can be torn down and cleansed so that the building up process can begin.

The Building Up Process

Relational Motivation: Recommitment to Relationship

The building up stage reverses the process. Buildings are built from the bottom up and so are man's functional capacities. The foundation of a godly motivational core must be laid prior to the edification of the rest of the "structure."

When a man confesses and repents of his sin there must be a commensurate recommitment of the whole man to "go the right way." The mature man will recommit himself to

desiring and longing for God above all else. This can be a beautiful thing, for this man is motivated by the graciousness of God in loving and forgiving him to once again move toward God for the satisfaction of his soul. The individual would commit himself to a relationship of total dependence upon God for the complete satisfaction of his longing.

Rational Direction:
Renewal of Direction

The building up of the counselee would continue with respect to his rational direction. His thinking, which directs his life, would be renewed. His old thinking that he was sufficient to satisfy his own longings would be replaced with the new belief that God alone can quench his relational thirst. Whatever specific assumptions (the x, y, and z) were previously held about how to satisfy his hunger would be replaced with the specific belief that his longings are completely satisfied at any given moment in his relationship with God.

Such renewed thinking would lead to redirection. In the past he had purposed to lead his life independent of God; clinging to the belief that he was sufficient to satisfy his own longings. Now he purposes to direct his life in complete dependence upon God; clinging to the truth that God is completely sufficient for him. The practical outcome of this renewal of direction is best discussed under the heading of teleological action.

Teleological Action:
Commitment to Action

At this point in the building up process the counselee needs to make a firm commitment to live on the basis of his renewed thinking. As a result of his sinful rational direction man chooses to pursue the goal of acting independent of God and of manipulating man. As a result of his renewed rational direction he must make a firm choice to pursue the goal of worshipping God and of ministering to man.

Once this commitment has been made then the counselor and counselee should together specify the new actions which will externally demonstrate the new internal belief and commitment. These actions need to be specific, that is, directly related to the problem presented to the counselor. They should be actions which clearly demonstrate the counselee's absolute dependence upon God and total commitment to minister to man.

Emotional Reaction:
Encouragement
to Acknowledge

The renewed man is an emotional being. He too has the capacity to experience a great diversity of emotional reactions. He should be encouraged to acknowledge whatever emotions he feels. He should be encouraged to acknowledge and enjoy the positive emotional reactions which he experiences as a result of his commitment to God. These are

positive fruits which are a legitimate and pleasurable aspect of the Christian life (Gal 5:22-23).

The renewed man should also be encouraged to acknowledge those sinful emotional reactions that he will continue to experience (he is built up, but not yet glorified). Therefore he should be encouraged to continue to use his emotions as a barometer to measure his actions, goals, beliefs, and desires. In this way the mature man can continue to carry on the growth process long after "official counseling" has stopped.

CONCLUSION

It has been the purpose of this writer to organize the biblical data about man into a workable structure that could be utilized as a coherent guide for moving people toward maturity in Christ. The major Hebrew anthropological terms of the Old Testament were utilized as a foundation for this biblical counseling model of man. A contextual-lexical study of these terms yielded the following overriding emphases: $\psi\text{וּשָׁאֵל}$ --the personal man who longs for relationship, בִּלְבָב --the thinking man who purposes, הַיָּד --the empowered man who directs his actions, and the inner organs of the body--the experiencing man who responds.

These functioning capacities of the whole man provided the foundation from which a biblical counseling model of man was developed. Included within this model were biblical counseling models of: (1) man's functioning capacities (relational motivation, rational direction, teleological action, and emotional reaction), (2) the ideal man, (3) the fallen man, and (4) change. This model provided the biblical counselor with a sound theoretical grasp of: (1) man's basic functioning capacities, (2) the proper functioning of those capacities, (3) the effect of the fall upon those capacities, and (4) the process involved in the renewal or maturity of those capacities. Thus through this

