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BIBLICAL AND RELIGIOUS PSYCHOLOGY

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## Foreword

Bavinck divided his book into two parts, following the title: the first part, therefore, deals with "Biblical Psychology;" the second part with "Religious Psychology." The first part has been prepared in an English translation, though without a "Foreword," for some time. It is only recently that the second part has been put into finished form.

This "Foreword" has been added to the book because within the second part are to be found ideas with which the translator disagrees. As any one acquainted with Bavinck knows, Bavinck incorporated into his theology a view of common grace which had extensive implications in various areas of the truth. The translation and publication of this work of Bavinck must not be construed as agreement on the part of the translator with all that Bavinck writes, especially in this area of common grace.

I have not entered into the body of the material such objections as I have to this material because I believed that such intrusion of material other than Bavinck's would interrupt the flow of the thought. The reader shall therefore have to remember that Bavinck's views are presented without endorsement.

Nevertheless, we consider this material to be of such interest and help, especially to those who are engaged in the work of teaching covenant children, that a translation and publication of it is worthwhile in spite of elements with which we disagree. Bavinck did work in the area of Christian Psychology which is not to be found in any English writings so far as I know.

## PART I - BIBLICAL PSYCHOLOGY

### Chapter I

#### The Character and Significance of Biblical Psychology

Certainly there need be no fear entertained that people in our circles should find the discussion of certain subjects which belong to the area of so-called Biblical Psychology unnecessary and superfluous. In the books which narrate the history of psychology, the knowledge of the soul, which is on the foreground in the Bible, is either entirely passed over or treated very scantily. There are not many definite works concerning biblical psychology, at least not in our language, and they are not usually suitable for use by teachers.

There is something surprising in this neglect of biblical psychology. The ideas of men who have exercised little or no influence on the history of psychology are amply set forth; but the psychology of the Bible which, even from an historical viewpoint alone, has certainly acquired an extraordinary significance, is unconsciously or intentionally omitted. And then people sometimes still complain that the youth know nothing anymore of the Bible, and therefore no longer understand a large part of our literature and art!

Nevertheless, however this may be, our Christian teachers ought to go in another direction and acquaint themselves with what the Scriptures teach them concerning man, his nature, his faculties and abilities.

But just as soon as we begin to think of that subject which bears the name of Biblical Psychology, we face a great difficulty, a difficulty which is repeatedly felt and discussed and which has given rise to different opinions. The question is asked whether such a subject actually exists and can lay claim to the right of existence. There are those who give without hesitation an affirmative answer to this question and marvel somewhat concerning the question itself. How would the Bible, which from beginning to end deals not only with God, but also with man, his origin, fall, redemption, destination -- how would it not also contain all those data which are necessary for the



construction of a psychology? They assert then that the Scriptures present to us all the material for a complete and systematic psychology; that this psychology, when built upon the Scriptures, has by far the preference over that scientific psychology which is constructed by man himself from the investigation of human nature by itself and with others.

But there have been serious arguments raised against this opinion. On the other hand, it is said, the Bible is certainly not given for the purpose that we should be able to derive from it a complete psychology. Because it is a book of the revelation of God and yet further, of the redemption in Christ, we must use it for that end and not for all sorts of scientific pottering. It is only authoritative for us in those truths which lie on the religious-ethical level and which concern the mutual relation of God and man; but it may not apply to us as a fountain of knowledge for all kinds of science. If the Bible gives us a scientific psychology, one could with equal right assert that a scientific cosmology, geography, astronomy, physics, general history, logic, philosophy, etc., ought to be constructed from the Bible; and where then is the independence and freedom of all these sciences? We would return to those times in which theology, and in particular dogmatics, arrogated itself to be the only and complete science, and knew how to give an answer to all possible and impossible questions. Just as then, so also now again all science would be swallowed up by theology; or at least would be deprived of the right of independence and free investigation. Why, e.g., still search nature and man, heaven and earth, if the Bible gives us infallible and perfect information concerning all these things? We would then have nothing more to do for scientific development than to study the Scriptures. It would be the principle, the sufficient knowledge-fountain of all our wisdom, and it would make all further study superfluous.

One feels the weight of these criticisms. They are not really without foundation, because now and then one meets with such a view in the church. Is not Scripture a lamp before the feet and a light on our path? What do we have to do with all that worldly wisdom which is nothing else but idle philosophy? What does Jerusalem have to do with Athens, the Christian with the philosopher, the disciple of heaven with the scholar of Greece? In this way Tertullian already spoke in his time, and many after him, until the present, repeat this. But at the time it appears from this, that the question, if there exists such a subject as biblical psychology, is of much more general

scope; and really the entire principle of the relation between theology and science, between revelation and nature, is implied.

The question, if there exists such a subject as biblical psychology, is reduced to a principle of very general application. Applied in another form and to other subjects, it come to our attention again and again in the practice of life as well as in the world of thought. Whenever we circumscribe that principle in the abstract, it comes down to the question: in what relation does Scripture stand to nature, particular to general revelation, the person of Christ to the works of His Father in creation and providence.

Does special revelation take up in itself everything which lies before us in nature and history? So that we, in order to come to know everything with regard to nature and history, need to do nothing other than to investigate the Scriptures? There are indeed those that reason this way theoretically, but they then at the same time, contradict the practice of their own life. After all, they all go to school, receiving instruction in the subjects which they need for life, and they permit themselves to receive training for that trade or calling which they wish someday to practice in society. Agriculture, cattle-breeding, business, industry, etc., -- they are all learned from nature in the school and life. Also this instruction comes to him from God, but he does not receive this instruction from Scripture, but from nature. God instructs him in the manner in which he must act through the nature of things; and this also comes from the Lord of Hosts Who is wonderful in counsel, and excellent in working. Isaiah 28:23-29.

But now on the other side: are the Scriptures related so loosely to nature that they never in any way concern themselves with, never speak concerning, and shed absolutely no light over nature? Is Scripture alone a light on the path to heaven, and is it in no respect a lamp for our feet as we walk in the paths of this earth? But this is at the same time in conflict with reality because Scripture by no means limits itself only to purely religious-ethical and heavenly things; but each moment it also deals with those matters which concern earthly life. It tells of the creation of heaven and earth, the origin of man, of man's sin and misery in this life; in its first chapters it takes the whole of humanity into consideration, it lets special revelation flow forth through the prophets and in Christ to the whole of humanity, and it ends with the prediction that presently there will come a new heaven, but also a new earth in which righteousness dwells. And in the

unfolding of this rich and broad history, it comes down again and again to all kinds of particulars, to phenomena in nature, to events in general history, to chronologies and geneologies, to definite expression also concerning the

\* [nature of man, concerning his soul, his spirit and his heart. On all sides special revelation takes a firm hold on the natural life of humanity.

\* [No one can deny these facts, because they lie clearly before us on each page of Holy Writ. But when Scripture does this and each moment sets its foot also on the terrain of natural life, it still remains for us Holy Scripture, the Word of God which endures forever, and from which no jot or tittle passes away except it be fulfilled.

It appears that one cannot permit himself to give a fixed answer to this in any easy way and without further circumscription. There is much in Holy Scripture that has passed away and no longer applies to us in these days. In the first two centuries of Christianity a fierce battle was fought against the Christians by the Jews who wanted to maintain the law of Moses also in the New Dispensation, and wanted to insist on circumcision especially as obligatory for the Christians from heathendom. Especially the Apostle Paul defended himself against the Judaism and expressed as sharply as possible that Christ would be of no benefit to the believers from heathendom if they let themselves be circumcised (Gal. 5:2), because in Christ Jesus neither circumcision nor uncircumcision had any power, but faith working through love. Gal. 5:6. And the Christian church has walked in his footsteps and has pronounced the civil and ceremonial laws of Israel invalid for the Christian church.

\* [In Reformed theology therefore a distinction was made from of old between the so-called auctoritas historiae and the auctoritas normae in Holy Scripture. By the first was understood the authority of those words and deeds which were narrated in Scripture indeed as history, but must not be a rule of faith and life for us; and under the second was comprehended those experiences and events which were reported not as bare history, but which also serve us yet today to direct our faith and life.

There occur in Scripture not only words and deeds of God, of angels and of pious men, but also of devils and wicked; and it speaks for itself that these last must not be a rule and an example for us. This is so obvious that it needs no further argument. But there are also mentioned in the Bible expressions and deeds of pious people which are certainly not intended for imitation but rather for admonition. One need only think of the insincerity

of Abraham, the deceit of Jacob, the disobedience of Moses, the adultery of David, the self-cursing of Job and Jeremiah, the denial of Peter, etc. To judge all these words and deeds rightly, it is not enough that we simply and faithfully take them as history, but we ought also to test them by that law which God Himself has set forth elsewhere as the rule for the life of His people. Yet more, just as we noticed already above in connection with the many elements in the law of Moses, there are also many words put down in Scripture which God spoke to a definite person in peculiar circumstances, but which are not directed to us, and therefore need not be followed by us. Thus He commanded Abraham to offer his son, Phinehas to kill the adulterous man and woman, Saul to bring Agag, and, so as not to mention more, thus Jesus commanded the rich young man to sell everything he had and to give it to the poor. Human society would be in a sad state if Christians had to follow this example literally and had to apply this in their surroundings. Yet a few have indeed tried this and have displayed by this their wrong interpretation of Scripture. The Anabaptists and their related sects use this in support of their position; and in our day a man like Tolstoi concludes from the command of Jesus in Matthew 5:39, ("I say to you that you do not resist evil") the obligation of complete defenselessness.

In general we are sufficiently sensible to shun these extremes. We sense well enough, even though we cannot give ourselves a definite account of it, that the Scriptures must be read with discernment and explained historically. But we are, with this rule, by no means free of every difficulty, and find ourselves quite often in a rather large measure of uncertainty.

That we offer labor in great uncertainty with respect to the question: whether some examples and precepts in the Bible are still binding on us today, became evident in a striking manner just a few years ago in a special case. And because the question which occupies us is so important, I make bold to return to this case with a few words.

In the years 1902 and 1903 there was a rather brisk discussion in the Christian magazines concerning the freedom of the laboring class; and concerning the relation of employees to employers as it followed from this.

It was then asserted by one of the parties that the condition of the laborers since the French Revolution was changed so radically that the admonition given to servants by Paul in I Cor. 7:20,21; Eph. 6:5; Col. 3:22; I Tim. 6:1; Titus 2:9; also I Peter 2:18, to be obedient to masters in all

things, was in no way applicable to present day workers. After all the servants to whom the apostle directed his admonitions were slaves who belonged to their masters with body and soul and were subject to them in the fullest sense. But slavery and bondage is totally abolished in our society. The workers at present and in present day society are no slaves nor even servants anymore. They are, at least with respect to rights, completely free. They can close a contract with a boss concerning work to be produced by them and concerning wages which are to be received by them; but, even as the boss, they do this completely freely and independently and are only bound by contract. Naturally, both parties must hold to the contract and in this be mutually faithful to each other. But the contract binds both equally, and is from a formal point of view completely the same as the agreement which is entered into between anyone who wants to have an house built and an architect; between an architect and a builder; between buyers and suppliers of goods; etc.

Therefore no authority on the side of the boss and no obedience on the part of the employee is applicable. Both these matters are relevant only in different areas: in the household, in the state, in the relation of man and wife, parents and children, magistrates and subjects. But there is no more place for them in a free society. Here employers and employees simply stand as contractors alongside of and opposite one another and are mutually obliged to nothing except the maintenance of the agreement. The admonitions of the apostle, aimed in the direction of masters and servants, have no longer the least force or significance for present day employers and employees. From a practical point of view, they have expired just as the civil and ceremonial laws in the Old Testament because conditions in society have become entirely different.

Many however, have difficulty with this idea. It is much too simple for them. It is indeed readily acknowledged on their side that society, especially in the last century, has undergone very great changes and that particularly the working class has received a freedom of movement which it formerly did not have. But they maintain that these alterations, ever though important, are not of that kind, that the admonitions of the apostle become, because of them, inapplicable and without force. The forms are indeed changed, even as in households, schools, the state, etc. have a part in these changes, but the substance still remains the same. The employees remain also now obliged to obedience, even as the employers for their part remain called and

obliged to treat their servants rightly and equally knowing that they both have one Lord in heaven.

The discussion, which in those years was carried on concerning this question in magazines and brochures, was of considerable importance but it finally degenerated, as so frequently happens, into trivialities, and it led to no conclusion. This is not the place to take up this discussion again, and to bring it to a better conclusion if possible. The case was only adduced as an eloquent example of the difficulty into which life can put us if it would earnestly direct itself according to the rule of Holy Scripture.

At the same time, this can serve to show us the direction in which the solution must be sought. One of two things are true. 1) In spite of the difference in names and forms, there is, between the relation of masters and servants in Paul's time, and that of employers and employees in our day, such an essential similiarity that the admonitions of Scripture are still essentially applicable. Or 2) the relation between employers and employees in our society is so principally and radically changed that those admonitions have lost once and for all their validity and force. In the first case, Scripture keeps its authority and speaks a word which still retains its value. In the second case, we have socially, with regard to the relation between bosses and workers, outgrown it, and on this point we are dismissed from Scripture's authority.

Here everything hinges, as one feels, on one's view of the laboring class. If the laboring class, as we at present know it, is a completely new class which first received its existence through and after the French Revolution, then there is some reason for the assertion that the above-mentioned admonitions of Holy Scripture are not to be reckoned applicable to it. But if this laboring class always and everywhere exists in the present world, even though it be under greatly changed forms, then the words of Scripture keep their force and still have meaning for our time. Then the essence of the laboring class lies in this that there have always been and there always will be men who only through the use of their ability to work can provide for the necessities of life, and who therefore, naturally are obliged to live in a relation of servants to others and to submit their own will to the leading will of a master or boss.

The return from this digression to our starting point is not difficult. When Scripture treats man in the language of its time it speaks concerning the

same man who still lives now and who, in the midst of all kinds of cultural changes, really remains the same. His knowledge, art and civilization may grow, but it is the same heart which now as for centuries beats in his breast.

The significance which Biblical Psychology has for our study appears thus in the first place from this that Scripture speaks of the same man who still exists, lives and thinks, feels, wills, and acts. It is really the Scripture itself which can give us knowledge of this weighty truth because it deliberately teaches the joint origin of the whole human race and the unity and unchangeableness of human nature. It testifies that man, in spite of difference in race, language, nation, civilization, notwithstanding the fact that he has become a sinner, and also that he has been delivered and renewed from sin, remains always the same according to his being with the same soul, the same needs, the same inspiration and aspirations.

We thank Holy Scripture for this insight. The heathen did not know this unity. Greeks and Romans looked down on other nations as barbarians, and repeatedly ascribed another origin to them. And when science in the former century took over the idea of evolution, it more than once returned to the same viewpoint that man had come, in many different places, from different animal ancestors, and perhaps in the future or in the hereafter, would develop into another, higher being. It is worthy of note however that many in recent times, even though they remain adherents of evolutionism, have taken up again the idea of the unity of the human race and of human nature; except for the fact that they placed nature above theory, with the result that ethnology and the history of religions, led them back to belief in that unity.

Although this unity is of preponderant concern for religion and reality, for psychology and pedagogy, and is an idea of worth which Biblical psychology can still have for us, the manner in which Scripture speaks of man is of still greater significance. How it does this is deduced from the common principle which at the center of particular revelation is drawn from the person of Christ Himself.

On the one hand, it is firmly established that this person of Christ has not come forth from and is not to be explained by a natural and gradual development of the human race. He is no product of Israel, but a wonder in the full sense. He has, according to His own word, descended from above. He has come to us in the way of supernatural conception. He is the Word which was in the beginning by God and became flesh in the fulness of time.

And yet, as far as the flesh is concerned, He is from the fathers. He did not bring His human nature along from heaven, nor did He bring it into being by a new creation, but he took it out of the proper flesh and blood of Mary. He is true and perfect Man, like us in all things, except sin, an Israelite without deception, Who was brought up in Nazareth, spoke the language of His nation, not in the philosophical reasoning of the Greeks, but He presented His truth in proverbs and parables.

This principle of incarnation controls the whole of special revelation. ✖  
This incarnation is always from above and yet is organically united with the ✖  
world and humanity, and makes itself an indestructible part of cosmic life.  
It is from this standpoint that judgment is to be made concerning what the Scriptures say of heaven and earth, the kingdoms of plants and animals, and the world of people, of parents and children, men and women, masters and servants, magistrates and subjects. It always brings a word of God to us, but always entering into the word of man, and insofar as this is true, it bears an  
human, historical, local, temporal character. This holds true for the highest truths in the religious and moral sphere which we therefore do not learn to repeat word for word or literally in confession and doctrine; but after having received them in our consciousness and after having thoughtfully appropriated them, we repeat them in a free and independent manner in the language of our time.

It would carry us too far afield if we worked out this principle in its particulars and in its concrete application. We only point out here with a few words that which follows from this with respect to Biblical Psychology. Also in this area particular revelation adapts itself to man who exists by virtue of creation and providence and who, though remaining essentially the same, is still the object of our investigation. But it adapts itself to him only insofar as it has need of it for its own purpose. It thus furnishes no popular or scientific psychology any more than it hands us an outline of history, geography, astronomy, husbandry, etc. To this extent it is completely accurate to say that the Bible does not teach us how the stars move, but how we go to heaven.

Also, if men want to try it, it will be impossible to draw from the Bible a psychology which supplies us with something in our need. (This is doubtful, H.H.) It is not only impossible to make a complete unity from the various givens, but the words which Holy Scripture employs, such as spirit, soul,



heart, feeling, etc., have been borrowed from the Jewish idiom, have usually another intention than that which we associate with it, and are by no means always used in the same wider or narrower sense. Holy Scripture never makes use abstract, philosophical ideas, but always speaks the rich language of life. Thus there is a need of good exegesis to understand its correct sense, and to translate its meaning into the words of this time. It is not suitable for nor intended to be a textbook or a scientific handbook.

But if we investigate it according to its own principle and nature, it yields a threefold benefit for us for our Psychology. In the first place, it teaches us to know man as he is and as he should always remain, in his origin, essence and destiny. This already of weighty significance because psychology, no matter how empirical studied, always remains a philosophical science. The difference is only whether men borrow their view of man from Plato, Aristotle, Kant, Herbart, Wundt, etc., rather than from the prophets and apostles. But it follows in the second place, that the study of Holy Scripture introduces us to man's soul life in a way in which no other book does or can do. It describes for us what changes in that man, who remains the same according to his essence, are and are produced through sin and grace. It follows that man through these changes, until, in the deepest hiding places of his heart, it brings to light what happens in secret, and manifests itself also in this sense to be a Word of God which is living and powerful and penetrates to the dividing of soul and spirit. And finally it never does all this in abstract conceptions, but it makes us see everything in the full reality of life. It puts persons on the stage for us, which are worthy of each one's consideration, and who together form a gallery which can never be seen anywhere else. And among them, or better, high above them, Christ stands, the unique One among men, full of grace and truth.



## Chapter II

### The Unity of The Human Nature

For a right understanding of the psychological data which are found in Holy Scripture it is necessary first of all to pay attention to the presuppositions which are basic and which are all implied in the account of man's creation. However, because this account is known by all in sufficient measure, we need not linger here long. Nevertheless it is well to recall it to mind and to appreciate it for its significance for Biblical Psychology.

The word with which the Hebrew language designates man, namely, "adam," is of uncertain origin. According to some, it is related to an Assyrian word and signifies man in general; a product, a workmanship, a creature; man is then called this because he is the highest creature. Others derive it from a root which is from the same consonance as that other word which is rendered in our translation "red." In Genesis 25:30 for example, the food which Esau desired from his brother is designated by this word as that which is red, and with that meaning the word occurs repeatedly elsewhere as a verb or an adjective. Numbers 19:2; II Kings 3:21; Isaiah 1:18; 63:2; etc. The supposition is connected with this, that the first man of whom the Bible informs us, had a red color, or was formed from the red earth. Still others think that the word "adam" is borrowed from adama, with which word the earth is named in Genesis 2:7, out of which man was formed according to his body. But all these conjectures are uncertain and shed little light on the matter. Above all, the word "adam" is by no means in all Semitic languages the name by which man is indicated.

But this surely is evident, that the name "adam" was first a common name for man; each man separately and also the human race as a whole can be called "adam." Genesis 6:3, etc. Indeed, in Genesis 5:2, it is said that God created man and woman and blessed them and gave them the name "man," (adam), the day they were created. The first man to whom is usually given, on the ground of the translation, a personal name "Adam", is called in the original on the first pages of the Bible ha-adam; that is, "the man," always with the article. First in Genesis 4:25 and further in Genesis 5:1,3,4,5, when already there occur other personal names such as Eve, Cain, Abel, etc., ha-adam loses its articles and the "the man" is changed to a proper name, Adam, without the

article. It is also noteworthy in this connection that this proper name, other than here, rarely appears in the Old Testament. Some find it in Deut. 33:8; Joshua 3:16; I Chron. 1:1; Job 31:33; Hosea 6:7; but except in the chronologies, I Chron. 1:1 and Joshua 3:16 where Adam is a place name, there is great uncertainty concerning the translation. On the other hand, the name "Adam" is mentioned many times in the New Testament. Luke 3:38; Romans 5:14; I Cor. 15:22,45; I Tim. 2:13,14; Jude 14.

The creation of man is very briefly told in the first chapter of Genesis. But what is said about it is most noteworthy because that creation takes place after heaven and earth are created and fully prepared. It takes place after a special decree of God, and according to His image and likeness. It consists in the work of the creation of a man and a woman who form the parental pair of the whole human race, and who, blessed by God, are set apart to fill the earth, but also to subject it and rule over it.

The narrative of Genesis 2:4b ff. supplements these data from the first chapter and works them out further. And in such a way, (1) that man was formed according to his body from the dust of the earth; after that he received from above through the inbreathing of God the breath of life; and thus he became living soul. And that he (2) was placed in a definite garden of Eden and was subjected to a probationary command; that he, dissatisfied among all creatures, received a help-meet who was formed from his own body; and that he was bound with this woman in a monogamous marriage, which in intimacy and value surpassed even the blood relationship.

In the data with which Scripture supplies us concerning the creation of man, there is especially a three-fold importance for psychology.

1. In the first place, man constitutes among all creatures a peculiar kind and occupies a unique place. He is indeed related to all these creatures, and this relationship is, according to the Scriptures, much more intimate than many usually present it. Man is formed according to his body from the dust of the earth; Genesis 2:7; 3:19; Eccl. 3:20; 12:7; from loam or clay; Job 33:6; he is dust and ashes; Genesis 18:27; of the earth, earthy; I Cor. 15:47. And chemistry teaches us nowadays that the human and animal body contain the same elements which occur outside of us in the visible creation. That relationship becomes still more evident in this that the first man, receiving from above the breath of life, became "a living soul." With this word "soul" one must not think of the meaning which we at present associate

with it and which we really have borrowed more from philosophy than from the Holy Scriptures. "Living soul" simply means here that man, by the inbreathing of God, became a living being; the word is therefore applied elsewhere to all living beings. Genesis 1:20,21,24,30. Further, the difference between man and animals does not lie in this that the "breath of life" was breathed into the former, because in Genesis 7:22 mention is made much more strongly of a breath of the spirit of life in all animals. Thus the relationship of man and animal is so close that Scripture includes them under the common name of living souls; man belongs, in a certain sense, to the kingdom of animals.

But nevertheless, there is a difference as wide as the heavens between both. In the creation it becomes evident that man was created according to a particular decree of the counsel of God; that he, in distinction from the animal, received from above the breath of life by a particular act of God; that he from that moment bore His image; that he thought, spoke, gave names, knew, was obedient to God's law, and could live in His fellowship. All these gifts of knowledge, language, morality, religion, did not come later to man in a fearful struggle for existence, in the centuries-long way of evolution. But they are originally his own; they belong to his nature; they lie ineradicably rooted in his essence; by them he is man. Rob him of these, and he ceases to be man. Scripture enables us to reject the false ideas in the theory of evolution and descent; but, at the same time, to recognize fully the truth in it.

2. In the second place, it is of importance that the nature of man, no matter how varied in gifts and talents, is, according to Scripture, always one. By the inbreathing from above, by divine inspiration, the body which was formed from the dust of the earth became a living soul. These words must not be explained in such a way that a soul, as we speak of it, was brought forth out of nothing sometime before; and afterward was put by God from outside into a body formed from dust. The idea of a preexisting soul, which should have existence in itself for a shorter or longer time outside the body, is entirely foreign to Scripture. Some have thought to find this idea in I Sam. 2:6; Job 1:21; Psalm 139:10; and above all in John 9:2; but the idea of these texts in this sense is so forced that it needs no refutation. The teaching of the preexistence of the soul is of Greek origin, entered later into Jewish thought, and appears in the Apocryphal books; but it is nowhere to be found in the writings of the Old and New Testaments. In these passages, God is the

Creator of both spirit and matter, and all dualism is thus made impossible. The visible and invisible both proceed from the hand of one and the same God, and thus stand in opposition to each other. With respect to man, it is not possible that soul and body were first created separately, next to and outside of each other, in order later to be joined together. But when God formed the body; then He formed the soul at the same time through the inspiration of His Spirit, by His almighty breath, Job 33:4, 32:8; so that man became a "living soul." As such man forms an organic unity.

3. In the third place, it must still be pointed out that Scripture expresses and maintains the unity of the human race in the same way. It teaches this in the creation narrative, in the history of the flood and of the tower of Babel, in the different genealogies of the Old and the New Testaments; and this truth lies at the foundation of the doctrine of the fall and sin, of redemption and regeneration, of the Church and the world. Science, through its investigation, does not know this unity. Rather, the perception of the tremendous diversity and contrast among the nations could lead us to another conclusion. But Scripture teaches this unity as an absolute certainty. It is one and the same human nature which lives in all the members of our race; so high a man cannot rise, so low he cannot fall, but that he continues to participate with all in the same flesh and the same blood, the same soul and the same spirit. In man, woman, old person, child, in barbarian and Scythian, Jew and Greek, we always deal with the same human nature. This appears to us so natural and self-evident that we really never give it a second thought. But if our thoughts deliberately ponder this a moment, we are unable to be sufficiently amazed concerning this unity and diversity. And it is of fundamental significance for psychology.

With this, we have briefly pointed out the propositions upon which psychology in the Bible rests and which are all implied in man's creation. Now we must fix our attention on the elements from which the human nature, according to the teaching of Scripture, is composed, and on the relation which exists between these different parts.

Although man is a unity, as is also the whole human race, yet the Holy Scriptures speak at the same time, in connection with the creation of man, of the dust of the earth from which his body was formed, and of the breath of life which was breathed into him from above. And so it proceeds from and makes mention again and again of man's flesh and spirit, of his soul and body,

of his heart in which God has placed eternity, and of his members which are on the earth.

In a certain sense the Scriptures are thus surely dualistic; namely, in this sense that man was formed not from one single substance, but from two separate substances. Thus the Scriptures stand in flat opposition to materialism on the one side, and to spiritualism on the other side. It opposes materialism because man is indeed from the earth according to his body; but the dust did not gradually, in the way of evolution, develop into a body, and has, far less, brought forth the life of the soul through prolonged and refined metabolism. The soul is no secretion of the brain, as gall is of the liver, and urine of the kidneys. Indeed, who today still believes that? About ten years ago, this teaching was fashionable, but then it completely lost its authority in scientific circles. The attempts which were employed to explain the life of the soul mechanically and chemically, from connection and division of atoms, are presently considered by almost all experts as unsuccessful. Man has come to recognize that the psychical life bears an original and independent character. (Since Bavinck's time this has again changed. H.H.)

On the other hand, Holy Scripture with equal resoluteness opposes spiritualism, or rather, what is nowadays mostly referred to as idealism. This idealism had its advocates already in Greek philosophy; but first came to have expanded influence in the new philosophy. In the measure that man proceeds to think into the nature and working of human ability to know, he must also lose his naive belief that the world outside of human perception is precisely the same as when it is observed. Realism, which holds that the world in both cases is entirely the same, gradually gives way to idealism: first, only the objective existence of the so-called secondary attributes of things (light, color, sound, taste, etc.) is abandoned; and the second, that also the primary attributes (existence in space and time) are abandoned; and that finally the whole of the material world and even of everything but the person is lost.

Here we have only to do with that idealism (psychical monism) which considers the body and further the whole sensible world as nothing more than a sum of perceptions which are related and arranged in a definite way. On this position, it speaks for itself that there is no place for a duality of substance. All so-called things, all phenomena, are always sensations and

experiences, and thus always of one and the same kind. Those things or phenomena exist, indeed still exist, in the objective sense. Idealism does not proceed so far that the whole world is reduced to a representation of the subject, and this is dissolved into a delusion or a dream. But in their objective existence they are yet nothing other than what they are subjectively in our consciousness. That is to say, they do not stand in relation only to me at a given moment in such a way that I see, hear, taste them, etc. They stand also in relation to other persons or even to a divine consciousness. Existence is, in other words, always identical with "to-stand-in-relationships"; something that does not stand in any relationship is totally loosed from everything and does not and cannot exist. It is itself an unthinkable idea.

This is not the place to give a complete description and refutation of that idealism which at present plays such a great role in and has been allowed to influence paedagogy. It is our purpose now only to point out that the Scriptures take an entirely different position and give to the sensible world in general and to the human body in particular an objective existence. According to Scripture, there is not only spirit, soul, sensation, perception, but also material, flesh, body, which is dark and without light in itself. And so there is not only a God Who is Spirit, and there are not only angels who are spirits, but there is also a world which is visible, perceptible, tangible, and there are in the world a number of creatures which have a bodily existence. There is thus in the unity also distinction, diversity of substance.

But in another sense, Scripture is certainly not dualistic. It is not dualistic in the sense in which Plato and Descartes were, and in which nowadays the defenders of psychological parallelism are. The soul was not created a shorter or longer time before the body, and was not, as punishment for a fall in the time of its pre-existence, shut up in the body as in a prison. Nor does the soul exist in a bare power of thought which somewhere from a fixed point in the brain, manages the human organism like a prince rules his people from a distance. Nor do the psychical and the physical phenomena walk parallel to each other without ever affecting each other or without exercising a single influence upon each other, as two clocks which strike precisely alike but have nothing to do with each other.

Spirit and matter, soul and body, are indeed essentially separated in



Holy Scripture, but they never stand dualistically alongside of or over against each other. Rather, they are always most intimately united, influencing each other and cooperating together. It is another question whether we can understand this. But that this is the idea of Scripture and at the same time of all common human experience is beyond all doubt. And that the possibility and actuality of this cooperation can be confirmed lies in the confession of theism of which Scripture and the consciousness in each man testify.

In theism is locked up the idea that God is spirit, but that He has nevertheless given existence to a visible, sensible, world. The diversity and the unity of all creatures are rooted both according to His thinking and willing very really in the creating power of a (personal God.) Abandon this confession of theism, and the unity as well as the multiplicity of the world becomes an insoluble riddle. Pantheism loses a diversity and mixes everything up -- God and the world, soul and body, spirit and matter, in an unthinkable mixture. And deism loses the unity, tears everything apart, God and the world, soul and body, and thus cannot recognize either that spirit can influence matter or matter, spirit.

Without the fundamental and all-governing idea of creation by a personal God, we end with nothing. But with the idea of creation we are in a position to believe that the world which we see did not come into existence from things which appear to the eyes. Then we believe on a God Who can think and will creatively, (Who from the infinite depths of His consciousness can bring forth an infinite multiplicity of thoughts which, mutually diverse, are yet one in His consciousness;) on a God Who has also the power to give to this system of thoughts an existence not independent, but yet separated from His Being; mutually different, and yet one, just as it is in His consciousness. The idea of creation thus maintains the unity and the diversity of God and the world, of angels and men and animals, of spirit and matter, of soul and body.

Kind of like  
Dante

himself: united  
thinker

### Chapter III

#### Soul and Body

We usually say that man consists of soul and body. Naturally, this way of expressing ourselves is not wrong. We meet this idea also in the New Testament when Jesus admonishes us to fear much more Him Who is able to destroy both body and soul in hell. Matthew 10:28. But this use of language is really of later origin and does not appear in the Old Testament. Already earlier we observed that when we read that man became a living soul by the inbreathing of the breath from above into a body formed by dust, we must not give to the word "soul" the significance which we now attach to it. We ought to return to this a moment. Man was so formed that his body was taken from the dust of the earth; but now, in distinction from the animals, a breath from above was breathed into it. If we may speak for a moment of a contrast, then the Israelites did not think of this as contrast between an immortal soul and a mortal body; but as something which was in man from below and as something which was in man from above. Actually this should not make much difference; the contrast is considered differently and from another point of view.

In the Old Testament the established terms are still wanting for what we call soul and body. If man must be described according to his different parts, mention is made of his soul and his flesh (Psalm 63:1; Job 13:14, etc.), then again of his heart and flesh, (Psalm 73:26; Eccl. 11:10; Ezeiel 44:7,9, etc.), and also a few times of soul and heart and flesh, (Psalm 34:2; compare also Psalm 16:9; Psalm 31:10). In all these places, the contrast between the spiritual and the material does not appear on the foreground as in our use of soul and body. But above all, expression is given to the fact that there is in man an internal and external side; that he has something from above and from below; a spirit namely, which at death returns to God, and dust which returns to the earth. Eccl. 12:7. Even as the internal in man always is not designated by the same name, but sometimes is called soul, then spirit, then heart, so there is not a fixed name in Hebrew for what we call "body." In the "Statenvertaling" (the Dutch translation of the Bible authorized by the Synod of Dordrecht, 1618-'19) of the Old Testament the word "body" sometimes appears, but this word serves as a translation of various words in the

original, none of which are correctly translated by the word "body." In Daniel 3:27 (4:30; 5:21; 7:11) and in Daniel 7:15 two words occur which rightly are translated by "body", but both words are really not Hebrew but Aramaic. And in Daniel 7:15 the word which is translated "body", has in the original, the significance of "sheath." The word in Genesis 47:18; Judges 14:8; Ezekiel 1:11,23; Daniel 10:6; expresses more what we call "flesh", and is employed in I Samuel 31:10,12; Psalm 110:6; Nahum 3:3; for "corpse"; even as another word which is translated again by "body" in I Chronicles 10:2 more exactly expresses a lifeless body; and the word which in Lamentations 4:7 stands for body, has, in the original, the significance of "bone" or "bones."

Further, the expression for a dead body occurs repeatedly in the Dutch translation of the Old Testament, but this is again more a translation according to the sense than according to the letter. In the original, only one word appears which signifies "faded, decayed," and thus "a corpse", for example in I Kings 13:22,24; etc.; or one very often meets a word which as a rule is translated elsewhere by "soul." In Leviticus 19:28; 21:1; 22:4; Numbers 6:11; 9:6; the "Statenvertaling" has "dead" or "dead body"; but the original has for this, as is also mentioned in the marginal note on Leviticus 19:28, the word "soul"; more completely in Leviticus 21:11; Numbers 6:6; "the soul of a dead one" or "a dead soul."

This is enough to see that we never deal in Scripture with abstract conceptions, but always with the language of life. Man is not described philosophically in the dissection of his parts, but is viewed in his unity, now from the one side, and then again from the other. In the reading and explanation of the Bible we ought always to keep that in mind.

That which now concerns the bodily side of man, appears already in the narrative of creation; that he is in that respect taken from the dust of the earth. Gen. 2:7; 3:19. The word which is used for this in the Hebrew designates, in the first place, "the dust, the material" from which man, but also the animals, (Eccl. 3:20), all earthly creatures, (Job 28:2), with the earth itself, (Job 14:8; 30:6) were formed. But at the same time, in the second place, the idea of smallness, nothingness, dependence, is connected to this name; man is but dust and ashes, (Genesis 18:27; Job 30:19; 42:6); he is made as loam (Job 4:19; 10:9; 33:6; Isaiah 29:16; 45:8; 64:8; 18:6; Romans 9:21); from dust he returns again to dust (Genesis 3:19; Eccl. 12:7). When the Israelite was sad or humbled himself, he threw earth (I Sam. 4:12; II Sam.

1:2; 15:32; Nehemiah 9:1), or dust (Job 2:12; Lam 2:10; Ezekiel 27:30) on his head, and sat down or rolled in ashes (Job 2:8; Jeremiah 6:26; Jonah 3:6). (That men strewed ashes on the head is, however, not certain, because the translation of Joshua 7:6 is apparently incorrect). The dust of death is another name for the grave, (Psalm 22:1b; also Psalm 22:30; Job 7:21; 7:16; 20:11; 21:26; Isaiah 26:19).

Man is dust and flesh and is also referred to as such when viewed according to his earthly, weak, fragil side. He can also be called dust and flesh from a psychical and spiritual viewpoint, and insofar as he is a creature and totally dependent on God, he can also be called this in his entirety. Man is dust and ashes, clay in the hand of the potter. Therefore, let all the heathen and all who do not seek their strength in God think on this that they are men!

The human body is indeed constructed from the material of the dust of the earth, and it is yet become a body in the proper sense by the breath of life from above, and has then flesh and bones for its chief parts. Gen. 2:23; Judges 9:2; II Sam. 19:12,13; Job 2:5; Luke 24:39; Eph. 5:30.

For "flesh" the Hebrew as well as the Greek language has two words which, though used as one, yet differ in their original meaning. The one word means "flesh" as "food", and the other, "flesh" as "an ingredient of the living organism." The first word appears in Psalm 78:20,27 where mention is made of the flesh which God gave to Israel in the wilderness to eat, even as the corresponding Greek word is used by Paul in Romans 14:21 and I Cor. 8:13 where he says that it is good to eat no flesh if this offends the brother. And further, this same Hebrew word is often used where "flesh" serves as a sign of blood relation, and thus can be translated by "relative." Lev. 18:6,12; 25:49; Num. 27:11.

As a rule, however, "flesh" is designated as an ingredient of the living organism as well in the Hebrew as in the Greek by another word (basar, sarx). Then it means, as we already said above, body with bones; and this expression is used interchangeably, not yet in the Old Testament, but indeed in the Apocryphal books and in the New Testament, with that of blood and flesh. I Cor. 15:50; Hebrews 2:16. Taken by itself, "flesh" designates as a synecdoche, the entire human body, the whole man; there is even peculiarly included in the name: all flesh, the whole human race, Genesis 6:12; Psalm 65:3; 145:21; Isaiah 40:6; Luke 3:6; John 17:2; Acts 2:17; etc., and every

living creature on the earth. Genesis 6:17; 7:15,21; 9:15,16; Psalm 136:25. The meaning of "weakness, frailty, perishableness" is joined to the word "flesh" as well as to the word "dust" in Scripture. All flesh is as grass, Isaiah 40:6,7; as a wind which passes away and does not return, Psalm 78:39; as such it stands over against God and His Spirit Who creates life and can destroy it, Genesis 6:3; Number 16:22; 27:16; Isaiah 40:7; Jeremiah 32:27; Job 12:10; 34:14; Psalm 104:29,30. But therefore man as flesh, in his weakness, is also the object of God's mercy and grace, Genesis 6:3; Psalm 78:39; the revelation of salvation and the outpouring of the Spirit is thus intended for all flesh. Isaiah 40:4; 66:23; Joel 2:28; Zechariah 2:13; etc.

This significance of weakness and need, which in the Old Testament is so often unique to the word "flesh", prepares for its ethical significance which the word "flesh" receives in the New Testament, especially in Paul. References such Genesis 6:12,13; Exodus 33:20; Deuteronomy 5:26; Isaiah 6:5; already lead in this direction, where the idea of "flesh" is not only that of "weakness" but also of "sin." We shall however, return to this later. Now we are content to say that "dust" and "flesh," still following the Old Testament, are not the cause and the seat of sin in man himself.

In general this appears already from the fact that the material as well as the spirit was viewed as a work of God, and the whole nature as a revelation of His glory. But in particular this is evident because a wonder of God's power is seen in the coming into existence of each man. Each man, the slave as well as the master, (Job 31:15) is from birth, from the womb of his mother, i.e., from the very first beginning of his existence, an object of God's caring providence. Psalm 22:10,11; 119:73; Job 31:15; Isaiah 44:2. God is the One Who creates and forms each man, makes and prepares him, and Who particularly, separates also His servants from their mother's womb and sanctifies them, Jeremiah 1:5; Galations 1:15.