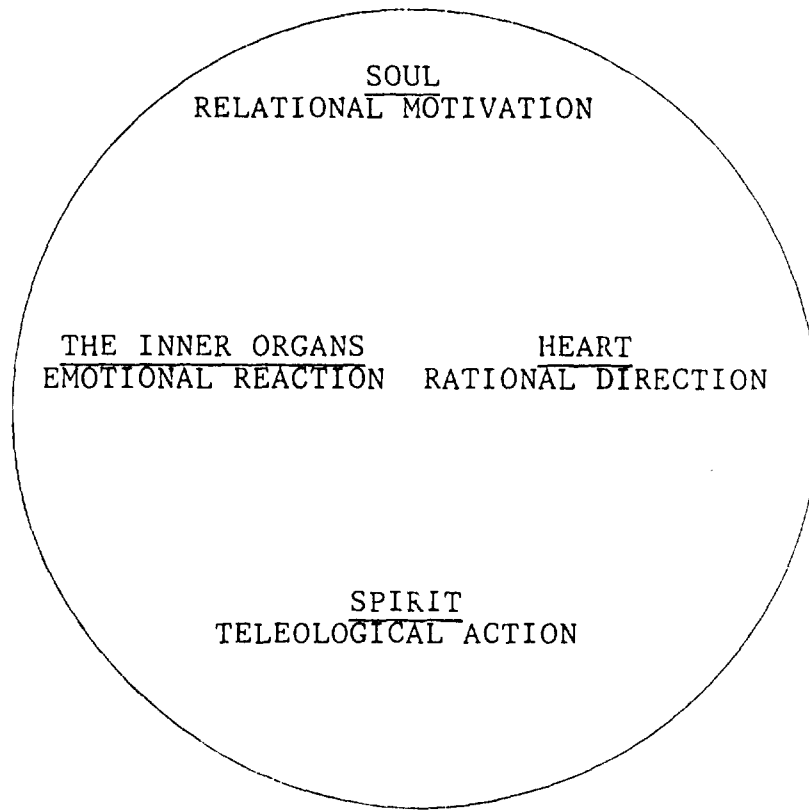
theory or model of counseling, the counselor has been provided with the direction that he needs to effectively help people to move toward maturity in Christ.

The Christian who finds this material to be true to Scripture and, therefore, desires to employ it in his own counseling must first apply the model to his own life. Counseling is both theoretical and personal, that is, it involves both a theoretical foundation which serves as a guide and a personal interaction which implements the guide. The most effective counselor, therefore, is the one who applies the Scriptural teaching about man to his own life so that he is continually involved in the tearing down and building up process of Christian maturity. This individual is then equipped both theoretically and personally to utilize this model as a coherent guide for helping others toward maturity in Christ.

APPENDIX

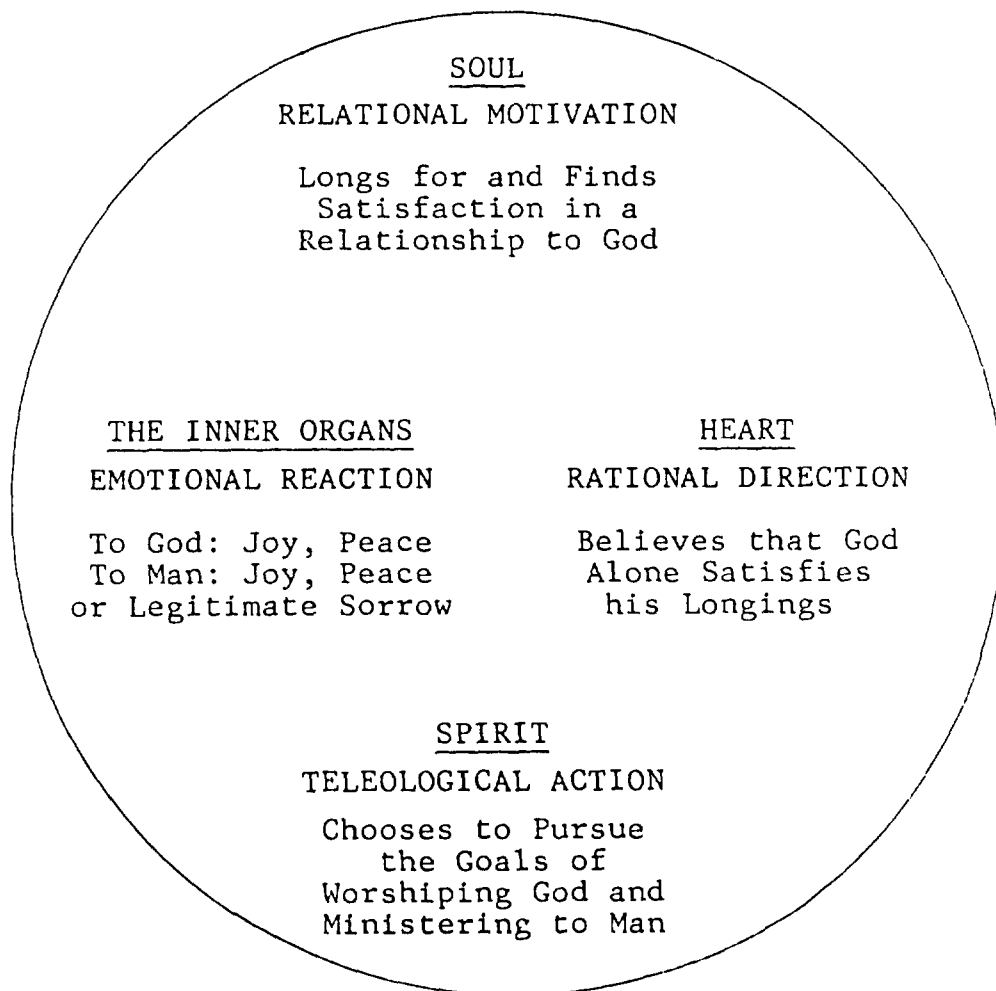
An Illustration of a Biblical Counseling Model
of Man's Functioning Capacities