In a strikingly beautiful way this work of God in the forming of each man is described in Job 10:8-12 and Psalm 139:13-16. In both places the poet goes back to the origins of man's existence and contemplates already there the wonderful works of God. God is the One Who already in the mother's womb, in the secret and dark places, in the depths of the earth as it were (even as the first man came forth from it when he was formed from the dust of the earth), contemplates the embryo and forms it. In the Hebrew a word appears for this which is translated, without niceties, "unformed clump"; but which literally

signifies "that which is intricate"; and thus is a striking designation for "embryo" which, from the moment of conception, is formed by God with great care. Just as the dairy man curdles the milk and prepares the cheese, so God secures the liquid material and gives to it form and shape. He clothes it with skin and flesh, interweaves it with bones and muscles, and embroiders it in an artful and wonderful way.

And all this is the more wonderful because it happens according to a fixed plan, according to thoughts which were formed from eternity and which, as it were, were written in a book. The last part of Psalm 139:16: (the days when they were about to be formed, when as yet there was none of them [i.e., also all those days were then written in Thy book]), has also been read and translated differently, and in this way: "all things (concerning my formation) were written in Thy book, and when the days were formed, there was one of them also for me (destined)." Then the thought is implied that each person is also conceived and born at the time destined by God. As the poet of Psalm 139 has observed God's work also in His own creation, he cries out in vs. 17: "Thou knowest everthing of me, but how unobtainably high are Thy thoughts for me. How tremendously great are the sum of them. If I would count them, they are more in number than the grains of the sand! If I, thinking about them, fall asleep in the evening, then in the morning when I awake I am busy thinking of them, and I am again with Thee." Whoever ponders in this way man's becoming and the formation of the body in the womb of the mother can never despise dust and never see in it the cause of sin.

The strikingly beautiful way in which Holy Scripture speaks of the formation of the human body in the womb of the mother sets forth clearly its great value which it treats in every way from its first to its last page. There is never mention of a despising of dust, of an ascetic oppression and chastisement of the body. In the beginning the whole man, according to soul and body, even though each in its own way, is created in the image of God. And in the last day, it is raised and glorified according to the image of the glorious body of Christ. Philippians 3:21.

Therefore, it is important, before we proceed to consider in detail the spiritual side of man's being, to notice a moment and sum up what Holy Scripture informs us concerning the body.

As we have already seen, the body is formed from the dust of the earth, and is thus by virtue of its nature, weak, fragil, transient, in a word,

flesh. It is a clay house or hut of which the foundation is dust. Job 4:19. This also applies to man before the fall. It is a universal law that the natural is first, and after this the spiritual. Accordingly, Adam was created out of the earth, earthy, and was made to be a living soul. His body was a natural one, a body controlled by the soul, with earthly, sense-adapted needs, with the need for food and drink, for rest and relaxation. It was not yet a spiritual body, not yet a body entirely and completely ruled by the spirit. I Cor. 15:44-47.

But it is to be blamed to sin that that body had to return presently to the dust, that it would not directly, in the way of normal development, participate in its spiritualization, but that it had to undergo death in order first to be changed by Christ into a spiritual body. Death entered as a consequence of transgression. Genesis 3:19; Romans 5:12; 6:23; I Cor. 15:56. From the fact that all died, Eliphaz concludes that all are sinful, or rather, this was revealed to him in a night vision by an unknown figure. Can a man be righteous before God or a man be pure before his Maker? See, he trusts not his servants, and in his envoys he finds faults, all the more in them who inhabit clay huts, whose foundation is in the dust, who as moths are ground to powder. They are crushed from morning to evening; unnoticed they perish forever. Job 4:17-20 (Leiden trans.)

Thus the body is like a tent which collapses when the ropes of it are pulled loose by the wind, (this is the translation and explanation of Job 4:21 in the above mentioned translation); or as a sheath from which the soul has been pulled out, Job 27:8; Daniel 7:15; or as a woven cloth that has been cut off, Isaiah 38:12. At least, it is said there: "My life's span has flown away and is carried off like a shepherd's tent. My life is cut off like a woven cloth. He cuts me off from the loom, (that is, from the woof of the weaver's loom).

In Ecclesiastes 12:6 a couple of other figures are used. Here thy body is compared to a golden lamp which hangs on a silver cord and falls in pieces when the cord is broken; and to a bucket which hangs on a wheel and falls in the well when the wheel is shattered. In the New Testament not only does the figure reappear that the body is a tent in which we temporarily have a home and which we lay aside at death then to dwell with the Lord, II Cor. 5:1 ff., II Peter 1:13,14; but we also meet with the comparison of the body to an earthly vessel which is shaped by a tool or by instruments, II Cor. 4:7.

Perhaps this is also the case in I Thess. 4:4: "That everyone of you should know how to possess his vessel in sanctification and honor." Very many expositors at least, think in this connection of the human body, even though others conclude that Paul deals here with the woman as one's own vessel.

In this manner Holy Scripture circumscribes the relation between soul and body, but one ought to keep clearly before his mind that the figures are only valid for the point of the comparison. Because the body is called a tent, a sheath, an instrument, etc., one must not conclude from this that the relation of soul and body ought to be conceived only mechanically. This is rightly contradicted by the inner relation in which the Scriptures, speaking without a figure, place the body and soul toward each other, and to which we must return later in connection with the soul. The only thing which follows from this is that the body, although belonging to the being of man, yet can be temporarily cut off from the soul without the man himself ceasing to exist. The relation of soul and body is of that kind that it eventually, that is, whenever sin enters, can be broken. The possibility is already taken into account, so to speak, with creation.

Concerning the particular parts of the human body which are mentioned in Scripture we need not be long detained. Anatomy was not studied among the Israelites. Touching a corpse was itself forbidden. Numbers 19:13. Everything which men knew of the inward organs, they had learned from the killing of animals. Therefore Scripture does not speak alone of external members such as eyes, ears, hands, feet, etc., etc., but it also makes mention of nerves, bones, marrow, kidneys, heart, rib, brains, bowels, etc., and above all of blood, which, according to Lev. 17:11, is the seat of the soul and the principle of life. But the physiological significance of all these parts of the human body appears only in the background, and the psychological significance naturally follows.



## Chapter IV

### The Human Soul

After we have followed briefly what Scripture teaches concerning the relation of soul and body, we shall now acquaint ourselves more fully concerning that which it says of man's spiritual being. No definite term appears in Scripture for this. Sometimes it speaks of soul, then of spirit, then again of heart, and then again of the inward man. And we need to give an exact account to ourselves what significance or nuance of significance is connected with each of those words. When we enter into this in order to investigate what Scripture understands by "soul", then we need to remember the remark which was made earlier already that we must not think in connection with that word in Scripture of the significance which usually exists in our usus loquendi.

*Key* As a rule we understand concerning the soul, that spiritual substance which along with the body makes up the being of man, and which is distinct from the body formed out of dust by its immateriality and its immortality. This is however an idea of the soul which is borrowed more from the philosophy of Greece than from Christian theology. In the newer psychology this idea and definition is generally abandoned and exchanged for another which sees in the word "soul" only a collective noun which includes all evidences of consciousness. But ignoring the more or less accuracy of this definition, it is clear that this idea is as foreign to Scripture as the former. We must thus proceed impartially, setting aside all preconceived meanings and simply asking Scripture what it understands by "soul". *Kly*

The Hebrew word which is used for "soul" in the Old Testament (nephesh) signifies originally "breath," and then more definitely, the breath through the nose in distinction from that through the mouth. In this original sense the word appears in Job 41:12, where it is said of leviathan that his breath ignites coals and that a flame comes forth from his mouth. (In passing the unique meaning of "smell" or "fragrance" which the word has in Isaiah 3:20 is worth noting here: a small bar of scent, really a case or small box in which the fragrance of one kind or another nice smelling plant is kept; the fragrance is, as it were, the soul or the breath of the plant.) This breath is the sign, the evidence, the manifestation of life. As long as the breath

is in the nostrils, the creature lives; as soon as this ceases, it dies. Genesis 7:22; I Kings 17:17; Job 27:3; Psalm 104:29; "all that which has breath" is synonymous with "all that which lives". Deut. 20:16; Joshua 10:40; 11:11; Psalm 150:6.

Also animals must be reckoned according to Scripture among animated beings (in distinction from lifeless beings, or actually, in the Greek, soul-less things, as pipe or a harp, I Cor. 15:7). In Proverbs 12:10 we read that the righteous regards the life (in Hebrew, the soul) of his beast. Lev. 24:18 prescribes that he who shall have killed the soul of a beast (or an animal) must make it good, soul for soul. According to Numbers 31:28 an evaluation must be levied to the Lord equal to one soul of 500 from men, from the beeves, from the asses, from the sheep. And in general, animals (even as men, Gen. 2:7) are frequently called "living souls". Gen. 1:20,21,24; 2:19; 9:10,12,16; Lev. 11:10,46; Rev. 8:9, (in the Greek: those who have souls); 16:3. The distinction between animal and man does not lie, according to Scripture, merely in this that the animal has no soul while the man has a soul; but it lies rather in this that the soul of man is differently organized than that of the animal, something which appeared earlier already in the treatment of the creation of both, and which shall be more clearly indicated later.

Further, the souls of animals and men are also alike in this that they both have their origin in the breath of the spirit of God. In general, the breath which comes forth from God or from His nose is the power which upholds all things and which also kills and makes nothing. The blast of the winds of His nose uncovers the foundations of the world, Psalm 18:15. By the breath of God frost is given so that the broad waters are frozen, Job 37:10; the breath of the Lord, compared to a stream of brimstone, ignites Ashur as an offering, as the children were offered to Moloch in Tophet; Is. 30:33, and with the breath of his lips he kills the ungodly, Isaiah 11:4. In His hand is the soul of all flesh, and in particular also the spirit of all the flesh of men, Job 12:10; He is the God of the spirits of all flesh, Numbers 16:22; 27:16; Hebrews 12:8.

Further, there is agreement between the soul of man and of animal in this that both reside in the blood. The soul of flesh is in the blood, the blood is the soul of all flesh; it is called this in Leviticus 17:11,14. Therefore the eating of blood was forbidden in Israel, Genesis 9:4; Lev. 3:17; 7:26;

17:12-14; Deut. 12:23; the punishment of extermination was pronounced upon it, Lev. 7:27. Unity of blood causes the innermost relationship and gives fellowship to the same life. From one blood therefore, God created the whole of the human race. The eating of Christ's flesh and the drinking of His blood makes us partakers of His life. But therefore the eating of animal blood is also forbidden, because it makes man like the animal. Even though the soul of man and animal is rooted in the blood, a deep difference is coupled with this relationship, as is evident from the above-named command. Finally there is also this similarity between soul of the animal and that of man that in Scripture the soul of man is said to die. Balaam wished that his soul might die the death of the upright, Numbers 23:10; Samson, that his soul might die with the Philistines, Judges 16:30; and Jonah, that his soul might die because it was better for him to die than to live, 4:8. This is also according to Genesis 37:21 (where, in the Hebrew, the same word appears for "life" which otherwise is mostly translated by "soul"); Job 33:18; 36:14; Psalm 78:50; Jeremiah 11:21; 38:16. It must not be concluded from this that man ceases completely to exist with death because the opposite is clearly taught in a number of places. But the Greek idea that the soul is by nature immortal and the body is by nature mortal finds no support in Scripture. Life and death involve the whole man. Death strikes also the soul. With death he is changed into the state of the dead.

In all those places of Scripture which ascribe a soul to animals as well as to man, this word has a much wider sense than that which is commonly used by us. "Soul" is then only another name for that which we call life or also the power of life. Therefore sometimes both stand parallel to each other. Thus Elihu says to Job that God many times guards man in a hidden way in order that He may keep his soul from ruin and his life from death by the sword, Job 33:18. And in Psalm 26:9, David prays: "Gather not my soul with sinners, nor my life with bloody men."

In many other places the Hebrew word can just as well be translated by "life" as by "soul"; and this has happened many times in our "Statenvertaling". Thus in the original, Genesis 19:7, the same word which otherwise is rendered by "soul," is given here in the "Statenvertaling": "Escape for the sake of your life" (just as in I Kings 19:3, II Kings 7:7). In Job 2:11 we read in our translation: "Skin for skin, and all that a man has he would give for his life;" but this last word can just as well be

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rendered according to the original by "soul", just as in the expression: <sup>soul</sup> for soul in Exodus 21:23. With equal justice it can be interpreted as <sup>life</sup> "life for life." In Proverbs 12:10 the "Statenvertaling" chooses for its translation: "The righteous knows the life of his beasts," but it could just as well speak of the soul of his beasts. And the same thing applies to the translation in Joshua 9:24; Judges 8:25; II Samuel 1:9; I Kings 2:23; Esther 7:3,7; 8:11; Job 2:6; 6:11; Proverbs 7:23, etc. The same is true in the New Testament of the translation in Matthew 6:25: "Be not concerned for your life (or for your soul); is not the life (or the soul) more than food?" Matthew 16:25: "He who will keep his life (or his soul), shall lose it," where the translation "life" is the more remarkable because immediately in vs. 26 the translation "soul" is preserved. Luke 14:26: "He who hates not his father, etc., yes, even his own life (or soul), cannot be my disciple." The same thing is true in John 10:11,15,17; 12:25; 13:37,38; Acts 13:24; 27:10; Romans 16:4; Philippians 2:30; Revelation 8:9.

On the other hand, in many other places, the Hebrew word is translated by "soul," but it could just as well be translated by "life." Examples of this are to be found in the expression: "soul for soul (equals life for life)" in Exodus 21:23; Lev. 24:18; Deut. 19:21; in the saying, that anyone's soul shall be as a booty to him, Jeremiah 21:9; 38:1; 39:18; 45:5; or in the expression, that something serves for redemption, ransom or redemptory price of someone's soul, Exodus 21:30; Numbers 35:31; Proverbs 13:8; etc. Also in the New Testament there are many examples of this. Matthew 2:20 says that they are dead who sought the soul of the young child; but it could just as well be said: "of the life of the young child." According to chapter 20:28 and Mark 10:45, Jesus gave His soul as a ransom for many; while later, in John 10:11,15,17, the same word is rendered by "life." Acts 15:26 speaks of men who have delivered over their souls for the name of Christ; but in 20:24 it is said of Paul that he did not consider his life precious for himself but was prepared to die for Christ, according to 21:13. All these and similar places teach that a sensitive feeling for language is necessary in order to know where the original word must be rendered by "soul" and where it must be rendered by "life"; the very best stands in danger of error here. For our purpose it is enough to have seen that "soul" and "life" are in the closest possible connection in many texts of the Old and the New Testaments, and that in this sense a soul belongs also to the animals.

But this is quite different just as soon as mention is made of other, higher attributes of the soul. Then the animal is more and more lost from sight, and attention is fixed upon man. The soul in connection with man is not merely limited to the idea that it is the power of life, that it gives life to the body, and that it reveals itself externally in the breath. But it is the origin and seat of all kinds of emotions and feelings, of all kinds of wishes and desires, of the entire individual existence and life.

In the first place, the soul is the origin and seat of all kinds of emotions and feelings. In this it comes first of all spontaneously to expression. The soul life is in Scripture before all else a life of feeling (Gefule), and is in this respect amazingly rich. We mention only a very few examples. The soul is the seat of weariness, Proverbs 25:25; of idleness and languor, Isaiah 29:8; of being down cast and restlessness, Psalm 42:5; 44:25; of sadness, I Samuel 1:10; 2:33; Job 19:2; Jeremiah 31:25; Matt. 26:38; grief, Job 10:1; Zechariah 11:8; being troubled, John 12:27; of fear, Acts 2:43; distress, I Sam. 30:6; anguish, Genesis 42:21; impatience, Numbers 21:4; anger, Judges 18:25; II Sam 17:8; disgust, Lev. 26:15; Numbers 21:5, Psalm 107:18; Zech. 11:18; joy, Psalm 86:4; Luke 1:46; friendship, Genesis 44:30; I Sam 18:1; love, Genesis 34:3,8; Psalm 63:9; pleasure, Isaiah 42:1; Matthew 12:18; etc. Because the soul by its feelings and emotions thus indicates how anyone feels, the word is sometimes translated in our Bibles by "mind". Exodus 23:9; Judges 18:25; II Sam. 17:8; Job 3:30; Phil. 2:2. (Note: the words in these references do not always agree with the King James version because they are references to the Dutch translation of the Scriptures. H.H.)

It deserves our attention that in connection with this meaning of the word, that mention is made of the fact that God has a soul. This is done mainly to express that He does not stand indifferently and impassively over against the unrighteousness of man, but that He revolts against it with the whole of His being and shudders at it. Thus He speaks of His people Israel that, when they would not hear His voice, His soul would abhor them, Lev. 26:30 (in opposition to vs. 11); and this was fulfilled in the history of that people all too frequently. Judges 10:16; Psalm 11:5; Proverbs 6:16; Isaiah 1:14; Jeremiah 5:9,29; 6:8; 14:19; Ezekiel 23:18; Cf. Hebrews 10:38. Over-against this, on the other hand, it is stated that the Lord has sworn by His soul to destroy Israel's enemies, Jeremiah 51:14; because His soul has pleasure in His chosen Servant, Isaiah 42:1; Matthew 12:38; and Israel is the

beloved of His soul, Jeremiah 12:7.

★ Further, the soul in the Holy Scriptures is, besides the seat of emotions and feelings, also the organ of wishing and desiring. Indeed this group of psychical phenomena are closely related to each other. Many times they, unnoticed, become merged. According as an affection is agreeable or disagreeable it arouses a liking or a disliking, and frequently causes the wish or many times also the will to rise, to be confirmed in it or freed from it. Thus the soul is also the seat of pleasure and displeasure, Deut. 12:20; 14:26; Isaiah 66:3; and is thereby stimulated to wish and to desire.

Many times there is mention made of one or another desire of the soul; Deut. 18:6; I Sam. 2:16; 23:20; Isaiah 26:8; Rev. 18:14; and in general it refers to the fact that it, when it happens, is sweet to the soul, Prov. 13:19. But that desire can direct itself towards very different objects. The hungry and thirsting soul is desirous for food and drink, Isaiah 23:8; and while the satisfied soul loathes an honeycomb, every bitter thing is sweet for a hungry soul, Prov. 27:7; and for a weary soul cold water is as a good message from a far land, Prov. 25:25. The soul of the ungodly desires evil, Prov. 12:10; but the soul of the pious thirsts after God, after the living God, Psalm 42:3; and is desirous, yea fails even from longing, for the courts of the Lord, Psalm 84:3. And the Lord, on His part, does not allow the soul of the righteous to hunger, Prov. 10:3, but He refreshes the thirsty soul and satisfies the hungry soul with good, Psalm 107:9.

So completely does desire belong to the soul, that the Hebrew word for "soul" can be translated many times by desire, craving or covetousness. That happens for example, in our "Statenvertaling", in Deut. 21:14; Psalm 27:12; Psalm 41:3; Prov. 6:9; Isaiah 56:11; Isaiah 34:16; Ezekiel 16:27. But in any other places this translation recommends itself. Thus we read, for example, in our Bible, Proverbs 13:2: The soul of the faithless (eats) violence; but it is better rendered in the Leiden translation: the desire of the ungodly is violence. In Proverbs 28:25 we read: "He who is presumptuous raises dispute," but the word for "presumptuous" signifies covetousness, greediness. Isaiah 5:14 speaks of the grave which opens wide its mouth; but actually the reading is, that Sheol or the kingdom of the dead opens wide or makes broad its soul, that is, its desires; just as also Habakkuk 2:5 says of the proud that he opens his soul as wide as Sheol, etc.

With this is joined very easily the following significance of soul. In

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In the emotions and desires each man learns first to know himself as himself, as having his own existence and life separated from that of others. Everyone's soul, not only in the common sense of life or power of life, but particularly as origin and seat of definite feelings and wishes, each man's soul in this sense is the person, is himself with his own individuality separated from all others. The word "soul" receives therefore very easily the significance of "individual, person," of the individual man considered by himself. Also of this the Old and the New Testaments supply abundant proofs. In Gen. 17:14 God gave to Abraham the command that every male had to be circumcized, and added to it the threat that he whose flesh would not be circumcized, that same soul would be rooted out of its people. A similar command was given in Exodus 12:15 in relation to the Passover feast, and again with the threat: he who does not do this, the same soul shall be rooted out of Israel. Every moment the word "soul" also appears in the giving of the law as indicating a man, a person, in distinction from others. Many times we read in the law of Moses: when a soul shall offer, Lev. 2:1; or something similar; for example, Lev. 17:12; Numbers 15:30; Deut. 24:7; and we usually speak in such cases of "someone". Sometimes the expression a "soul" is rendered in the "Statenvertaling" by "a man"; Lev. 1:2; 5:1; 6:2; 13:2, etc.; or by "man"; Lev. 15:2; or by "a certain one," Lev. 17:3. Above all the expression which we find in Ezekiel 18:4 is significant for this meaning of the word "soul": "all souls are mine, saith the Lord, the soul of the fathers as well as the soul of the son, and therefore only the soul which sins shall die." In the New Testament we meet with this same terminology, for example, in Mark 3:4 and Luke 6:9: Is it lawful on the Sabbath to save a man (in the Greek: a soul) or to kill? And in Paul: tribulation and anguish, upon every soul of man that doeth evil, Romans 2:9; and: every soul is subject to the powers placed over it, Romans 13:1. From this meaning the use of the word "soul" as numbering and evaluating flows forth by itself, as we speak of souls in the following: Zilpah bore to Jacob sixteen souls, Genesis 46:18; thy fathers went down to Egypt with 70 souls, Deut. 10:22; and further, I Chron. 5:21; Jeremiah 52:29; Acts 2:41; 4:4; 7:14; 8:23; I Peter 3:20, etc.

This description of the individual as a soul leads finally of itself to the fact that this word is of service where we use one or another pronoun. When we read in Genesis 9:5: "Thy blood shall I demand of thy soul", when it means to say: "I shall demand blood from thyself", or "I shall thine own

blood require". In place of "a daughter who has bound her soul by a vow," Numbers 30:5, we say simply: "who had bound herself". Jonathan, according to I Samuel 18:1, loved David as his own soul, that is as himself. Our Statenvertaling has even rendered Amos 6:8 thus; "the Lord swore by Himself", although in the original, we read just as correctly: "by his soul"; just as in Jeremiah 51:14, where this translation is used. And thus also the expression in the New Testament of the rich man, that he spoke to his soul, (Luke 12:19) signifies not much more than that he spoke to himself. And the question of the Jews: "how long dost thou keep our souls in suspense?" (John 10:24), signifies not much more than: "how long dost thou keep us in suspense?" Cf. also Acts 14:2,22; 15:24,27; II Peter 2:14; III John 2, etc.

Yet one must not make of this that one can simply replace the Hebrew designation with a personal pronoun in the translation, because in many cases the fine distinctions or also the loftiness of the language would be lost by it. It is indeed noteworthy that the designation appears in solemn and poetic style, for example, Genesis 49:6; Exodus 16:9; Lev. 26:11; Numbers 23:10 Psalm 103:1,2,22; 104:1,35; Luke 1:46; 12:19, etc.



## Chapter V

### The Spirit of Man

After body and soul the spirit of man comes up for discussion. But the treatment of this topic is connected with great difficulties, because it brings us in contact with all kinds of important questions.

There is mention made in Scripture of a spirit not only in connection with man, but also and even in the first place, in connection with God. And so we find ourselves placed immediately before the question what is included in that Spirit in connection with God, and what relation He stands to God Himself and also to His Word. Moreover, that Spirit of God dwells and works in all that which is created so that we must give a definite account of the relationship in which this Spirit stands to all those creatures, and especially towards man; in what way He dwells and works in them; and what He brings about in them. When further, according to Scripture, a personal spirit is present in man, we must take careful note of the questions, what connection and what distinction there exists between God's Spirit and the spirit of man; if soul and spirit are two rather than one in man; which attributes and works are ascribed to each of both. And finally also, the question is in order, which place the Spirit of God and the spirit of man occupy in the area of re-creation, in the religious-ethical life of the Christian and of the whole of the church.

Naturally, one ought not to think that all these subjects can be treated here, not even superficially. We restrict ourselves to the psychological significance of the word "spirit" in Holy Scripture. But it will become clear that this significance cannot be understood except also the idea in its more general sense is made somewhat clear to us.

The difficulties begin already with the word itself. In the Dutch this word undoubtedly is connected with "yeast" and "fermentation", and thus indicates in general "that which is turbulent", "a stirring", and "that which is moveable". This significance is still obvious in the word itself when we speak of the spirit of wine, salt, sulphur, vitriol, and understand by this the spray that is obtained from these materials, by fermentation or distillation (spiritus). To this is related the use of the word in the name "spirits of life" which earlier played such a great role in the doctrine of

man. In Greek philosophy the pneuma (the Greek word for "spirit") had no psychological significance, but only a physiological significance, and it served to indicate those fine light-like or gas-like parts which lived in the veins or in the nerves and which were the artificers of the life and the movements of the body. This theory was worked out in ancient times by Galenus, proceeded from him into the science of the middle ages and of recent times, and kept its position until, in the last century, it made room for the chemical or electrical theory of the nerves.

Our word "spirit" however, stands more under the influence of the Biblical language usage when we speak of God as Spirit, John 4:24, or of the angels as spirits, Hebrews 1:14; if we ascribe to man a spirit and above all see in it the seat of his higher gifts, (a lofty, rich, noble spirit; presence of mind; spirited, intelligent, in distinction from spirit-like and infinitely different from psychical, etc.); if we use the word in the sense of "spook" or "ghost" (Luke 24:37), or also in the vague sense of personal meaning and power of a person, or indicative of a work as spirit, e.g., the spirit of the law, of the gospel, of the confession; the spirit of Dante, Shakespeare, etc., as in Scripture, II Timothy 1:7; the spirit of fearfulness, of power, of love, etc.; cf., Isaiah 1:2; 19:14; 28:6; 29:10; Zechariah 12:10; Luke 13:11; Romans 11:8; II Cor. 4:13; Gal. 6:1; I John 4:6; etc.

\* The Hebrew word for "spirit" is the same as that for "wind", ruach; the spirit is named after the wind. Indeed, the wind is many times in Scripture a figure of idleness and futility, Job 6:26; 15:2; Prov. 11:29; Isaiah 41:29; Jeremiah 5:13; Hosea 8:7; 12:2; just as we speak in this sense of a windbag, braggart, and windy words. But naturally, this cannot be the reason why Holy Scripture designates "spirit" with the same word as "wind". In order to see the real reason for this, one must pay attention to the fact that the wind is also many times in the Old Testament a figure of freedom, of power, of fruitfulness. It is a figure of freedom, so that one does not know from whence it comes or where it goes, Prov. 27:16; 30:4; Eccl. 1:6; John 3:8; Ephesians 4:14. It is a figure of power so that nothing stands before it and everything is carried away by it and taken away as by a storm, Job 21:18; 27:21; Psalm 1:4; 35:5; 83:13; Isaiah 41:16; 57:13; 64:6; Jeremiah 49:32,36; Ezekiel 13:11,13; Daniel 2:35; James 1:6; 3:4. It is also a figure of life and fertility because in the East man and beast are very much dependent upon the rain and the rain is driven out of various corners of the earth by the wind,

Prov. 25:14; I Kings 18:45; Luke 12:54; Ezekiel 37:9.

The wind is mysterious in its coming and in its going. It cannot be perceived, sensed, counted, measured; and yet it is mighty in its works, so that nothing can resist it. It brings life and fruitfulness, although also sometimes scorching and death, Gen. 41:6,23; Luke 12:55. In all this the wind is a figure of the Spirit and His works. What the wind is in nature, so the Spirit is in the non-material world. Both can be designated by the same word, and both are in fact a breath of God.

As we said, there is in the first place, mention made in Scripture of the Spirit of God. This Spirit is given different names: in the Old Testament, above all, the Spirit of God and the Spirit of the Lord; in the New Testament, mostly, the Spirit of the Father, the Spirit of the Son, the Spirit of Christ, etc. These designations all have a profound meaning and give us some knowledge of the relation in which the Spirit stands to God, to the Father, to the Son, to Christ, etc. There is included in, or at least, there is designated by this, the idea that the Spirit belongs to God, stands at the side of God, is not to be reckoned with the creature, nor comes forth from creatures. Father and Son, also Christ as Mediator, have the Spirit, send Him, and make Him proceed from Them. And the Spirit is and remains although proceeding, bound to both. He searches the deep things of God, I Cor. 2:10; and receives everything from Christ, John 16:14,15.

But if we proceed along this line of thought, we shall stray much too far away from our subject, the psychology of the Bible, and lose ourselves in theological speculations. As important as this subject may be, it is superfluous for our purpose. It is of more concern to us to direct attention to the fact that this Spirit of God is also called the breath of the Almighty, Job 33:4; the Spirit of His mouth, Psalm 33:6; that He is by Jesus compared to the wind, John 3:8; breathed upon the disciples, John 20:22, (cf. II Thess. 2:18); and descended on the day of Pentecost under the signs of wind and fire, Acts 2:2,3.

These images and figures contain the idea that the Spirit does not remain with and in God, but also proceeds from Him as the breath proceeds from our mouth, and that He, as the breath of God, gives existence and life to all creatures, in nature as well as in grace, in re-creation just as well as in creation. The Hebrew word for "wind" designates this in His powerful movements and works above all; and thus the Spirit of the true, living God, is as

strong breath, as a powerful wind which proceeds from God into the creature, gives life and renews. Brooding on the waters, He nurtured the waste and empty earth so that it became amenable to the creation of the following days. By the word of the Lord were the heavens made, and all the host of them by the breath of His mouth, Psalm 33:6. When God sends forth His Spirit, the creatures are formed and the face of the earth is renewed, Psalm 104:30; by His Spirit He adorns the heavens, Job 26:13.

Particularly it is man who has the Spirit of God to thank for his existence. When God breathed by His Spirit the breath of life into man's nostrils, man himself at that moment became a living soul. Gen. 2:7. It is really the Spirit of God Who makes man and gives him life, Job 33:4; who is the Author of all kinds of gifts and powers in Him. Surely, the Spirit Who is in man and the in-breathing of the Almighty give him understanding, Job 32:8; He plants wisdom in the deepest parts, Job 38:36.

Wisdom, understanding, knowledge, are gifts of God's Spirit (Ex. 31:3), not only in the theoretical sense, as we usually speak of science, but also in the practical and technical sense as these gifts are apparent in a skillful work and in the carrying out of it in all kinds of manual labor, Ex. 35:31-35. And so all kinds of attributes and gifts are ascribed to the working of God's Spirit, above all when they carry with them a character which transcends the usual measure, as, e.g., with the appointment of the seventy men to rule who would bear the burden of the people with Moses, Numbers 11:17; the bodily strength of Samson, Judges 14:6, 15:14; the interpretation of dreams by Joseph and Daniel, Gen. 41:38; Dan. 5:11,14; the prophecy of Saul, I Sam. 10:6; 19:29; and all the prophets, II Sam. 23:2; Micah 3:8; Ezekiel 11:5; Zechariah 7:12; etc.

Almost unawares these gifts lead to that other group of gifts and powers of the Spirit which belong more clearly to the realm of particular revelation. Here the working of the Spirit appears indeed stronger and richer. But for the sake of brevity, we will only say this about it. 1) The Holy Spirit is the author of the conception of the human nature of Christ, Luke 1:35; of all His gifts, Isaiah 61:1; Matthew 3:16; John 3:34; and of all His mediatorial works, as miracles (Matthew 12:28), being led to temptation (Matthew 4:1), self-sacrifice (Hebrews 9:14), His resurrection (Rom. 1:3), His ascension (I Peter 3:18,19), etc. 2) He is the worker of all the benefits of salvation in the church of Christ such as regeneration (John 3:5), faith (I Cor. 12:3),

justification (I Cor. 6:11), sanctification (I Peter 1:2), glorification (II Cor. 3:18), preservation (Rom. 8:11,23; II Cor. 1:22), etc. 3) He is the Giver of all kinds of particular gifts and powers as they were richly poured out in the church in the earliest period: (Joel 3, Acts 2), the extraordinary power of faith (Acts 6:5; 11:24), boldness (Acts 9:31), joy (Acts 13:52), gift of tongues (Acts 10:46; 15:8), prophecy (Acts 11:28; 20:23), etc. Cf. especially Romans 12:6; I Cor. 12:4-11.

From this short survey we learn that God not only creates and preserves all things by His Word, so that they repose in thought, but that He also penetrates into the innermost being of every creature by His Spirit and forms it from inside out, inspires, adorns it, in the natural as well as in the spiritual sphere. The Spirit of God is God Himself, proceeding towards, dwelling in, exercising fellowship with His creation. To this extent, the Spirit comes to all creatures, animate and inanimate, natural and spiritual. There is no creature, not even in hell, who does not owe his existence to God, and who is not preserved from moment to moment by God's Spirit and who is not by the Spirit equipped with powers and gifts. By His Spirit God is imminent in all His creatures. And particularly the Scriptures teach us that the Spirit of God is the Author of being, and still further, of being-as-it-is, of the diversity and beauty of creatures. Further, He is the Author of man and then particularly of his higher gifts of the spirit. Further, He is the Author of the new, spiritual life which, with all kinds of gifts of salvation, is distributed to all believers. And finally, He is the Author of all those external gifts and powers which are communicated to each in the congregation.

Thus man has in common with all creatures that God dwells in him by His Spirit, and gives him life and breath, Job 27:3; Acts 17:28. But he is distinct from all creatures in this that he, although he is according to his body from the earth, yet receives from the Spirit of God a unique, created spirit. God is Spirit and has a Spirit. Angels are spirits but have no spirits which can be distinguished from the soul, because the soul does not belong to them. Animals are not and do not have a spirit. Men are souls, living souls, but they have also a unique, created spirit.

That man is not only with all creatures animated by God's Spirit, but also in distinction from other creatures possesses a unique, created spirit, has been doubted and disputed by some in earlier and later times. They set forth the idea in such a way that man receives through creation only a body

and soul, and now has the calling to develop himself into spirit. Because, he nevertheless by his unrighteousness, can no longer fulfill this calling, God grants him in regeneration His own Spirit so that man, equipped with this Spirit, can be called in Scripture and above all by Paul a "spiritual" man, in distinction from the natural or fleshly man who still lives in sin.

There lies a certain truth in this assertion in so far as it is difficult to determine in many texts whether one must think of the Spirit of God or the spirit of man in them. Whoever consults different expositors in their exposition of such passages as Matthew 26:41; John 6:63; Romans 8:5,6,9,10,13; Gal. 5:17; etc.; can quickly be convinced of this. But apart from that, the above-named sentiment cannot be maintained over-against the clear expressions of Scripture. Already in the Old Testament people, in expressing themselves, speak often of their spirit, Psalm 31:5; 51:12; 77:6; 142:3; etc.; and in the New Testament, the distinction between the Spirit of God and of man appears more clearly. Thus there is not only mention made that Jesus knew, sighed, rejoiced in His Spirit (Mark 2:2, 8:12), etc., but He was pleased to commend His Spirit as He was dying into the hands of His Father (Luke 23:46). Stephen prayed at his death that the Lord Jesus might receive his spirit. Paul says of himself that he served God in his spirit (Rom. 1:19), that his spirit was refreshed by the brethren (I Cor. 16:18), that God's Spirit witnessed with his spirit concerning His sonship (Rom. 8:16), and he admonished the Corinthians to glorify God in their body and spirit which are God's (I Cor. 6:30); he wished for the Galatians that the grace of the Lord Jesus Christ might be with their spirits (Gal. 6:18), and he prayed for the Thessalonians that the God of peace might sanctify them and keep their spirit, soul and body blameless to the coming of Christ (I Thess. 5:23).

It is only with difficulty that one can doubt that Scripture ascribes to man a unique spirit. But immediately another difficulty presents itself. On the other side, it is alleged that Scripture, speaking thus, really designates nothing distinct in man. Whenever Scriptures ascribe a soul to animals and men and designates all of them many times with the name of "living souls", it speaks not only concerning men but also concerning animals, of a spirit which dwells in them. In Genesis 7:15 we read that there came two by two into the ark of Noah of all flesh in which was the spirit of life. And in vs. 22 we read that outside the ark everything died which had in its nostrils a breath of the spirit of life. In Numbers 16:22 (cf. 27:16; Hebrews 12:8), God is

called the God of the spirits of all flesh. And in Ecclesiastes 3:19,21, it is said that men and animals have the same breath (ruach, the same word which is usually otherwise translated by "spirit", as also e.g., in Eccl. 12:7), and that no one can see with the eyes that the breath (or spirit) of man ascends on high, and the breath (or spirit) of beasts descends into the earth.

However, the difficulty, drawn from these texts, is not as great as it appears. The translators of the Statenvertaling had already anticipated it when they, in the last named place, understood the Hebrew word which otherwise means "spirit", in a wider sense, and have rendered it by "breath". Flesh and spirit form in Scripture a sharp antithesis; not in the sense that they stand dualistically next to each other and come forth out of a different principle (an evil and a good god, e.g., as in Manichaeism), but indeed in such a way that they are essentially different in substance and in all kinds of attributes. This difference is sharpened by sin and turned about into a contrast, Gal. 5:17. Yet this ethical strife is not under discussion here. Also physically, by nature, by virtue of creation they are distinguished, Isaiah 31:3; John 6:63; Matthew 26:41. The flesh is from the earth, earthy, formed from below out of dust, and thus, considered by itself, weak, frail, transitory. When it possesses existence, life, movement, power, it must receive this, so to speak, from outside and from above, from another principle. And that is the ruach, the spirit, which itself comes forth from the Spirit of God, is in all flesh the principle of life, the spirit of life, and the breath of life. In this respect there can be mention made of ruach, spirit of the animals. Animals are no machines, no automations; their life too is not to be explained mechanically and chemically, from the change of matter; also their flesh is as it were from above, organized by one principle of life, created in them by God.

*yes organic*

Nevertheless, they are not spirit, but flesh, as the Egyptians are men and not God (Isaiah 31:3); and mention is never made in Scripture of a spirit in connection with animals except to express the thought that their existence, their life, their power does not lie in flesh as such, but in the "spirit" which forms it and which itself has its origin in the Father of the spirits of all flesh. However, this is entirely different in connection with the spirit which, according to Scripture, comes to man. Of the spirit of animals Scripture has nothing more to say than that it is the principle of life. There is mention made of this in only a few texts. But the spirit of man has this one

thing in common with the animals, and it appears to the observer who reckons only with this one thing that in death the same thing befalls men and animals — yet, a notable difference develops from this common foundation. God may give spirit, life-giving spirit to all flesh, and be called the Father of the spirits of all flesh. Yet He forms the spirit of man each in his own way just as He did in the beginning with the body. While He spreads out the heavens and founds the earth, He forms the spirit of man in his innermost part (Zechariah 12:1; Hebr. 12:9); and so equips it that it not only becomes the principle of his physical life, but also the principle of his self consciousness, of his understanding and will, and of all his higher faculties.

According to Scripture, all flesh has its origin, not in matter and material change, but in spirit; and this spirit is itself the product of God's Spirit, Who is the Author of all life. God is, by His Spirit, the Father of the spirits of all flesh. But while the animals have only a spirit of life, which is the principle of their animal life, the spirit of man proceeds high above this in independence and freedom because in them the spirit is the origin not only of physical life, but also of all the higher life in the emotions, mind and will.

Yet the spirit is, in man, in the first place, the principle of his natural, bodily life. One would perhaps be inclined to fetch as satisfactory proof for this, the expression which many times comes to the fore in our translation and which alternates with death, namely the expression, "to give the spirit". But in the original, this expression has no cogency because the Hebrew word which is rendered in this way in the Dutch, means simply "dying, passing away, being cut off", and has nothing in common with the Hebrew word for "spirit". Generally speaking, the same is the case in the New Testament with this expression. In Mark 15:37,39 and in Luke 23:46 there is a word in the original which signifies "breathing out, blowing out the breath"; and in Acts 5:5,10 and 12:23 a word appears which is derived from psuche, soul, and literally signifies: "to breathe out his soul or his breath".

But in Matthew 27:50 and John 19:30 there indeed appears literally, that Jesus lets go or gives up the spirit. There is locked up in this expression the idea that the spirit stands in closest connection with life, even as the soul and breath. However, other places inform us more accurately of this relation and point out definitely the spirit as principle and origin of life. In Psalm 31:6, Luke 23:46, Acts 7:59 we read that those dying commended their



spirit into God's hand. In dying the spirit returns again to God which gave it, Eccl. 12:7. Jeremiah says more clearly in 10:4, ff. (cf. also 51:17 and Habakkuk 2:19), that the idol images are lies, and that there is no spirit in them. In the resurrection of the dry bones, the prophet Ezekiel saw first that the bones began to move and to draw near each other; further that the nerves and flesh pulled over them, and after that, that the spirit came into them; they became alive through the breath of God just as the first man (Gen. 2) became a living soul after God breathed into him the breath of life. The resurrection of the little daughter of Jairus is also described in this way, that when Jesus spoke His powerful word to her, her spirit returned again to her and made her stand up, Luke 8:55. This is enough to show that the spirit is also the principle in man of his natural life.

From this meaning, the transition is very easy to that other meaning according to which the spirit in life wins or loses, all according as it is lifted up or beaten down. All that which raises or pulls man down is ascribed to the spirit. When Samson, Lehi, was parched with thirst and was afterwards revived by the waters from the rock, his spirit returned and he once again lived, Judges 15:19. (Cf. also I Sam. 30:12; Job 9:18). And when the Queen of Sheba saw all Solomon's glory, there was no more spirit in her, and she was near fainting, I Kings 10:5. Accordingly, the following attributes are especially peculiar to the spirit: on the one hand, dejection (Gen. 41:8; Psalm 34:18; 51:17; Prov. 17:22; 18:14; Isaiah 66:2); humility (a sense of poverty), (Prov. 16:19; 19:23; Isaiah 66:2; Matthew 5:3); breaking and shattering, (Psalm 51:17; Isaiah 57:15; 65:14); sullenness, (I Kings 21:5); oppression, (Job 7:11; Isaiah 61:3); sadness, (Job 21:4; Isaiah 54:6; Ezek. 3:14); a falling asleep and captivated by a spirit of a deep sleep, (Isaiah 29:10; 37:7; Romans 11:8, etc.); and on the other hand, liveliness, (Genesis 45:27; Joshua 2:11; 5:1); willingness, (Matthew 26:41); zeal and fervency, (Numbers 5:14, 30; Romans 12:11); power, (Isaiah 31:3; Luke 1:17); firmness, (Psalm 51:10); pride and arrogance, (Proverbs 16:18; Daniel 5:20, etc.). In one work: just as, on the one hand the pain of the heart depresses the spirit, (Prov. 15:13) thus a man in his illness is supported by his spirit, (Prov. 18:14).

Finally, the spirit of man is also the principle of his higher life, of understanding and will and self-consciousness. To substantiate, this we proceed from Paul's reasoning in I Corinthians 2:10ff. There the apostle says

that God has revealed to us objectively and subjectively by His Spirit the wisdom which is contained in the gospel. This Spirit can reveal to us all those things which never come up in the heart of man, because He is the Spirit of God, even as God Himself knows the most hidden things and searches not only the deep things of men, his heart and kidneys but also the deep things of God. If this were not the case, if the Spirit as the Spirit of revelation were not the Spirit of God Himself, one in being with Him; if He did not know God, purely and completely, then He could not be the Spirit of revelation. But just because He is God's Spirit, knowing God even to the depth of His being, therefore He can be and is the Spirit of revelation, of enlightenment, of wisdom, Who makes us know Christ as our Lord (I Cor. 12:3), and Who is, in one word, as Isaiah already said in chapter 11:2, the spirit of wisdom and understanding, the spirit of counsel and strength, the spirit of knowledge and the fear of the Lord.

Paul explains this profound reasoning with that which appears analogously in man. Who of men know what is in man, except the spirit of man which is in him? If man cannot know himself by his spirit, then he cannot reveal himself to others by his word and no one shall know him. Self-consciousness which is brought out by the spirit, is thus of greatest significance for man himself and for all his fellowmen. It is the condition and the basis of all further knowledge.

The significance of self-consciousness, as Paul describes it in I Cor. 2:11, is set forth in clearer light yet in a few other places in Scripture.

In Matthew 6:22,23, Jesus says that the eye is the light of the body. Just as a candle lightens the house, the eye serves to make the whole body walk in the light. If that eye is single, whole, healthy, and receives the light purely, the whole body becomes light through it. But if it is evil, sick, depraved, the whole body shall be darkness. And thus it is in the spiritual sense also. If the light which is in man, his understanding, reason, his spirit, is darkness, how great a darkness spreads itself over the man; in what a deep darkness he moves! Without self-consciousness in the psychological sense and without right self-knowledge in the spiritual sense, man is even darker than a body without an eye and a house without a candle.

The thought, expressed here by Jesus, is related to that which appears in Proverbs 20:27. The soul of man is the lamp of the Lord, searching through all the inner chambers of the bosom. (Cf. also Prov. 27:19, but the

translation and explanation are uncertain). In the Hebrew, not the common word stands here for "soul", but the same word which is translated in Genesis 2:7 by "breath (of life)". The thought can thus just as well be expressed by "spirit". Of that spirit which is created in man, it is said first of all, that it is a lamp of the Lord, a light which is lit by God in his soul. And secondly, the proverb-writer testifies that by it the man is in a position to search the inner rooms of the bosom; or, as we would say, the hiding places of the heart. Even as the earth before the sun rises over it shines in the dark with all her riches and beauty, so is also the human nature with all her treasures hidden in the dark as long as God does not make the light arise through a self-conscious spirit. As well in a natural as in a spiritual sense, self-knowledge is thus the condition and the beginning of all other knowledge concerning God and the world, things visible and invisible.

Therefore the spirit is further the origin of the higher life in man. We noticed above that the Spirit of God, just as always, was the Spirit of wisdom and understanding, the Spirit of counsel and strength, the Spirit of knowledge and the fear of the Lord, Isaiah 11:2. By way of analogy, this can be said of the human spirit. On account of the darkness which sin brought over man, many times all kinds of evils belong to the spirit, as pride (Prov. 16:18), unfaithfulness (Psalm 78:8), deceit (Psalm 32:2), anger (Eccl. 7:9), etc.; also opposition to God (Job 15:13), perversity (Job 15:4), error (Isaiah 29:24), etc. Therefore it is often one's duty to fight against the spirit, and he who rules over his spirit is called wiser than he who takes a city (Prov. 16:32, Eccl. 8:8). But on the other hand, knowledge and wisdom appear as adornments of the spirit, because a man of understanding is excellent of spirit, Prov. 17:27; the spirit which answered for him spoke from Zophar's understanding, Job 20:3; of Stephen it was said that his wisdom and spirit were not to be withstood, Acts 6:10; and of the image of the beast it is said that a spirit was given to it that it should speak, Rev. 13:15.

Yet the thought that the spirit is the principle and the seat of the higher life in man does not appear as many times as one would perhaps expect. However, this is to be explained from the fact that in the first place, other organs, as heart and understanding (concerning which we shall deal later) are used for it; and on the other hand, from this peculiarity, the use of speech also occurs in our language that we speak of spirit when anyone excels above others in intellectual gifts and power. Thus we speak of a man of spirit, a

fine, sharp, profound, great, strong spirit; of spiritual, spirit-rich, gifts of spirit, etc. This same phenomenon appears in the Holy Scriptures. The priestly clothing had to be made in the wilderness by men who were wise of heart and filled by God with the spirit of wisdom, Exodus 28:3; 35:21. Aholiab and Bezaleel were filled with the spirit of God, with wisdom, understanding, knowledge, Exodus 31:3,6; 35:31,34,35; 36:1,2. When it became too difficult for Moses to bear the burden of all the people, the Lord permitted 70 elders to draw near, partakers of the spirit which was upon Moses, and which was laid upon them, and appointed them with Moses to be rulers and leaders of the people, Numbers 11:17,25. Likewise Joshua also was full of the spirit of wisdom when Moses laid hands on him, Deut. 34:9. And in later times, Elisha received a double portion of the spirit of Elijah, II Kings 2:9,15.

Most surely the Spirit of God is the author of all these gifts of the spirit. But it does not follow from this that in all the cited places the Spirit of God must be understood by the word "spirit". The meaning is rather that, just as all life and the spirit of life comes into creatures from the Spirit of God, so also in a different sense, those gifts of the spirit such as understanding and wisdom come forth from God, by which some gifted men are separated from others. In Exodus 31:3 and 35:31 one must probably think of the Spirit of God as Author and Giver of the gifts of wisdom and understanding. But one could just as well understand by it those gifts themselves. The marginal notes added to the different places in the Old and New Testaments observe correctly that the expression "spirit of God" often must be taken up in the sense of gifts of the spirit. Yet however that may be, those gifts of the spirit granted by God's Spirit become the spiritual property of those who receive them. They are gifts with which the spirit is adorned, which makes them wise of heart and which equips them for "skillful work", Exodus 35:35;

## Chapter VI

### Soul and Spirit

When we now proceed to compare what the Holy Scriptures have taught us concerning soul and spirit, then it will not be difficult for us to point out clearly the similarity and the difference between them.

There has always been difference of opinion concerning this. Christian theology and philosophy generally leaned towards a dichotomy; that is, the teaching that man is composed of two different parts (soul and body). But there were always a few who attempted to find proof in Scripture for a trichotomy; that is, the teaching that man exists in three essentially different parts or substances (spirit, soul and body). The question is important enough to consider it a bit more in detail. It is not of an indifferent nature, but is closely connected to the Christian doctrine of the unity of the human nature, to the worth of the body and the significance of the resurrection, and thus further, to the doctrine of creation and the incarnation.

Already at once however, it deserves notice that this doctrine of trichotomy did not first come up in Christendom under the influence of Scripture, but appeared long ago in Greek philosophy, and by it was taken over from the mysteries, particularly from Orphic theology. It does not always appear in the same form in the philosophers who defended it (Pythagoras, Plato, the Stoics, Plotinus); but concerning the main point, it always comes down to this. Originally there was a sharp contrast between invisible and visible things, between the idea and its appearance, between God and the world. The world was not created by God according to its material substratum, but stood eternally alongside of and over against Him. Therefore, there is also a mediator necessary which brings both into connection and communion with each other; and that is the world-soul which answers to a sort of third substance between both, which is the seat of the mind (the reason, the logos, thought) in the world, and affects this through it, rules it and appropriately arranges it. It is the same way in man. He is a rational being, in possession of the nous (the reason, which has its seat in the head). But he is also a material, sensuous being, and has a body which is materially formed. Between both there is no union possible except by a third which serves to

mediate; and it is the soul which absorbs the mind (nous-reason) in itself and thereby, can form, move, and lead the body. The soul is thus on the one hand incorporeal, and on the other hand, is related to the body. Insofar as reason is absorbed in it, it is simple, immortal, eternal, really without beginning (pre-existentialism), and without end (metempsychosis, transmigration of souls). Insofar as it is related to the body and has a sensuous side, it is irrational, mortal, and sometimes divides into two parts, into one soul which dwells in the breast and is the seat of courage and other vital affections, and into another soul which has its seat in the belly and is the organ of all lower cupidities and lusts.

This doctrine of trichotomy gained a certain acceptance in the first century of Christendom with the Greek theologians. But when Appollinaris made use of it to preach his heretical idea concerning the incompleteness of the human nature of Christ, it was discredited and found almost no defenders anymore. First in the nineteenth century, a few theologians in Germany and England took hold of it again to give an added appeal to their doctrine of the image of God in fallen man, the cooperation of man with grace, or the doctrine concerning conditional immortality. In the working out of this teaching there are various differences of opinion among the defenders; but the chief is still always this, that man exists out of three parts differing in essence. Of these the spirit is the highest part, the seat of the reason, breathed by God Himself into man also yet after the fall, bearer of the image of God suppressed but not depraved, a point of contact for grace, highly exalted above all that is material and transitory. By itself this spirit would not be able to live in the body; but it uses the soul as a means to unite itself with it. The soul itself is breathed out by the spirit (as the spirit by God), serves as its tabernacle; is, as it were, the externalizing, the manifestation of the spirit, not itself like this image of God, but the image and impression of that image; and thus finds itself at a greater distance from God and more inclined to the side of the earthly and the sensuous. On account of this mediating nature, the soul is then also capable of taking up its dwelling in an earthly, material body, and of bringing this into connection with the spirit. As the soul is the tabernacle of the spirit, so the body is, in its turn, the dwelling of the soul.

But the trichotomists are very embarrassed by the question: how a body which is material, by nature directly opposed to the spirit, can be connected

with it in no other way than by means of the soul; and, according to the Christian confession, can be destined for the resurrection and eternal life. Because of this, some have come to the idea that there must also be made once again a distinction in the body between a fine, ethereal body and a coarse, material body; or between a body that is through death laid in the grave and perishes, and another which is implanted in regeneration and is fed and strengthened by the sacrament of the Lord's Supper. And this brings another question no less difficult for them: on which side the soul really stands. It stands between both, between spirit and body, and thus can also belong to both. When then at death separation takes place, does it descend with the body into the grave, or does it rise with the spirit to heaven? Is it in its kernel spiritual or material? Is it immortal or mortal? The question is so difficult that the trichotomists have seen no other way to answer it than by making a new distinction. The soul also exists out of two parts, out of a higher part which belongs with the spirit, accompanies the spirit in death, and serves as a coat; and another part which dies with the body in the grave.

But when the trichotomists come in this way from a division into three parts to a division into five or more parts of existence, this proves that the whole of their system is no good. They seek for a mediating between spirit and body, supposing to have found that in the soul. But after further consideration, they see themselves compelled always toward new distinction, distinctions which men can indeed make in the abstract but which are in actuality impossible. Because spirit and matter are not brought together gradually, evolutionistically, by all sorts of changes and mediations, they are separate in being, and are not united in any other way than in unity of personalities.

He who thinks of trichotomy as an unusual opinion which was defended by a few only by way of exception can easily conclude that it has little significance and needs no full discussion. But this would be inaccurate; there is at stake in connection with it no less than the unity of the personality. While we have been brought up from our youth in Christianity and have been instructed in Biblical ideas, we can scarcely imagine that the unity of the personality could be a problem. But just as soon as we move outside this sphere and look about us, it appears to be considerably different from this. We offer three examples as proof.

First, all the animistic people make a distinction between two or three

souls in man. The first is the one called by Wundt, "bodily soul", which is connected to the body, is itself more or less bodily or material, and dies. This soul is the power of life which dwells in all animate as well as inanimate creatures; because with these unclutured people there is no sharp boundary between organic and inorganic; in their imagination everything lives and everything is fully soul. In man this soul dwells not only in his body, but also in all the parts of it, in the blood, the kidneys, the urine, the spit, the hair, nails, teeth, etc.; and in all those parts and excrements of the body the soul (the soul-stuff) is so independent that it appears to be a separate soul and continues to dwell in it through all time, also after death and the dissolution of the body. However the "higher soul" is to be distinguished from this soul. It is described as breath or wind, leaves the body with death, then continues to hover in the vicinity of the body for a long time or goes over into other bodies. Yet again another soul is the "shadow soul" which is described as a shadow, as a faint, weak impression of man in his entirety, also according to his body, and in which the man hereafter continues to exist.

The second proof that the unity of the human personality is no assumed as easily as we perhaps imagined, is to be found in Indian philosophy. This conceives of the whole world as a process in which each human personality and also the whole of humanity constitutes only a passing phase. In this view there cannot properly be any mention of a human personality. This is true because man is no inner unity but only a temporal union of different elements, as the water in a bottle is temporarily severed from the water in the river or sea, but is yet essentially one with it. The soul is only the name for a complex of continuously changing psychical appearances; it comes forth out of the unconscious "All"; it is destined, through a long process of incarnations (in a pre-existent, present and post-existent condition) to return to it. In the modern theosophy which this Indian pantheism brought over to the West, we come upon essentially the same ideas. Man is a temporal union of all sorts of elements. His body is composed of a physical and an astral-body. In his soul (or the mortal part of his soul) there is again the distinction between life soul and animal soul. And his spirit (or the immortal part of his soul) is again composed of the "I-ness" and the spiritual soul. All these elements from which the individual man is constructed find their correlation in the substances from which the whole world exists; and altogether they form,



depending on whether one begins from above or below, a descending or rising progression which with it completes its circle so that the finite returns to the infinite and man loses and dissolves his individuality in the absolute spirit.

The third example is furnished us by the newer psychology which displays a noteworthy agreement with the trichotomistic animistic and pantheistic views which we mentioned. Since the time of the English philosopher David Hume, many psychologists have practiced such a critique of the unity of the human personality that no room remains for the "I-ness" in its own sense. Following their opinion, there is no personal soul, no subject of the psychical phenomena; but the soul is nothing more than a name under which these phenomena are summed up for the sake of brevity, the sum of continually changing conceptions. And these comprise no other unity and no other continuity than that they are causally bound and proceed successively from each other. This dissolution of the personality which men above all seek to prove with the pathological cases of double consciousness, go so far that already with a few, the so-called polypsychism finds a hearing. According to this view the soul is thought of as being formed from "a multitude of partial individuals", from "a colony of secondary personalities", from which each possesses again its peculiar and definite measure of autonomy. How very little different this is from primitive animism. A psychological refutation of these theories does not belong here. We only make mention of them to show that the trichotomistic teaching does not stand by itself, and that men run the great risk of slighting the unity and significance of the human personality so that they leave the terrain of the Christian world conception with their ideas. The Christian world conception, grounded in Holy Scripture, stands diametrically opposed to all such dissolution of the personality. A few observations are sufficient to set this forth in clear light.

1. Holy Scripture recognizes and rigidly maintains the essential distinction between Creator and creature, but knows nothing of an original dualism between spirit and matter. Creation, incarnation and resurrection prove conclusively that spirit and matter, though distinct, are capable of union and cooperation. That is particularly the case with man since his spirit is so organized that it, descended into the body formed of dust, makes man a living soul. Gen. 2:7.

2. Already the existence of two words, spirit and soul, in a number of

Key  
definitions  
languages, proves that there is distinction between both and that this distinction is felt by the people or the society which makes the language. In Scripture this distinction comes down to this, that spirit designates the principle and the power; while soul, on the other hand, designates the seat and the subject of life. Man has a spirit, but is a soul, while the angels are only spirits, and the animals only living souls. As spirit man is related to the invisible, as soul to the visible world. To the spirit therefore, belong above all those attributes and activities which demonstrate man's relative independence from the world. To the soul belongs especially those qualities and conditions in which his dependence upon the earthly surroundings expresses itself. The difference is felt when one compares both these passages: Jesus gave His soul as a ransom for many, but He commends His spirit into the hands of His Father.

3. Nevertheless, there can be no essential, substantial difference between them. Spirit and soul denote the same inner man, but viewed from a different aspect. That is proved by this, that in spite of the above-mentioned, the same attributes, conditions, and activities are reckoned at one time to the spirit and at another time to the soul; that both words are many times parallel with each other and alternate with each other; that at one time soul and flesh, then again spirit and flesh, spirit and body, flesh and thought constitute the whole being of man; that death is sometimes denoted as a giving over of the soul, and at other times as a giving of the spirit; that the dead are called sometimes "souls", and then again "spirit".

4. These strong testimonies of Scripture are not weakened nor abrogated by Hebrews 4:12 and I Thess. 5:23. The first passage must not be understood in such a way that the Word of God, penetrating into the inner man, makes separation between his soul and spirit, but that it, in both the soul and the spirit, brings separation between all the thoughts, considerations, passions, lusts, etc., which one finds in them; that the Word thus makes everything in man manifest and subjects all to its judgment. And in I Thess. 5:23, the apostle sums up spirit and soul and body after each other so that he may yet further clarify and strengthen the preceding: the God of peace sanctify you entirely and altogether (perfectly, according to all sides, in all parts.) Paul can place spirit and soul next to each other while he, like the whole of Scripture, makes distinction between both, I cor. 2:14; 15:44, ff. But the idea that he has here a thought of two separate substances is refuted by the

fact that he otherwise always speaks only of three parts of existence in man; namely, spirit and body, or spirit and flesh, or flesh and thoughts. Rom. 8:10; I Cor. 5:5; 7:34; II Cor. 7:1; Eph. 2:3; Col. 2:5.

## Chapter VII

### The Faculties of the Soul

After we have treated the being of man, i.e., the different parts of his existence of which he is composed, we must speak of the separate faculties which are ascribed to his soul in Scripture. There will be much to say concerning this also, but so as not to become elaborate, we restrict ourselves to few chief matters.

key In order now to discover what Holy Scripture teaches concerning the so-called faculties of the soul, we must proceed from the heart, because this in no other book in the world stands so on the foreground as it does in Scripture. Understanding and will fall far back into the shadow.

In the natural, physiological sense the heart is the fountain and driving force of the life of the senses. When the poet of Psalm 4 is overwhelmed by calamity and misery, he says in vs. 12 that his heart has left him or is sunk away from him. Cf. also Psalm 88:10,11. And when on the other hand, a hungry or a thirsty man is revived by food or drink, then it is said that his heart is strengthened by this. Gen. 18:5; Judges 19:5; Acts 14:17, etc. From the heart after all, the blood streams through all the veins of the body, and that blood is the seat of life.

key The idea that blood and life (or soul) stand in the closest connection with each other is found among all people and also was found in Israel. The blood is not only the sign and symbol, but the seat of the soul; i.e., of the soul as the principle of the life of the senses, Lev. 17:11. Both are not identical, but the expression, that the soul is the blood, alternates with another expression, that the soul is in the blood, Lev. 17:11,14. But they are nevertheless closely related. Whoever is of one blood belongs to one family as a generation or people or as humanity together, Acts 17:26. Whoever gives his blood, gives his life, his soul, himself, Matthew 20:28. Whoever gives his flesh to eat and his blood to drink, imparts by this his own life, John 6:54.

The truth which is expressed in these words and was fulfilled in Christ, was however understood in a sensuous sense by the heathen people in Capernaum. Many times among them men drank the blood of men and animals in a literal sense to impart to themselves their life and their strength, and thus to make

themselves strong and unconquerable. But this was most strongly forbidden in Israel for exactly this reason; the blood of a man must itself not be shed, Gen. 9:5,6; if it was shed guiltily, it continued to call from the ground for vengeance, Gen. 4:10; Heb. 12:24; and the flesh of clean animals could indeed be eaten but not with its blood, i.e., its soul, upon penalty of extermination. Gen. 9:4; Lev. 17:10-14. Cf. also Lev. 3:17; 7:26; Deut. 12:16,23; I Sam. 14:32; Ezekiel 33:25; Acts 15:20.

There was also another reason why it was forbidden to eat blood in Israel: just because it was the seat of the soul of flesh, God had given blood upon the altar to make reconciliation for the souls of His people. It is the blood which makes reconciliation for the soul, or, according to another and better translation, blood makes reconciliation by the soul (which is seated therein), Lev. 17:11. It was according to the law: soul for soul, life for life, Ex. 21:24; Deut. 19:21; without the shedding of blood, there is no forgiveness, Heb. 9:22.

Because this blood is of such great significance and has its origin in the heart, therefore the heart also is considered in Scripture as the basis and starting point of the entire physical, and in connection with it, the entire psychical life of man. And that is true not only from one viewpoint but from every viewpoint. The heart is the hearth and fountain of the life of the understanding, the emotions, and also of the desire and the will; the scientific and the artistic, but also the religious and the ethical life has its origin there. Thus while the spirit is the principle, the soul the subject of life, the heart forms the central organ of it. Just as the blood streams out of the heart bodily to all the member, so the whole life of the soul comes forth from the heart in a metaphorical and spiritual sense. From the heart are all the issues of life, Prov. 4:23. key

In the first place, in connection with the heart, one must think of the most hidden essence, the innermost kernel of man. It is so deep and dark that it is inscrutable to others and even to ourselves, Ps. 64:6; Jer. 17:9; and is known only to Him Who searches the hearts and proves the reins; Jer. 17:20; Cf. I Sam. 16:7; I Chron. 28:9; Ps. 7:9; 44:21; Prov. 11:10; Acts 1:24; Rom. 8:27; before Whom all things are naked and revealed, Heb. 4:13. Man can live far away from his heart, but when he comes to himself and turns within, Luke 15:17, then he learns to know himself, who he is and what he is. The heart knows its own bitter sorrow, and another cannot mix in its happiness, Prov. key



14:10. The heart is the seat of the hidden life of the man, hidden not only from others, but many times and in part always, from himself. There the domain of the "unconscious" extends itself. As from a hidden underground fountain, streams the life of thoughts, affections, and desires out of it.

When Holy Scripture testifies concerning the heart that from it are the issues of life, then this must not be understood as if ideas, affections, emotions are formed there and proceed from it without action and the external mediation of the external world. Such a rationalistic or mystical autonomy is entirely foreign to Scripture. Man has received not only a soul and a spirit, but also a body, and by this he stands in connection with the world around him, and he can perceive and know the world through his different senses. In order to gain knowledge, he must not turn within, but look beyond himself; lift up your eye on high and see who has created these things, Isaiah 40:26. The invisible things of God, His eternal power and divinity, are understood and seen by means of the creatures, Rom. 1:20.

In like manner, when the Apostle John says of the believers that they have received from the Holy One, i.e., from Christ, the anointing of the Spirit so that they know all things and have no need that anyone teach them (I John 2:20,27), then he does not mean that they have acquired the truth from themselves and possess it in themselves, but he wants only to say that that shall remain in them which they have heard from the beginning so that through it they remain in the Father and in the Son, vs. 24. To the law and to the testimony -- this is what the signpost says which leads man to the light and to life, Isaiah 8:20.

The heart is thus no independent fountain of knowledge, but it is the central, innermost, and at the same time, most receptive and impressionable organ of the human soul. The whole external world works upon it, by all kinds of means and in all kinds of ways. This happens by no means only through the senses and, as it were, through the body, but also along other, more hidden ways.

The phenomena of hypnotism, somnambulism, spiritism, etc., point already in that direction and suggest the possibility that there are yet other channels whereby men walk in connection with each other and influence each other different from those which are used in the usual means of communication.

We cannot however go further into this now. We only make this observation to warn against the rationalistic (or mystical), also against the one-sided

empirical conception, as if the external world which operates on us exists only in atoms and wave lengths, and cannot come into our soul in any other way than through the senses.

Scripture proposes an entirely different idea. It knows an invisible world alongside the visible one, a world of good and bad spirits whose influence on the heart of man is direct and without means, and is not therefore mediated through the bodily senses. And above all, God is not bound to these human organs. He is able not only to take hold of man from the outside by His words and works, but He can penetrate man's heart directly, without means, as it were from inside through the whole. In Him we live, move and have our being, Acts 17:28. By His Spirit He lives in all creatures, Psalm 139:7. And He gives that Spirit to His children in particular so that they may know the things which are given them of God, I Cor. 2:12.

Whenever this is kept firmly in mind, it can be said that from the heart, as a hidden, underground fountain, the life of ideas, affections, and emotions flows forth. Mention is not only made in Scripture of eyes to see and of ears to hear, but also many times of a heart to understand. Deut. 29:4; Prov. 8:5; Isaiah 32:4; Matthew 13:15. The heart in Scripture is, in the first place, the organ of ideas and thoughts. 1.

It is the heart of man which pays attention, Acts 16:14; consider Prov. 15:28; deliberates, Nehemiah 5:7; ponders, Prov. 16:9; consults, Luke 2:19; lays away and preserves, Deut. 11:18; Luke 2:51; writes down and makes firm, Prov. 3:3; 6:21, etc. In the heart, the thoughts, Jeremiah 23:20; Dan. 2:20, the imaginations, Judges 5:15; Psalm 73:7, the deliberations, I Cor. 4:5, the memories and considerations, Matthew 9:4; 15:19; Luke 9:47; Hebrews 4:12, yes, the entire composing or making of thoughts is formed, Gen. 6:5, or welded, Prov. 6:18. They are altogether the possessions of the heart, Prov. 6:18. Wisdom, Ex. 28:3; I Kings 3:12; Job 12:3, as well as foolishness and lack of understanding, Prov. 22:15; Mark 7:22, proceed from the heart. In Job 34:34 the Hebrew word for "heart" is translated by "understanding"; and in Prov. 10:13 there is in the original for "lack of understanding" a word which literally means, "someone who is without a heart". And because thoughts are bound to words in the closest possible sense, Scripture so expresses itself that one speaks or talks in his heart, Gen. 17:7; Psalm 14:1, etc., and that words or reasonings proceed from the heart, Job 8:10. From the overflowing of the heart the mouth speaks, Matthew 12:34. In the heart man keeps all his

spiritual treasures, and in accordance with these, he brings forth good or bad, old things or new things. Matt. 12:35; 13:52.

2 \* In the second place, the heart is the organ of emotional life, the seat of all affections and passions; of grief, Prov. 12:25; fear, Lev. 26:36; Deut. 20:8; sadness, Prov. 25:10; John 16:6; Acts 21:13; grief, Isaiah 65:14; pride, Psalm 101:5; deceit, Prov. 12:20; envy, Prov. 23:17; James 3:14; contentions, James 3:14; hate, Lev. 19:17; rage, Acts 7:54; revenge, Deut. 19:6; despondency, Josh. 5:1; murmuring, Psalm 39:3; 73:21; misery, Psalm 102:4; remorse, Hosea 11:8; despair, Eccl. 2:20; singleness, Acts 2:46; uprightness, I Kings 3:6; love, I Tim. 1:5; joy, Deut. 28:47; Acts 2:46; rejoicing, Isaiah 65:14; piety, Jeremiah 32:40, etc. Among the affections then, it becomes, in proportion to its quality, weak, and it melts, it becomes hard and bitter, hot and angry and burning, it withers and dries up, it is moved, crushed, broken, torn, or it exalts itself and springs up with joy, Gen. 42:28; Ex. 7:13; 14:17; Lev. 26:36; Deut. 1:28, etc. The heart experiences the entire gamut of emotions and goes from the lowest grief to the highest joy.

3. \* Finally, the heart in Scripture is also the origin and organ of man's desiring and willing. It is said of the heart that it inclines or moves itself towards something, Ex. 35:21,29; Judges 9:3; Josh. 24:23; or also, it turns itself away from something, Deut. 30:17; it is unfaithful and stubborn, Jeremiah 5:23; inconvertible, Rom. 2:5; slow, Luke 24:25; tired, Lam. 5:17; stiff, Ezekiel 2:4; hard, Ezekiel 3:7; it is also ready, Psalm 57:7; 119:122; willing, Ex. 35:5,22; II Chron. 29:31; obedient, Romans 6:17; Eph. 6:6, etc. It seeks the Lord, II Chron. 15:12; loves Him, Rom. 5:5; I Tim. 1:5; believes and trusts in Him, Psalm 28:7; Prov. 3:5; Rom. 10:10; or it departs from Him, Jeremiah 17:5; holds itself far from Him, Isaiah 29:13; Matthew 15:8; follows after idols, Ezekiel 20:16; and is angry and unbelieving, Heb. 3:12, etc. Therefore there is also mention made of the wish, Psalm 21:2; the intentions, Acts 11:22; the firmness, I Cor. 7:37; the inclination of the heart, Rom. 10:1, etc. In one word, the heart is the root of actions, Esther 7:5; Eccl. 8:11. Key

Holy Scripture leads the psychical life of man with his ideas, affections, and desires back to the heart. But sometimes it appears to want to descend yet deeper and to want to go back farther. It speaks then of kidneys and bowels, of the inmost part and the bosom.

Now and then mention is made of the kidneys in the literal sense in



connection with the offering of animals, Lev. 3:4; 4:9, etc.; and sometimes in connection with man in a poetic style, Ps. 139:13. But mostly these organs are referred to in the psychological sense as the origin and the seat of the innermost feelings and inclinations. These kidneys are stimulated and painfully affected by the contemplation of the prosperity of the wicked, Ps. 73:21; and torn by the misery of calamity and adversity, Job 16:13. They are the seat of the deepest longings, Job 19:27; and of the deepest joy, Prov. 23:16. They instruct (warn, admonish, punish) the pious at night when he is by himself in quiet and hears the voice of God in the depths of his soul, Psalm 16:7.

When Scripture wishes to make known that there is absolutely nothing hidden before God even in the most hidden being of man, then it testifies that God sees and knows, proves and fathoms the hearts and the kidneys, Jer. 11:20; 17:10; 20:12; Psalm 26:2; Rev. 2:33. And while the righteous appeal to God's omniscience and pray that the righteous God examines his heart and kidneys, Psalm 7:9; 26:2; it is said of the ungodly that God is indeed near in their mouth, but that He is far from their kidneys, Jer. 12:3.

In a similar way, mention is sometimes made of the bowels. When the poet in Psalm 40 says in vs. 18: "thy law (instruction) is in my bowels", then he indicates by this that he has taken the law of the Lord into his innermost being; that he knows and loves it; and that it is the innermost desire of his soul to do God's good pleasure. And so the bowels are spoken of elsewhere as the organ of deep pain so that the heart makes a clamor and cannot be silenced, Jer. 4:19; boils and cannot be still, Job 30:27; fears, Lam. 1:20; is deeply moved, Gen. 43:30; I Kings 3:26; and longs, so that it rumbles as an harp, Canticles 5:4, Isaiah 16:11. Above all they are also the seat of hearty compassion and a piety which is filled with love, so that the Hebrew and Greek word for "bowels" can mostly be rendered in the Dutch by barmhartigheid (mercy). This has happened in our Statenverlating in Prov. 12:10, although here perhaps incorrectly. One could better read here: "the bowels (feelings) of the wicked are cruel." On the other hand, Paul, calling Onesimus in a letter to Phileman (vs. 12) his bowels, wanted to point out that this converted slave was the object of his deepest and tenderest love.

Further, belly and bones play as it were a role in man's psychical life in Scripture. In Isaiah 16:11 the inward parts stand parallel to bowels as the seat of feelings; and further, in Psalm 51:12; Isaiah 26:9; Zech. 12:1,

the spirit of man has his dwelling place in the inward parts. The belly shares in rest, Job 20:20; in emotion, Hab. 3:16; in the grief of the soul, Psalm 31:9. The ungodly bring forth from it idleness and deceit, Job 15:35; and the man of understanding keeps the words of wisdom there, Prov. 22:18. With his soul as a lamp, man examines the inner chambers of the belly, Prov. 20:27,30; and he who is full of words becomes oppressed by the spirit of his belly; his belly is like a leather sack full of wine which is about to burst, Job 32:18,19. this imagery clarifies the figure which Christ uses when He says, he who thirsts and comes to Him and believes in Him, streams of living water shall flow out of his belly, out of the innermost and deepest part of his being, John 7:38.

*RRR* All that is found in the environs of and below the heart lives along with the psychical life of man according to Scripture. It experiences the inner working of all the affections and desires of the soul. The bones themselves are not excluded from this. The bones are not only described as enflamed, Job 30:30; and burned out as a hearth, Psalm 102:3; but they are also dried out by a dejected spirit, Prov. 15:24; broken by a soft tongue, Prov. 25:15; when the Lord again gives man to enjoy His favor and bestows joy and happiness on the soul, then also the bones exalt themselves, Psalm 51:8; and say: "Lord, who is like unto thee?" Psalm 35:10.

If we were not accustomed to the language of Scripture, these images would make on us at first, Westerners with our sober understanding, a strange impression. We live so entirely different from the Easterners, so much more shallow; and in our world of abstract ideas often so far away from the living, full reality of life. But the Easterners, above all the man and women in Holy Scripture, stand in the middle of life. And all that happens there they seize in the depth of their soul. It moves their feelings in its deepest layers, and it makes the body share in the disturbances of the soul, the face and figure, the heart and kidneys, the bowels and bones. *from*

He who sees this clearly finds the otherwise remarkable phenomenon understandable that in Holy Scripture the head is so completely forced in the background by the heart just as the mind and will are by the emotions. But we must pay brief attention to this.

Compared with the heart, the head assumes a much less important place in Holy Scripture. Mention is made of it a few times both in a literal and a metaphorical sense. The head is the ornament and the crown of the human body.

It bows itself down and inclines itself to the earth as a sign of respect and submission; and it raises itself and directs itself heavenward as evidence of power and triumph. The Israelites covered it with dust and ash in days of suffering, and anointed it with oil during feasts of joy. Metaphorically, the head serves to point out to all the one who is set over others: the heads of households, tribes and peoples. And Christ is the Head preeminently, the Head of the church which is His body. Of the head, the face is again the most important part. In Scripture it is the mirror of the soul, reflecting all the emotions which are aroused in the heart. Wisdom lightens the face and drives away sternness, Prov. 8:1. On the face terror and fear stand out, Deut. 2:25; anger and wrath, Prov. 25:23; shame and disgrace, II Chron. 32:21; Psalm 83:16; 69:7; Dan. 9:7,8; sadness and joy, Prov. 15:13; Nehemiah 2:2; Psalm 16:11, etc. Mention is also made many times of God's face, and with it, His revelation of grace is designated and his richly favorable presence. He hides it and He shows it to the extent that He is grieved over the sins of His people, or rejoices over their welfare. Therefore there is mention made of the deliverance of His face, Psalm 42:5; the angel of the Lord is called the angel of His face, Isaiah 63:9; and the believers shall some day see His face, I Cor. 13:12; Rev. 22:4. And this shall bring with it, as it did with Moses upon the mountain, that they themselves shall be glorified according to the brightness of that face, and shall bear God's name on their foreheads, Ex. 34:29; II Cor. 3:18. But although head and face thus receive the honor which belongs to them, yet the head is never viewed as the organ and seat of the thinking. Only in Daniel, chapters 2:28; 4:5,10; 7:1,15, is there mention made of the head as the seat of the dream-visions. But as for the rest, it is never connected with the consciousness or the thinking. This strikes us as particularly strange because we consider the head and brains as the organ and seat of the consciousness. And the complete explanations must still always wait. One can only say that in this the difference between Easterners and Westerners very clearly shows itself. The Orientals, also the Israelites, live close to their hearts. They are a people in whom deep emotion, rich affection, fiery passion play a much larger role than in the Occidental people who have separated the head from the heart and thinking from feeling, and now live in a double world; on the one side in the world of contemplation and alongside of it the world of abstract ideas. It is because of this that we sometimes understand little of the language of Holy Scripture. Its living,

concrete propositions we set into ideas and then make a system of them!

Yet the Scriptures indeed know different activities of the conscious, thinking life of man. The Hebrew has especially the words vinah and teboenah and the Greek New Testament speaks of nous, dianoia, sunesis, etc. But these words indicate no faculties or activities sharply distinguished from each other, but they flow together. This arises from the fact that that which is received by these faculties is not knowledge in our sense (although the word "knowledge" most of the time must serve as the translation in our Bibles), but always such a knowledge which is related to wisdom (chokma), insight, penetration, and thus always carried a practical character. Wisdom and knowledge or knowing are therefore again and again connected, Ex. 31:3; 35:31; I Kings 7:14, etc.; or they alternate with each other. Thus the fear of the Lord is sometimes the beginning of wisdom, and then again of knowledge, Prov. 1:7; 9:10; Psalm 111:10.

This is most striking with the Greek word nous (understanding), which in the Greek translation of the Old Testament seldom, in the gospels never, except in Luke 24:43, in the other apostles only in Rev. 13:18, and in 17:9, but on the other hand very often appears in Paul. But also with this greatest thinker among the apostles, the Greek word is much richer and more comprehensive than our word "understanding", by which not always but many times it is rendered. The nous is in Paul indeed the organ of thinking. In Rom 1:19 he says, that the invisible things of God are clearly seen being understood by the things made. And in I Cor. 14:14,15,19 he makes a contrast between praying (speaking) with the understanding, self-conscious and thinking, and praying (speaking) in the spirit, i.e., in ecstasy, rapture, without clear consciousness, as this had a place in glossolalia.

*Amen* But this thinking activity does not hang loosely by itself, but hangs together with the whole personality. Man thinks as he is. From the heart comes forth foolishness and all evil thoughts, Mark 7:22. The nous always carries with it a particular moral quality; it can be an organ of the flesh, Col. 2:18; cf. Rom. 1:28; Eph. 2:3; 4:18; it can also be defiled even as the conscience (the moral self-consciousness, and the moral self-judgment), Titus 1:15; man can walk in vanity of mind, Eph. 4:17; Cf., I Tim. 6:5; II Tim. 3:8; etc. Therefore the nous must be changed and renewed, even as also the conscience and the whole man, Rom. 12:2; Eph. 4:23, according to the mind of Christ, I Cor. 2:16. Then it becomes an organ of the Holy Spirit, serves the

law of God, Rom. 7:23; proves what is the good and perfect will of God, Rom. 12:2; and receives that insight whereby the believer knows the True One, I John 5:20. All these places prove that the nous is in Scripture no neutral faculty, but is related to the character of the man; and further, is much richer and broader in its activity than what is ascribed by us to the understanding. The Statenvertaling has felt this and therefore has translated the same word nous sometimes by "sense", Rom. 1:28; 11:34; I Cor. 1:10; 2:16; then by "emotion", Rom. 7:23,26; 12:2; 14:5; Eph. 4:17,23; and elsewhere by "understanding", Luke 24:45; I Cor. 14:14,15,19.