In the illustration which follows, the large unbroken circle indicates that man is an ontological unit; that he is one being. This concept is best described as a wholistic view of man. Each of the headings inside the circle demonstrate that the inner being of man includes several primary functioning capacities. The order, going clockwise, indicates the interrelationship between each of these functioning capacities. In order to fully understand this illustration, it must be studied in relationship to chapter five.



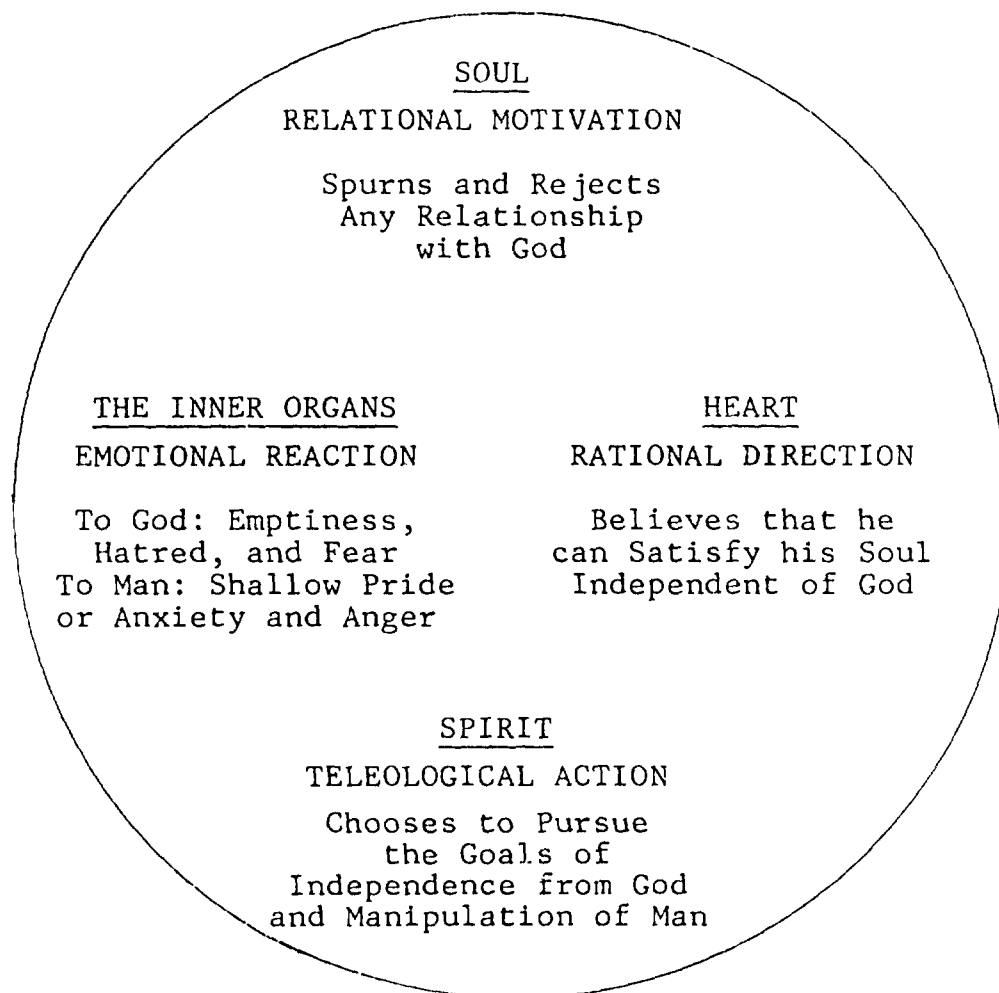
An Illustration of a Biblical Counseling
Model of the Ideal Man