The same observation can be made concerning the will. The Old Testament itself knows no special word for what we call "will" and "to will". All the words used for it in the Hebrew involve either positively, a desire, lust, inclination, willingness; or, negatively, an aversion, trouble, refusal, enmity. The New Testament has two words, of which the one includes particularly willingness and inclination which flows forth from deliberation, and the other points more to the action of the will itself. But also when this last word is used it appears again and again that also this kind of willing is thought of as concrete and not abstract, connected to the character of the person. Thus there is mention, e.g., of the willing of the flesh, John 1:13; Eph. 2:3; of the will of the heathen, I Peter 4:3, etc.; and willing has often no other significance than that of wishing or desiring, Matthew 7:12; 12:38; Mark 10:35; John 5:6, etc. Sometimes willing comes out more strongly, as e.g., when Jesus says: "I will; be clean", Matthew 8:3; or when the daughter of Herodius demanded: "I will that you give me immediately the head of John the Baptist", Matthew 14:6; or when Paul complains: "That which I will that do I not", Rom. 7:15,19. Yet even then this will is no formal arbitrariness, but the expression of a powerful personality which wills either the good or the evil with the whole of the heart. Therefore, while on the one hand, there is mention of a will with God which brings everything into existence, Rev. 4:11, and of a commandment to man which must be absolutely obeyed, Matthew 23:39; that will on the other hand, is bound to His counsel and good pleasure, Eph. 1:5,9,11.

But if we desire to develop this further, we would, without noticing it, go out of the area of psychology into that of dogmatics and ethics. We would have to answer the question how Scripture thinks of man as he has become through sin and is again renewed in Christ. That also is an important subject

and worthy of a careful investigation. But the opportunity for that presents itself later. In the preceding short essays concerning Biblical psychology we were concerned only to assemble those psychological givens which are and remain man's own as man in all his different circumstances. And this psychology appears to us to be, not an abstract, dogmatic concept-psychology which under the influence of scientific insights, changes by the day, but a psychology of observation and of daily experience, enlightened by revelation, and thus retains force as long as man remains the same in all times and in all places.



Whoever thoroughly acquainted himself with the preceding paragraphs should without doubt be confirmed in the conviction which was already confessed in the beginning that the psychology which is presented to us in Scripture is of excellent worth both theoretically and practically. In our utilitarian time, in which the truth is all too often judged according to its usefulness, the question lies ready at hand, whether the givens of Biblical psychology also have significance for the practice of education and upbringing. Although we have to maintain the independence of the truth overagainst this utilitarian consideration, the question is not illegitimate as far as its value is concerned. The Heidelberg Catechism places the practical side of the truth in the foreground and not seldom asks concerning its usefulness (e.g., Q. 46, 45, 49, 51) and comfort (Q. 1, 52, 57, 58): "What does it profit thee now that thou believest all this?"

Yet a two-fold observation must precede the answer to this question. The first is this: that firm, trustworthy knowledge by itself and without more has already an excellent practical worth because it gives satisfaction to our <sup>1</sup> understanding. Not only our heart and our will, but also our understanding is so created that it has need of nourishment. This equally valid for the body and for the soul of man. We are, so to speak, pure need. We must, for the satisfaction of this, receive everything from without. We possess nothing of ourselves and come naked into the world. Everything we have need of must be furnished us by the world outside of us, the material and the spiritual world. And our heart is so created that it finally finds rest only in God. Whenever then our hunger and thirst, whether according to the body or according to the soul, is satisfied, then it receives at the same moment peace and rest and comfort. What food and drink is for the body, truth is for the understanding, good for the will, and the beautiful for the emotions. Knowledge is always life and more rich in proportion as its contents are more glorious. The knowledge of God in the face of Jesus Christ is itself eternal life. If we had Biblical psychology to thank for only a right view of man's psychical condition, than this by itself is already of excellent value even though there was no practical importance connected to it.

2 In the second place, it deserves notice that we, instructed from youth in the Holy Scriptures and acquainted with its doctrine of man, without intentionally thinking about it, hardly know anymore how much we have to thank its instruction and how rich it has made us. We can no longer realize how poor we would be if Scripture, with all its profound and rich ideas, would suddenly be taken from us. That applies not only to those who receive Scripture and live out of its world of thought, but it also has significance for those who reject and oppose it. Although they find in Christendom a strength which they attack and have pushed out of the way, they are still thankful to it for a good deal of the position which they occupy. If they had nothing more to oppose, their action would be paralyzed and the material for an independent structure of human life would be lacking.

For this reason it is no superfluous work to give ourselves a certain reckoning of that for which we are indebted to the instruction of Holy Scripture in Psychology. If we mean by this only familiar matters, this must not lead us to contempt and to a shrug of the shoulders. Oh yes, we know that all along; that all goes without saying. But rather it must give us the meek and thankful recognition that we have the Scriptures to thank even for the common food from which daily we live in instruction and education.

1 Festive meals are an excellent thing in their time, but all too frequently they quickly become loathesome. On the other hand, daily bread is nourishment for the healthy man, which he never loathes and which again and again inspires him to thanksgiving. He who thinks of ordinary blessings as if they are a matter of course and are "natural", and is willing to thank God only for the extraordinary benefits, that one does not take the right viewpoint. Nothing is of itself for the Christian, and everything is grace. If we now briefly sum up what Biblical psychology has given us for the enrichment of our knowledge, we mention in the first place, its doctrine of the divine origin and the divine destination of man. In heathendom there is not much more than vague conjecture concerning this. The philosophy, e.g., of Plato, sometimes expresses a related thought, and the religions of people are all built on similar assumptions. Paul quotes the testimony of Greek poets that we are God's offspring; Acts 17:28. But a clear and lucid presentation is wanting because the history of the creation is unknown. This same poverty of conception, on definite and firm data, appears in the present time with those who reject Holy Scripture and hold as their view the mechanical doctrine



of evolution. There is no mention anymore among them of a divine origin of man. He rises and fades away as the animals of the field. But Scripture sees the creation of man as an entirely unique work of God. It is not the place to enter into the details of this; whether one thinks of the creation of the first couple and the forming of each man more or less mediate, more creationally or more traducionally, is not at this moment the point. The point is that man, according to Scripture, was created in a particular way and according to God's image.

Even though this truth is so well known, it loses absolutely nothing of its significance. It forms the basis of our whole anthropology. The same is true of the ideas concerning man which are held in circles where men have broken with Scripture and with Christendom entirely. The doctrine is more or less consciously maintained as an after effect of previous existence. The creation of man after God's image gives and guarantees him his own place in the world of creatures. It separates him from the angels above him and the animals beneath him. It makes him one of his own kind, and makes him yet today God's family, even though his likeness has been disfigured and devastated by sin. yes!

The acceptance or rejection of this point of departure is decisive for education and upbringing. Whoever maintains the divine origin, divine relationship and divine destination of man arrives naturally to another theory and practice of upbringing than he who rejects all that and knows only the dumb power of nature. If anyone says what he thinks of man's origin and being, it is easily shown which pedagogy, as least in principle, must be his.

There stands in close connection with the creation of man according to God's image a second, most important truth for education and upbringing, namely, the truth of personality. Also this truth is by no means clear of itself, and is definitely not known by all men through nature. We need by no means to go to the heathen world and there take note of cannibalism, blood vengeance, slavery and slave trade, the contempt of women, the neglect of children, to convince ourselves of this. Christian Europe of all ages furnishes abundant proof that the work of the personality, brought to light only by Christianity, has not in general been recognized theoretically, and far less practically has come to a position of dominance. Z. Amen!

One thinks, e.g., of the exploitation of women and children with which the manufacturing industry made itself guilty in the first half of the past

century; of the murder of children before and after birth; of prostitution and white slavery, of the superficiality whereby the strength and life of man has been sacrificed for self interest in economic and commercial struggle. Gradually a reaction has risen against this, and socialism especially has let its mighty protest be heard against this exploitation of the working class. But as usually happens with a reaction, socialism has passed over to another extreme, and strives for a future in which the individual is sacrificed to society, and no room remains for the independence and freedom of the personality.

This exaggeration has again, on the other side, provoked a protest. And particularly Frederick Nietzsche has come forward in order, with deep contempt for the masses to glorify the individual great men who arose from humanity, and to vindicate for him the right of the strongest. Since then, many place their honor in hero culture worship of geniuses, and the idolatry of man; and they are fanatical about the superman who fancies himself to be such, or fancifully hopes to call himself that in the future. With great agreement, the word of Goethe is again and again quoted: the highest fortune of earthly man is according to his personality. And pedagogues of fame have raised the forming of the personality to a position of the ideal of upbringing.

yes! Amen In this ascendancy of the rights and the work of the personality, there lies an element for which we have Scripture and Christendom to thank. Two passages are enough to prove this. In Genesis 9:6, murder is forbidden because man is made according to the image of God. And indeed there is no other conclusive reason thinkable why the killing of an animal is permitted and that of a man unlawful, than that which lies in the background that man, separated essentially from the animal and related to God, is God's offspring. He who, with the theory of evolution, obliterates the boundary between man and animal, making both of the same kind, must also, as a matter of principle, think lightly concerning the killing of a man. Or, out of fear of this consequence, he must seek support with Buddhism, and respect as inviolable all life also in the animal, and as much as possible in the plant. It is noteworthy that both these trends find innumerable spokesmen in our day. On the one hand it is cynically taught by some that in our day men spend much too much care upon the weak and ill, and ought rather to cooperate with the strong to improve our generation; while on the other hand, a sentimental sympathy is preached which has more pity for animals and plants than for man.

In the second place, that which expresses in the Scriptures the work of the personality, is the familiar word of Jesus: "What does it profit a man if he gains the whole world and loses his soul?" Matthew 16:26. In this is clearly expressed that the soul of a man is of more worth than the whole world, and that the preservation of the soul in fellowship with God and in the doing of His will greatly transcends all the treasures of the earth. Jesus has pointed out to man in this word his right place in relation to culture; and with respect to culture, in relation to man. It shall be an incalculable harm for our Christian faith, for church and society, for our whole civilization, and also for the upbringing of our children, if we forget this word and do not apply it to life. Respect for the personality is a lesson which we have daily to learn better, and to bring into practice. This is true not so much because the personality is in itself something great and glorious, for how many people and children are nearly devoid of all gifts and talents according to body and soul? But this true because each man is God's offspring also now in the sinful condition, displaying traces of His image and destined for eternity. Amen

But with this truth, which one could very well name "individualism", or better, "individuality", Scripture always connects that of (not socialism, but) solidarity. In our times the trends of individualism and of socialism are sharply opposed to each other. They both pull on one end and both make themselves guilty of an exaggerated one-sidedness. But the Scriptures keep these two in close connection, personality and fellowship, individuality and solidarity. And the close connection of these two elements is a third truth which has the greatest significance for us all in state, society, church, and school.

Proof for the Scriptural character of this solidarity need not be presented. It is already included in the condemnation of Cain's word: "Am I my brother's keeper?" And it is preached to us throughout the whole Scriptures in the unity of the human family, in the similarity of human nature in all people and nations, in the fellowship of the people of Israel in the days of the Old Testament, and in the church as the one body of Christ with many members in the dispensation of the new covenant. Never and nowhere does a man stand alone. He is born out of and in fellowship: the fellowship of the family, generation, nation, state, church and humanity, in the fellowship of all kinds of material and spiritual goods. And it is the school, which in


connection with all kinds of other factors, recognizes each man in his independency, and yet must train and form each for solidarity.


4. In the fourth place, we notice that Biblical psychology includes and rests upon the important truth that humanity is one, and human nature in all its members is the same. There is a common psychology, a psychology of man taken as a whole, who, in spite of all his differences, as one type, lies at the basis of humanity.

Therefore the Scripture has an open eye for these differences and indeed in such a strong way that it causes these differences to appear not first of all after the fall, but it leads us back to the creation of the first human couple itself. As soon as the work of the six days gave existence to all kinds of different beings, to heaven and earth, to sun, moon and stars, to minerals, plants and animals, then immediately man as man and woman was created. The Scriptures know nothing of an original likeness of pre-existent souls which would become unlike only through individuals, as Origin dreamed. Likewise Scripture does hold the theosophic opinion that the difference in races first appeared because of sin. Man and woman are from the beginning physically and psychically distinct. And if sin had not come, this distinction would have remained and would have developed itself in the family and race much more richly. Parents and children, brothers and sisters, blood and marriage relationships, would also have made distinction in humanity; and gifts and talents would also have been imparted to man by God without the fall in varying measure, not more poorly, but yet more richly than now. In the church of Christ, which is the renewed humanity, these differences in gifts continue to exist. They are increased by the charismata of the Holy Spirit, I Cor. 12:4-15; and they work eternally. Also in eternity there are small and great, and each is judged according to his works, Rev. 20:12.

But indeed, sin is the cause of all kinds of other differences and contradictions which have occurred in humanity. It is the cause of enmity which was already immediately revealed with Cain and Abel; of blood vengeance, Gen. 4:23,24; of the institution of the magistrate which must protect citizens from citizens, Gen. 9:5,6; of the division of humanity into races which are dispersed over the earth, Gen. 11:7,8; etc. Yes, it is grace itself which calls into existence the deepest antithesis of life in sinful humanity, namely, that antithesis between the seed of the woman and the seed of the serpent (Gen. 3:15), between Seth and Cain, between Israel and the nations,

between the church and the world. It is the theme of faith and unbelief which, according to Goethe's word, rules the whole of history.

Nevertheless -- and that is for us the most noteworthy -- Holy Scripture maintains strongly the unity of humanity. It is not only in this that the whole of humanity comes forth from one blood and that there neither are nor can be any other people than those who proceed from the first parents and thus all live with each other in one blood; but whatever differences must have appeared in humanity, of tongue, race, color, shape of body, formation of the skull, status, rank, etc., all men share in one and the same nature; in every breast beats the same heart; all have the same psychical organization; all are characterized by the same wants and needs, ideals and aspirations. The more the races are studied in their own peculiarities, and the more men thereby penetrate from the appearance to the essence, from the surface to the depths, the more all men appear related to each other and appear to be created according to one type. Everywhere and always the races have the same fundamentals and elements of culture even though the development of it diverges endlessly. There are no races without reason, language, religion, moral law, marriage, household, society, etc. The unity of humanity is not taught by Scripture only, but is confirmed day by day through the study of the races. 

Therefore a general psychology is possible in the practical, empirical sense as well as in the scientific sense. The last is the task of the educated, but the first is more or less in the possession of each man. It is above all the possession of those with insight into human nature and is, in an entirely unique and classical way, set before our eyes in Holy Scripture. Yet Scripture does not give us a psychology of this or that man -- although this is not lacking. Just think of the characters of the patriarchs, the prophets and apostles; nor do the Scriptures give us a psychology of the nation of Israel as such -- although also for this, material is present. But they give us to see the general in all that which is particular. They give us knowledge of the man, as he, under different forms, is always the same. What is written of Jesus applies in a certain sense to all of Scripture. He knows what is in man. It is the excellent book of self knowledge. And it has to be this because it desires to be the book of the knowledge of God. And these two are inseparably connected. There is no knowledge of God without knowledge of ourselves. And also vice versa, there is no knowledge of ourselves except in 

the light of the knowledge of God.

Therefore Biblical psychology is of such great value. It is told of a French preacher that he always preached with the Bible in one hand and Shakespeare in the other. This might be somewhat exaggerated and onesided. No book gives us knowledge of man like Scripture, and no author can be of such a service in the study of man as Shakespeare who was above all a man with insight into human nature.

The following significance of Biblical psychology must still be added briefly, to what we said. Biblical psychology maintains not only the unity of humanity, but also that of the individual person. Man is a unity, an organic whole, a unity in diversity. Also this truth is of great importance today. There are psychologists and pedagogues who fail to appreciate the soul or the body, the understanding, the heart or the will, the ego or the diversity of the soul life, (e.g., of the faculties). But Scripture does justice to the whole man in all his aspects. Soul and body do not stand dualistically over against each other and are not parallel to each other as two clocks alongside of each other; but they are inwardly unified in the personality and form so completely the being of man that the fatal separation of death is again resolved in the resurrection. Man indeed has a spirit, but he is soul, a psychical being which naturally is in harmony with the body. Thus there is no monism and no dualism, (but diversity in the unity of the person.)

And that same thing applies to all the faculties and powers of a man. They are many, and of different kinds, but they find their center and fountain in the heart. For the heart is the issue of life, of the life of the understanding, the emotions and the will. The true pedagogue must not be a teacher of the understanding or one who educates the will, etc., but he has the man himself as object, and he must attempt to penetrate behind understanding and will, behind soul and body, and attempt to form the personality itself as a man of God fully equipped to every good work.

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## PART II - RELIGIOUS PSYCHOLOGY

### Chapter I

#### Introduction

The usefulness of Biblical Psychology which we have now treated must, after all has been said, be considered established. But its worth will be better seen if we now proceed to develop the religious psychology of Holy Scripture. In the preceding essays much of importance was learned from Scripture, but the most important was intentionally omitted, because it can now be discussed separately.

Why does Scripture give to us those psychological givens which we, under the name of Biblical Psychology, have attempted to compile? Surely not for its own sake, because the Bible is not and will not be a handbook or textbook of psychology even as it does not claim to be this for any worldly science. For Scripture never speaks of man except in his relation to God. It tells of his creation and fall in order to make man acknowledge by grace his original destiny. It must speak of his soul and body, of his faculties, gifts and powers, but in no other way than in connection with and subordinate to the great salvation according to which man, created according to God's image and fallen by his own will, must be led by Christ into the fellowship of God.

We have deliberately waited with this in the essays on Biblical Psychology; but now this matter of the Scriptures must be separately investigated and set forth. It is not most important what Scripture says of man in the abstract, separated from the circumstances in which he finds himself, as important as this may be, and though it may not be neglected. But the most important instruction of Scripture is contained in that which Scripture says to us concerning the relation in which man stands to God. This relation has not always been nor remained the same, but has changed repeatedly. It was one thing in the state of rectitude and quite another in the state of sin. It is again changed in the state of grace, and it undergoes yet another change in the state of glory after death and the resurrection. Therefore men once spoke of a fourfold state of man. A number of books are devoted to the treatment of this material.

Yet it is not our purpose to follow these predecessors, for then we would

write a broad theological or dogmatic treatise which does not belong to our present purpose. It is not our idea to treat the teaching of Scripture concerning those four states even though this must be assumed and must now and then be briefly recalled. But we will ask what influence these four states have on man's soul-life, what man himself experiences by them, and how he is influenced by them in his thinking, feeling and willing. Not the dogmatic and theological side, but the anthropological and psychological side of the question is what we have in mind.

This religious psychology was first treated only in recent years. But one must not think that it did not exist earlier, nor that it was neglected in the past. On the contrary, in the "old writers," in their sermons and in their meditations, there is a treasure of observations to be found, which are psychologically of great value. The knowledge of man, of his natural and spiritual life, of the inner stirrings of his heart, of the thoughts of his understanding, of his emotions and passions, was formerly treated much more broadly and often probed much more deeply than now. How well they knew how to uncover the man himself and how their eye knew how to trace the smallest spark of grace which could be hidden in the soul!

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The difference is that at that time men allowed themselves to be led by the instruction of Scripture, placing themselves on the basis of sin and grace. And they had in view with this analysis, not a scientific, but an edifying purpose. Now men consider religion and all ideas, emotions and movements of the will, which accompany man's action, as important phenomena of the soul-life in a way that is worthy of the attention of the scientific investigator. This is not to say that this religious psychology has no right of existence and produces no benefit; but here also one must do the one and not neglect the other. Religious psychology which abandons the ground of Scripture throws away the standard according to which religious phenomena are to be judged. It enters a maze without a guide, and is quickly thrown off the track. It misses the touch stone, which distinguishes true and false, genuine and counterfeit, and devotes the most attention to those phenomena which are for one reason or another uncommon, eccentric, or even pathological.

Making use of what the newer psychology has clarified with respect to the religious life in man, we would walk in a different direction. On the basis of Scripture we first trace what man originally was. Next we concentrate on the influence which sin exercised on the soul-life. Thereupon we pause to



<sup>3</sup>  
consider the change which the Word and the Spirit of Christ caused in life.  
In the treatment of these subjects it will appear that they indeed have  
fundamental significance for Christian education.

## Chapter 2

### The Image Of God In Man

We need not linger long with this first point, nor can we do this unless we want to lose ourselves in idle reflection. In earlier times pleasure was often found in this by treating extensively the so-called state of rectitude and by bringing up all kinds of questions which were only answered with the use of the imagination. But Scripture is extraordinarily sober in the description of man's existence in Paradise. By no means does it consider this as an idea extracted pro memoria, but rather as an ancient historical fact, which constituted the beginning of the history of humanity. Yet Scripture does not enlarge upon it. It gives no detailed picture of the happy life of the first man and hangs up no colorful tapestry of the Garden of Eden in which he walked. It restricts itself to giving a few details, and returns to these only very rarely. Paradise, mentioned in Genesis, properly returns first of all in Revelation, but then in a more beautiful and glorious way than it was in the beginning. Doing this, Scripture admonishes us to be modest and tells us that we must not be wise above that which is proper, but that we must be modest unto sobriety.

Sacred Scripture upholds the honor of God, but also the work of man. God is the Creator of all things, Father of lights, Giver of every perfect gift, the Lord of the angels. But only man God created after His image. The narrative in Genesis points out to us in various ways the high place which God gave to man. His creation takes place only when all things were, by the work of six days, in readiness for his reception. Then it took place only after a particular deliberation which God held with Himself. While the preceding verses always speak in the plural of the creatures which received existence: great whales, living souls, cattle, creeping things, wild animals; we read in vs. 27, that God created man (singular) after His own image. The earth and the water worked along in the bringing forth of other living creatures (the waters brought forth abundantly a swarm of living souls, vs. 20; the earth brought forth living souls, vs. 24); but in the creation of man, with respect to that which concerns his body as well as his soul, God alone is active. While the other creatures were created according to their nature in different kinds, it is said of man that he was created according to God's image. This

constitutes his own nature. This distinguishes him as a unique, one-of-a-kind creature.

X This implies first of all that man cannot be known, thought of, or understood apart from God. God is the supposition, archetype, the model, the original of man; and man is His likeness, His image of striking resemblance, be it but in a very small way. X

Nowadays men try to eliminate God entirely and to explain man from the viewpoint of his connection with nature, environment and society. And the two poles are then individualism and socialism; selfish inclination and duty placed upon one by society; egoism and altruism; the I and the non-I; nature and reason (the spirit). But no unity and harmony comes in this way. Both the individual and society stand basically over against each other and continue forever opposed to each other. Sin, conflict, enmity are made eternal and indestructible. But Scripture does not speak of two, but of three: God, man, nature (environment, society). God stands above both and is the unity and the reconciliation of both in the conflict which has broken out. Neither man nor the world can be understood without God. In Him they both have their unity, their agreement and purpose.

But although the Christian church has always agreed on this, there has always existed a great difference of opinion on the question of the image of God. And we must, in the second place, notice this for a moment. The difference can be set forth in simple words. Some have made an important temporal distinction between image and likeness. Others have seen in it a logical distinction. And yet others have connected both ideas organically and harmoniously. The first are of the opinion that man at the beginning possessed a certain tendency (reason, spirit, free-will), but that he was as yet nothing, although he had to become everything. He was image, but he still had to capture the likeness, his divine destiny, by his own free-will and power in the way of a long struggle. The Pelagians, Socinians, etc., of former times and the Evolutionists of today belong to this persuasion. The second-named are the Roman Catholics, who by this distinction mean that man, in that first moment when he was created, was a naturally good being; but that he, in order to become good in a supernatural sense and to live in communion with God, had to receive an external and peculiar gift, which did not belong to his nature and being, but which lifted him above his nature. The Reformation set over against both ideas the truth that image and likeness form

an organic whole, and express the idea that man from the beginning was a portrait bearing striking resemblance to God; that it belongs to his nature and being to be image-bearer of God; and that in the same measure, when he ceases to be related to and be like God, he also ceases to be man in the full sense -- a healthy, normal, harmonious, genuine and complete man.

We point out this difference and the idea of the image of God only to make one see in which view man is given the greatest worth. The Pelagian presentation starts out with a man who as yet is not at all a religious and moral being, but who raises himself gradually to this position. Today this conception is modified by evolutionistic doctrine according to which man in the course of eons has developed himself from the animal and must form himself, in the course of time-spanning eons, into a cultural being. Some of those who hold this view express themselves now and then that they would rather be a developing ape than a fallen man; and mean it to be a recommendation for their evolutionistic doctrine. But in the first place, it always remains unproved that man is indeed a developed ape. Secondly, this boastful view, no matter how gloriously far we carry it, always leaves room for sad complaint and sorrowful feelings. And thirdly, it is highly uncertain that man ever can reach a religious and moral idea along this way. There are grounds enough to doubt this. And indeed if this ideal is momentarily reached, then it disappears again the same moment. In the process of evolution there is no room for standing still, for rest, for salvation.

It is apparent from this that the first view, in its newer form as well as in its older, does not do justice to the greatness of human nature. But this same thing is true in another sense of the Roman Catholic idea. It is true that Rome recognizes that man, immediately after his creation, was raised up by a supernatural gift above his original existence, and that he, after the loss of that supernatural addition, can always be lifted up again by the grace of the Church to the same supernatural position. But this happens and can really only happen through a supernatural addition which is added to man's being and is essentially foreign to him. Man is in himself an earthly and natural being. More yet, in this man there is always present by nature a struggle between flesh and spirit. By virtue of his nature, his flesh can do no other than lust against the spirit. And along with this therefore, God has added to the first man immediately after his creation a supernatural gift so that with its help, he, as with reins, can subject the cupidity of the flesh

to the spirit, and is not presently worsted by and does not succumb to the strife which is inherent in his nature.

He who compares the Reformation's conception of the image of God with that of Rome cannot long doubt in what view man is most highly regarded and the human nature most appreciated.

Indeed, following the Reformers, the image and the likeness of God belong to the being of man. This is not to say that it is not possible to lose it, because it is, at least partially, lost. Nor does this imply that man, having lost the image of God, has lost a part of his being and has thus ceased to be a man. But with this expression, the Reformers meant that the image and likeness of God above all consists in moral attributes (knowledge, righteousness and holiness) and belongs to the soundness, the normalcy, the idea of man. If he loses it he does not cease to be man, with soul and body, understanding and reason; but he ceases to be a spiritually healthy man. He is no longer what he ought to be according to his idea (according to the idea of God concerning him). He becomes a sick man, a sinner, dead in trespasses and sins, as Paul calls him.

In other words, the idea of man includes the idea that he, although formed according to his body from the dust of the earth, placed on the earth, and in this measure dust from dust, yet lives in fellowship with God and performs His will. Man as man, in the same measure as he is man and because he is man, is prophet, priest and king unto God and the Father. He does not first need to be lifted up to this by a supernatural gift. He has no need of a special exaltation in this noble state. He is of noble birth in the same moment in which God created him as man according to His image and likeness.

Nor is there in that man by nature strife present between his flesh and his spirit. Both flesh and spirit are indeed separated and each has its own attributes. But there was originally no opposition and strife which from above, by a supernatural gift, must be held under and kept from bursting out. If man is the image and likeness of God, then both flesh and spirit, soul and body share in that likeness in their own way and measure; and they cooperate together in order to enable man to answer to his calling, i.e., to be to God a prophet, priest and king.

The old dualism between spirit and matter, which came from Greek philosophy, through Neo-platonism, and penetrated also into the Christian church, was conquered and destroyed by the Reformation. Not only the spirit,

but also matter is of divine origin. Not only the soul, but also the body is holy. Sin is not in matter either directly or indirectly. It is not a physical but an ethical phenomenon and therefore also reconcilable and able to disappear. If one does not maintain this idea of sin, but rather gives to it a physical character, then sin is by this very fact made eternal; unless one takes flight into asceticism, i.e., the suppression of the flesh and the destruction of matter. But in this way one forsakes Christian territory and goes over into Buddhism. Christendom however, with its doctrine of the creation of heaven and earth, of the incarnation and the resurrection, stands directly opposed to it. Also the earth and matter in the body are in themselves holy and wise and good.

The Reformation has taught us to think very highly of human nature, not from a desire to worship man, but because it thought so highly of God, of His virtues and works. If God created man directly as man, after His image and likeness, then this man must stand high and lifted up above all other creatures. This emerges yet more strongly if we pay brief attention, in the third place, to the contents of the image. In Genesis 1:26, the contents of the image are not further developed, but the purpose is defined: man, created after God's image, has dominion over all creatures. Other data make us see that this image of God included the sexual distinction between man and woman in procreation (Genesis 1:27,28); uprightness (Genesis 1:31, 2:16ff., Proverbs 7:29); and knowledge (Genesis 2:19,20).

But from ancient times two texts, Ephesians 4:24 and Colossians 3:10, have been included in Christian theology as giving us an idea of the rich contents of the image of God. However, the creation of man is not directly treated in these texts. Paul admonishes believers to lay aside the old man and to put on the new man, which is conformable to God, i.e., created according to His image in righteousness and holiness of the truth. Not the original man, but the new man, which the believers must put on, is mentioned here as created by God.

But creation may be deduced from recreation: 1) because the apostle clearly alludes to the creation of man as described in Genesis 1:26; 2) because he describes the image of God according to which the new man is created in exactly the moral attributes which are lost through sin and are no longer the possession of man; and, 3) because Holy Scripture has only one idea of man. Since man was created in the beginning good and upright, without sin,

and according to God's image and likeness, then, according to Scripture, this is included in his completeness. No third man exists between a holy man and a man who fell and became a sinner. That which men have fantasized concerning a state of childlike innocence and naivet<sup>e</sup> which was neither holy nor sinful, rests on confusion of ideas and is a result of a defect in discernment. The first man was created not as a child, but as a grownup, bodily and spiritually.

Thus we must conclude that the full image of God includes in the first man not only his spiritual nature (reason, will, etc., the image of God in the wider sense), but also the moral qualities of righteousness and holiness in the truth (the image of God in the narrow sense).

In Ephesians 4:24 (see also Colossians 3:10), Paul rouses the believers to lay off the old man which was corrupted through the lusts of temptation and to put on the new man which was created by God Himself according to His image in Christ Jesus (see Ephesians 2:10), and which exists in righteousness and holiness of the truth. (This translation is better than that of the translation of the State Bible: "in true righteousness and holiness.")

Evidently, the truth is here designated as the means by which the attributes of righteousness and holiness are worked out in man. In the context, the truth of the gospel is meant by this, the knowledge of which produces moral works in the believers. But more generally, one must think of that truth which is revealed by God and has Him as the first and chief Content. Surely the truth, the knowledge of which belongs to the image of God, stands in relation to God Himself and to his fellow creatures (Genesis 2:19). But the knowledge of self and the knowledge of the world, the correct insight into what man and the world are, and what place and worth belongs to them both (which insight is something entirely different from that which science acquires through long study), is a conclusion from the knowledge of God, of that understanding which knows Him Who is true (I John 5:20, John 17:3).

The knowledge of God, not in the sense of theology or dogmatics, but, so to speak, the personal knowledge of God like that which we obtain of men with whom we have intimate communion, this belongs, according to Scripture, to the essence of man. If man cannot be known and understood objectively without going back to God Who created him according to His image, then man is not subjectively what he ought to be, not a healthy and normal man -- if he does not know God personally. The love of God is above all the first and great

commandment. This commandment is in a strikingly beautiful way described in the Heidelberg Catechism. In it we are told to learn to know the One true God by fleeing from all idolatry; "to trust in Him alone, with humility and patience submit to Him; expect all good things from Him only; love, fear, and glorify Him with my whole heart."

✓ This fear of the Lord is the beginning of all wisdom: of the wisdom concerning ourselves, man and society, and concerning the world in its entirety; of that practical wisdom which rests on clear insight, knows the worth of things and regulates life accordingly. This wisdom is something different from intellectual development, learning and science, because these are obtained with great difficulty and exertion and can be accompanied by a great measure of foolishness. But wisdom is connected with childlike sense, with simplicity of feeling, with uprightness and carefulness. And Jesus calls the man careful who builds his house upon the rock.

✓ Moreover, the truth, the knowledge of which is the first element of the image of God, is the way of righteousness. The new man consists in righteousness and truth. Righteousness and justice are often used synonymously, but there is yet a certain difference of meaning between them. By justice we think above all of the judgment and treatment of our fellow men according to right and equity. Righteousness has more to do with the inner inclination of which righteous justice is the manifestation and the proper treatment of the neighbor is the conclusion. If the righteous kill me, it shall be a favor. But blessed are they who hunger and thirst after justice. Justice is that moral attribute which places any man internally and externally as unaccused and unaccusable before the face of the law. It is freedom from guilt, freedom from that burden which is the heaviest to carry; and it thus brings with it peace and happiness. Holiness is closely related to it, which Paul at the same time calls the fruit of truth and which he reckons with the contents of the image of God. Holiness is freedom from spot, from all moral impurity. The impure arouses aversion and loathing. The pure attracts and captivates. In a natural way we still feel this, but morally we are so dulled that we often do not notice the difference and we are attracted by what should arouse loathing. However, holiness also belongs to the image of God. It is above all that is base, despicable, impure. And the soul is internally attracted by all which is true, honourable, righteous, pure, lovely, and by all that which is of good report. Both these virtues, righteousness and



holiness, are fruits of truth and are connected inseparably to it. They form a threefold cord that may not be broken. By the truth man becomes, as image of God, prophet; righteousness adorns him as king; and holiness qualifies him for the priestly office. The primary place belongs to the truth, but righteousness and holiness often alternate with each other. Sometimes holiness is mentioned before righteousness (Luke 1:75, I Thessalonians 2:10); and sometimes after (Ephesians 4:24, Titus 1:8). By these virtues the man, created according to the image of God, holds his head, heart and hand in balance, and they work together in complete harmony. They form him into a man of God, completely equipped for every good work (II Timothy 3:16). And externally they reveal themselves in a glory which is inseparable from God's image even as from God Himself, and which shines forth in dominion over all creation (Genesis 1:26, 27, Psalm 8:1, I Corinthians 11:7).

One last observation must still be added. While these virtues are the content of the image of God, and man was created according to this image, they are not to be looked at as acquired characteristics, but rather as imparted gifts. The new ethics vehemently opposes this idea. It maintains that the idea of an uncreated image treats the moral aspect deficiently, while this moral aspect can be nothing else according to its nature than an act of the will, a product of moral wrestling. Following this conception, the moral does not belong to the beginning, but to the end of the way. It is not the point of departure, but the goal. It is the result of the exertion of the autonomous man. There is this truth in it that man, created according to the image of God, surely has a calling to fulfill, i.e., to acquire eternal life in the way of obedience. And Reformed theology has recognized this truth fully (Heidelberg Catechism, Q. & A. 6), and maintained it as the doctrine of the so-called covenant of works. But apart from that, the above-given proposition is entirely incorrect.

It is completely refuted by this word of Christ: do men gather grapes from thorns or figs from thistles? So also each good tree brings forth good fruit and an evil tree brings forth evil fruit. A good tree cannot bring forth evil fruit, nor an evil tree bring forth good fruit. Thus, make the tree good and its fruit shall be good, or make the tree bad and its fruit shall be bad; because a tree shall be known by its fruit (Matthew 7:16-18, 10:33). That is, to sanctify oneself, one must be holy. Truly to do good works one must carry in himself a good principle. To execute God's will, one



must be first image-bearer, servant, child of God. And one becomes this, not by his own will and work, but by God's grace alone. God created man according to His own image in true knowledge, righteousness and holiness so that he would know Him rightly, love Him and live eternally with Him in His fellowship. *ky*

### Chapter 3

#### Sin As Transgression Of The Moral Law

Concerning the state of perfection in which man was created by God, Scripture expresses itself in simple and sober language. It does not remain very long with this subject, probably because this state did not endure very long. Quickly the fall entered which made an end to the original condition of man and which brought about in man, humanity and history, yes also in nature itself, a complete change. But our subject does not require that we enlarge upon that fall and its consequences. Also the treatment of the origin and essence, of the spread and punishment of sin, does not belong here. We need only answer the question: what change was brought about by sin in man's soul and soul-life? What is his internal character now that sin has deprived him of true knowledge, righteousness and holiness and has banned him from fellowship with God?

But looked at from this viewpoint, the history which is told us in Genesis 3 is of fundamental significance. Scripture does not give in the narrative of the fall a physical or metaphysical explanation of the origin and essence of sin. It does not deduce sin from an evil spiritual principle or from evil matter; i.e., it does not make sin a necessity. But it describes the fall as an historical happening, as a deed, as a willing deed of a free man, and it considers sin, also in its origin, as an ethical phenomenon, as a transgression, a misdeed, disobedience (Romans 5:14,17,19). God made man upright, but he has sought out many inventions (Ecclesiastes 7:29).

While Scripture thus maintains the ethical character of sin in distinction from all kinds of scientific theories and is on its guard against the idea that sin is to be considered as a necessary natural process, it gives, from the way in which Scripture describes the entrance of sin into the world, not more than a psychological description: a description which is certainly not intended as an explanation, nor is suitable for this, but which nevertheless, by an analogy with our own experience, bears the stamp of simplicity and truth. As it is described in Genesis 3, so also indeed the sinful deed originates every moment with us. Each man is tempted when he is drawn away and enticed by his own lust as by a bad woman. And when that lust then is impregnated by the idea (thought, imagination), it bears sin. And

sin, brought to its full development, brings forth death (James 1:14,15).

According to Genesis 3, doubt was first aroused in the heart of the woman by the tempter. She herself had not heard the probationary command from God, but had received it from her husband. And this doubt found immediate entrance to the extent that the woman repeated the command, made it more stringent, and came to know this command as a troublesome restriction of her freedom.

The temptation proceeded another step and attempted to make doubt climb to unbelief. Even though the prohibition not to eat of the tree of the knowledge of good and evil came from God, yet the eating of the forbidden fruit surely was not connected with death! On the contrary, God gave the prohibition out of fear that man would become like Him knowing good and evil. This doubt and unbelief brought forth pride and incited the imagination. The way of disobedience became enchanting because it appeared to lead to conformity with God.

The stimulated imagination then impregnated lust, namely the lust of the flesh; the woman saw that the tree was good for food: the lust of the eye; she saw that it was desirable to the eyes: the pride of life; she saw that it was a tree desired and able to make one wise. And lust, having so conceived, brought forth sin. The woman took of its fruit and ate, and she gave also to her husband with her and he ate.

The sinful deed, namely the taking and eating of the fruit, stands, as appears from the narrative in Genesis, not by itself, but as it was long beforehand prepared in the mind. All kinds of ideas, deliberations and desires preceded the fall in the soul. Before the woman stretched out her hand, a change had already taken place in her inner being. She had already changed in her inner person before she touched the tree, and with that deed transgressed the command of God. He who looks upon a woman to lust after her, Jesus says (Matthew 5:28), has already committed adultery with her in his heart. And Eve had already lusted for the fruit of the tree before she took it with her hand and ate it with her mouth.

On account of this soul-process, which preceded the sinful deed and was completed in it, the church fathers always observed that the first sin was not numerically one, but had hidden in it all kinds of other sins, and was in principle a transgression of all the commandments of God, of the entire moral law, which was later written on the two tables. It was disobedience to God, doubt, unbelief, self-exaltation, selfishness, contempt of His authority, His

Name and His service. And it was at the same time murder, theft, purjury, lust, thus a disregarding of the whole law. Truly he who keeps the whole law and stumbles in one command, that one is guilty of all, because he, in that one command, assaults the authority of Him Who gave all the commandments, and because he with one transgression undermines all.

And just as in the transgression of the probationary command the whole moral law was objectively rejected, so also subjectively the whole man with his entire soul and body, with all his feelings and powers, stands guilty of the transgression. Understanding and will are concerned with it even as emotion and imagination, desire and action. Truly he who sins with one of his powers, sins with all because he is the one undivided subject of all.

Thus a change of the emotions preceded the actual sinful deed, the taking and eating of the forbidden fruit. Doubt, unbelief, pride and lust made their entry and drove out faith and trust, peace and rest. But the sinful deed was also presently followed by a change in the state of the soul, which is no less important and can be understood by analogy with our own experience.

In the first place, Scripture emphasizes that just as soon as Adam and Eve had taken and eaten the forbidden fruit, the eyes of both of them were opened (Genesis 3:7). Naturally, this is to be understood in a metaphorical and spiritual sense, because the first pair of people were not created blind, but with the power to see. The woman had just surveyed the fruit of the tree with covetous glances. But it means to say that now suddenly she saw things entirely differently than she had previously perceived. Their eyes were truly opened, but in an entirely different sense and for another world than they had expected. Entirely new and strange ideas and thoughts invaded their consciousness. They saw a reality of whose existence they knew something in the abstract, in pure theory, but of which they stood on the outside and of which they had no idea in a practical way and by experience. And that reality was fearful and devoid of all splendor. They had thought in their imaginations that they would be as God, knowing good and evil; thus being in a state of magnificence which would never end. But instead of rising to such a height, they had fallen far below the place they had occupied into a condition of wretched disenchantment and fearful nakedness.