The following illustration is much like the preceding one. The difference involves the inclusion of the proper functioning of each of man's capacities. These functions are briefly summarized in the following illustration so that the reader might be able to quickly grasp the basic functions of the ideal man's capacities. As with the previous illustration, in order to fully understand this model, the reader will need to study it in conjunction with chapter five of this paper.



An Illustration of a Biblical Counseling
Model of the Fallen Man

This illustration also follows the preceding format. The difference in this model involves the inclusion of the fallen functioning of each of man's capacities. These functions are summarized, and as such, serve as a visual aid to the more detailed description of these fallen functions. Such a detailed description is provided for the reader in chapter five of this thesis.



BIBLIOGRAPHY

- Adams, Jay E. Competent to Counsel. Phillipsburg, NJ: Presbyterian & Reformed Publishing Co., 1970.
- _____. More Than Redemption: A Theology of Christian Counseling. Phillipsburg, NJ: Presbyterian & Reformed Publishing Co., 1979.
- Akita, M. "A Study on Greek and Hebrew Thinking About Man." Christianity and Culture 1 (1964):7-26.
- Albright, B. F. "Ugaritic nps." Bulletin of the American Schools of Oriental Research 83 (October 1941):41.
- Amy, William O. and Recob, James B. Human Nature in the Christian Tradition. Washington, DC: University Press of America, 1982.
- Arichea, Daniel C. "Translating Breath and Spirit." Bible Translator 34 Number 2 (April 1983):209-213.
- Baab, Otto J. The Theology of the Old Testament. New York: Abingdon & Cokesbury Press, 1961.
- Barr, James. The Semantics of Biblical Language. London: Oxford University Press, 1961.
- Beaver, S. Wayne. "A Study of the Functions of the $\Psi\upsilon\chi\acute{\eta}$." Th.M. Thesis, Grace Theological Seminary, 1973.
- Berkouwer, G. C. Man: The Image of God. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1962.
- Bratcher, Robert G. "Biblical Words Describing Man: Breath, Life, Spirit." Bible Translator 34 Number 2 (April 1983):201-209.
- Briggs, C. A. "The Use of nps in the Old Testament." Journal of Biblical Literature 16 (1900):17-30.
- _____. "The Use of $\eta\eta$ in the Old Testament." Journal of Biblical Literature 19 (1903):132-145.

- Brown, Francis; Driver, S. R.; and Briggs, C. A., editors. The New Brown, Driver and Briggs Hebrew and English Lexicon of the Old Testament. Lafayette, IN: Associated Publishers & Authors, 1981.
- Brownlee, William Hugh. "Anthropology And Soteriology In The Dead Sea Scrolls And In The New Testament." In The Use Of The Old Testament And Other Essays. Edited by James M. Efird. Durham, NC: Duke University Press, 1972.
- Burns, J. Patout, ed. Theological Anthropology. Philadelphia: Fortress Press, 1981.
- Burton, Ernest De Witt. Spirit, Soul, and Flesh. Chicago: The University of Chicago Press, 1918.
- Carter, John D. "Towards a Biblical Model of Counseling." Journal of Psychology and Theology 8 (Spring 1980): 45-52.
- Cave, Sydney. The Christian Estimate of Man. London: Duckworth, 1944.
- Clavis, David B. Toward the Soul: An Inquiry into the Meaning of Ψυχή before Plato. London: Yale University Press, 1981.
- Chambers, Oswald. Biblical Psychology. London: S. W. Partridge & Co., 1920.
- Cohen, A. The Psalms. London: Soncino Press, 1945.
- Crabb, Lawrence J., Jr. Basic Principles of Biblical Counseling. Grand Rapids: Zondervan Publishing House, 1975.
- _____. Effective Biblical Counseling. Grand Rapids: Zondervan Publishing House, 1977.
- Craigie, Peter C. "Psalms 1-50." In vol. 19 of Word Biblical Commentary. Edited by Glenn W. Baker and David A. Hubbard. Waco, TX: Word Books, 1983.
- Davidson, A. B. The Theology of the Old Testament. Edited by S. D. F. Salmond. New York: Charles Scribner's Sons, 1910.
- Davies, Benjamin, ed. Student's Hebrew Lexicon. Grand Rapids: Zondervan Publishing House, n.d.