This is similar to the experience of each man who, tempted by his lust, falls into sin. Cain and Judas are in Scripture typical examples of this. But one does not have to perpetrate in a real sense murder and betrayal to

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acquire the same experience. Each sin clothes itself beforehand in a beautiful mask, but loses all its attractiveness as soon as it is committed. *yes*  
The difference between the viewpoint of life taken by the world and that taken by Scripture is to be found at this point: the one judges sin according to its false attire, as it looks before it is committed, and the other knows and sees through it, as it is in itself and as it becomes in its complete *A*  
manifestation. The one attaches itself to the appearance, the other sees the naked reality and says that sin is deceit, lies, untruth, and that Satan shows himself as an angel of light.

The opening of the eyes indicates nothing less in the first pair of people than a total change in their consciousness. They suddenly saw things *1*  
entirely differently than they had viewed them earlier. In fact at that moment nothing around them had changed, and yet everything was different. Our seeing does not depend entirely upon the object which we see, but also upon the eyes with which we see and the standpoint from which we regard it. Pious people and ungodly perceive the same world. They can read the same Bible and hear the same gospel. But they obtain from it entirely different ideas. What for the former is the highest wisdom, for the latter is foolishness and offense. He who has his conscience burdened with heavy guilt reads his judgment on every man's face and hears a charge against him in every report. And thus it was with fallen man. The opening of his eyes was the awakening of the consciousness of guilt in him, the consciousness of discord between what he had been (ought to be), and now was. It was the voice of conscience *1*  
which for the first time was heard in his innermost being.

In Genesis 3:7 this opening of the eyes is brought into closest connection with the awareness that they were naked. It must not be deduced from this as many have done and still do, that the opening of the eyes is nothing else than this new sensation. They knew they were naked even before they had sinned. In Genesis 2:25 it is expressly stated that they were not ashamed of it. But that same nakedness they saw with other eyes. They had lost their innocence. They were no longer at ease with each other. The feeling of guilt immediately revealed itself between them as a feeling of shame. And that is the second important change which took place in their soul *2*  
life.

Shame is a disagreeable, oppressive and troublesome feeling which comes upon us when something improper is seen by us or is done by us; something

which is actually improper or is such in our thought or imagination. It is born out of the fear that our honor and good name shall suffer damage by others; thus out of the fear of shame; and it reveals itself externally in this that it raises the blood to the forehead and cheeks, so that shame can be called the conscience of the body. The adherents of Darwinianism, who teach the descent of man from the animals, can explain the origin of this feeling of shame only with difficulty because there is nothing found of this in animals. Shame is a purely human feeling. How, whenever and by what this feeling in man originated, they cannot explain to us. There are all kinds of guesses about this, even as about the origin of man himself, of his consciousness, will, language, etc.; but they are no more than guesses. Thus Darwin e.g., spoke of remorse, repentance, regret, shame, and of the whole conscience as a reaction or retribution of the social instinct against the egoistical whenever man has consented to these in any given instance. However, it remains entirely unexplained why man ought to follow social instincts and why egoism has to be suppressed.

Yet a refutation of this evolutionistic hypothesis would detain us too long and would lead us too far afield. It is enough for our purpose to note that Scripture takes a unique standpoint in this regard: it ascribes an ethical origin to shame.

Shame arose in man after his eyes were opened and he had lost his innocence. His nakedness took on another aspect and became the origin of his shame. And it has remained this way throughout the entire history of mankind in all people and races. It is indeed asserted by some ethnologists that there are tribes which lack all feelings of shame and wear absolutely no clothing. But it is implied by this, as with the other opinion, that there are people without religion and without morality. A closer investigation reveals that the feeling of shame is not lacking in any people and that the wearing of a cover is the rule, even if it is the reproductive organs which are covered.

Also in Scripture nakedness or exposing certain parts of the body is set forth many times as a cause of shame. One thinks only of the history of Noah (Genesis 9:20-27), or reads passages such as II Samuel 6:20, 10:5, 13:13, Isaiah 20:4, Micah 1:11, Revelation 3:18, 15:15. When the animal side of human nature is no longer regarded as innocent, but receives independent significance, it is felt as something humiliating by man, who yet by God's



grace remains man also after the fall. The harmony between the spiritual and the natural in man's nature, which has been disrupted by the fall, stands in sharpest contrast to the animal in man. He therefore throws a veil over it and withdraws it from sight. A highly ethical significance belongs to the clothes which we wear, notwithstanding the misuse which is made of them.

But the basically natural part of our existence is by no means the only cause of the feeling of shame. Men can be ashamed of all kinds of things: of ignominious treatment (Numbers 12:1, 4); of being deserted by God (Psalm 44:10, 89:42, 46); of an evil wife (Proverbs 12:4); of a lying son (Proverbs 10:5). Ezra was ashamed to ask an army of the king (Ezra 8:22); and the steward who had spent the goods of his lord was ashamed to go and beg (Luke 16:3). Peter was ashamed of his Master and denied Him (Matthew 26:69ff.); but Paul was not ashamed of the gospel of Christ (Romans 1:16). Pious people are ashamed before God for their sins (Ezra 9:6, Jeremiah 3:25); but enemies of the cross of Christ put their glory in their shame (Philippians 3:19). Christ is not ashamed to call the children whom He leads to salvation brothers (Hebrews 2:11); and God is not ashamed to be called their God (Hebrews 11:16). But the Son of Man shall be ashamed in the day of His glory of those who are ashamed of Him and of His Words (Mark 8:38).

Thus men can be ashamed of all sorts of things: to be a foolish figure before men, as that guest of whom Jesus spoke, who went to sit in the chief seat but was later relegated to the lowest (Luke 14:8); of their humble descent, poor parents, poor clothing; of their bodily defect, impoliteness, ignorance, negligence; men can be ashamed in public of the religion which they confess at home, of the deep impressions which men have received through an earnest address, of the prayer at the table which one omits in a restaurant, etc. But whatever the different occasions and causes of shame might or could be, they always arise out of the fear that one shall do harm to his name, his honor, his work. In order to be ashamed, man must be human and have a certain sense of his human worth. At this moment it is not important that that worth is often placed in what is exactly its opposite; that thus there is much false shame, as with Peter who denied his Master. But shame always presupposes a consciousness of honor, of majesty, of worth. And if that consciousness is hurt by a certain event or by a certain deed, it avenges itself in a feeling of shame, which is thus already born out of a conflict and out of discord. Thus it was with the first pair of people. The harmony was broken

between them by the transgression of God's command. This harmony that was broken was between their rational and their moral nature. They learned in a practical way to know the contrast between good and evil, and by this the contrast between the pure and the impure, the decent and the indecent, the proper and the improper, between what should and what should not be. The areas which are indicated by these pairs of opposites are not the same. The ethical and the aesthetic areas are separated and likewise the area of the forms of etiquette, of politeness, of fashion, of customs, etc. But all those rules of behavior really hang together and are more or less ruled through the ethical, and this in turn through the religious. This is taught in Genesis 3. The world of harmony makes room for that of conflict, and shame is a proof of it.

However, it is by no means the only proof. We already made mention of the opening of the eyes which was accompanied by the consciousness of guilt, the conscience, and all that which is locked up in it. And now we, in the third place, (add the fear of God and the flight from God (Genesis 3:8ff.)). In this is made clear, stronger than in the disillusionment of the understanding and the feeling of shame, that great change which took place in the soul of Adam and Eve in consequence of their transgression. Fellowship was broken; intimate communion was disturbed; guilt came between them. When now God reveals Himself -- and He does this in His grace -- then they are afraid of Him, they flee away and hide themselves deep in the shrubs. Sin has made a fearful and terrified creature of man. Conscience makes cowards of us all, as Shakespeare says. Fear and anxiety have become basic inclinations of our nature, also when they are hid under the mask of brutality. And they show themselves immediately in the cowardice with which Adam throws the blame on Eve and she the blame on the serpent. Consciousness (the opening of the eyes), feeling (shame), and will (fear and flight before God) are equally affected by sin and are not radically changed in their essence, but only in their nature and disposition.

That of which the third chapter of Genesis informs us concerning the influence of sin on the psyche of man is further explained and expanded in the whole of Scripture. Scripture is indeed the book of the knowledge of God, but it is equally the book of the knowledge of man. To be able to narrate the history of redemption, it must also describe sin and its misery; darkness and light are united in it as in the paintings of Rembrandt. But by this also the

differences are revealed which exist between the thoughts of God and the ideas of man, concerning sin, its origin and development, and its essence and results.

Already the name is of importance. He who does not reckon with God and religion, does not reckon with and preferably avoids the name: sin. He speaks preferably of human weaknesses, lacks, shortcomings; or, in a little stronger way, of moral evil, transgression, delinquency, misdeed; but there is not place in this terminology for the word sin. And that is because sin is a religious idea, and designates moral evil by means of a word borrowed from religious language.

This happens in all religions. There is not a single religion which does not have a consciousness of evil which is forbidden by the Godhead and punished. But there are again important distinctions. In heathen religions, religious evil exists entirely or to a great extent in the transgression of the ceremonial and cultic laws, and actual moral evil is frequently widely separated from it. However, in Israel this was not the case. Indeed, the law given by God to Israel comprises many ceremonial elements, and in the process of its history and in many different times the grave danger presented itself that the people neglected the moral commandments and sought their righteousness in the ceremonial laws. Then they cried: the temple of the Lord, the temple of the Lord are these (Jeremiah 7:4); and they tithed of mint and anise and cummin (Matthew 23:23).

But in the laws given by God to Israel the law of the ten commandments stood on the foreground. Also these laws were introduced by the evangelical word that the Lord Who gave these laws was their Redeemer Who had led them out of the house of bondage (Exodus 20:2). It is clear from this that the law was not given to Israel in order to acquire eternal life by its keeping, but it was given so that Israel as a people of the covenant could walk according to it as a rule of thankfulness. In a walk according to that law the keeping of the moral law became the most important of all.

This is clear from the place which the moral law occupies at the head of all the commandments and, more strongly, from the contents of the book of Deuteronomy which repeats the moral law and urges in the strongest words the keeping of it. The prophets reiterated this. One after the other proclaimed to the people that the Lord their God wanted mercy and not sacrifices; that He had no pleasure in thousands of rams, but that Israel must do justly and love

mercy and walk humbly with their God (I Samuel 15:22, Hosea 6:6, Micah 6:7,8, etc.).

In this way the moral laws were raised as it were to the rank of religious laws. Not only the laws of the first table which are related to the service of God, but also those of the second table which governed the relation to and conduct over against the neighbor, belong to the law of God. In other words, the laws which in the first table regulate our relation to God bear a moral character and belong indeed to the moral law. And those which stipulate man's conduct over against his neighbor have a religious character. Religion and morality are and remain separated, but they are closely related and penetrate each other. The relation of man to God must be a moral relation, a relation of love and obedience (see e.g., Deuteronomy 5:5, 10:12, Matthew 22:37); and that pertaining to the neighbor must be indeed not religious, because that would be idolatry, but yet a service of God (Micah 6:8, James 1:27, I John 3:17, etc.).

Therefore in Holy Scripture sin is not only the name for transgression of the first commandment, but also of the commandments of the second table. Also in not fulfilling the duty of love over against the neighbor the love of God is offended, His name profaned, His will resisted. Sometimes the emphasis falls so strongly on this that David, who surely had sinned terribly against Bathsheba and Uriah, cries out in Psalm 51:4: "Against thee, thee only have I sinned." And the lost son in the parable, who had wasted his substance with harlots, returned to his father with the confession: "Father, I have sinned against heaven and before thy face" (Luke 15:18).

Implied in this is the idea that the moral law, though consisting of two tables and of ten commandments, is yet an organic whole, which cannot be touched in one part without its being desecrated in its entirety. Even as the one who disfigures his nose mutilates his whole face, so also is he who keeps the whole law, but stumbles in one part, guilty of all (James 2:10). Because he attacks, in the transgression of that one commandment, the authority of Him Who gives all the commandments, and undermines by this the foundation of the whole moral law, he is guilty of all. Stronger yet, there is no sin which stands by itself. Every sin hangs together either directly or indirectly with all others. All sins always arise from one "impure fountain," which is also the fountain of all other sins.

This means that also sin is to be considered organically. It is the name

not only for a certain more or less independent deed, but it is in Scripture, above all in Paul, also the name for sin as a power which, with the fall, proceeds to rule, and which spreads itself over the whole of humanity in every age. A "stream of unrighteousness" has the rule over the individual as well as over larger or smaller fellowships in which men live with each other. There is a "body of sin," a sinful organism, of which the sinful thoughts, words and deeds are the "members." It is one sinful life and one principle of life, which is manifested entirely in it and comes to expression through it.

Naturally, this does not exclude the important distinction between sin in nature and degree. One life flows through the whole human body; but it reveals itself in head and heart, in hand and foot, in hair and nails every moment in many more or less powerful ways. Thus the transgressions of God's commandments are not all equally important either in the Old or the New Testament. But this does not contradict the religious and organic idea, the unified consideration in the essence and development of sin, which the Holy Scripture gives us.

In all this an essential difference arises between the doctrine of sin in Scripture and the views of philosophy, between the thoughts of God and those of men. And this difference develops into even greater differences.



## Chapter 4

### The Influence Of Sin On the Soul-Life Of Man

Sin is such a dreadful reality in the life of man and the human race that no one can deny its existence and everyone is forced to give an explanation for its origin, essence and consequences. But the ideas of men widely diverge, so widely that it is impractical and, for our purpose, also unnecessary to mention and evaluate all of them. We call attention only to three theories which also come to expression in pedagogy.

There are first of all those who attempt to explain sin out of ignorance, defective development, mistake or error of the understanding. This idea was prominent among the Greeks and Romans, who taught that the gods first enticed the man whom they wished to corrupt. This enticement, blindness, or bewilderment of spirit was an act of the gods and had as a consequence that man committed one misdeed or another and thus brought upon himself guilt and punishment. With sin came also a darkening of the understanding, but this was brought about by fate and had real transgression as a consequence.

The idea of Socrates was quite different from this. According to him, ignorance was the fountain of all moral evil, and knowledge or wisdom was the root of every moral act. This proposition was so one-sidedly maintained and worked out by him that he held knowledge to be not only an indispensable condition and a powerful remedy, but the essence and contents of moral acts as well. Where there was ignorance no virtue existed but where knowledge and wisdom were present, virtue came of itself. Everyone does only that which he believes is good for him. No one is evil by free will because no one makes himself unhappy by free will. All virtue comes down to knowledge. Pious is the one who knows what the justice of the gods is. Just is the one who knows what belongs to man. Brave is the one who knows how to use the right, etc. Thus education, making use of good instruction, must consist in the development of the disposition towards the good which is peculiar to each man.

This one-sidedness of Socrates was in a measure corrected by others, especially by Plato and Aristotle. But the Greek ethic never rose above the intellectual. This must be tempered by the observation that evil has its origin not only in ignorance, but also in lust and desire; and that virtue exists not only in knowledge, but also in self-government, will-power and

exercise. Nevertheless, these main ideas of ethics repeatedly reappear. Lack of virtue is ignorance and virtue is a matter of the understanding. The chief part of it is right knowledge, right insight and true wisdom. Without knowledge there is no virtue and there is no knowledge without virtue. All virtues are reduced to wisdom. He who possesses this, possesses all things. Therefore the wise are the true men, the perfect, the Godly, the blessed and the self-sufficient. But they are few in number and over against them stands the huge crowd of fools who are slaves to their imagination and are really only separated from the insane by a thin line.

We need not give more examples. Each one can find these basic ideas in later centuries, be it but in somewhat different form, especially among the Rationalists of the Eighteenth and the Intellectuals of the Nineteenth Centuries. All education has suffered from this view for decades and this one-sidedness has still not been overcome. We may add however, that so-called Christian Science goes considerably farther in this direction because, just as the Libertines in the time of the Reformation, they explain sin, sickness and death as fancy and delusions. Evil exists only in that delusion or idea that evil is a reality and is separated from the good.

Alongside these Intellectualists there are others who ascribe sin exclusively to the will, or more correctly, to the act of the will. This is the teaching which is most clearly and consistently worked out by Pelagius and has been found in more moderate forms (in Semi-Pelagianism) and has received emphatic approval in every age. According to this theory, sin, by virtue of its nature, exists not in a certain habitus which would be inborn, because then it loses the character of a free act and becomes itself a kind of nature; but sin exists only in an independent, wrong deed which is committed by a free will and which could just as well not be performed. There is no disposition to sin, no principle of sin, no sinful nature or character behind it. In each man and in each moment of his life, sinning is an act performed with complete freedom. Each man is Adam and is that Adam over and over again. Each stands and falls by himself. There is not one fall which drags all men along, but the fall is separate for each man and is repeated by each man every moment. Whenever this atomistic presentation is somewhat weakened by the idea that there is influence upon man from the example of others or that there is a certain blemish (lust, desire) in the soul, sin and guilt are still spoken of only in the sense that the will imitates that example freely and independently



or agrees with the stimulus of lust.

Also this doctrine of sin has not yet died out in our day. It is advocated by all who reject original sin, who consider human nature not depraved, and who want to explain all moral evil by means of evil example (bad environment, depraved society), or by means of free will. It is worth noticing in both instances that sin, in so far as it still exists, is strictly limited to the will, and all sin of the understanding is denied. Unbelief, superstition, idolatry, worship of images, atheism, etc. cease to be sin. They are rooted in mere difference of opinion. Each may think and believe as he desires. Science, just as the arts, has nothing to do with religion and morality. Mention is made of sin and moral evil only when an act is performed which conflicts with the dignity of man or the interests of society.

In the third place, another explanation of sin deserves our consideration. This explanation seeks the origin of sin in the sensuous nature of man, that is, in that which is matter or flesh, or that from which matter or flesh is fashioned. It is that sensuous nature which stands directly opposed to the spirit or reason. One finds this idea in a number of old religious and philosophical systems, e.g., in Plato, the Gnostics, the Manichaeans, the Neo-Platonists, etc. Later it was taught by Socinians, Rationalists, and many newer theologians and philosophers. In the last century it received support in the teaching that man descended from the animal. If man was once an animal, it is no wonder that he remains an animal a long time, even under the veneer of culture, and now and then falls back into his animal nature, because that is really his original nature.

This theory also implies that sin, guilt, and punishment must be conceived of in an entirely different way. Really these names are no good anymore. What man earlier called sin is no free deed, but an after-effect of his original animal nature about which he can do nothing. He is what he is. Consequently, punishment must become rehabilitation; a prison must become an educational institution, a reform school or a hospital.

He who ponders the three explanations of sin sketched above senses quickly that although they involve a single idea, Holy Scripture proceeds from an entirely different viewpoint in its judgment concerning sin. This becomes immediately clear in the name for sin which Scripture always uses; in the unity of the moral law, which considers transgression of the commandment of love towards the neighbor as much a sin as that of the commandment of love

towards God; and finally also in the organic conception of sin, which does not merely hold sin to be a single independent transgression, but holds sin as a power which rules the whole of humanity.

This will become clearer when, in connection with the three-name theories, we attempt to come to some understanding of the influence which sin has on the understanding, the will, and the inclinations of man. We do not want to treat again the whole doctrine of sin, but we will look at it from only one side, the psychological. But even this approach is so broad that in these chapters only a little can be said.

While sin as a principal and power affects the whole of human life, takes on innumerable forms and reveals itself in an endless series of deeds, the need for a certain classification has always been felt. The classification of sin into seven cardinal sins is well known: pride, avarice, lewdness, envy, anger, immoderation, indolence; a division which is still followed by many Roman Catholic moralists. Other classifications are those which are made according to the organ with which they are committed: sins of thoughts, words, and deeds; or sins of the flesh and of the spirit; or according to its object: sin against God, the neighbor and ourselves; or according to distinction in degree: sins of weakness, ignorance and malice, etc.

But in addition to these and other divisions there is one which is spoken of in I John 2:15, 16. Hence the apostle admonishes the believers not to love the world nor the things in the world, because such a love indicates that the love of God does not dwell in their hearts. The love of God and the love of the world are placed sharply over against each other so that we do not have to think of the world in its entirety as the creation which came forth from the hand of God, but as it is ruined and corrupted by sin, is an instrument of evil and lies in evil (see 5:19); thus of the world not in its physical, but in its ethical sense.

This is confirmed by what John says by way of summary in the sixteenth verse as belonging to that world, and which is divided by him into three parts. The first makes the lust of the flesh the contents of the world in its ethical significance. And under this is to be understood that desire or lust which proceeds not according to, but from the flesh, i.e., from the corrupted sensuous nature of man and is now naturally a part of the flesh. As such it lusts against the Spirit and against that which is of the Spirit of God (Galatians 5:17). It reaches out to all that can excite and flatter man in

his sensuous and fleshly nature. Thus the fleshly sins are meant here and are forbidden by the apostle: impurity, unchastity, lewdness, whoredom, adultery; but also the so-called sins of the stomach: revelries and drunkennesses, indolence and satiety, wantonness, etc.

In the second place, John speaks of the lust of the eyes: i.e., desire or lust which proceeds from the eyes and which can go in two different directions, all according to whether this lust directs itself to the form or the contents of things. In the first case it is lust for form, pleasure only in the vanity and the appearance of the world, insatiable curiosity, fickleness, pleasure-seeking, whoredom. In the other case it seeks the possession of things, and then becomes greed, avarice, the seeking of filthy gain, theft, plunder, etc.

In the third place, the apostle adds the pride of life; i.e., the self-exaltation which proceeds from life, from one's livelihood, from earthly possessions, and bases itself upon these. Possessions of earthly goods, of riches, power, honor, regard, standing, rank, knowledge, art, etc., lead easily to a feeling of haughty independence, of pride, ostentation, arrogance, a disdainful and overbearing looking down on others, who stand lower and who are blessed with fewer gifts and goods. These are the sins which in the third place are brought together by John under the name of the pride of life and are set over against the love of God.

In earlier and later times, many were of the opinion that the apostle wanted to give an intentional classification of all sins in this text and they also found this classification elsewhere in Scripture. Thus, according to Genesis 3:6, the desire of the flesh asserted itself when Eve saw that the tree was good for food; the lust of the eyes when she found it desirable to the eyes; and the pride of life when she noticed that it was desirable to make wise. Further, in Genesis 4:19-21 this classification is found when Lamech made himself guilty especially of the first class, Jabal of the second, and Jubal of the third. This classification is also to be found, so it is said, in the three temptations of Christ (Matthew 4:1-11), of which the first temptation attempted to stimulate sensuous pleasure; the second, curiosity and levity; and the third, pride. And finally, men have connected these chief sins to the trinity, and have seen in the first, sins against the Father; in the second, sins against the Son, and in the third, sins against the Holy Spirit. They are as such opposed to the three chief virtues of chastity,

poverty and obedience.

All these constructions are a kind of ingenious game. That John has given or desires to give a complete classification of sins is, on further consideration, difficult to maintain. There are many sins, e.g., those against the first table of the law, which cannot be included under the three categories named by John, or can only be included in a very arbitrary way. But we do not have to go into this further. It is enough for us that the apostle says that fleshly lusts, the avaricious lust of the eyes, and pride belong to the world and are set over against the love of God. Flesh, understanding and will are gradually corrupted by sin.

That sin darkens the understanding and exercises a harmful influence in the life of the consciousness is not recognized by many, but is nevertheless an undeniable fact. The attempt to limit the working of sin in man to emotion and will and to separate the consciousness from it is indeed untenable, is opposed to all organic considerations, and is thoroughly unpsychological. Scripture and experience lay down an unequivocal witness to the contrary. In brief this is evident from the following.

In the first place, this is evident from the idea of foolishness in Holy Scripture. The Hebrews had no less than five words for this idea. It is not necessary to point out the difference here between these words. They all differ sharply from the idea of craziness or insanity. Foolishness is something entirely different from insanity and has a meaning which can most easily be understood by its opposite: wisdom. Wisdom indicates in Scripture that direct and practical insight which lays hold on the essence or the nature of things and acts accordingly. It is related to our "healthy understanding" and it had this good meaning before Rationalism in the Eighteenth Century degraded it and robbed it of its power. Foolishness is opposed to this wisdom and signifies first, a want of insight into the nature of things. And following from this, it refers to resultant foolish, unreasonable and immoral acts. Thus e.g., the attitude and conduct of Nabal over against David was called foolish by his wife Abigail (I Samuel 25:25). It is the apex of foolishness to violate the elementary laws of religion and morality (Job 2:10, 5:2, 3, 30:8). He who makes himself guilty of these commits a folly in Israel (Joshua 7:15). It is an expression above all employed for the one who commits a sin against the seventh commandment and by this attacks the foundation of societal life and the holiness of the people of Israel (Genesis 34:7,

Deuteronomy 22:21, Judges 19:23). Surely contempt for and transgression of the law is foolishness, while that law, given Israel by God, is wise and leads to salvation. Apostate Israel is thus a foolish and unwise people (Deuteronomy 32:6, Jeremiah 4:22). And those heathen who have not this law are therefore called a foolish people (Deuteronomy 32:21 in connection with 4:6). Above all the chokma (wisdom)-literature observes concerning this that the unrighteous who despise punishment and who do not care about God's law, are as fools or as silly persons. It is an abomination to the silly to diverge from evil (Proverbs 13:19, etc.). But also in the New Testament foolishness is spoken of, although the intellectual element is more strongly on the foreground than in the Old Testament (Matthew 5:22, Romans 2:20, 11:33, 16:19, I Corinthians 1:21ff., 2:14, 3:18,19, Ephesians 5:15, Titus 3:3). Sin is in one word according to Scripture, not only transgression and impurity, but is also and indeed chiefly foolishness.

This idea of sin is, in the second place, strengthened by the idea of error, which idea is also important in Scripture. The Mosaic law makes a distinction between sin through error and sin with knowledge or "with raised hand;" and considers the latter much more serious, although it provides reconciliation for the former (Leviticus 22:14, Numbers 15:24, 26, 28). And so the whole life of the sinner is often described as an erring (Isaiah 53:6, Psalm 119:176, Titus 3:3, I Peter 2:25, II Peter 2:18). Conversion is necessary for such erring (I Peter 2:25, James 5:19, 20). Such erring is a matter of the heart as well as the understanding (Isaiah 21:4, Hebrews 3:10). It is therefore so serious that retribution follows upon it (Romans 1:27). There is indeed a spirit and a power of error which stands over against the spirit of truth and seduces men craftily (Ephesians 4:14, II Thessalonians 2:11, I John 1:6). It thus points back to the lie.

In the third place, the description of sin in Scripture, in its influence on the consciousness of man, culminates in what Scripture teaches concerning the lie. As serious as foolishness and error may be, lying is much worse. To err is human, but to lie is devilish, the proper work of Satan (John 8:44, I John 2:21, 22). It is such a great evil because lying is to present matters consciously and with design other than they are, with the fixed purpose to deceive someone else, to tempt to fall (Genesis 3:1, 4, 5). Lying can also take on different forms, such as distortion of words, ambiguity of meaning, slander, defamation, hypocrisy, unfaithfulness, treachery, etc. But it always

possesses this element that it, with design, presents matters other than they are, and thereby damages the neighbor or aims at one's own advantage. Scripture says that the devil, speaking lies, speaks of himself, is a liar and the father of lies. But nevertheless man is of that father, desires to do his lusts and is himself also untruthful (John 8:44, Romans 3:4). The meaning of this is not that each man speaks untruth in every case consciously and deliberately, but rather that he is in his essence untrustworthy and as such stands directly opposed to God, Who keeps His Word and fulfills His promise.

Thus, by judging sin and bringing it in close connection with foolishness, error and lying, Scripture testifies further, in the fourth place, that there is no one who is understanding and seeks God (Romans 3:11); that the world with all its wisdom knows not God (I Corinthians 1:21); and that the natural, i.e., the psychical man, who has only a soul and lacks the Spirit of God, does not comprehend the things of the Spirit (I Corinthians 2:14). From the heart of man comes forth, according to Jesus' own word, also foolishness (Mark 7:22). His understanding is darkened (Ephesians 4:18). His thoughts are vain (Romans 1:21). His consciousness is defiled (Titus 1:15). The Lord Himself complains of His people that they are wise to do evil, but they do not know how to do good (Jeremiah 4:22).

Finally, a few words are necessary to establish this testimony of Scripture from experience. Let each one examine himself and try to give account of the disharmony, the double-meaningness, the ambiguity, the untruth, which is in his own being. Let him further pay attention to the hypocrisy which is present in the activity of all men, also when it does not involve intentional lying and deceiving of the neighbor. Let him above all not forget to think of the Pharisee who each man often becomes in relation to God in religion, prayer and singing. No one shall, after such an investigation, even though short and superficial, have any doubt of the truth of the testimony of Scripture: all men are liars.

The whole area of knowledge is no exception to this. Indeed mention can be made of a love and thirst for knowledge in sinful man. He seeks after truth by knowledge, but by this proves already that he does not possess it and that each moment he is exposed to the risk of error. This begins already with the primary sensations in which so-called optical illusions and illusions of the other sense organs play tricks. That danger increases and becomes more complicated in proportion to the psychical operations of the consciousness.

This becomes evident in perceptions, propositions, ideas, and yet more strongly in judgments and resolutions. Influences of every kind, of origin, birth, upbringing, environment, position, nationality, world-view, etc., work upon us in the perception, explanation and evaluation of phenomena. Doubt, suspicions, uncertainty, mistakes, errors, unbelief, lies, also play their role in knowledge. And there is no earthly power which can free us from them any more than from war.

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After having pointed out the working of sin on the consciousness, we must pay brief attention to the influence which sin exercises on the will and inclination. But this investigation is so broad and rich that we can treat it only in a few major points.

First of all, one ought to grasp the idea that sin is, in its essence, an ethical phenomenon; i.e., that it lies in the area of the moral life, not in the physical nature; and also not in the intellectual and aesthetic life. It can indeed work in these areas, but it is in its origin and essence of an ethical and moral character.

This is sufficiently clear from the fact that to the question: "Whence do you know your misery?" the answer is given: "Out of the law of God." And the demand of that law is further clarified by the law requiring the love of God above all and of our neighbor as ourselves. The law, according to which sin is judged and in the transgression of which its real character lies, is the moral law. That is sin therefore, which, whether in thought, word, or deed, is performed against this law.

There are many other laws which God has given to His creatures. There are all sorts of natural laws for the corporeal and material world. There are laws for thinking and for the aesthetic life of man. But departure from these laws is never in itself sin. Sin is present only when and in so far as there is behind it a transgression of the moral law.

Earlier men believed that the earth was flat, that life could originate spontaneously, that the sun went around the earth. These were indeed errors, but not sins. If anyone insists that these errors were connected to and followed from the sinful condition into which men fell, then he proves from this assertion just exactly what we are saying, that error is not of itself sin, but only because and in so far as it follows from sin, is it an ethical transgression.

The same applies to the involuntary mistakes and faults which we make in daily life. When a child makes a mistake in reading or an error in his arithmetic, or makes a mistake in writing, then no teacher would maintain that this is sin except in so far as the fault might be due to sloth, inattention, or such moral qualities.

Sin is thus always transgression of one or another moral command. Sin is unrighteousness, as John says in I John 3:4.

But from this it follows that sin, looked at from the subjective viewpoint, takes place only through the will and has its seat in the will, because the moral law exactly addresses itself to the will of man. Each of its commands is introduced with: thou shalt. Many considerations make this even more clear.

An insane man, e.g., can commit all sorts of sins: cursing, blasphemy, stealing, murder, etc. And yet no one considers this as sin and guilt, and no judge will judge and punish him for these things. Indeed, much misuse is made of the plea of irresponsibility in our day, but that does not overthrow the fact that insanity, if and in so far as it is present, is a ground for impunity. The insane person has lost, with his reason, power over his will.

Perhaps another example demonstrates this more strongly yet. Anyone can make a study of sin, of sin in general or of a particular sin such as lying, envy, the blasphemy of the Holy Spirit. He can ponder such a sin for days on end, keep busy with it, and attempt to see it from every side in its origin, essence, development, and consequences. And yet this is of itself no sin. The danger is certainly great that one accounts that sin upon which he thus meditates as being less evil the longer he ponders it, and he may even begin to exalt it. Novelists and dramatists give numerous examples of this. But in itself this is no sin because pondering sin is a purely intellectual exercise and the will remains entirely outside of it.

Indeed, Holy Scripture is full of such descriptions of sin, not because in that description -- as the artist repeatedly does -- it finds pleasure in sin, but because it detests sin and wants to warn us against it. Indeed, God Himself has from all eternity thought sin and the sinful world, including all sins and misdeeds. He had them in His consciousness. And yet He is the Holy One Who is far from all godlessness and Who is too pure of eyes that He can see evil.

The conclusion is that only that is sin which is objectively against the



moral law and which is subjectively rooted in the will which transgresses this law. The word of Augustine is completely true: no one sins except freely, with his will.

But this assertion, however correct in itself, is very easily capable of misunderstanding. Everything depends on what is meant by the will. If by this is understood the will only as deed in the sense of Pelagius, the proposition would be not only superficial and psychologically incorrect, but wholly in opposition to the teaching of Holy Scripture.

Then the will has no nature or character of its own, is not rooted in a firm basis, but hangs in the air and is nothing but an unchangeable thing capable of no weakening or strengthening, an abstract power to do at any given moment either all or nothing, the good or the bad; it is purely arbitrary in its actions.

But no one maintains this kind of psychology today. Just as the higher life of the soul has the lower for its foundation, the understanding is prepared through perception and conception, and the will through desiring or striving. Or to speak in the language of Scripture: from the heart as the center and focus of the psychical organism are the issues of life.

From this it follows that the will must be understood in such a way that it includes all the strivings and desirings of man and as such can be the seat of sin.

The controversy between Rome and the Reformation is connected with this, i.e. whether desiring is already in itself sin. Naturally, the Reformation did not mean that all desiring was sin. Desiring lies in the very nature of man himself, even as in the animal. He who is hungry desires food, etc. And no one thinks of saying that this is sin. Many times the word "desire" is used in a good sense in Holy Scriptures; e.g., I Kings 3:10, Psalm 27:4, Matthew 21:22, 27:28, John 14:13, James 1:5, etc. Desire is ascribed to God Himself and to Christ (Psalm 68:17, 132:13, Luke 22:15).

But the word "desire" is also used in a bad and sinful sense as e.g., in the tenth commandment (Exodus 20:17); and in this same way in Judges 8:23, I Samuel 8:10, II Chronicles 11:23, Matthew 5:28, Galatians 5:17, etc. The noun "covetousness" is used for this sinful desire, and covetousness has an unfavorable meaning in e.g., Ecclesiastes 6:7, Romans 1:24, 6:12, 7:7, 8, 13:14, etc. A distinction must be made between desire which can be good of itself and covetousness. Thus the Dutch Authorized Version does the same

thing: desires can be good (Luke 22:15, Philipians 1:23, I Thessalonians 2:17). But it can also be bad and sinful so that mention is made in John 8:44 of the desire of the devil. On the other hand, covetousness has always an unfavorable meaning.

However, one must not conclude from this that the original language of the New Testament uses two words for desire and covetousness, which are in the Dutch translation translated differently. The Greek language has only one word; yet, when this word has an unfavorable sense, it is usually (not always, e.g., John 8:44) rendered in the State Translation by "covetousness." The difference between the two words is thus not to be found in the original language of the New Testament, but is introduced by the translators into the Dutch translation for the sake of clarity.

Covetousness is then distinguished from desire not only in this that the first word always and the second word not always has an unfavorable meaning; but rather the difference is that covetousness looks more at the habitus or at the ability, and desire more at the deed or the activity. In connection with various texts in the New Testament, the question therefore arises whether the original word can be better rendered by desire rather than by covetousness. In Galatians 5:16 we read: "Fulfill not the covetousness of the flesh," but the translation "desire" would be just as correct. (The KJV has here however, the word "desire." H.H.) See also Galatians 5:24, Colossians 3:5, I Peter 4:2, etc.

But letting this matter rest, we point out that the word covetousness is very good in Romans 7:7, 8, I John 2:16, 17, James 1:15. In the first text the apostle does not have in mind a concrete desire which fixes itself upon a fixed object, but upon desires in general as they are forbidden by the tenth commandment; and it includes not only the deed, but also the lust. In I John 2:16, 17 the apostle John treats covetousness or lust which proceeds from the flesh or from the eyes and has its origin not in God, but in the world. And still more clearly, covetousness is set forth by James as habitus when he says that covetousness, having conceived, brings forth sin, i.e., the sinful deed.

This covetousness is also indicated a few times by the word lust, which word can also have a good sense (Genesis 3:6, Psalm 1:2, I Timothy 3:1, etc.).

But elsewhere it appears in an unfavorable sense (Psalm 78:18, 29, Romans 1:27, I Corinthians 10:6, James 4:5), and it is then a synonym for covetousness. Both words stand in close connection with what is rendered in

the Dutch Authorized Version by "emotions." And this word serves as the translation of two very different ideas in the original Greek language of the New Testament.

When we read of the inner emotions of God's mercy (Luke 1:78, II Corinthians 7:15, Philippians 1:8, 2:1, Colossians 3:12), then a word appears in the original which really signifies "bowels" and indicates metaphorically different emotional feelings, above all, those of love and sympathy, and is often translated literally by "bowels" (II Corinthians 6:12, Philemon 12 and 20), and also by heart (I John 3:17). From these emotions of the feelings, above all existing in inclination and pity, is to be distinguished that which is called in Greek pathee, in Latin passionis, and in our language is called passions. Also these feelings are not always and in themselves sin, because Acts 14:15 and James 5:17 speak of men of like passions, without having in mind their sinful nature. But mostly the word appears in an unfavorable sense. Feelings are closely connected with desires and are ascribed to the flesh (Galatians 5:24). They are called the lust of concupiscence (I Thessalonians 4:5), motions of sins (Romans 7:5), vile affection (Romans 1:26); so that the Dutch Authorized Version inserts, for the sake of clarity, in Colossians 3:5 and I Thessalonians 4:5, the adjectives "shameful" and "evil".

The manner in which Holy Scripture speaks of all these desires, lusts and feelings, clarifies the idea that ~~sin does not first of all have its origin and root in the thoughts, words and deeds, but goes back much deeper in man and has even affected and corrupted the deepest motives of the heart.~~ Sin is not on but in man, and comes forth from the innermost and the deepest part of his nature.

This is also confirmed by what Holy Scripture teaches concerning the heart. In Genesis 6:5 and 8:21 the imagination of man's heart is called evil from his youth on; i.e., all that which the heart forms and brings forth in thoughts and considerations, in lust and inclinations, is polluted by sin (Proverb 6:14, Jeremiah 17:9). But above all, Jesus calls attention to this when He says against the Pharisees that that which goes into the mouth of man does not make him impure, but that which comes out of the mouth. Sin does not lie outside of us in food or drink, but it comes forth from the heart (Matthew 15:11, Mark 7:22). When Jesus, in the last mentioned verse, enumerates all kinds of sins, He does not mean to give a complete list nor a logical division

of sins, but He cites only a few sins as examples and ascribes their origin to the heart. Sins of foolishness and evil thoughts, sins of envy, jealousy and murder, sins of greed and avarice, sins of unchastity and lewdness, sins of pride and slander well up in the heart as from an impure fountain. And the sermon on the mount furnishes the detailed explanation and application of this (Matthew 5:17ff.).

But these things are so well known that we need linger with them no longer. Besides the fact that sinful deviation comes from the heart, there is also the idea that sin comes forth from the flesh. This expression has need of explanation.

Scripture many times traces sin back to the heart, but also to the flesh.

This is clear from the fact that the desires and emotions (passions) are frequently related to the flesh. Do not fulfill the desires of the flesh, Paul says to the Galatians, because those who are of Christ have crucified the flesh with the affections and lusts (Galatians 5:16, 24, Romans 13:14, Ephesians 2:3). Peter speaks of fleshly lusts from which the believers must keep themselves (I Peter 2:11); and says that others walk according to the flesh in unclean lusts (II Peter 2:10, 18). And John includes under lust that which is in the world, the lust of the flesh, the lust of the eyes and the pride of life (I John 2:16, 17).