- Davis, John J. "Old Testament Theology I." A class taught at Grace Theological Seminary, Fall Semester, 1983.
- Delitzsch, Franz. A System of Biblical Psychology. Translated by Robert Ernest Wallis. Grand Rapids: Baker Book House, 1966.
- _____. "Psalms." In vol. 5 of Biblical Commentary on the Old Testament. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1970.
- Eichrodt, Walter. Theology of the Old Testament. 2 vols. Translated by J. A. Baker. Philadelphia: Westminster, 1961.
- Fichtner, Joseph. Theological Anthropology. South Bend, IN: University of Notre Dame Press, 1963.
- Fleck, J. Roland, and Carter, John D. Psychology and Christianity: Integrative Readings. Nashville: Abingdon, 1981.
- Fletcher, M. Scott. The Psychology of the New Testament. New York: Hodder & Stoughton, n.d.
- Gelin, Albert. The Concept of Man in the Bible. Translated by David M. Murphy. New York: Alba House, 1968.
- Gesenius, William. A Hebrew and English Lexicon of the Old Testament. Translated by Edwin Robinson. Boston: Crocker & Brewster, 1849.
- Gibson, Arthur. Biblical Semantic Logic: A Preliminary Analysis. New York: St. Martin's Press, 1981.
- Girdleston, Robert B. Synonyms of the Old Testament. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1953.
- Gundry, Robert Horton. Soma in Biblical Theology With Emphasis On Pauline Anthropology. Society For New Testament Studies Monograph Series, 29. Matthew Black and R. Wilson, eds. Cambridge: Cambridge Press, 1976.
- Guthrie, Shirley C. Jr. "Pastoral Counseling, Trinitarian Theology and Christian Anthropology." Interpretations 33 (April 1979):130-143.
- Harkavy, Alexander. Hebrew and Chaldee Dictionary. New York: Hebrew Publishing Co., 1914.

- Harris, R. Laird. Man--God's Eternal Creation. Chicago: Moody Press, 1971.
- Heinisch, Paul. Theology of the Old Testament. Translated by William Heidt. Collegeville, MN: Liturgical Press, 1950.
- Henry, Carl F. H. "God Who Stands and Stays." In vol. 5 of God, Revelation and Authority. Waco, TX: Word Books, 1982.
- Hill, David. Greek Words and Hebrew Meanings. London: Cambridge University Press, 1967.
- Hirsch, E. D., Jr. Validity in Interpretation. London: Yale University Press, 1967.
- Holladay, William L. A Concise Hebrew and Aramaic Lexicon of the Old Testament. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1971.
- Hyatt, J. Philip. "The View of Man in the Qumran 'Hodayot.'" New Testament Studies 2 (1955/6):276-284.
- Isaacs, Marie E. The Concept of Spirit. Huddersfield, England: H. Charlesworth & Co., 1976.
- Jackson, Basil. "The Psuche in Psychology and Theology." Journal of Psychology and Theology 3 (Winter 1975): 3-10.
- Janzen, J. Gerald. "Habakkuk 2:2-4 in the Light of Recent Philological Advances." Harvard Theological Review 73 (January--April 1980):53-78.
- Jastrow, Marcus, compiler. A Dictionary of the Targumim, the Talmud Babli and Yerushalmi, and the Midrashic Literature. 2 vols. Reprint. Brooklyn: P. Shalom Publishing, 1967.
- Jeffers, Adrian. "The Old Testament View of the Nature of Man." A Postgraduate Seminar Paper, Grace Theological Seminary, Fall 1962.
- Jewett, Robert. Paul's Anthropological Terms: A Study of Their Use in Conflict Settings. Leiden: E. J. Brill, 1971.
- Johnson, Aubrey R. The One and the Many in the Israelite Conception of God. Cardiff: University of Wales Press, 1961.