In some places Scripture goes farther and connects not only desires and emotions, but also all sins to the flesh. The flesh appears then to be the principle and the seat of sin. This assertion we find especially in Paul in his letters to the Romans and the Galatians. We read there, e.g., that in Paul, that is, in his flesh, also after his conversion, dwells no good thing (Romans 7:18). He is fleshly, sold under sin (7:14), serving with his flesh the law of sin (7:26). The thinking of that flesh is enmity against God (8:7), and shall die (8:13). On the other hand, the believers are not in the flesh and also do not walk according to the flesh, but according to the Spirit (8:1). Flesh and Spirit thus are opposed to one another. The flesh lusts against the Spirit and the Spirit against the flesh. The works of the flesh are adultery, fornication, impurity, etc., while the fruit of the Spirit is love, joy, peace, etc. (Galatians 5:17-22).

If one reads these statements superficially, he might receive the impression that Paul derives all sin from the flesh, i.e., out of sensuality, and thus proceeds from a principle of dualism in man. Not a few exegetes in

earlier and later times have understood the apostle in this sense and most read back their own ideas of sin into that of Paul. One who fails to appreciate the deep depravity of sin yet cannot deny the fact of sin and comes easily to the conclusion that man is to a large extent good and to a large extent bad; that he has besides a lower sensuous "I", also a higher reasonable "I" which is principally free from sin.

Therefore an explanation is necessary before the right understanding of the expression "flesh" in Scripture can be attained.

In the first place, by flesh is meant that material substance of the living body which is sometimes distinguished from bone (Genesis 2:23, 29:14, Luke 24:39, Ephesians 5:30), and sometimes from blood (Matthew 16:17, I Corinthians 15:50, Galatians 1:16), and sometimes includes also the whole physical substance of man and animal, and as such stands over against the spirit (Genesis 7:21, Numbers 16:32, Job 34:15, Luke 24:39). By means of that flesh man is bodily present at one place or another (Philippians 1:22, 23, Colossians 2:1, 5); and one is related to another to a greater or lesser degree (Genesis 2:23, 29:13, 37:27, Romans 9:5, etc.).

While men and animals are at the same time physical and psychical beings, they can be designated according to either side of their nature. At one time they are called living souls (Genesis 2:7, 19, etc.); but then again they are summed up under the name: all flesh (Genesis 6:12, 7:15, 21, 22). All flesh, i.e., all men, have corrupted their way on the earth (Genesis 6:12). In Joel 2:28 and Acts 2:17 we read that the Lord will pour out His Spirit on all flesh, and in Matthew 24:22 and Romans 3:20 we read that no flesh shall be preserved or justified.

Further, through this flesh, man, as well as the animal, is related to the earth. Also his body is taken from the dust of the earth (Genesis 2:7), and as such is weak, frail, perishable. What would happen to the body if man had not fallen can be clearly deduced from passages such as I Corinthians 6:13, 15:52. But this need not detain us. It is sufficient to understand that this weakness, frailty and perishability has come to manifestation and activity through transgression. The law says: thou art dust and unto dust shalt thou return (Genesis 3:19).

Thus flesh has a two-fold significance in Scripture. The expression speaks of man in his weakness and frailty, in his smallness and nothingness. He is but flesh (Genesis 6:3); dust and ashes (Genesis 18:27); a wind which

goes away and never returns (Psalm 78:39). His days are as the grass, as a flower of the field (Psalm 103:14, 15, Isaiah 40:6-8, I Peter 1:25). Flesh does not have the principle of its existence and life in itself, but in the spirit through which it is borne along and animated. If God takes this spirit back, then it succumbs and dies (Genesis 7:21, Numbers 16:22, Job 34:15, Ecclesiastes 12:7). This is the meaning of the Word of Jesus: the spirit indeed is willing, but the flesh is weak (Matthew 26:41). That is, according to the explanation of the marginal notes in the Dutch Authorized Version: the will of the disciples was indeed good, but it was hindered by their natural weakness. And this same weakness is also probably implied in the expression that the Word became flesh. In the first place, we have to think in this connection of the genuineness of Jesus' human nature. The Son truly is come into the flesh (I John 1:1,2, 4:3, II John 7). But surely this also means that the Son took a weak nature, like us in all things except for sin. He did not only become a man, but took on the form of a servant and had no form or glory that we should have desired him (John 1:14, Philipians 2:7, Hebrews 2:14, 4:15, etc.).

This sense of the word flesh leads to that peculiar and moral meaning which the Apostle Paul attaches to it.

Before we point out how the word flesh, as a description of the weakness and frailty of the human nature, leads to the moral meaning which Paul attaches to that expression, the idea that Paul explains the use of the word flesh in an ethical sense, as if he seeks the origin and seat of sin in the sensuous, must be refuted. (Bavinck refers by the word "sensuous" to the senses, and this is the meaning also in the following paragraphs. H.H.)

Superficially considered, this conception does not appear to be so incorrect. After all, the apostle says that, at least with the regenerate, sin dwells in the flesh (Romans 7:17, 18); that a law in his members wars against the law of his mind (or of his understanding, reason, as it reads in the original, 7:23); that Spirit and flesh are directly opposed to one another (Galatians 5:17). He speaks of a body of sin (Romans 6:6); of a body of death from which he hopes to be delivered (7:24); and calls us to kill our members which are on the earth (Colossians 3:5, etc.).

And yet the idea that Paul teaches that the origin of sin lurks in the sensuous is completely untenable.

This is true first of all, because sin is, according to the apostle,

absolutely not limited to the sensuous. There are many other sins than those of impurity: lewdness, sensual pleasure, drunkenness, etc. In II Corinthians 7:1 Paul speaks of the pollution of the flesh and the spirit from which believers must purify themselves. And in Ephesians 2:3 he speaks of the will of the thoughts and considerations in connection with the will of the flesh. Under the work of the flesh are not only to be included adultery, whoredom, lewdness, drunkenness, etc., but also such spiritual sins as idolatry, sorcery (in Galatians 5:20 the Dutch Authorized Version incorrectly has viciousness), enmity, contention, jealousy, anger, envy, etc. (Galatians 5:20, 21, I Corinthians 3:3), enmity against God (Romans 8:7). We further read in the apostle of those who are wise according to the flesh (I Corinthians 1:26); of the understanding of the flesh or fleshly understanding (Colossians 2:18, James 3:15). And finally, to settle the matter, we read of spiritual wicked ones, i.e., of spiritual beings, who are not by any means flesh, and yet are through and through sinful (Ephesians 2:2, 6:12).

In the second place, Christ has indeed taken our weak human nature, our flesh and blood; but yet, also according to the Apostle Paul, He was completely sinless. In the fulness of time God sent His Son, born of a woman, born under the law, as concerning the flesh, born from the fathers (Galatians 4:4, Romans 9:5); in the form of a servant (Philippians 2:7, 8); yes, stronger yet, in the likeness of sinful flesh (Romans 8:3); yet this Christ knew no sin, even though He was made sin by God and was obedient to God through the death of the cross (II Corinthians 5:21, Philippians 2:8).

Thirdly, the apostle decisively and clearly finds the origin of sin in Adam (Romans 5:12, I Timothy 2:14). It is not his naturally and has not developed from his sensuous nature, but it began with the transgression of a positive command of God, and is thus in its essence unrighteousness, lawlessness, illegality, enmity against God. In Romans 8:7 it is called the fruit of the carnal mind. But it is so little true that the flesh or body alone is the fountain and seat of sin, that it also, with the spirit (the understanding, the reason, the will) has and must have a part in redemption and sanctification. Just as in the Old Testament, not only the soul and heart, but also the flesh longs for God and rejoices in the Lord (Psalm 63:1, 74:3); so also the apostle says that we must glorify God in our body and in our spirit which are both God's (I Corinthians 6:20). Also the body is a member of Christ (I Corinthians 6:15), a temple of the Holy Spirit (I

Corinthians 6:19); it must therefore also be presented as a living, holy, God-pleasing offering (Romans 12:1, 6:12, 13); and it shall therefore also share in redemption (the genitive in Romans 8:23 is not a genitive objective but a genitive subjective, and thus indicates that we shall not be delivered from our body, but that this body itself also shall be delivered), and in the resurrection (Philippians 3:21, I Corinthians 15:42).

This refutes the erroneous conception mentioned earlier. But the question must still be answered how the ethical significance of the word flesh is explained by Paul. Most answers which are given to this question we shall omit in order to take up that solution which seems to us the most probable.

We have seen earlier that flesh in the Old Testament frequently speaks of man in his weakness and frailty, and this meaning is also transferred to the New Testament. The ethical use of the word is not really implied in this, but it does lead us to it. In the first place, this is true because the question can come up: where does that weakness and frailty of man have its origin? To this Genesis 3 gives the answer. And secondly, to ponder the weakness of man leads easily to the conclusion confirmed by experience that he is undeniably not only physical but also ethical and psychical in his thought, word and deed (Jeremiah 17:5-10, Psalm 116:11).

This transition from the physical to the ethical meaning further implies something unique. Also in the Old Testament the Spirit of the Lord was indeed the Creator and Sustainer of spiritual life (Psalm 51:13, 143:10). But in the promise of the prophets and of Christ concerning the Holy Spirit, and above all after the fulfillment of that promise on Pentecost, this idea appears much more clearly. The Holy Spirit now becomes in the church itself the Author of all sorts of gifts and benefits, particularly those of regeneration, and the new spiritual and heavenly life. Thus man by virtue of his nature, with his earthly life, stands in sharp contrast to the Spirit Whose life is supernatural and which life He plants in the heart. And in this way flesh becomes the name for man as he is by nature, for the natural man who lacks the Holy Spirit and His life.

That distinction was first made by Jesus Himself in His speech with Nicodemus. He who is born out of the flesh is flesh and he who is born out of the Spirit is spirit (John 3:6). Flesh does not here directly include that which is sinful (although it is an important inference). The thought is this: that which is born from flesh, from man, from blood, from the will of the



flesh, from the will of man (John 1:13), that is flesh and possesses nothing more than what is received by natural generation. It thus stands directly opposed to that which is born in man from above, from God, from His Spirit (8:23).

But this distinction between "from below" and "from above" includes the ethical distinction between the natural and the spiritual, the sinful and the new and holy life. This distinction is found especially in Paul. Flesh is, according to him, the name of the "natural" man, i.e., of the psychical man, as it appears in the original. (See also James 3:15-17: the wisdom from below is earthly, natural or psychical, devilish, over against the wisdom which is from above). It is the name of the psychical man who has nothing other than what he has received from his parents through birth, who lacks God's Spirit and therefore does not belong to Christ.

The flesh with its works is thus opposed to the Spirit with His fruits (Galatians 5:17-22). The fleshly is opposed to the spiritual (I Corinthians 3:1-3); and in regeneration the flesh, the old man, is opposed to the spirit, the new man; the law in the members is opposed to the law of the mind; the doing over against the willing (Romans 7:5ff., Ephesians 4:22ff., Colossians 3:10, etc.).

Thus flesh in Paul does not imply that sin has only a sensuous character and has its origin only in the flesh; but it is the name for the whole man in his "natural," sinful condition as he participates in it by conception and birth from his parents as long as and to the extent that he is not born again and renewed by the Spirit of God from above.



## Chapter 5

### The Heredity Of Sin

The word flesh thus repeatedly indicates in Holy Scripture and especially in Paul the whole "natural" and psychical condition of man devoid of the Spirit of God in which man by conception and birth enters the world and which he retains if and in so far as he is not changed and renewed by a birth from above.

This explanation leads directly to a conclusion which is not only of theological, but also of pedagogical significance. The word flesh also includes the idea that the "natural" or purely psychical, unspiritual, sinful condition in which man lives does not first become his in later life, but is his from conception and birth. It includes the confession of innate and moral depravity which is usually known in the Church by the name of original sin.

Because this is clearly and undeniably taught in Holy Scripture, it is not necessary to present many proofs. It is sufficient to mention these three points. First, sin is, according to Scripture, completely general. There is no man who does not sin. There is no one who does good, not even one. They are altogether gone astray; together they are become useless. The whole world lies under the judgment of God (I Kings 8:46, Psalm 14:1-3, 143:2, Romans 3:10-19). There is only one exception to this general rule, viz., Christ, Who though born from a woman and under the law, yet never knew one sin (II Corinthians 5:21). Secondly, Scripture teaches that this sin-condition did not enter the life of man later in life because of a definite transgression as with Adam, but that it is his from youth, from his birth, indeed from his conception. As soon as he comes into existence, he is loaded with guilt, moral depravity and impurity, subject to misery and death (Genesis 8:21, Job 14:4, Psalm 51:7, John 3:6). And thirdly, the apostle Paul adds to this that this moral depravity therefore is every man's by nature, in the way of conception and birth, because humanity as an organism is to be viewed in such a way that it is one in a juridical, ethical and physical sense. The result is that all the descendants of Adam have part in the guilt, the pollution and all the consequences of Adam's transgression (Romans 5:12ff., I Corinthians 15:22). The sin of Adam was no personal and individual transgression, but it was the transgression of humanity in his person.

While Scripture speaks clearly and explicitly concerning that original sin, this idea is also accepted by all Christian churches and is included in their confessions. There are, to a certain extent and in a certain degree, differences on this point between the churches and indeed between the members of the same church. The Protestant confessions in general are stronger than those of the Greek and Roman church. But no single Christian church has denied it. Nor does any church want or dare to repudiate it. For it is not only supported by indubitable and innumerable expressions of Holy Scripture, but it is confirmed each day by experience. It is recognized by the heathen themselves and it is the foundation of the whole of Christendom, i.e., the necessity of redemption and regeneration for all men without distinction; baptism, which is administered to all believers and also their children, is a visible sign and seal of it.

Yet this idea of original sin is opposed and rejected by some. Pelagius, a Briton by birth, but who already in 405 lived in Rome and was known there for his rigid ascetic life as a holy man, began the opposition to original sin. He placed over against the organic idea of humanity, as that was already developed in a profound way by Augustine, the atomistic, individualistic, nominalistic view of the human race. According to Pelagius, each man stands and falls entirely and exclusively by himself. There is no connection of any kind between the transgression of Adam and that of his descendants. Each man is born with a completely free will, in the same condition as Adam before his fall. Each man is subjected to a test similar to that of Adam and each man succumbs to it by a free will. Naturally, on this standpoint it was difficult to explain the universality of sin. But Pelagius attempted to escape from this difficulty by: 1) saying that some men had lived without sin, although he granted that these were only a few and were exceptions to the rule; and 2) by reckoning with an evil example which comes from parents and the environment and is easily imitated by children.

Pelagius had many followers in the Christian church, who agreed with him either completely or partially. But we do not have to demonstrate this here. For our purpose it is of more interest to direct attention to the fact that he has had many followers in philosophy and later in pedagogy. One can rightly say with Diesterweg that with the doctrine of original sin the ways of pedagogies diverge. If indeed there is no original sin and if each man enters the world with a free will and with sufficient power for good, Christianity as

a religion of redemption and regeneration is unnecessary and each man can attain his destination through keeping the moral law. On the other hand, if man is conceived and born in sin and is incapable of all saving good, then atonement and renewal are indispensable and there is, alongside and over against Humanism, an independent Christian pedagogy.

Pelagianism was already introduced into Christian pedagogy by John Locke in his reflections concerning education in the year 1693; but it received its classical expression in the Emile of J. J. Rousseau in the year 1762.

In this work on education the author proceeds from the familiar proposition that everything is good as it proceeds from the hand of the Creator, but that everything deteriorates in the hands of man. By this he only expressed in another way that which was suggested to him by the competition of the Academy of Dijon and which from that time captured his entire soul. It was the idea that a complete contrast exists between pure, unalloyed nature, and culture which corrupts everything. Man as he lives and develops in connection with civilization is the cause of all error and folly, of all inequality, oppression and misery. On the other hand, man in his original nature and in the state of nature, according to Rousseau, rules with equity and peace, joy and happiness.

Applied to education, this theory led to the teaching that the child was by nature good and guiltless, and that education had to apply itself to the goal of keeping the child, through isolation, from evil influences; to leave him as much as possible to his own nature and natural development; and to let him become what he can according to his nature and aptitude. The child is not bad other than that he is weak. Make him strong; then he shall of himself be good. The truly free man will do what he can and does what pleases him.

These ideas agreed with the spirit of the age. They were propagated far and wide and were generally applauded. In Germany they were taken over especially by Basedow and the Philanthropists. But they gained entrance also into the thinking of Pestalozzi and the pedagogues of the first half of the last century. The public school in our own country has its foundation in these principles. And as late as 1852 they found a passionate defender in Diesterweg in his essay, "Church Doctrine or Pedagogy."

The thoughts developed by Diesterweg on this theme came down to these. He presented a very one-sided and even false idea of original sin when he said that according to it there remains in man not even a little spark of spiritual

strength; that man, because of this, has become a servant of sin, a slave of Satan, a stock and a block, yes, worse than a block. Moreover, he opposed it with the observation that man is a product of nature and thus cannot will that which he ought to will according to his own inner nature. And finally he added that conversion, which in the case of original sin would be necessary, is a destruction and a nulification of human nature, and thus education would be made impossible in any proper sense.

This opposition to original sin had the consequence that the doctrine has as good as vanished from textbooks. Men do not mention it any more and do not reckon with it. And it appears that the thought is cherished that it has actually vanished or will vanish. For Christian teachers who make use of such textbooks, this presents a singular state of affairs. According to the teaching of Scripture and the confession of the churches, they believe in original sin. But they never hear anything of it in pedagogy. Belief and knowledge thus come to stand dualistically over against one another. In the church they confess the truth of original sin, but in theory and in the practice of education it is put aside. This looks far too much like double bookkeeping and is a revival of the thought which was expressed toward the end of the Middle Ages by some philosophers who said that something can be true in theology which is false in philosophy, and vice versa.

But scarcely had this theory concerning the natural goodness of man appeared and been put into practice in the first half of the nineteenth century, when a noteworthy turnabout took place. Not as a result of the opposition of the Christian church which already had offered resistance to it, but had found little audience; but from the rise of a new world and life view which made its way into science and which turned attention away from the individual to society, from the parts to the whole.

Under the influence of this altered world view arose the teaching of evolutionism and, particularly with Darwin, the theory of descent. In this view, heredity occupied a prominent place. According to Darwin, the same principles worked unconsciously in nature which the nursery man applies in striving to produce better kinds of fruit. Hence variations take place of which some are useful for the preservation of the individual. In the struggle for existence these privileged individuals survive and propagate themselves. With this propagation they transmit their attributes to their descendants and in this way contribute to the betterment of the race, to the development of

the species. By the inheritance of gradually acquired useful attributes, new living beings emerge and they always attain a higher level of development.

Inheritance is generally considered an incontrovertible fact. In lower plants and animals, new life is nothing else than an extension and a continuation of older life with no possibility of individuality. But also in higher plants and animals where individuality gradually appears and is recognizable by a certain independency, newly born life is in every respect like that of its original.

The proverb says: "an apple does not fall far from the tree," and a child takes after his father. In this is expressed the idea in a popular way that the species is constant and is carried on from the parents to the children. We need not deal with the question whether a change of species took place in early ages, as Darwin taught. It is certain that now plants always propagate plants, animals propagate animals and men always propagate men, everything according to its nature. Men do not gather grapes from thorns and figs from thistles.

But inheritance teaches further that not only are general- or species-attributes inherited, but also all kinds of psychical attributes, which are not the possession of the species as such, but are unique to some families and parents. One thinks only of the likeness which children have to parents or grandparents in facial characteristics, bodily posture, the form of the skull, forehead or nose, an aptitude for and inclination towards definite skills and branches of science, etc. But it is still wholly unclear under which conditions and within which limitations these and similar attributes are transmitted from parents to children. There is even great difference of opinion concerning the question whether individual acquired characteristics are even inherited. Darwin accepted this, but Prof. Weismann opposed it, and feelings are divided to the present day.

Whenever heredity concerns only good attributes, whether bodily or spiritual, and even if they remain scientifically inexplicable, there is no difficulty, because who is opposed to accepting an inheritance from his parents which enriches his life? But this by no means always happens.

Heredity proves also that frequently all kinds of bad traits are handed down from parents to children: bodily defects, abnormalities, a disposition towards sickness such as TB, psychical inferiorities of an intellectual or ethical nature, a disposition towards insanity or mental weakness, or robbery,

cruelty, murder, etc. There is a hereditary blessing, but also a hereditary curse.

When these facts were recognized by later investigations and were widely known, they made a depressing impression. Lombroso, e.g., attempted to prove the existence of a particular variation of man which through anatomical, physiological, and psychical characteristics revealed a criminal type. In novels and dramas the tragic fate of the victim of heredity was drawn in striking colors, e.g., by Ibsen in "Gespenster," and by Zola in "La Bete Humaine." And the idea prevailed a long time that the poor man was a playball of fate and stood defenseless against these degenerating powers. This view had influence even in jurisprudence. Man was no responsible and accountable being. The criminal does nothing else than what he according to his nature must do. No mention is made of guilt and punishment. The transgressor of the law does not belong in a prison but in a hospital.

In the area of pedagogy this theory, even before Darwin's evolutionism, was proposed by Schopenhauer. According to this philosopher, each man has his own innate, unchangeable character. Education can indeed know this character, but it cannot basically modify it. The acquired knowledge of character is only the knowledge and systematizing of innate inclinations and passions. Even in remorse there is no change in the will, but only a change in the understanding or the consciousness.

According to the measure that the teaching of heredity was accepted, the influence of Schopenhauer in the theory of education increased. Formerly men were enthusiastic about education. Now it was presented as powerless. Eighteenth century thinkers, along with Socrates, the Renaissance (Erasmus) and Deism, had thought education capable of everything and had given to it an almost unlimited power. It was thoroughly optimistic. Knowledge is virtue. Intellectual development carries with it moral betterment.

But the nineteenth century gradually became, under the influence of the above named theories, pessimistic and fatalistic. Education was good for nothing. The school did not satisfy expectations and the results were unsatisfactory. Songs of praise gave way to lamentations. Earlier, men did not want to talk about original sin and they therefore rejected it, thus making education impossible. At present, men have not yet returned to the teaching of original sin; but in place of it, heredity, inheritance, the hereditary burden, degeneration, and pathology have made inroads into



pedagogy. There is no recent textbook which does not take into account these factors!

It is of great interest to see more clearly the distinction and at the same time the connection between the church's teaching of original sin and the present day teaching of inheritance of physical and psychical traits. Repeatedly we hear the assertion made that the new science has restored and confirmed the old teaching of original sin. But this is the case only in a certain sense and up to a certain point. Original sin and the inheritance of traits (the burden of heredity) are by no means the same.

The church's teaching of original sin maintains in general, apart from small differences between the Confessions, the following.

a. That sin, which is known by the name of original sin, comes upon all men through the transgression of God's command by the first man who is the father and head of the whole human race. And from him it comes upon all men without distinction, except Christ.

b. It consists first of all in the reckoning of the guilt of the first transgression by which Adam made himself guilty, and then of the inheritance of moral depravity which was the consequence of that guilt. Imputation thus pertains, at least in the logical sense, to generation. Original guilt is prior to original pollution.

c. It makes all men in the same measure guilty and impure. Guilt, which rests upon man from his birth through original sin, is equally great in all. And the same is true of moral depravity in which all are conceived and born. In this respect there is no distinction. Original sin makes all in like manner sinners, guilty of the transgression of God's law, incapable by nature of any spiritual good and inclined to all evil. And all men are, on this account, subject to misery and death from conception and birth.

Now whenever one compares this teaching of original sin with that of the inheritance of physical and psychical traits, there is agreement in a certain respect between this and species-traits. Original sin is also a trait, a quality which involves all men, the whole species, the whole race. But one ought to keep in mind that science still does not know to this day what a species is and what its definite characteristics are. On the other hand, original sin implies the teaching of Scripture that humanity is created by God from one blood and is distinguished in origin and essence from all similar creatures.

Secondly, original sin is again distinguished from the inheritance of species-traits, even though there is a certain agreement between them, in this that the latter belong to the nature itself and to its essence. But this is exactly not the case with original sin. Sin and original sin are not original, natural, by virtue of created nature, and thus man's own by virtue of creation. On the contrary, they are from outside man's nature. Sin began with the transgression of God's law. It was thus not physical and psychical but ethical in character. When we say then of sin that it is each man's own "by nature," that man is "by nature" inclined to hate God and his neighbor, then this expression has another sense than that in which it was used above. Those who hold this view want to express the idea that that moral depravity, which is man's, is not first of all his because of personal transgression, but is his already from his conception and birth. The expression "by nature" then looks at man from the viewpoint of his "fallen" nature, not from the viewpoint of a nature created according to God's image.

In the third place, original sin therefore is not first of all a matter of inheritance, but of imputation. The opposite teaching of the inheritance of physical and psychical traits knows nothing of this imputation. It only takes account of physical and psychical traits and has, so to speak, nothing to do with the ethical qualities of these traits. It deals only with facts, not with evaluation. But the Scriptures and the confessions reckon with entirely different factors. They speak of sin, of original sin, and express thereby an ethical judgment, and thus maintain that sin is an ethical phenomenon. And to maintain that sin is an ethical phenomenon, they therefore ground original sin in the first place in the imputation of guilt, and only then in inheritance.

In the fourth place, the teaching of original sin stipulates that all men are from their conception and birth sinners. It does not say more than this. It indeed says that that original sin is an impure fountain from which all the "actual" sins of each man and of humanity issue forth. But how that happens, under what circumstances, in what form, etc., that is not taught. Even in the "doctrine of sin," as this is further developed in Dogmatics and Ethics, this ethical process is not fully developed. And this cannot be the case as long as the doctrine of sin in these sciences is expounded in general as applicable to all men. How, in a nation, in one race, in an individual, sin develops, that belongs to the realm of other sciences, e.g., the History of Culture,

Ethnology, Biography, etc.

The doctrine of heredity has especially for its goal the tracing of specific traits in organisms which are transmitted from an earlier to a later generation, and the conditions and laws according to which this transmission takes place. In this connection, traits of species must be considered, because, although it speaks for itself that parents bring forth children similar to them, the fact remains that this is mysterious. But it is especially true that other traits must be considered. Within heredity there is a large measure of variety. Children from the same parents are frequently very much different from each other in body and spirit. And so the question arises: what are the boundaries between the inherited traits which are always transmitted or are not always transmitted; or, what are the distinguishing marks of kind, race, nation, generation, family, individual? And especially with this question the matter comes up for discussion whether acquired characteristics are inherited.

We need not go into this further. It is enough for us to know that the doctrine of original sin and the doctrine of heredity, in connection with these differences, has each its own sphere and the two must not be identified or confused with each other.

Now that the difference between the doctrine of original sin and that of heredity is pointed out, the connection which exists between the two can also be explained.

In the first place, though not most important, it is evident that the study of heredity has made an end to the mockery of the doctrine of original sin. Under the influence especially of the philosophy of Locke and Rousseau, the eighteenth century looked upon original sin as an absurdity not even worth arguing about. The doctrine was of value only as a proof of the foolishness of earlier generations, from which the Enlightenment had now delivered us. But the nineteenth century once again opposed this Pelagianism and Individualism. It often went to the opposite extreme and saw in the individual nothing more than a product of his environment. All his traits, bodily and spiritually, were inherited from his parents. So the doctrine of original sin did not seem as foolish as was formerly thought. It was acknowledged as a fact even though man knew nothing of the value which the confession of the Christian church placed on this doctrine.

In the second place, the recognition of heredity was important for the

doctrine of original sin, because men were forced by it to accept a fact as fact before they had found an explanation for it. Rationalism had turned about the old order and had set up the watchword: first understand and then believe; first proof and then acceptance. But heredity proved something with incontrovertible and unassailable facts without any explanation of the facts being given. Whenever efforts towards explanation were made and whatever hypotheses and theories were set forth, they shed only a little light on the measure and manner of heredity. Heredity is still in the fullest sense of the word a mystery. Why have the species-traits in human generations, and within these generations also the traits of man and woman, of race and color, remained the same from century to century in spite of all the influences from within and without? And why, on the other hand, are acquired skills and accomplishments never inherited, and each man required to start again from the beginning in acquiring them? In this mystery, heredity is a support for the teaching of original sin, because also here we are not dealing with an arbitrary teaching, but with a fact; i.e., with the undeniable sinfulness of the whole human race, which clearly does not belong to each individual because of a new fall, but goes back to his origins and is humanity's own from its first ancestor.

In the third place, the teaching of heredity has an apologetic value for the doctrine of original sin, because it makes as clear as possible the fact that men are no loose individuals who stand alongside one another independently, but that they are mutually related in the closest possible way.

And this is true not only because they as grown people have influence upon one another through word and deed, but in a much deeper sense, because they are of one blood. Because of this, they affect one another physically and psychically. This relation does not come about later through a willing union and cooperation, but it is a profound relation which exists from distant times. Each individual is — no, not entirely, not exclusively, as will become evident later, but still in a large measure — a product of physical and psychical, religious and ethical fellowship. Our life is arranged for us in all sorts of ways by grandparents and parents, nation and generation, the whole milieu from which and in which we are born. Everything is established by heredity and we need only to return along this line to arrive at the starting point: through the first father of the human race arrangement is made of all his descendants. His descendants are physically and psychically, and

also religiously and ethically, his children.

And so we come in the fourth place, to the conclusion that the teaching, or better yet, the fact of original sin, of which the teaching is the expression in thought and word, that that fact of original sin is the foundation upon which heredity rests, and that heredity, in its turn, unknowingly and unwillingly refers back to the fact of original sin. However, the observation has to be added that heredity is much broader and rests on many other foundations than that of original sin. It treats the inheritance of all kinds of physical and psychical traits, while original sin, as appears from its name, is only the fountain of the stream of unrighteousness in man.

Heredity, inquiring into the traits which are transmitted from parents to children and from generation to generation, meets with all kinds of inclinations, bad habits and characteristics, which display an inherited character. In this respect it is built on the fact of original sin and refers back to it.

As yet not enough has been said concerning this mutual relation. The first man is the ancestor of all, but the generations of the present time are much farther removed from him than those who lived immediately after him. Original sin is the fountain of the stream of all unrighteousness in man, because it arises in the human nature itself, which is the possession of every man after the fall. But which direction this stream takes in a people, a family, an individual, with what speed it moves, in what riverbed it flows, this is not determined by the fact of original sin, but by conditions, the milieu, etc. There are all kinds of chains which bind the sins of a people, a generation, and each man to the common original sin of all. And it is the science of heredity which, as it were, inquires into these binding chains. It does not return to origins, because these cannot be discovered here or anywhere else. Every origin is hidden in the dark. But even though it cannot find the last cause, it tries to discover the near causes and in this respect it is of the greatest importance for the teaching of original sin.



## Chapter 6

### Distinctions Of Sin

In the newer pedagogy, the doctrine of original sin, in the sense in which it is maintained by the whole Christian Church, no longer receives consideration. It is considered a defeated position and an obsolete doctrine. But nature is often stronger than doctrine. What one drives out the front door comes in again through the back door. If men in later years have abandoned the theory that a child is good, and have earnestly begun to deal with the faults and vices of youth, there is implicitly hidden in this a return to the teaching of original sin, a confession that all kinds of unrighteousness come forth out of the heart of man and also already out of the heart of a child.

Yet, on the other hand, it is correct that we, to clarify sin in mankind and also in the vices of youth, have not said sufficient unless we say more than the doctrine of original sin. Original sin is indeed the common basis upon which the whole human race rests in an ethical sense. But it particularizes itself in all kinds of forms and diverges in many different directions. Just as a shrub splits into many boughs and branches, so there is one common fountain of sin, which nevertheless flows forth in the human race in all directions. There is heredity, but in that heredity is endless variety. There is one common fountain of sin, but the stream which gushes out of it divides itself into brooks and rivers contributing to the formation of lakes and seas; it falls over precipices or stagnates in morasses and pools. All these forms which one stream can become are not fixed and determined by the fountain alone, but by all sorts of external circumstances.

Thus it is also with original sin and with its stream of unrighteousness which flows from it. The varieties of sin are connected with the varieties in the human race. Just as men, though all from one blood, are in the course of history more and more distinguished in race, nation, color, visage, shape of skull, culture, technology, language, religion, habitations, morals, art, etc., so also, in connection with these variations, not only the multiplicity but also the differences in sins grow. It would be of great importance to go into this in detail, and so to consider the history of the human race from this viewpoint, namely that, alongside of and over against the development of





the kingdom of God, there is always a progressive spreading out of the kingdom of sin. We must, however, limit ourselves to a few examples by way of explanation.

A telling example is the history of the Shemites, Japhethites and Hamites into which humanity split after Noah. The sons of Ham, who spread especially to the south (Asher, Babel, Egypt, Ethiopia), brought sin to a high level of culture. Their cultivation is the oldest which we know and it became the foundation of all civilizations which later arose in the West. But it bore a strong moral impress from the very beginning and especially in the area of religion. The Hametic religions pulled down the divine not only into the material, but also into the sensual and sexual. Animal worship, child sacrifice, prostitution, etc., are elements of this cultus. It is as if the sin of Ham still produces after effects.

In distinction from this, the Japhethites, who especially spread out over Asia and Europe and are now usually designated by the name Aryans or Indo-Germans, display an entirely different character. They are, in general, characterized by a strong pursuit of freedom and independency; by a high and noble sense, which desires to penetrate into the reason, the logos, of all things; and they are motivated by a deep desire to subject and dominate the world through this spirit. Prometheus and Faust are the types of Aryan humanity. But more clearly, their unique character is shown to us by the parable of the lost son, who cannot endure the strictness of his father's dwelling and who walks with the treasures given him to conquer the world. But when this branch of humanity goes out to rule the world, it runs into the great danger of losing itself in the world, and pantheistically (as in the East) of identifying God and the world; or deistically (as in the West) of separating God and the world; of explaining the world and humanity as self-sufficient and of denying God's existence. Pantheistic Mysticism and Deistic (atheistic) Rationalism are the dangers to which Aryan humanity are especially exposed. It wins the world but suffers damage to its soul until it, cheated by the world, returns full of contrition to the house of the father.

The Semites present themselves to us differently. In many respects they are inferior to the sons of Ham and Japheth. In general, they lack the aptitude for art, science and philosophy, and are not masters of abstract and discursive thinking. They are much more a people of feeling and passion,



sometimes rejoicing to the high heavens, and then again saddened to death. They live much nearer the heart than the understanding, are extraordinarily susceptible to all kinds of impressions, thus distinguishing themselves as having a large measure of receptivity, but at the same time as having a small measure of productivity. This implies that they are more busy with themselves than with the world, that they look more within than without, measure everything according to the impression and the frame of mind which is laid on them or roused in them by things. And thus they can sing and rejoice and glorify God as no other people in the world, but they also rebel and murmur in the midst of many privileges and even make of these privileges a pedestal for their greatness and pride. Then they build within themselves their own righteousness with which they think they can stand before God. Pharisees (not so much in the sense of dissembling, hypocritical Pharisees, but more generally in the sense of self-righteous people), who can be very upright and honorable, (as e.g., Paul was before his conversion) -- such Pharisees are a typical example of Jewry.

The short character sketch which we gave of Semites, Japhethites and Hamites makes clear two things. In the first place, it proves that all variations among men are an unfolding of the gifts and powers which lay concealed in human nature, an unfolding of what yet remains preserved of the image of God in the fallen man. And on the other hand, it indicates that this development in the fallen condition of man and into which mankind fell seeks opportunity at the same time by the power of sin to spread itself out and pour forth a stream of unrighteousness over the earth.

The one is not in conflict with the other. Sin is no independent substance which exists or can exist in and for itself. It exists only towards and in the good. As this good, i.e., the gifts and powers which remain present with man even after the fall, develops itself, sin tightly grips it, spoils and destroys it, but also manifests itself in many more varieties and forms. One can say that sin and grace develop together in the history of the human race and are locked in an increasingly bitter war between themselves.

This example, drawn from the descendants of Shem, Japheth and Ham, is really sufficient, because it clearly illustrates our point. But because the matter is of such great significance, we add a few other examples as illustrations.

The rule which we set forth is not only applicable to races, but also to



nations. Each nation has its own soul, which indeed is not to be thought of as a separate soul outside of and above the soul of the people, but yet is a complex of the interaction of all the elements in the nation's life which produces its own physiognomy, and which is distinct from that of every other nation. There is, therefore, not only a psychology of man, but also of nations and of each nation in particular. Each nation prides itself on being a particular expression of the idea which lies hidden in human nature in general. Some nations even assert that they are preeminently the representatives of humanity, the bearers of the idea of humanity.

Our present time gives us overwhelming opportunity to illustrate this point. A number of nations are at present involved in a life and death struggle, and each says, the one as much as the other, that it alone strives for right and freedom, civilization, humanity and culture. (This was written at the time of World War I, H.H.) They yield nothing to one another in self-glorification and boasting. Let us leave other nations alone and consider for a moment only the French, German, and English nations. Each displays, also in this sphere, its own physiognomy. Each has its own faults and defects.

The French nation boasts of itself that it is the most humane of all nations and has done most for humanity in the acquisition of social and political rights. It is all for freedom, equality, and fraternity. But it has derived these rights and freedoms, not out of history; it built them upon an abstract idea discovered through reason and proclaimed in the Enlightenment as the rights of man. The nation strives for clearer ideas and concepts, is enthusiastic for abstract theory and ringing catchwords, and it knows how to express itself in a lucid, flowing style which easily carries one along. But the clarity of head and the warmth of heart put the blood in the danger of falling into superficial rationalism and mocking unbelief. Rousseau and Voltaire are mouthpieces of the French spirit.

The Germans display an entirely different character, which readily brings them the name of a people of thinkers and poets, and raises their culture high above that of other nations. By nature inclined to philosophy, metaphysics and mysticism, they fasten their attention on the whole, on the unity, on the All. By this they produce in Kant, Fichte and Hegel those idealistic and scientific systems which with powerful conceptions span the whole. And by this they show themselves to be at the same time a people of extraordinary



organizational ability, who subject the parts to the whole, the few to the common. But these peculiarities bring with them the dark side, that the spirit loses itself in obscurity. They have the peculiarity to possess no eye for the right and freedom of the individual, and in a pantheistic manner, they lose the particular in the general.

Between both stand the English, who, just as did their language, came into existence from a mixing of the Anglo-Saxons and Normans. They are therefore related to the Germans and the French, but are also sharply distinguished from them. Locked up in their island kingdom and isolated from other people, they have formed and maintained their character in a peculiar way. And from the very beginning of their history they learned to pay attention to their own concerns. They are equally as averse to German speculations as to French abstractions. When they gained in the establishment of their state greater freedom than other nations, this was not on the basis of theories concerning the rights of man, but it came about in the way of a long historical development. And if they have furnished important contributions to science and philosophy, this was not due to great and brilliant ideas, but to sober and sharp investigation of experience. Bacon, Locke, Hume, Mill, etc., were her philosophers. And these men reckoned above all with empirical reality, with observation and induction, with things of interest and usefulness. Give me, one of them said, a man with desire good or bad, and I will make of him a man of morality and religion. Because of this, the English are a nation which excels in a practical way, which is characterized by activity, which makes use of opportunities and which reaches out to conquer the world. But because of this, it is a nation that is also often threatened by the danger of proudly and independently looking down on other people as less worthy and of considering themselves to be the elect people of humanity.

Thus all virtues have their defects, all gifts their misuses. This also holds for males and females, for the positions, callings, and professions of society, for the different characters and temperaments, and also to name no more, for the different times of life. Just as each time of life has its own unique privileges, so also there are particular disadvantages and dangers connected with it. Childhood faults correspond to childhood virtues.





## Chapter 7

### Childhood Faults

In earlier times little study was made of childhood faults. One usually saw in the child a small and backward man, and had no eye for the unique character of his soul life and for the slow development through which he had to pass. It was not really permitted a child to be himself, i.e., a child. The right and worth of this period of life was not sufficiently recognized. If men had consulted the Scriptures on this point, which frequently speak so lovingly and tenderly concerning children, they would have come to other conclusions. But they were deeply entrenched in all kinds of dogmas which were applied to life in a one-sided way and with a misunderstanding of other truths, and which operated in circumstances which differed widely from the present.

There was first of all the doctrine of original sin, which involved an indubitable and weighty truth, but which, if it was not considered along with the covenant of grace, could give occasion for many wrong conclusions. Men usually saw the child from the evil side and explained everything which the child desired or wished in a wrong way. The evil nature and the bad character of the child was more important than anything else, and education had above all as its task to suppress that inborn evil nature and to restrain it. Thus a well-known and beloved writer in the Reformed tradition says concerning children: they are lovers of sinful freedom, unwilling to be enclosed within a hedge, having an aversion to being controlled with respect to their feelings. They are as oxen unaccustomed to the yoke. It is indeed much easier to bring an ox under the yoke than to accustom children to discipline and to subject them to the repression of sinful freedom. Each person is born wild and mischievous as the foal of a wild ass.

Such one-sided conceptions are found many times in the old writers and they continue to the present day in highest circles. As long as God does not convert children, there is nothing good in them and they must be kept in check by most stringent discipline.

Yet another misconception usually accompanies this one-sided idea of original sin, and that is the spirit of abstinence (asceticism) which has developed from ancient times in the Romish Church, but which has also



lingered, or was even intentionally revived in Protestantism, especially in Pietistic and Methodistic circles. This ascetic trend is characterized by an over-emphasis on the heavenly calling, i.e., on the preparation for the life hereafter, and by a pushing to the rear of the earthly calling through a misconception of the right of this earthly life.

Now naturally it is true that the first is more important than the last. Of what significance have the few years which we pass on earth in comparison with eternity which awaits us hereafter? But the mistake lies in the fact that men place both callings dualistically alongside of each other and thus put them into competition with one another. All that which is granted to the one calling is thus denied the other. In the measure that anyone devotes more strength and time to preparation for the heavenly life, he withdraws it from the natural life, and vice versa. It is not understood what the Reformation had once again clearly set forth, that the way to heaven does not lie in the cloister and in the solitude of the desert, but in the way of a full human life.

Asceticism and pietism can therefore have little sympathy for the free, unrestrained, spontaneous life of the child. They cherish an instinctive aversion for the happy laugh and joyful play of children. Really they would preferably suppress both. Because this could not be done, they now and then made a little room for it, but this was by way of concession. There was no mention made of the recognition of the right and the pedagogical worth of play. This was much too much in conflict with the seriousness of life.

All this could serve somewhat as an excuse that, generally speaking, the circumstances in which education took place were characterised by altogether too much simplicity and sobriety. The rooms were mostly poorly arranged; furniture and the means of teaching left much to be desired; teachers had no training and were often at a low level of development; for want of anything better, artisans, janitors, student drop-outs, adventurers of all sorts, etc. were responsible for education; the crudeness of the times worked crudeness in education and frequently gave to school discipline a barbarian cruelty. The stick was the scepter in the hand of the master and was the most important means of instruction.

Naturally, this was not everywhere equally bad. Our land, in the flourishing time of the Republic, was in many respects a favourable exception. A number of school regulations insisted upon moderation in school discipline.



Also Luther, in his writings to the Reichstag in 1524, recommended a softer method which did not scare the youth away from his studies. Just as in the home, so also in the school, at that time much was made right through a love of the children. But that does not take away from the fact that the children in general were judged and treated with a severity which at that time went unrecognized. Luther retained the most rueful memories of these happenings in his youth. School masters, he said, treated children as hangman treated thieves. He was once beaten fifteen times before noon because he could not recite a lesson which, entirely without fault on his part, he had not learned. And similarly complaints out of the past come many times to our ears. Also then, not everything which glittered was gold.

Very slowly, the severity with which children were treated in home and school gave way to a more gentle method of teaching. The eighteenth century, above all under the influence of Rousseau, Basedow, and Pestalozzi, deserves credit for this. At that time a humanitarian current arose which worked fruitfully in many spheres and was rich in blessing in its consequences.

In the seventeenth century, church and theology had precedence and set the tone. but to set forth their own principles in place of the reformation and to apply these principles more broadly, they had used this splendid opportunity more and more to raise dissension and to engage in endless dispute. weary of all this wrangling, many were inclined to seek, by putting aside all that divided and separated, a common foundation upon which all could stand and meet one another in peace.

This foundation was found in the Twelve Articles which were a common confession of the whole Christian Church; or in Holy Scripture which stood behind the confessions; or still farther back -- because the Bible was also a book in which each heretic had his verse -- in natural religion and the natural morality with which each man was born and by which he was essentially one with the Christian religion. So men came to the point where they went behind culture to nature, behind all historical conditions which had taken place in the original condition of the human race, behind national divisions to a general humanity. Up to this point men had always tried to make Christians of men. Now the time had come once again to make men out of Christians. Man, the abstract, rational and moral man, was the educational ideal. General humanity came to stand at the center. The words humanity and philanthropy were the fashionable words of the time. Basedow and his



followers gave themselves the honourable title of philanthropists and established in 1774 at Dessau an educational institute which received the name Philanthropinus.

How much this movement has to do with the trend of the age appears from the fact that it applies itself to change not only the school but also all kinds of other spheres of life. One thinks, e.g., that gradually since that time a way was opened for moderation in the treatment of the insane and of criminals. The insane in earlier times were locked up as criminals in cages and dungeons, in houses for the mad and crazy, fettered in chains and whipped with lashes, if indeed they were not handed over to the executioners. They were frequently considered to be possessed by evil spirits. And criminals were tortured in the cruelest ways, forced to make confession on the rack, shut up for years in underground dungeons and damp holes, maimed in horrible ways, or killed in a cruel manner. But in the eighteenth century, voices gradually arose which in both cases insisted on change and pleaded for humane treatment.

Related to this was the relaxation of morals which entered the sphere of the education of children. Men's eyes were opened for the pure humanness in the child. People became aware that the child had his own characteristics, his own rights and privileges, his own faults, and above all his own virtues. And men began to insist on a charitable and tender treatment of children, on pleasant instruction and happiness in the school. On the basis of the nature which is common to all men, people set for themselves the purpose of forming pupils as practical, useful, healthy in body and soul, life-loving citizens of the world.

It speaks for itself that with these ideas men slipped over into all kinds one-sidedness and extremes. Rousseau thought that children were born good and without depravity, because everything was good as it came forth from the hands of the Creator of all things, but that everything is spoiled at the hands of man. And nowadays criminals are treated frequently as sick, and prisons are considered more and more as a sort of hospital. But if man compare, in the sphere of instruction and education, in the system of asylums for the insane and in prison systems, the former age with that of ours, who would wish back the conditions of the past even if he is aware of the defects of this age?

Moreover, time itself frequently brings cures and improvements. The





teaching of Rousseau concerning the natural goodness of man might still work here and there, but it no longer has scientific defenders. The teaching of evolutionism proposes an entirely different theory for the original condition and the increased nature of man, and leads, in many cases, to the opposite extreme. The criminal anthropology of Lombroso, mentioned earlier, teaches that some natures are predestined to evil: that children who are characterized by a definite bodily degeneracy are preordained for misdeed; and the misdeed is simply the necessary result of the physiological-psychological nature of the criminal. Now reaction against this has arisen; particularly, the French School has opposed the Italian School and found the guilt of the criminal chiefly in the society from which he has come. Society has criminals which it deserves.

All these vacillations have resulted in a certain balance. No one anymore holds to the opinion that the child, also in a moral sense, is a blank sheet of paper upon which the educator can write what he wants. All pedagogues are impressed with the conviction that in education in general and in moral education in particular, we have to reckon with two factors: the nature of the child and the environment into which he is born and with which he is saddled.

The original recovery of the balance between these earlier one-sided opinions is due in no small measure to two sciences: the science of heredity and the science of psychological pathology.

In general, one can say that heredity is a fact which was recognised long before Darwin. Species are constant. Every living plant brings forth according to its nature. Parents bring forth children who have the same nature as they have. But a number of difficulties present themselves when one investigates the explanation of this definite fact, and above all, when one, proceeding from a common position, attempts to go into detail.

In connection with his doctrine of evolution, Darwin set forth the theory that not only species-traits, but also acquired traits are inherited and in this way cooperate towards the betterment of the species and even towards the rise of new species. But this doctrine has gradually found strong opposition, because a number of facts were opposed to it. The deforming of the feet of Chinese women, the piercing of the ears for the carrying of rings, etc., although in use for centuries, are not inherited and must be done everytime again. On the other hand, it is certain that not only constant species traits



but also all kinds of other qualities are transmitted from parents to children and grandchildren. Within the limits of the human race, the different races with their different characteristic traits of colour of skin, shape of the skull etc., propagate themselves. All kinds of physical and psychical traits are common to families, parents and children. In intellectual gifts (aptitude for music, mathematics) sickness as tuberculosis and alchoholism, character and facial tendencies -- in all these, inheritance plays a large role.

It is most difficult therefore to make a distinction between the traits which are and which are not inherited. And this difficulty is increased when one remembers: 1) that he must not confuse an inherited aptitude for an activity (e.g., the study of languages), or a definite weakness for a sickness (as tuberculosis) with the thing itself; 2) that one, through selective breeding, can transmit acquired characteristics, and thus can improve the race, but only within fixed limit and on the condition that close control is continuously kept of it, because otherwise the old type quickly returns.

In short, all our wisdom at present comes down to this, that in heredity we have to do with a very mysterious operation in which we can indeed set forth as definite a few facts without being able to give any plausible explanations for them. The conditions under which inheritance takes place are unknown to us. There is no possiblilty of laws. We still stand before a number of unresolved problems. But one thing is indeed clearly evident through all the investigations which have been made: inhertance and independence both operate. One must reckon in education with the individual as well as with the community. One can also express it in this way: Augustinianism is right, but it has had to include in itself the undeniable truth which lies in Pelagianism, namely, the influence of the environment and the power of imitation.

The imbalance in the earlier one-sidedness was somewhat restored by the fact that medical science has allied itself with Psychology and Pedagogy and has proceeded to make the faults of children an object of study. The first one who worked in this area was Dr. L. Strumpell, professor at Dorpat, later at Leipzig (1899); a man who devoted his life to philosophy and pedagogy and in 1890 published a pedagogical pathology or treatise on the faults of children. This work especially made the name of the author widely known and established his reputation. In 1910 it was published for the fourth time in a version by A. Spitsner. An interest in this new branch of science was now



aroused everywhere and a number of scholars applied themselves to this study. Books and magazines concerning this matter appeared in large number.

These faults were now understood in the wider sense to be all kinds of physical and psychical deviations, which frequently were peculiar to children from birth and stamped them as inferior. Blind, deaf mutes, hard of hearing, weak, psychopaths, degenerates of every kind were considered as abnormal children and were made an object of accurate, scientific investigation.

This investigation made clear that many of these defects were inherited (an inherited burden) and were present in children from birth, at least in inclination or germ form. But at the same time it was shown that circumstances, as e.g., sickness, faulty diet, bad environment, etc., could aggravate these defects greatly. From this emerged the demand that all these children must be treated in a different way and according to another method than normal children. The "Fursorge-Erziehung," as it was called in Germany, soon spread into every land. The longer this went on, the more separate institutions were erected to satisfy these new demands. Not only separate schools for the blind and deaf-mute, but also homes for idiots, psychopaths, reform schools, reformatories, and educational institutions, etc., were erected. Even a distinct science arose which had the name welfare- or healing-pedagogy.

Finally, it was clearly evident from these investigations that the physical and psychical, and in connection with these, the intellectual, religious and ethical life, were mutually and closely connected. One could not exhaustively investigate many physical and psychical defects without being brought into contact with ethical sins such as lying, stealing, cheating, lust, etc. And these were increasingly treated in pathology as well as in the psychology of children in scientific investigations.

While these ideas had earlier been considered religiously and construed dogmatically, the attempt was now made to view them secularly and to penetrate their character along empirical lines.

The dogmatic method which earlier was followed in judging between good and evil, and the empirical method which later was used with increasing frequency did not militate against nor exclude one another but complimented one another and were both considered indispensable. Whoever might be offended by or would rather avoid the terms "dogmatic" and "empirical," could as well avail himself of the terms "ethical" and "psychological", because both these



terms express essentially the same thing, as was indeed meant by the earlier distinctions.

To be able to judge with truth and equity concerning one or another evil which is committed and thus to pronounce a just judgment on the perpetrator, two things are necessary, namely, the possession of a standard or rule according to which that committed evil must be tested; and secondly, exact knowledge of the person who committed the evil and of the circumstances under which he committed it.

He falls into a great and serious error who will not reckon with dogma in the moral sphere, who rejects the moral law as norm, and with respect to morally good or morally bad acts, is satisfied with the psychological or empirical method. Indeed, this method in itself does not provide a standard. It stands objectively opposed to all ethical phenomena and describes these only in their mutual connection. It has been correctly said: in the happening itself, without anything more, there is no qualitative distinction. The misdeed "happens" just as well as the noblest deed. From a purely empirical consideration, sin and evil are products in the same sense as gall and sugar.

If the newer ethic repeatedly abandons its normative character and is content with a description of moral phenomena, or if modern criminal law progressively denies every divine command, then the consequence is always that the judgment concerning good and evil is falsified, evil is robbed of its moral nature and is considered as a physical or psychical necessity. Then punishment of itself disappears as a means of education and betterment.

And yet there is in these modern ideas a unmistakable element of truth. To judge rightly a certain deed, one must acquaint oneself with the person who commits the deed, with the environment from which he comes, with the circumstances in which he lives, etc. And in this inquiry concerning these and similar things, the judgment that one forms is more stringent or less severe, as he considers the doer worthy of a heavier or a lighter punishment.

Thus there is nothing in this method in itself which merits disapproval or opposition. Provided that it does not put aside the ethical method and in this way tempt one arbitrarily to call good bad or bad good, we may rejoice from the heart in the application of this psychological method to modern pedagogy. And we do this not by way of concession, but because we are convinced of its rightness and justice. We deal with our children in our homes in the same way. There is often a great deal of sickness and





sentimentality in the way in which parents gloss over or wink at the faults of their children. But if we eliminate these incorrect ideas, then in the softer judgment with which parents many times treat their children, there is something left over which merits appreciation. Parents know their children best. They know the difficult circumstances in which the children must live, the temptations to which they are exposed; and therefore they always find occasion to plead mitigating circumstances.

Of more importance is the fact that the Holy Scriptures in the nature of the case proceed in the same manner. Certainly the majesty of the moral law is inexorably maintained, even to the death of Christ. Grace comes through the fulfilment of the just demand of the law. And never is any effort made to drag the law down from its sovereign height and to adapt it to sinful man. But when the moral law is applied to concrete and individual cases, its severity is tempered by mildness and fairness!

It is worthwhile to examine the Scripture farther on this point. But we must not linger too long here and so we limit ourselves to two observations.

The first is this: that Holy Scripture recognizes all sorts of gradations in sins and thus never proceeds from the same standpoint as the Stoics, according to whom all sins are one and the same. The Mosaic law already makes distinction between sins which are committed with a raised hand (wilfully) and those which are committed through error or mistake (Number 15:24ff.). And it is said in the New Testament that it shall more tolerable for Tyre and Sidon in the day of judgment than for the inhabitants of Bethsaida and Chorazin (Matthew 11:21, 22). The servant who knew the will of his Lord but did it not shall be beaten with many stripes (Luke 12:47, 48). Those who delivered Jesus over to Pilate have greater sin than Pilate (John 19:11).

The second observation is this, that the seriousness of the sin (according to greater or lesser guilt and worthiness of punishment) is by no means decided only by the sin itself. It is completely correct to say that a sin against the first table of the law is generally more serious than one against the second table, and that murder, e.g., is more serious than theft. But in determining the measure of guilt and punishment, the person of the perpetrator must be considered and the circumstances under which he committed the crime. In Proverbs 6:30 we read that men should not despise a thief who steals to satisfy his soul when he is hungry. According to the measure that a man transgresses the commandment of God more consciously and wilfully, he



ands the more guilty before God's face. Ignorance and weakness are not to be considered as making the transgression good or as earning the right of forgiveness; but they are relevant for fixing the measure of guilt and punishment (Luke 23:34, Acts 3:17, I Tim. 1:12).

The Holy Scriptures give us the full right and freedom, in connection with the judgment of wrong deed, to reckon not only with the law but also with the person who has committed the deed and the circumstances under which it was perpetrated. This is certainly not intended to encroach in the least upon the right of the law, but rather to treat properly the demand of righteousness which is set forth through it.

These considerations imply the logical consequence that we, in connection with judging the faults and naughty deeds of our children, have to make use not only of the ethical, but also of the psychological method. We must not lose sight of the fact even for a moment that we are dealing with children and not with grown people, and that all their thinking and speaking and doing reflects this. We cannot remind ourselves often enough of the word of the apostle: when I was a child, I spoke, I was inclined, I walked as a child.

A combination of both methods guards us from erring to the right or to the left. We are protected from thinking that all children are good by nature, or like a sheet of white paper upon which education can write whatever it desires. Whoever sets aside the ethical norm in connection with the life of a child cannot speak of childhood faults, considers naughtiness as virtue, and prepares himself for terrible disappointment in the future. Childhood faults are also faults even though they are of children and are done in a childish way. And they must be considered and handled as such by parents and teachers. Still more, there are no sins of which the kernel does not lie in every man's heart. No one can ever assert of himself or of another that he, in other circumstances, or rather, without God's persevering grace, could not become a thief or a murderer, a drunkard or sensualist. This is indeed a moving and humiliating truth, but this is reality. In the measure that we increase in self-knowledge, we understand better that our heart is inclined to all evil from our youth on.

By connecting the psychological method with the ethical, we are also kept from the injustice of treating small children as adults or of laying on them a standard which fits only adults. In the first place, there is a difference between inclination and deed, between the evil thoughts and the desires which



can arise in the heart, and the performance of them. Fortunately, a great distance lies between them. How many wishes and intentions remain locked up in the heart and never come to fulfilment. If that were not the case, no human life would be possible on earth. Indeed Jesus says that whoever looks at a woman to lust after her has already committed adultery with her in his heart. But one must not conclude from this that it makes no difference whether one has committed such a deed with his heart, in thought, or whether he has committed it in reality. Secondly, it does not at all follow from the confession that the issue of a man's heart is evil from his youth, that the inclination to all evil is already embodied in each child as a conscious thought or desire. Inclination is not the same as thought or desire, even though it is the intention or resolution. There is also an unconscious soul-life. And by no means everything which is in the soul rises above the threshold of the consciousness. The evil thoughts, adulteries, fornications, thieveries, etc., undoubtedly come forth from the heart, but conversely it is not true that the heart always brings forth such unrighteousness.

Indeed experience teaches that there exists in children from birth on not only physical and intellectual but also all kinds of ethical differences. The one child is soft by nature, obedient, compliant, helpful, etc. The other is surly, stubborn and difficult, intractable and brutal. These differences are by no means to be explained by descent, environment, and upbringing, because they also appear in children in the same household. We stand here before a riddle which we must respect, but which we cannot solve. Just as it is a great cause for thankfulness for parents when their "well-formed" children are born, so they consider it a great gift whenever their children possess a good and amiable nature.

Everyone will agree that in our children we must in all fairness reckon with these givens. Surely children are people. They have one and the same nature in common with all children and adults. But they are children, not adults; children according to body and spirit; children in their thoughts and desires; children also in their faults and naughtiness. All this naughtiness and all these faults display a likeness with and are related to those which are in adults. But the distinction is so striking that we do not speak incorrectly of childhood faults and childhood naughtiness. If these things appear later in life, they take on an entirely different form and manifest themselves in different ways.



Take e.g., attributes such as capriciousness, dourness, jealousy, envy, talkativeness, hilarity, curiosity, tattling, obstinacy, rudeness, cruelty, etc.; all these appear differently in children than in adults. But they are still mostly faults and a naughtiness which are peculiar to youth and which must be judged and handled as such. For this reason it is necessary to trace how they are connected to the time of life called the childhood and to the physical disposition of the child. This investigation is not easy and we are always capable of error, because frequently entirely different motives lie at the basis of the behavior of children than those we presume more or less by way of analogy to lie at the basis of our actions. Is it not true that the soul of the child is more difficult to understand than that of an adult person, as we ourselves are?

We do not have to describe the faults of children separately and at length. Indeed the teachers who associate with children everyday and who know through experience all their virtues and naughtiness would be in a much better position to do this. But we wish nevertheless to explain our meaning with a couple of examples. The first has to do with the psychical realm, and the other brings us more into the physical area, although the latter is no less important than the first. And both have been in the last years actually observed and minutely treated by a number of pedagogues. We refer to the lying and the sexuality of children.

All investigations concerning the lying of children have made clear that we cannot weave all pieces on the same loom (treat all cases alike), and thus we cannot be satisfied with one simple formula. Already from earlier times, lying has been distinguished from falsehood, forgery, error, mistake. When God is called in Holy Scripture the Truth or the True One, then by this He is set over against the idols, who are not, who are vanity, and in this sense are lies. If anyone without design and purpose makes a mistake in his reckoning or reasoning, then we speak of a mistake, a blunder, an error, which is contrary to the rules of arithmetic or the laws of logic. But no one would speak of lying in such a case. And the teacher who would consider such an error in a pupil's sums as sin would by this show himself to be a poor pedagogue.

We speak of lies if anyone, knowingly and willingly, intends to deceive another by means of a false expression (notion, word, gesture, act, etc.). The lie is thus a conscious deed, but is executed under the influence or





incitement of an evil will. To this extent it has an ethical character and it is exactly, in that measure and for that reason, sin. In the lie there are therefore also all sorts of differences of degree, in the measure that an evil will plays a greater or lesser role. Thus distinction can be made between lies and jest, white lies, lies arising out of need, etc. But always an incorrect expression must be connected with and be occasioned by an evil will or a bad intent, if one can speak of lying in a proper sense.

These distinctions help us to make careful investigation of the lies of children and to put us on our guard against one-sidedness. And this carefulness is useful to us in connection with the question concerning the origin of the lie. Also here empiricism and nativism are opposed to each other. Rousseau and others judged that the lies of children were entirely the work of educators, because everything which comes from the hand of nature is good and everything is twisted by the hands of man. This empirical viewpoint can be defended with many appeals to experience. It is incomprehensible how rashly parents play with the truth. They themselves set an example for their children in lying and deceit. They contradict each other, do not hold to their promises nor to their threats, and bring their children up in lies. There are circles of people in which lying is not even considered an evil. People avail themselves of the lie as long as self-interest requires it. Sometimes in households and families a sense of the truth is sadly lacking.

Although all this must be granted, it is not to be maintained that lying is learned only from without and exists exclusively in following evil examples. No, even when a child is trained by understanding and truth-loving parents, there still comes a time when the child, e.g., to keep himself from punishment, resorts to lying, or at least is inclined to resort to it. And that proves that the sense of truth is not naturally proper to the child, but must be awakened and strengthened in a positive way. Truly, the Holy Scripture says in Romans 3:4 that each man is prone to lying and that God alone is truth. Naturally, this is not to say that each man always and in all circumstances, consciously and intentionally speaks untruths, because in that case no human existence and human living together would be possible. But in the context, those words mean that God is always faithful in fulfilling His promises, but that man always asserts the contrary in his unbelief. And it follows from this that man no longer stands in a right relation to God and His Word and promise. Over against the divine "yes" he places his human — and in



he deepest sense, devilish -- "no," because Satan is a liar and the father of lies. When he speaks the lie, he speaks out of himself, because no truth is in him, and through lies he has seduced man and caused him to fall (John 8:44).

Even as with sin in general, so also with the lie, we have to reckon with both: with the prone-to-lying character, which is in the nature of man; and with the sinful pruned-to-lying environment in which he is born and educated. In both respects there is a great difference in children. It is true that with respect to original sin children are completely like one another and one and the same guilt is present in all. But that original sin can be stifled and opposed in the generations and families, and it can also be developed and strengthened by the sins of the fathers. We must therefore reckon not only with the original sin itself, but also with the psychical and physical "inheritance." In what way and according to what law this heredity works is almost unknown to us. But that it exists is a fact which is taught both by Scripture and experience. There are children with such depraved and inclined-to-lying natures that even an idea of and a sense for the truth can scarcely be found. On the contrary, there are other children who are lovers of truth and little inclined to lying. This does not exclude the fact that they are in other points much more apt to be tempted. Each man and each child has his weak point.

Naturally it is very difficult to say where the boundary lies between heredity and the influence of a bad and lying environment. Both frequently work together and influence one another. In the lower classes of people lying is in general much more deeply rooted than in the higher classes. Or perhaps it is better to say that they take on another form in both levels of society. In the lower classes men seldom mince words and speak to each other without restraint. On the contrary, conventional lies are much more common in the life of the higher levels of society.

We must reckon with all the above-named factors -- the nature with which one is born and the influence of the environment -- in the investigation of lying among children. From this is to be learned that wise lesson that we must not judge small children with ourselves as models. Adults are altogether too much inclined to do this. They ascribe their own experiences to the soul of the child and by analogy conclude that there is oftentimes identity. But the first characteristic of all knowledge and science is that one lets the



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object which is investigated act upon itself without prejudice, lets the thing speak for itself, and respectfully places one's ear to listen to what it has to say.

That individual (or differentiating) psychology has great merit in this respect. It no longer treats all people alike, but observes in the unity a great diversity. That unity does exist and therefore there is indeed a place for general psychology. But alongside of it also individual psychology has the right of existence, because it makes clear those attributes which distinguish a definite person or a class of persons from all others. And so children get the opportunity to be known and described according to their own natures.

Now it goes without saying that one cannot speak of lying in the earlier years of children. Lying presupposes not only a definite intellectual development, but also an intentional and determined purpose to give to another a false conception. Some are even inclined to say that lying in children first begins to appear in the fifth year. This is surely reckoning the time too late and is contradicted by the experience of others. But in any case we are warned by this not to make hasty conclusions.

According to the investigations of Dr. and Mrs. Stern, one must give careful attention to the distinction between recognition and recollection. Recognition begins very early in children. Already the infant of a few months recognizes his mother, whom he often sees. And in the end of the first and the beginning of the second year, he recognizes persons whom he has seen two to six weeks before. Recollection is distinguished from this recognition because with recollection persons do not need, as with recognition, the objects presented again. This recollection manifests itself gradually, whether by itself or stimulated, in the second half of the second year, and has as its contents first persons, but later, from the third year on, also attributes, relationships, etc.

As this recollection awakes, the possibility of mistakes also arise in objects and persons, and especially in qualities and relations. That children repeatedly make such mistakes can easily be explained. All sorts of sensations enter the consciousness of children day after day without order or connection. They form a chaotic mass in the youthful brain that whirl through one another. There is still no understanding and will to give leadership to them and to bring order among them. Thus it is not surprising that errors are



almost inevitable. This danger is not as great as when children at this time of life speak of themselves and proceed to narrate events as it were spontaneously. But the matter changes when they are questioned by others, and are specifically questioned with a view to learning from them. Always a more or less suggestive action is included in such a question. In that case a particular value must not be attached to the answer of a child and above all not if it has any connection with time or space. "Yes" and "no" are certainly not always reliable. Thus one must not in this instance think of lying, because on the one hand, the questioner himself is many times to blame for the error which the child makes; and, on the other hand, words and their meanings have not yet the same associations as with adults, and children often mean with their words something entirely different than is deduced from them by adults.

Further, one must also reckon with the rich fantasies which are peculiar to children. Children indeed perceive; they perceive a good deal and to a certain extent accurately, because they are unprejudiced. But much of what they perceive they do not understand. Their attention is rather scanty and flighty, not yet firm and not yet fixed for long on one object. Their perceptions are mostly insufficient and incomplete, and in reproducing them they undergo many changes, especially under the influence of their fantasies. Children cannot clearly distinguish yet between being and appearance, reality and idea, truth and imagination. Their recollection is weak and elements from both worlds are attached to it. When they play Dad and they treat him as a child, they then act the same way with older people. They act a part and know how to ascribe a role to their environment. Snatches of stories which they have heard they apply to themselves and retell them about themselves. They claim to have perceptions when these are suggested to them in one way or another by others. They tell something in fun or jest without any thoughts of expressing a false idea to someone else.

For all these reasons one must be most careful with the testimonies of children. In former times such testimonies of children were considered very reliable, for as the proverb expresses it: children and crazy people speak the truth. There is indeed an element of truth in this. The child is in a certain sense a good observer because everything is new to him and he is interested in everything, while adults become accustomed to everything and have forgotten how to see something. Over against this there is the fact that





the child is deficient in experience and judgment and can therefore so easily err. The newer psychology has therefore held to another opinion than the older, and holds the testimonies of children generally as not very reliable. Naturally this is the more true when these testimonies are of more or less abnormal children (pathological lies).

When a child is brought up in a truth-loving environment, lying is as a rule born out of necessity. If a child has done something wrong and fears punishment, then the temptation arises to hide the wrong deed in order to put the blame on another and thus to escape punishment. The lie is not desired for and of itself, but is called upon to help in a need. And so lying has a human character with the child. That is to say: to lie, only to lie, out of pleasure in lying, this is not human, but satanic. When Satan lies, he speaks of himself. But man uses the lie as a means to avert a loss or to gain an advantage. Its foolishness however, exists in this that he thinks to save himself, but actually makes himself more and more miserable and snares himself more deeply in sin. Therefore the watchword must be: not forward, but backward. And that is a lesson which has truth for the whole of education: have an aversion for evil and stick to the good.

As a second example we mention sexuality in which a psychological consideration is also of religious and ethical worth. This example is also important because it enjoys such extraordinary interest. Sex life always and universally occupies a large place in the existence and thinking of man. In earlier times people were much less prudish in this area. They called things by their names and were free with all kinds of allusions and expressions which one would now no longer tolerate, at least not in the company of women.

But so many works which nowadays appear on this subject never saw the light of day in times past. At that time man was psychically and physically healthier and could leave more to the direction of nature. In our time, no day goes by in which a book is not published which treats this material in all its particulars. I am not thinking of the sexual romances, the immoral serial stories, the demoralizing presentation in theatres and cinemas, etc.; but I have in mind only those works which in a more or less scientific way give desired information concerning sex life to a degenerate public.

This literature has especially appeared since the eighteenth century when Rousseau pressed the point of sexual enlightenment and Tissot wrote in 1758 his well-known works concerning self-defilement. The philanthropists and



the moralists who were under their influence and the Medeci wandered farther along this track, but still found a great deal of opposition. Towards the end of the last century and the beginning of this one, however, this method was again taken up in order to set some bounds to the frightening misery in the area of sex. Sexual enlightenment was considered by many a remedy for this need.

Sexual instruction and the attempt to trace accurately in children the origin and development of the sexual life, is not of great importance. Especially Prof. Freud at Vienna followed this way and was himself followed by whole school of pupils. Freud attempted to explain almost the whole of soul-life from the tension between the unconscious and the conscious, between nature and culture, between the innate, natural, mostly erotic inclinations (under the name of libido - lust), and the religious, ethical, aesthetic factors which work against them. These last suppress the first, push them back and drive them into the underground of the soul-life where they, to a certain extent, lead an unconscious life. They are indeed suppressed but not rooted out. They live on, play their part, hold sway, and come to expression often in dreams, in thoughtless utterances, in moments in which the soul lets itself go. While this suppression of original inclinations is a force which is brought about by culture, it produces many different kinds of disturbances in the life of the soul and the nervous system, which can sometimes be cured by the psychoanalytic method.

We will not enter further into this matter of psychoanalysis. But it is of concern to us that the original, natural inclinations which live in man are, according to Freud, almost all of an erotic character; and while they are original and hide in the nature, they go back to earliest childhood. The sucking of a child from its mother's breasts, the feeling and touching of the human body, the peculiar relation especially in which a boy seeks his mother and the girl her father, are explained from erotic inclinations.

Against that conception of the Vienna professor, many objections have been brought, so that the followers of Freud have forsaken their master at this point and no longer think exclusively of sexual lusts in connection with the "libido," but give to it a wider significance. And this is correct. This is true in the first place because men know that their own experience cannot decide anything here. Their memories do not usually go back farther than the fifth or the fourth year; and secondly, they must, in consulting children,



observe the greatest care at this point. If men simply observe and perceive without anything more, they run the risk of interpreting phenomena according to that which goes on in their own souls. If they want to investigate in this way, they take a great chance of ascribing sin to the child. Curiously and the desire for knowledge have their limits.

The following observations of significance occur to me. Freud overlooked the fact that the love of a child for its parents and above all for its mother bears in the first year of his life an entirely unique character, and surely is not nor need not be of an erotic nature. The love, attachment, inclination of a child towards its mother (or whatever one wants to call that bond in its early years) is neither exclusively sensuous nor exclusively spiritual. (In this and the following paragraphs, there is a problem of translation. The Dutch word used here is zinlijk, which can be translated as "sensuous" if one makes a distinction between "sensuous" and "sensual". "Sensuous" is that which pertains to the senses. Nevertheless it has something also of the connotation of "sensual" as becomes apparent in Bavinck's use of it a bit later in this paragraph and the following. H. H.) It is still undifferentiated. It is still a unity and contains all later relationships in itself in kernel form. It is a bond, an attachment of the child, of the whole child to its mother, to the mother in her entirety, so to speak. It is an attachment both of soul and body. If the child speaks of a sweet or a nice mother, then this includes a sensuous sense. The child in earlier years leads, not exclusively, but yet in an important respect, a sensuous life. And love in this period corresponds to that. It is physical and psychical at the same time, and in early life it is the first more than the second.

But one commits a great fault if he identifies this sensuous element in the life of a child, as Freud does, with the erotic. The sensual (Bavinck uses here the word sensueel. H.H.) and the sexual are two different things in adults, but much more so with children. If the child refreshes itself at its mother's breasts, then this is most certainly a sensual (sensueel), but not necessary a sexual pleasure.

The difference comes later. That which was first one, develops and unfolds itself. This is by no means true only in the sensuous realm, but appears in all the soul-life and bodily development of the child. Just as the members of the child developed slowly, -- arms, legs, heart, lungs, kidneys, etc. -- and by this means fit themselves for the task which each must fulfil



in life, in this way also all the emotions and powers of the soul -- understanding and reason, mind and conscience, desire and will, etc. -- develop. And in the same way, from the one undivided love which binds the child to his mother come all the other relationships of sympathy and affection.

From the one undivided love of the child for its mother develops gradually all sorts of other relationships of affection. The love of mother is the oldest and deepest of all these relations. It is firmly rooted in the physical and psychical natures of mother and child. No bond can be more fervent between two people than between the mother and the child which she carries under her heart and feeds at her breast. The attachment which binds the child to its mother bears therefore, in the early years, also a strongly sensuous (zinlijk, sensual, therefore not yet sexual) character. But in the measure that the child grows up and lives more fully its own life, in that measure also its soul-life develops and becomes independant. The psychical and ethical nature of love in that attachment increases slowly but gradually. The child is cherished by its mother for a long time. But gradually the sensuous element makes room for the spiritual, the physical relationship makes room for the moral.

This development is advanced by the fact that the child slowly develops in relationships to many other people, and thus must, as it were, specialize his affection. First, quite naturally, comes his relationship to his father from whom he has his origin. But however closely the bond between father and child is, it is of an entirely different nature than that which binds mother and child. It by no means has that fervent, confidential character which is unique to the love of mother and child. The mother is the trusted one, the advocate, the mediatrix of the child in relation to all the small and great cares by which the child is oppressed. The father is more distant from the child, represents authority, provokes respect more than love, and helps the child much more through advice and leadership than through feelings of tender affection. The love of the child for his father and the love of the child for his mother are shaded in a particular way even as fatherhood and motherhood are mutually different. And the love of a girl for her father and mother is again different from that of a boy for each of his parents. The affection of the child is thus from the very beginning differentiated in various ways and in various directions. This difference increases as the child develops a





relationship with brothers and sisters, grandfathers and grandmothers, uncles and aunts, nephews and nieces, little boy-friends and girl-friends. All these distinctions do not impoverish the life of love, but make it deeper and richer. Earthly goods diminish by division. Spiritual treasures, on the contrary, increase in the measure that they are divided between more and more people. The riches of the soul grow in this way because its fellowship is thus spread out.

In this frequent diversity of love, there gradually awakens that which is connected to sensuality and has its foundation in it. To Freud must be conceded the insight that the sexual inclination develops in many children, especially in our present day, very early and even much too early. Also whenever one distinguishes properly the sensual and sexual, one cannot deny the fact that in many cases the first sometimes passes over into the second at a very early time of life. Circumstances in many circles of society work this prematurity. One thinks only of heredity, of the bad examples of parents, of the small dwellings, of the deficient sleeping places, of the many sensuous stimuli which enter the child in the parental home and outside in the street. Sexual inclinations therefore appear in children as early as the seventh or eighth, or even fifth year. And even in those circumstances where such sad circumstances do not exist, the sin of onanism, according to doctors, grows in a alarming fashion. Present day culture works in all kinds of ways and by all kinds of means (e.g., stimulating literature, the movies, photography) the arousing of sensual passions.

It is therefore understandable that men have had recourse in this moral need to the means of sexual enlightenment and have taken, to a certain extent, a stand against this evil. But the fear is not groundless that the means shall proved to be worse than the disease. What is necessary above all else is not intellectual instruction, but religious, moral upbringing, character formation, strengthening of the will. Here prevention is better and easier than the cure. If a child from his birth becomes accustomed to order, discipline, purity; if he from his earliest days becomes accustomed to resisting his lusts; if conscience and will are exercised to offer resistance to temptation; then there is a much greater chance that the child before and in the years of puberty is preserved from morally impure deeds, than when later (but when and by whom and how?) he is intellectually informed concerning these things. The sexual life is no forbidden terrain in itself, but it is



nevertheless destined to remain in the background and to be clothed with the veil of shame. It belongs to the dark side of human life and must not enter the light of day.

The Scriptures which speak many times and very openly of sex life, never say a word concerning the sexual enlightenment of children; but many times they admonish us to bring up children in the teaching and admonition of the Lord. Scripture does not curse the sexual life as so many ascetics of earlier and later times have done. And it demands even less the emancipation of the flesh, as libertines of all kinds have said, especially in our day. But while it leads marriage and procreation back, not to the fall, but to creation, it honors these as gifts of God; it at the same time requires that the flesh remain subjected to the spirit, and that also these gifts be used for a higher and spiritual purpose. Marriage is in Scripture a picture of the spiritual fellowship which unites Christ and His Church.

Therefore, in the development of youth, the awakening of sexuality has a lawful place. It frequently begins a considerable time before puberty. How can it be any different when the child grows up in a midst of a family, including different members (father, mother, brothers, sisters, servants), and thus with this differentiation, although first of all it is from the outside, the child nevertheless comes into contact with it. The differentiation which enters into all kinds of forms and behaviour stimulates early curiosity, arouses vague thoughts and emotions, and causes the desires to know more of this secret territory to arise early in life.

This curiosity in normal cases is still different from sexual desire. But sexual desire also has its time for awakening. Especially in the years of puberty it more and more exerts itself as an individual, independent force. From the love which up to this point remains limited to the circle of household and family and is in this way connected to kinship, another love develops which goes out to the other sex. The phenomena which then appear in boys and girls and the changes which take place in the life of their soul lead them into a new world which many times frightens and alarms them. The period of naivete, relative innocence is then past. They feel another power in their members which brings strife against the law of their spirit.

This strife has not only physical and sexual, but also a deeply ethical and religious significance. Many succumb in that struggle and proceed to live a life which not only damages the body, but also undermines the faith, stains



the conscience, and corrupts the heart. They follow the sin of lewdness as an ox goes to slaughter and as a fool goes to the chastisement of fetters, until the arrow cuts through their liver; as a bird which hurries to the snare and does not know that it threatens its life. Lewdness has struck down many wounded and all her wounded are mighty; her house is the way of the grave descending to the inner rooms of death.

In a couple of examples we have tried to explain how sin enters a man. One example was borrowed from a psychical and the other from the physical realm. But both, lying and sexual passion, are of that kind of nature that they, if they are not opposed and resisted, corrupt man and rob him of his glory. A psychological consideration of sin leaves the moral law unweakened, but sheds light over the way in which unrighteousness develops in man and can touch and deform him in all his faculties and powers. There is also in sin a law to discover. In connection with it, one can speak of development, a process which operates in harmony with its own nature.

Different kinds of faults and vices prove the same thing. Wrong inclinations, e.g., towards disobedience, sourness, stubbornness, levity, mockery, intemperance, theft, cruelty, etc., can be opposed at their outset by wise upbringing. But if they are left to themselves or are promoted by all kinds of influences, they grow and increase in strength and violence and stifle the good seed which is possibly sown in the heart. But as interesting as this is, we need not go into all this. What is said is sufficient to explain our meaning. Without the moral ideal which the law holds before us to humble us, we could and ought to view sin in all its forms also from the psychological side, and by this, increase our knowledge of its nature and development. There is indeed the danger that men, by a one-sided psychological consideration of sin, conclude that knowing all is to pardon all. But except for the fact that there can never be mention made of "knowing all," one must keep in mind that there must be a distinction made between the sinner and sin. The sinner must remain the object of sympathy and love, which however finds its standard only in the unimpeachable moral law.



## Chapter VIII

### Regenerating Powers

It is time that we go to another area of religious psychology. If the devastating powers of sin in the world, in humanity, and in each man operated unhindered, they would make man's existence impossible, and everything would rot away. However, the process which works in sin is arrested in various ways and in every area through other powers which are all comprehended under the name: regenerative powers. The sphere of these powers is no less broad than that of the degenerative powers.