- . The Vitality of the Individual in the Thought of Ancient Israel. Cardiff: University of Wales Press, 1964.
- Johnson, Charles, R. "The Difference Between Psuchikos and Pneumatikos in the New Testament as the Key to Genuine Christian Birth, Life, and Service." Th.M. Thesis, Grace Theological Seminary, 1965.
- Johnson, Samuel Lewis. "A Survey of Biblical Psychology in the Epistle to the Romans." Th.D. Dissertation, Dallas Theological Seminary, 1945.
- Kaiser, Walter. Toward an Old Testament Theology. Grand Rapids: Zondervan Publishing House, 1978.
- Kittel, Rudolf, ed. Biblia Hebraica Stuttgartensia. Stuttgart: Deutsche Bibel Stiftung, 1977.
- Koehler, Ludwig, and Baumgartner, Walter, editors. Lexicon in Veteris Testamenti Libris. Leiden: E. J. Brill,
- Koehler, Ludwig. Old Testament Theology. Translated by A. S. Todd. Philadelphia: Westminster Press, 1959.
- . "Problems in the Study of the Language of the Old Testament." Journal of Semitic Studies 1 (January 1956):1-24.
- Kummel, Werner George. Man in the New Testament. Translated by J. S. Vincent. London: Epworth Press, 1963.
- Laidlow, John. The Bible Doctrine of Man. Edinburgh: T & T Clark, 1895.
- Laurin, R. "Concept of Man as Soul." Expository Times 72 (February 1961):131-134.
- Lisowsky, Gerhard, ed. Konkordanz Zum Hebraischen Alten Testament. Stuttgart: Wurttembergische Bibelanstalt, 1958.
- Lys, D. "Israelite Soul According to the LXX." Vetus Testamentum 16 (April 1966):181-228.
- McDonald, H. D. The Christian View of Man. London: Crossway Books, 1981.
- McGinn, Bernard. Three Treatises on Man: A Cisterian Anthropology. Kalamazoo, MI: Cistercian Publications, 1977.

- Machen, J. Gresham. The Christian View of Man. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1947.
- Mandelkern, Solomon, ed. Veteris Testamenti Concordantiae Hebraicae Atque Chaldaicae. Graz, Austria: Akademische Druck Verlagsanstalt, 1955.
- Mork, Dom Wulston. The Biblical Meaning of Man. Milwaukee: The Bruce Publishing Co., 1967.
- Murtonen, A. "The Living Soul: A Study of the Meaning of the Word Naefaes in the Old Testament Language." Studia Orientalia 23 (1958):1-105.
- Neibuhr, Reinhold. The Nature and Destiny of Man: A Christian Interpretation. 2 vols. New York: Charles Scribner's Sons, 1943.
- Newell, William H. "What Is Man? An Approach Toward a Christian Anthropology." South East Asia Journal of Theology 6 (January-February 1965):52-58.
- Nida, E. "Implications of Contemporary Linguistics for Biblical Scholarship." Journal of Biblical Literature 91 (March 1972):73-89.
- Oehler, Gustav F. Theology of the Old Testament. New York: Funk & Wagnalls Publishers, 1883.
- Oglesby, William B., Jr. "Implication of Anthropology for Pastoral Care and Counseling." Interpretations 33 (April 1979):157-171.
- Owen, John. Temptation and Sin. Evansville, IN: Sovereign Grace Book Club, 1958.
- Pentecost, J. Dwight. Designed To Be Like Him. Chicago: Moody Press, 1972.
- Reicke, B. "Body and Soul in the New Testament." Studia Theologica 19 (1965):200-212.
- Richardson, Alan, ed. A Theological Word Book of the Bible. London: SCM Press, 1957.
- Robinson, H. Wheeler. The Christian Doctrine of Man. Edinburgh: T & T Clark, 1911.
- _____. Corporate Personality in Ancient Israel. Philadelphia: Fortress Press, 1964.

- _____. "Hebrew Psychology." In The People and the Book. Edited by Arthur S. Peake. Oxford: Clarendon Press, 1925.
- _____. "Hebrew Psychology in Relation to Pauline Anthropology." In Mansfield College Essays. London: Hodder & Stoughton, 1909.
- _____. The Religious Ideas of the Old Testament. London: Gerald Duckworth & Co., 1956.
- Robinson, John A. T. The Body: A Study in Pauline Theology. Studies in Biblical Theology, 5. London: SCM Press, 1952.
- Sabatino, Moscati. "The Wind in Biblical and Phoenician Cosmogony." Journal of Biblical Literature 66 (September 1947):305-310.
- Saggs, H. W. F. "External Souls in the Old Testament." Journal of Semitic Studies 19 (Spring 1974):1-12.
- Sauer, Eric. The King of the Earth. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1962.
- Sawyer, John F. A. Semantics in Biblical Research: New Methods of Defining Hebrew Words For Salvation. Studies in Biblical Theology, Second Series, 24. Naperville, IL: Alec R. Allenson Inc., 1972.
- Scharleman, Martin H., ed. What Is Man? A Symposium of Theology, Psychology, and Psychiatry. St. Louis: Concordia Publishing House, 1958.
- Schoemaker, William Ross. "The Use of נַפֶּשׁ in the Old Testament and of πνεῦμα in the New Testament." Journal of Biblical Literature 23 (Part I 1904):13-67.
- Seligson, M. "The Meaning of Npsh Mt in the Old Testament." Studia Orientalia 16 (1951):3-17.
- Silva, Moises. Biblical Words and Their Meanings: An Introduction to Lexical Semantics. Grand Rapids: Zondervan Publishing House, 1983.
- Smith, C. Ryder. The Bible Doctrine of Man. London: Epworth Press, 1951.
- Stacey, W. D. "Man As a Soul." Expository Times 72 (August 1961):349-350.

- _____. The Pauline View of Man. London: Macmillan, 1956.
- Theological Dictionary of the Old Testament. S.v. "בָּטָן," by J. Lundbom.
- Theological Wordbook of the Old Testament. S.v. "אֹהַב," by Robert Alden.
- _____. S.v. "לָדַע," by Jack P. Lewis.
- _____. S.v. "כְּלִיֹּת," by John Oswalt.
- _____. S.v. "מַעֲהָ," by Victor Hamilton.
- _____. S.v. "נִפְשׁ," by Bruce K. Waltke.
- _____. S.v. "קָרַב," by Leonard J. Coppes.
- _____. S.v. "רָחַם," by Leonard J. Coppes.
- Torrance, Thomas F. Calvin's Doctrine of Man. Grand Rapids: Eerdmans, 1957.
- Treasmontant, Claude. A Study of Hebrew Thought. Translated by Michael F. Gibson. New York: Desclee, 1960.
- Verduin, Leonard. Somewhat Less Than God: The Biblical View of Man. Grand Rapids: Eerdmans, 1970.
- Von Rad, Gerhard. Old Testament Theology. 2 vols. Translated by D. M. G. Stalker. New York: Harper & Row, 1962.
- Whitlock, Glenn E. "The Structure of Personality in Hebrew Psychology." Interpretations 14 (January 1960): 3-13.
- Williams, Ronald J. Hebrew Syntax: An Outline. Toronto: University of Toronto Press, 1967.
- Wolff, Hans Walter. Anthropology of the Old Testament. Translated by Margaret Kohl. London and Philadelphia: SCM Press, 1974.
- Younger, P. "New Start Toward the Doctrine of the Spirit." Canadian Journal of Theology 13 (April 1967):123-133.

Zemek, George J., Jr. "ζῴσις In the New Testament with Special Emphasis on Its Background and Its Occurrences in Harmartiological Contexts." Th.M. Thesis, Grace Theological Seminary, 1977.

Zurcher, Jean R. "The Christian View of Man." Andrews University Seminary Studies 2:1 (July 1964):157-168.

_____. "The Christian View of Man." Andrews University Seminary Studies 3:1 (January 1965):66-83.

_____. "The Christian View of Man." Andrews University Seminary Studies 4:2 (July 1966):89-103.