Since the topic which this idea brings up is so very important, it is well to treat it somewhat more broadly. Regenerating, reforming, and renewing powers appear not first of all in the world of man, but are found in the whole of nature.

In the first place they belong to the healing power which involves nature in its fight against the many sicknesses and diseases which men suffer. The earth is full of medicinal powers in the plant, animal, and mineral realms, which in the form of powders, pills, doses, and salves, are administered to the sick. A few decades ago the art of doctors consisted especially in prescribing large quantities of remedies. "Not by grains," writes one of them, "but by ounces the stomachs and intestines were sometimes overloaded with remedies of which the one must correct the work of another lest it go contrary to the strong constitution of the sufferer himself." In later years medical knowledge and practice have in this respect become much more moderate.

Much smaller quantities and many less numerous remedies are now used than earlier, because through tests on animals (rabbits, cats, dogs, etc.), men came to the conviction that a number of remedies did not possess the curative powers which earlier was ascribed to them. The official number of current remedies was considerably diminished, the prescriptions were limited and simplified, and as a result medical method has undergone a great change. In this entire area men have turned away from the art back to nature.

This turn-around had one good result: the method of investigation used in the natural sciences was applied to the science of medicine. The reaction which was brought about was sometimes so strong that the new natural-medicinal method condemned all of scientific healing and declared war against all





medical science. While those who held to this view rejected all administration of medicine and wanted nothing of interference by operation in the process of sickness, they summoned for help exclusively the restorative powers which nature offered a sick man. Without doubt, the natural-medicinal way went too far in this direction. Although many of the old remedies were rejected, exact studies revealed that man (as the doctor referred to above said) in no small number of cases could restore a damaged function with the help of medicine by strengthening the natural powers. There are medicines of which the healing power is proved experimentally by the new science: one thinks only of the different serums which immunize against definite and specific sicknesses. Even blood-letting, which in earlier times had a multitude of victims and which in later years was abolished, is now in some cases of kidney and heart trouble restored to honor.

In connection with all these, nature and science do not stand completely at odds with one another. Even as nutritious material in nature cannot as such be used, but must first be prepared in different ways in order to serve as nutrients for the human body, so also medicine, which nature contains, usually has need of being prepared in order to be suitable for man's organism.

And yet man has need of that stuff for his nutrition and for his remedies which is given in nature for his use. Thus nature and science go hand in hand. For the natural-medicinal way, there is no reason to despise science and skill, and medical science has no reason to minimize the natural-medical way as long as it is not exaggerated.

But it usually does not do this anymore. A natural-medicinal method is commended by physicians themselves in many cases. They are the first to advise many patients to seek remedies in nature. So-called "Kurorte" (I have been unable to discover what Bavinck has reference to here, although it apparently is a very common plant of some sort, H.H.) which through its products (e.g., berries) its fountain of health, its presence on sea or in the mountains, by its fragrance and odor, etc, works favourably in the restoration of the sick, enjoys a wide fame and is sought increasingly. Light and sun bathing, sea and mud bathing, massage and diet belong to the remedies which are recommended by many. Nature is the great store house for the life of man; it provides him with the means for his nourishment and clothing, and even for his healing and restoration.

There is another noteworthy phenomenon which deserves attention in the

medical science. While those who held to this view rejected all administration of medicine and wanted nothing of interference by operation in the process of sickness, they summoned for help exclusively the restorative powers which nature offered a sick man. Without doubt, the natural-medicinal way went too

matter we are now discussing. Men talk in botany and zoology of regeneration in those cases in which an herbaceous or animal organism knows how to restore its injured members or even knows how to renew its lost members.

If we take the term regeneration broadly, we can also think of the powers of plants and animals to bring forth in the process of time new parts of the organism. In the autumn the leaves fall off, but as spring approaches the tree adorns itself anew in rich and full attire; plants and flowers awake after the sleep of winter to new life; the whole of nature rejuvenates itself, lays off its death watch and rises from the dead. So in the animal kingdom, the fish have the faculty to renew their scales and the birds their feathers. The sheep does the same thing with its wool, the deer with its antlers, and in a wider sense, the spider with its web, the bee with its cell, the caterpillar with its tissue, the snail with its house, the bird with its nest, etc.

We are so accustomed to all these phenomena that we do not notice them anymore and see in them something wholly natural. But they are nevertheless mysterious and wonderful. If we stand still a moment and fix our attention on them, our understanding is awed before this indestructible power of life which God has put in nature and preserves day by day and year by year by His providence.

While all these phenomena in the plant and animal world return regularly according to a shorter or longer process of time, we ordinarily do not count them as part of the area of regenerative powers. We usually think of these regenerative powers as powers of restoring hurt members or renewing lost members. Regeneration indicates, according to its usual meaning, that power in nature which works irregularly and appears in abnormal cases. This also is wonderfully great and worthy of our attention.

In plants we observe the phenomenon that they form nodes in arbitrary places of the organism which put forth new buds. From short stalks, small grains, sometimes even from leaves, develop new plants. Many lower plants can be entirely cut into pieces and still possess the ability to bring forth anew.

Also with infusoria and polyps regenerative power is nearly unlimited. The sweet water polyp can be broken and divided in every way and each part is again in a position to form itself into a whole. Worms can develop segments in to complete their form. They can lose head and tail and yet entirely renew themselves. Some forms of life often divide themselves and complete themselves from the parts. Insects, spiders, and crayfish eat their own



members and renew what they have lost. Regenerative power is present also in mollusks in a strong way. With snails e.g., the head grows back. Among the vertebrate animals, salamanders, frogs, and tortoises restore their lost feet, but only when they are still young. If one cuts them in pieces, each piece grows again to a complete example of its species.

In connection with all these regenerations, one may not conclude a purely mechanical operation, as Von Hartmann maintains. The conception of an organism as a machine in which only chemical and mechanical powers work does not explain the facts of reality. In all these regenerative phenomena a power is evident which works according to a plan. They are controlled by an idea. Unconsciously they strive towards a fixed purpose. The mechanical is subservient to teleology.

This repairing and renewing power in the organisms works with greater power in the measure that the hurt or lost part of the creature is more or less necessary for the life of the organism. In worms e.g., the head grows in such cases sooner and faster than the tail. In fish, renewal of severed fins takes place in this order: those of the tail first, after that those of the breasts and stomach, and finally those of the back are formed, i.e., in that order according to which they are more or less necessary for movement. The operation of regenerative power is unmistakably according to a fixed plan and purpose.

There is something else which is noteworthy in this connection. Regenerative powers appear mostly in nature in lower organisms and are strongest in the earlier periods of life, in embryos and larvae, etc. The cold-blooded species (lizards, snakes) of the vertebrate animals still possess the capacity to renew lost organs in the larva stage. But the higher we climb in the animal kingdom, the more that power diminishes. In warm-blooded animals it is limited to the renewal of the parts of the skin, to the healing of the wounds. Water animals possess in general more regenerative power than land animals. Soft and tender organs such as cells and tissues, blood vessels, hairs, skin, are more capable of renewal than hard and firm parts.

We add here as a corollary that nature knows how to save itself in unique ways. When the natural drainage systems become clogged, the body uses tears, spit, gall, matter, urine, put out through other exits, be it through so-called fistulae or through pores of the skin. And whenever the natural canals are restored, it returns to these.



It is, as the above-named scientist says, as if with the higher organisms the regenerative power concentrates more and more within and withdraws itself to the care of the periphery. Perhaps related to it is the fact that the higher animals, through their consciousness and freedom of movement, are in a better state to take care of themselves independently. They can protect themselves against and defend themselves in danger. Their members are stronger and swifter so that they can flee and shelter themselves from the attacks which threaten them. Nature transfers a part of her care to the organisms themselves; especially it call's man to this self-protection.

In man regenerative power, which hides in the body, shows itself the strongest and clearest in the self-restoration of parts of the skin, in the healing of wounds which are inflicted. Plasters and salves can help, but the power of healing nevertheless resides in the body. If this fails, means of healing offer little relief. In some people this power is so strong that broken bones join themselves again through nerves, and parts of nerves, kidney, liver, etc. which were harmed, are again renewed.

But this regenerative power in man can be expanded farther. Man as a physical being continuously moves in danger. From all sides, his well-being and life are threatened. He must perpetually carry on a battle within as well as without. As long as man is healthy and strong he does not pay much attention to this struggle. But even then the struggle is not absent, and the body has means enough in itself to offer resistance in the battle and to stave off the dangers which threaten his health and life. Just as man without conscious effort blinks his eye, doubles his fist, pulls himself back, and makes all sorts of movements for defence and attack if he is threatened from without, so his body with his muscles and nerves, with his stomach and bowels, etc., is continuously active to resist harmful influences. Mouth and stomach react against bad food. Cells and tissues set themselves against the intruding action of microbes.

When all these natural means of defence are insufficient or fail entirely, a man begins to feel sick. If kidneys, liver, lungs, stomach, bowels or other members of the body do not function normally, then sicknesses of every kind rise of which we are made aware by a feeling of trouble and pain. The pain proves, as Bilderdijk writes in his Sickness of Scholars, to be of good service in these sickly circumstances. It warns us that all is not well with our body and that we must obtain counsel and help.





There is given to man understanding and reason to figure out weapons which can strengthen him in this battle. It is true that man is a tool-making animal. He not only can arrange natural powers, but can expand and exalt them through scientific means. In the broader sense, man can accomplish his ends by figuring out ways to provide food, clothing, shelter, etc., with which he arms himself in the battle against nature. The body is often likened to a stove and the heart to an airpump. Just as the stove continually needs fuel so also the body must be refueled every moment to obtain the needed heat and to distribute it as necessary for life and work.

If we speak of weapons with which man maintains himself in his existence, we do not usually think of the common and daily means of defense, but more particularly of the irregular, scientific, abnormal means of renewal. To an extent these are, as we saw above, given in the human body itself and they work spontaneously. But in another sense, man provides himself with these from nature. By his understanding and reason he can subject that nature and make it subservient to his purpose. The whole of nature is a storehouse and at the same time a dispensary for man. It furnishes him antidotes and medicine with which he can make himself strong in the battle against the destroying powers of sickness and death. Really the whole of medical science is nothing else than one mighty weapon which man has slowly developed to maintain himself in his existence against the destruction which is pushed into the creation and threatens him from all sides, from within and without.

To a certain extent one can say that this science has advanced far in our day. There is no remedy against death, and in the final analysis all the learned with all their knowledge stand powerless before it. But for this reason the great deal of good, which science in every respect has brought about, must not go unrecognized. Yet it is true that medical science, when all is said and done, cannot do much more than benefit and strengthen the healing powers which are hidden in nature. Within these bounds it has its chief value. Through all kinds of hygienic measures it has in our times lengthened human life, lessened sickness, and benefited health. Through many kinds of serums it has made the human body immune to different sicknesses. Through operations it has healed diseases which were formerly considered incurable. And surgery has provided achievements which fill us with admiration.

Thus man maintains himself as long as possible in his physical existence.



Bodily he has a struggle from birth to death. His life is trouble and sorrow, because even though he maintains that struggle for many years, sometimes for seventy or eighty years if he is very strong, in the end he must give up the struggle, and all his resistance is powerless. If he, because of a sickness or accident, does not die at an earlier age, still the power of life forsakes him in old age. Frequently the fact that someone dies because of the decline of power is not evident. One out of 100,000 still lives out his life and dies as a flower; for the strong as well as the weak the end is death. Why this is and must be so is for science a riddle. Death is a greater mystery than life. If we may and must struggle against death even as we struggle against all sickness and disease, and even to a certain extent are successful, this is sure proof of the fact that death does not originally belong in the creation, and although present, still has no right of existence.

If it exists rightly we have no freedom to engage in a struggle against these forces as God has ordered, and the weapons are lacking to carry on the war with a certain measure of success. So we may conclude that sickness and death are a punishment of God for sin; that they even as sin itself ought not to exist; and therefore are to be opposed and resisted continually by means of the regenerative power which God has put in the creation. That is the paradox in which we move. Death and life wrestle with one another in the human race, until death, at least in this earthly existence, carries all away.

From the digression which we have allowed in the last pages, we now return to our main subject. Still, this digression was no unnecessary and useless wandering. If not directly, yet indirectly it stands connected with our subject. It has made us see that in nature not only corrupting and destroying powers are operative, but also preserving, healing, restoring, renewing, regenerative powers are present.

In recent years natural science has paid attention to this and has conquered the one-sidedness of which it made itself guilty. Under the influence of Darwin's theory of the struggle for existence, it has directed its attention almost exclusively to the strife and destruction in the world. It saw in the world not much more than a scene of murder. Pessimism and fatalism were the sentiments which made themselves masters of the minds of man as a consequence of this conception of nature, and all this found expression in literature and art. In the strife with the powers of nature man was completely helpless. A heavy fate paralyzed all his energy. He lived no



longer, but was lived.

This period, however, passed in science as well as in the thinking of man. A reaction came and the pendulum swung back again. Man's eye was opened again to another aspect in nature. When men discovered that there was by no means only strife, destruction, and death everywhere, they saw also that alongside of this were preservation, restoration, nurture and protection of the power of life in nature. Everywhere were conserving and renewing powers at work in the organic creation, in the world of plants and animals, and above all in man, who was not driven on without his will, but who could, with his personality, his reason and understanding, intervene in the course of events and modify conditions and circumstances. This change was so striking that sometimes opponents of freewill themselves were changed into defenders of this doctrine and pessimists were changed into optimists.

When this reaction ran its course, it yielded this benefit, that reality came to its own in a better and more complete way than earlier. This was true because degenerative and regenerative powers alternate with each other in the world. We ought to be thankful that natural science has regained this insight in the last few years and has broken the bond of fatalism. By doing this it has actually done nothing more than offer support and give confirmation to the world view which is honored in the Holy Scripture.

According to Scripture, the physical stands in closest connection with the ethical. When man by his disobedience brought trouble into the moral order, the harmony in the order of nature was also lost. The earth was cursed for man's sake. The creature was subjected to vanity, not willingly, but by reason of the will of Him Who had subjected it to vanity; and it sighs and expects with uplifted head the manifestation of the children of God. Yet, as bad as is the condition which enters the world after the fall, which must be called a condition of decline and corruption, the cosmos was not changed into a chaos; the creation did not lurch back into nothingness. Heaven and earth, plants and animals, and men continued to exist and move ahead in their lives, though in a modified condition.

The period which then began can -- if we provisionally pass over particular grace which was earlier prepared in Israel and was centrally revealed in the person Christ -- be designated as a period of the longsuffering and forbearance of God (see Romans 3:25). The world of man was not only the object of that forbearance, but the whole creation, including the



material creation, was included in the covenant with Noah; every living soul, sowing and harvest, cold and heat, summer and winter, day and night, the ordinances of heaven and earth (Genesis 3:21,22; Jer. 33:20,25) were included.

The existence of the earth from that time on was no more tied up with God's creation will, but with the gracious will of His covenant, His free, glorious promise not to let the world go, in spite of its unrighteousness, and to abandon it to Satan. It was His purpose to maintain it in its existence, to oppose the unrighteousness and corruption in it, and thus to make it serve His plan of redemption in Christ.

But this is to say nothing other than that there was continuously put into the world by God over against corrupting and destroying powers other preserving and renewing powers, which guaranteed its existence and development and which are called in more recent science regenerative powers. Perhaps this assertion seems to us somewhat strange at first and the term less than exact. We shall return to this later. As a matter of fact we are dealing with the same thing which was called in our circles in later years common or general grace. Scripture and nature agree in this respect in a remarkable way. They are both revelations of the one Word of God.

Common grace is rightly called common. It is absolutely universal. It spreads out not only over humanity, but over every living soul and over the ordinances of heaven and earth. And it must be called grace because the existence and the continuation of the world after the transgression of God's law is no longer natural, but is rooted in and becomes sure through a different promise of God. The creation ordinance has come to rest through that promise on an intentionally unshakable covenant. (What Bavinck and other Reformed theologians of this period called common grace is in Scripture spoken of as God's providence. According to the doctrine of providence, God so continues to rule and govern all things in the creation through Christ that all things serve the purpose and salvation of the Church. This can hardly be called "grace" because it is the teaching of Scripture that there is no grace shown to the ungodly. It is true however, that all things and all that transpires in the world is grace to God's people. We do not, of course, agree here and in what follows with what Bavinck has to say concerning common grace.

H. H.)

This covenant is the one great preserving and renewing power which is placed by God over against the society of unrighteousness in the world. Out





of the one covenant promise flow all the different conserving and regenerating powers which, as we have noted above, recent science has brought out of the creation. The devastating elements which are present in nature are shackled by it. The irrational remainder which, according to Schelling, lies at the foundation of all creation, is suppressed and controlled through it. The fury and emptiness, the chaotic condition in which the earth originally existed, is held in check by it. And the world is, in spite of the curse, an ornament and a work of art in which God's glory shines. The earth is continually full of the goodness of the Lord.

This doctrine of common grace is a mark of Reformed theology. The Lutherans have no place for it and Catholics think that they have no need of it.

According to the Lutherans, the image of God exists only in knowledge, righteousness and holiness, i.e., in the spiritual attributes which are given man at his creation. They reject, or at any rate, make nothing of the Reformed distinction between the image of God in the broader and the narrower sense. They do not see the need and meaning of this distinction. If therefore man loses the image of God through sin, then he loses it entirely. Then he has nothing more in him which relates him to God and to God's image, which shines in him, though it be weakly. There is no mention of the small remnants of the image of God in man. Spiritually and morally man is after the fall a stock and a block.

This conception is related to the anthropological and soteriological character of Lutheran religion. The righteousness by faith alone forms the central point. It moves entirely between the poles of law and gospel, of sin and grace. If man through faith appropriates a gracious God and participates in the forgiveness of sins, then he possesses spiritually all that he can desire and he is blessed in this state. The natural life remains lying about him, but he experiences nothing of that most blessed influence.

Household, society, state, science, and art form an isolated area which has almost no relationship to the spiritual life. The preaching of the pure gospel is sufficient in the Church. All that which further belongs to man's calling is of subordinate significance and can be wholly or in part given to the magistrate. The relation of the spiritual life to the religious and ethical sense, a sense still found in the natural man, is entirely lacking. The modern distinction between science and religion, between theoretical and



practical reason, as Kant set it forth, is principally prepared by this Lutheran idea of piety.

The Roman Catholics also feel no need for the doctrine of common grace, out for quite another reason than the Lutherans. If not with the same words, they still make essentially the same distinction between the image of God in the wider and narrower sense, sometimes identified by them as the distinction between image and likeness. Yet the relation between these two parts of the image of God is according to them something entirely different than that of Reformed thought, namely, not an organic relation but a mechanical one. Man is first created by God as a "natural" being, with only natural religion and natural morality, which, if he had remained this way and had lived accordingly, would have given him the right of a natural and earthly salvation.

But because God wanted to elevate man to another and higher supernatural and heavenly salvation, He added to that sinless, natural man a supernatural gift, namely, existence in the image of God in the narrow sense, in knowledge, righteousness, and holiness. By this man was enabled not only to subdue natural lusts and pleasures, but also to perform supernatural good works; and by this to obtain supernatural salvation. However, when he through disobedience lost this supernatural image and although he suffered a great loss, he remained as a "natural" man undamaged. Although he was in every case greatly weakened in his powers, he was not so spoiled that he could no longer do natural good. Therefore there is no need for a common grace for him. If he wants to and exerts all his powers, he can do that natural good that is demanded of him. However, to receive back that supernatural gift, he needs the Church and stands particularly in need of baptism.

The Reformed have thought to avoid both reefs upon which, in their opinion, the Lutherans and Roman Catholics were stranded. On the one hand, they found evidence in the Lutheran conception that man after the fall was only a stock or a block; and they always tried to maintain in fallen man his rational and moral nature. And on the other hand, they did not want, with Rome, to weaken the moral depravity in fallen man and explain natural and moral good out of a fallen nature. But they ascribed this, on the ground of Scripture, to the operation of God's common grace.

Therefore they make a distinction between the image of God in the wider and in the narrower sense. While man was created according to the image of



God not only in some spiritual attributes, but in his entire being, and while he did not become an animal and devil through sin, but remained man, i.e., a rational and moral being, he must still, after the fall, bear God's image, an assumption on the basis of which Scripture itself proceeds (Gen. 9:6, Acts 17:28, James 3:9). However, while he through sin lost entirely the spiritual attributes of knowledge, righteousness, and holiness, and can obtain them again only in fellowship with Christ (Eph. 4:24, Col. 3:10), the image of God in the broad sense must be distinguished from this image of God in the narrow sense. While not a mechanical but an organic bond exists between both parts of the image of God, the loss of the image of God has this consequence: on the one hand man lost completely his relationship to God, yet on the other hand he did not retain the image of God in the broad sense in an undamaged condition. The loss of the image of God in the narrow sense so affects the image of God in the wider sense that, though it is not annihilated, it is nevertheless entirely violated and corrupted. There are small remnants of it which are sufficient to take away from man all innocence.

Common grace serves to maintain these small remnants and to strengthen them against the destructive power of unrighteousness. As we saw above, there are everywhere small remnants of the original creation. If sin were not curbed, it would have destroyed everything which remained of the original creation of God, outside of as well as in man. But God did not let the world go. He did not abandon it to complete corruption. He maintained it as His creation and prepared it for His re-creation. Therefore He preserves and fortifies these small remnants. Therefore He opposes the corrupting powers of sin with the preserving powers of His grace. Yet not the fallen nature nor the impotence of sin, but the longsuffering, forbearance, and mercy of God are to be thanked for this power of grace.

Although the Reformed doctrine of common grace has lately become a mere phrase with some, or is applied in a less than suitable way, it continues to be a great value. It enables us on the one hand to maintain sin in its guilty and perverted character, while at the same time it guards against ascribing to the abilities and powers of the natural man what is only to be ascribed to God's grace and mercy. And on the other hand, it gives us complete freedom, yea also lays the obligation upon us, to appreciate in an unprejudiced and unbiased way all good and perfect gifts which have come down into natural life from the Father of lights with Whom is no changing nor shadow of turning, as



well as with the celestial lights of which He is the Father. It does not deny such gifts which have remained in man after the fall. The earth is cursed because of sin and brings forth thorns and thistles, but it remains the storehouse for man and furnishes him with what is necessary for the maintenance of his life. Work is a burden and is coupled with misery, but it still remains for man the means to maintain himself in his existence and even to extend his rule over the world. Death does not come immediately, but is delayed for many years. The woman would henceforth bear children with pain, but Eve is nevertheless called the mother of the living. The clothing which is furnished man serves not only to cover his nakedness, but is useful also for protection and ornamentation. Indeed, agriculture and husbandry, science and the arts are developed rapidly. Culture begins and finds a seed bed everywhere. An ordered society rises, which, because of the unrighteousness of men, is presently broken by sin, the flood, and the confusion of tongues, but which is afterward nevertheless rebuilt and restored in other forms.

And so it proceeds through the whole history of mankind. Periods of rise and flowering make room for those of decline and ruin. But these pass and change into revival and new development, whether from itself or in some other nation. Sometimes culture attains, as in our age, an unknown height. But frequently it is attacked inwardly by decay or also outwardly destroyed by foreign powers and buried under ruin. The history of nations and of mankind is to be described neither exclusively as decadence nor as evolution in the sense of progress. There is steady change whether for good or for bad. The one can be paired with the other. Progress in knowledge and culture is many times accompanied by retrogression in religion and morals.

The whole world exists during this dispensation with a certain evidence of humor, of laughter in the midst of tears. It is not to be understood either purely as a revelation of God's wrath or exclusively as a revelation of His mercy. The world lies between heaven and hell. It is separated from both and has something common to both. Prosperity and adversity, light and darkness, life and death, blessings and judgments alternate continuously with one another, in the individual person, but also in families, generations and nations. Doxologies and dirges make room for one another at every moment.

Nowhere do we meet with this change of tone so profoundly as in the psalms of Israel. The pious people of the Old Testament sometimes descend in their songs to the deepest depths of human misery and pour out their souls in





lamentations about the vanity of this world, the frailty of life, the futility and worthlessness of man. And then they ascend in their songs to the height of the heavens, jublilating with joy, calling to all the world to praise with them the name of the Lord and to see His glory spread out over all the works of His hands. At one time life is to them nothing but weariness and grief, a dream and a shadow; and then they rejoice that the earth is full of the mercies of the Lord, and that He has made man but a little lower than the angels and has crowned him with honor and glory.

This change of tone also appears in the New Testament even though that change, in harmony with the progress of revelation, is more concentrated in the antithesis of sin and grace. We come upon it most often in Paul. Complaint and rejoicing replace one another as it were in a moment. He is the apostle of oxymorons and paradoxes. He goes, as he himself says, through honor and dishonor; he is dragged through good and evil. He is called the deceiver, and yet is true. He is unknown and yet known. He is as one dying, and he lives. He is chastened but not killed. He is sad, but always happy. He is poor, yet making many rich. He has nothing, and yet possesses everything. He does the evil which he wills not and the good which he wills he does not. He is a wretched man and at the same time thanks God through Jesus Christ his Lord.

As was said, the change in expression and tone finds its origin in the New Testament in the consciousness of sin and grace which continuously alternates in the life of the Christian. But it also finds, though much more sparsely than in the Old Testament, its essence in the world about us. The world lies in evil and passes away with all its glory. And yet it is created by God and it is the object of His love. All men have sinned and are deprived of the glory of God. And yet God does not leave Himself without witness, but does good to man from heaven, gives rain and fruitful seasons, and fills their hearts with food and joy. The wrath of God is revealed from heaven over all ungodliness and unrighteousness of man; and yet it is the same God Who makes His sun to rise over good and evil and rains on the righteous and unrighteous.

It is not necessary to stay with this any longer, because all this is sufficiently well-known. For our purpose it is of more concern to take note of what remains in a religious respect in man in his sinful condition by God's common grace.



## Chapter IX

### Man As A Religious-moral Being

The third chapter of Genesis contains various data which are not only theologically of significance, but also have great psychological value, because they give us insight into the psychical condition which came upon man through and after his transgression of God's commandment.

The first circumstance to which our attention is called is that as soon as the disobedient deed was completed, the eyes of Adam and Eve were opened and they saw that they were naked. This is not to say that before that time they possessed no knowledge of their nakedness; but it expresses the idea that nakedness now began to trouble them. They now began to be ashamed of themselves before God and before one another. Shame is a disagreeable sensation, a feeling of disturbance over something which is not proper, not decent, not suitable, which is opposed to our true or fancied dignity and honor, and whether correctly or incorrectly, shames our good name.

There is also a false shame, a feeling of disturbance over that which is of itself completely proper, but is thought to be shameful because of a false notion. In this way a boy is ashamed of his plain parents when he has left the parental home and works in another place. And the soldier or a student is ashamed in his new surroundings of the Christian confession in which he was brought up at home. In Genesis 3 however we are not concerned with such a false shame, but with a true and good shame. Adam and Eve were ashamed of the nakedness in which they walked around in Paradise and which came because of their transgression.

This points to an important change in the lives of their souls. At first their nakedness did not in the least trouble them because they were completely innocent. But then, after their transgression, it brought a blush to their cheeks. The change which came about was clearly a consequence of a moral deed, of the transgression of God's command. In Genesis we do not have an attempt to explain the feeling of shame in general and in all circumstances. But this does not detract from the importance of the fact that the first feeling of shame which arose in man sprang from the disobedience of God's order and was thus of ethical origin.

In Holy Scripture this connection between sin and shame repeatedly comes



to the foreground. Shame is a punishment for sin, especially the sin of idolatry (Psalm 97:7). He who relies on graven images and says to molten images: "You are our gods, he shall be turned backward and be ashamed with great shame (Isaiah 42:17, 44:11, 45:16). The idol itself is shame and shameful (Jeremiah 3:24, 11:13, Hosea 9:10). Their adoration and worship is a shame (Psalm 106:20, Jeremiah 2:11, Hosea 4:7). All who forsake the Lord Who is the expectation of Israel and the Fountain of living waters shall be ashamed (Jeremiah 17:13). On the contrary, all those who wait upon the Lord and believe in His name shall not be ashamed and shall not be put to shame (Psalm 25:3, I Peter 2:6).

We find this same idea in Genesis 3:6, 7; but it is noteworthy that here that which was shameful to the first human couple was not the transgression itself, but the nakedness of their bodies. This can be explained in no other way than that the consciousness of guilt, which with them was primary, spontaneous, and direct, was the consciousness of their nakedness. Because of this they immediately felt that they were completely changed. They had become, as it were, different people within and without. They saw everything differently, above all themselves. They had been clothed with the clothing of innocence, but they now felt themselves naked and were ashamed.

This feeling of shame, however, is also proof that the first people remained people after the fall and did not degenerate into devils. They were not by their transgression at once shameless and bold, but they were ashamed. They had and they kept the consciousness that they were bound to rules for life and could not do as they pleased. There existed for them a boundary between what was good and not good, proper and improper, decent and indecent. Therefore, if they made themselves guilty of the transgression of that boundary, of disobedience to God's law, then that was avenged in their consciousness. They knew themselves to be guilty and felt themselves naked. They became aware that they had at the same time placed themselves outside the law and yet remained bound to it. And with this there was born in the soul of man the discord between what ought to be and what is, between the ideal and reality; and with that discord, lack of peace and lack of rest.

The pedagogical value of this feeling of shame is extraordinarily great. This is true above all in relation to the body. It immediately revealed itself in the first people in a troubled feeling of nakedness so that they sewed together fig leaves and clothed themselves with them. Well then, that



feeling of shame guarded man from fixing his attention continually on that which was indecent in his body. It pushed the sensual life to the background and kept it in a dark hiding place. Man is and remains of the earth earthy, but he must lift himself up by his reason and will. The sensual-sexual life ought to remain subordinate and is not intended to be made public. Further it is true that the feeling of shame protects man also in his contacts with others from all kinds of sins and debauchery, not only in deeds, but also in gestures and words. It is a bridle for lust, a curb for passion, a fence which holds the power of sensuality within bounds.

In our present times this feeling of shame is threatened in all sorts of ways, sometimes from those who urge sexual enlightenment. It is of the greatest concern to nurture carefully the feeling of shame from youth on and to use it as a mighty weapon in education for moral purity and chastity. Naturally, one-sided and exaggerated prudishness must be avoided. But the feeling of shame still serves as an excellent point of contact to strengthen will and character, to suppress the sensual inclinations, to stimulate love in the heart for God's will and law, to exercise discipline over thoughts, words, and deeds.

Indeed, shame and conscience stand in close connection. Shame is not unjustly called the conscience of the body. That concerning which we are ashamed is gradually considered and judged as forbidden by the conscience. And that which has given our conscience this knowledge of being opposed to the will of God is something which unintentionally causes shame in the doing of it. Fortunately, we are ashamed over sin not only in public, but also in secret before God and before ourselves; i.e., over all that which is opposed to God's law, but also is opposed to our own original nature.

Of less no significance than shame is fear, which immediately after man's transgression revealed itself, and which principally showed itself in the attempt to flee and to hide from God's face. Shame made man take fig leaves to cover his nakedness, but fear left him no rest and drove him into the middle of the trees of the garden. The guilty man could not bear God's nearness, could not stand the strain of His presence, and thus made every effort to withdraw from His all-seeing eye. Sin has made man thoroughly unworthy in relation to God, his neighbor, and himself, so that he always presents himself differently from what he is. He gives himself, or at least tries to give himself, a good appearance, although and because he is inwardly





corrupted. Actuality and appearance, being and revealing, are continuously engaged in battle in him. He has become a liar and deceitful by nature, a Pharisee in his heart.

In general fear is a disagreeable feeling which makes itself our master when we are unaware of or uncertain concerning what can come over us or happen to us in the near or distant future. And if imagination is joined with that fear and the threatening calamity arises before our soul's eye in clear images, then that fear can increase to terror, oppressiveness, uneasiness, horror, which paralyzes all rational thought and makes the will powerless. Some parents have the foolish custom of making their children afraid for the purpose of teaching them obedience. They make them afraid of darkness, of spooks, of the black man. Mothers sometimes go so far as to make their children afraid of their fathers -- measures to be condemned in the strongest possible way. In the long run this practice achieves the opposite of what was originally intended. This fear which is roused in the hearts of children by design is unnatural and artificial.

But the fear which appears in a man as sinner is innate, or at least it becomes a kind of second nature. It is not original in the sense that it is his by virtue of his creation, but it is nevertheless directly and immediately the consequence of sin. It is born out of the consciousness that fellowship with God is disturbed, His grace forfeited, the good relation with Him broken.

It originates in the conscience frightened by the judgment of the law and brings to an end intimate fellowship with God.

One can without exaggeration say with Schelling that anxiety has become a basic feature of all creatures, and above all man is, in the depths of his soul, a fearing creature. Sin has made cowards of us all. Even the greatest heroes have their vulnerable spots.

This fear is especially expressed in the religions of the heathen. It forms a distinct element in them, if not the chief factor and the moving force of their lives. Even in the most degenerate religions man remains conscious that he is related to God and yet is estranged from Him, that he misses God's fellowship and that he cannot do without it. Thus he exerts himself along all sorts of self-chosen ways and by all sorts of self-invented means to acquire again that favor of God and to gain a part of His fellowship. Selfwilled religion is the character of all religions which arise in man outside of particular revelation.



But God immediately makes a beginning when He seeks fallen man and calls him to Himself. Man is not loosed from God by sin because God does not let him go. Our hearts are created towards God and therefore find no rest until they find rest in His Father-heart. God does not leave Himself without witness, and therefore men always and everywhere seek if indeed they might taste and find Him. However, they find Him and become partakers of His favor and fellowship only when He graciously bestows Himself on them; when He, not with the law, but with the promises of the gospel, comes to them, and when He Himself from His side bridges the chasm and heals the rupture. Then anxious and slavish fear is changed into faith and trust and makes room for that childlike fear which includes reverence and awe; and can therefore still be called fear, for it drives out all terror and anxiety.

Shame and fear coupled with flight and an attempt to hide from God's face were then followed in the narrative of Gen. 3, (a passage which is so psychologically rich), with the attempt of fallen man to excuse himself. That is, he made an effort, not exactly to deny his guilt, but yet to minimize it. This excusing is on the same level with shame and fear. All three come from the same condition of the soul. Together they have the purpose of withdrawing man in his sinful condition from God's eye. They all become evident in the beginning or in the middle of God's dealings with man. In the end, when the punishment is pronounced, man leaves Paradise with bowed head and a face red with shame. There is no longer any room for excuses. Before the sentence is pronounced, he attempts to minimize his guilt and to explain it to a certain extent by circumstances.

It is noteworthy in this connection that the Judge Who called him to humiliation accepted this excuse and took it into account in the punishment. Apart from the purpose which Adam had with it, that excuse contained in itself an element of truth. Man is not first of all and above all guilty. He was seduced. He succumbed to temptation which came to him from outside. Therefore the severest punishment was pronounced upon the serpent. But also this judgment ended with a promise of salvation for man. And the punishment which was pronounced upon man, even though severe, is at the same time the means to lead the promise of salvation to its fulfilment, because the motherhood of the woman is the guarantee of the existence of the procreation of the human race, particularly the guarantee of the coming of the seed of the woman. And the work of man is the foundation for the whole of the cultural life of



humanity.

Man also in the state of sin remains a moral being. He is kept this way by God Himself.

That man in his fallen and sinful state remains a rational, religious, moral being is proved by the whole history of the human race. The continued existence of mankind as mankind is from generation to generation a witness of this truth. Without this actual journey of humanity, mankind would cease to exist in a way which can be distinguished from the animals. There is also a second proof in the thought which is implied in the expression, "the history of the human race." Whoever speaks of history expresses a certain faith in a development according to a firm plan and a predetermined purpose. In so far as the Holy Spirit, from a definite viewpoint, gives a short resume or a concise summary of the history of mankind, He proceeds from this supposition and bases it on this foundation, that mankind even after the fall has retained the essential attributes of human nature.

But this is not all Scripture says on this point. It speaks unambiguously in other places. Especially those places come to mind in which, after Genesis 3, man is still called the image of God. These texts must not be understood as if sin has had no influence on the nature of man. The witness throughout Scripture teaches us something else and says e.g., in Ephesians 4:24, Colossians 3:10, exactly the opposite. But on the other hand, the fact that man after the fall is still called an image bearer of God must not be so weakened that all kinship between man and God is discarded because of sin. On the contrary, man is and remains, also in his sinful state, God's offspring — just as Paul says when he quotes the heathen poet Aratus. (The idea is not, of God's offspring, although this is the way the statement is often quoted.) Humanity is related to God. It is His family, His household on earth. Although all the host in heaven and on earth is named by Him, yet Adam is named in a different sense the son of God, and all man by virtue of their creation after God's image can be called His children: lost children it is true, but yet children on account of their origin, their homesickness, and their destiny.

God's common goodness is to be thanked for the preservation of this relationship. After the fall he does not withdraw from the creation into Himself, but continues to live and work in it. By His almighty and omnipresent power He continues to uphold and rule all creatures. And this



providence is not only a revelation of power, nor far less, exclusively a manifestation of anger and punishment, but also in great measure an expression of goodness and favor. It is not only a manifestation of the particular grace which He bestows on the church in Christ, but it reveals that common grace which He affords day by day to all His creatures. He permits His sun to rise over good and evil and sends His rain on the just and on the unjust. The Lord is good to all and His tender mercies are over all His works. He does not leave Himself without witness, but does good from heaven, giving rain and fruitful times, and fills our hearts with food and happiness. God has obliged Himself freely to this goodness in the covenant which He established with the earth after the flood. He would not from that time on curse the earth again for man's sake, but bless him with fruitfulness.

That blessing however, descends not only on the earth (Genesis 8:22), but also on man himself (Genesis 9:1), and on both in connection with one another.

Whenever we expand on this thought somewhat, we can say that the goodness of God which He shows to the world in His providence works in a two-fold direction: from within to the outside, and from the outside to the inside. God blesses man in his own person and in the environment in which he was placed. The blessing which was granted him in his own person consists in this that he receives life and is maintained in that life for a greater or lesser length of time. But we must not think exclusively of this life as physical existence, which man has in common with plants, animals and all creatures; but above all of the life which he has in distinction from other creatures, uniquely his as a rational, religious, and moral being.

Man remains a rational creature. He possesses not only the faculty of sensuous perception and of sensuous desire, but receives also a higher faculty of knowledge, understanding, reason, and will. And with these he reaches out for higher treasures than the sensuous. He is citizen of yet another world than that which can be seen with the eye and handled with the hands. He has a sense of invisible, spiritual, and eternal things. He forms ideals and ideas for himself. He creates for himself all sorts of illusions, but these have nevertheless their own indispensable worth. Inwardly they hold man to his higher destination. They are an anchor which is not fastened in the innermost holy place where Christ has entered, but which still binds the soul of man to a higher world and protects him from sinking in the maelstrom of visible things.





Thus the religious disposition is preserved in man. It is in no sense implied in this that the idea of God is innate in man, and even less that this is kept pure in his soul. But it expresses the fact that man is originally a religious being, that he possesses this religion not in the first place by education and influence from without, but that he possesses it according to his own nature, and by it possesses the need, the inclination, the impulse, to honor and recognize such a high, invisible power which arranges his lot in the world which surrounds him. And this disposition of the human nature is to be ascribed to the fact that God does not leave Himself without witness, that He continually reveals Himself to man, that He through the Word Who is the Light and Life, lights every man coming into the world. In Him we live and move and have our being.

Finally man remains a moral being. Paul testifies of the heathen that they, although not having the Moasic law, yet do the things which are of the law, and by this show that the work of the law is written in their hearts. This is also confirmed by the fact that their conscience gives witness to the work of the law and their thoughts accuse or excuse one another. Just as rational and religious ideas lie in the human soul, which in their own time penetrate into the consciousness, so also there are moral norms to which man is bound from the beginning and to which he gradually comes to feel himself bound. Man cannot really do what he wills. In each case his will has really only a very little room to move. He is bound from within and without. It is not up to him whether he will eat, drink, clothe himself, work, rest; or if he wants to cease from these things. In the same way he cannot perceive, see, hear, taste, test, smell, desire, strive, feel, as he wills. He is restricted in all these things by definite rules and laws. The same thing is true of the higher life of man in thinking and willing, in religion and morality, in science and art. And the very first laws or norms to which he is tied in these areas are written by God before hand in his own God-related nature.

The blessing which God in His common goodness causes to come upon sinful humanity is not limited to the fact that He bestows life and breath on man and maintains him as a rational and moral being; but that blessing spreads out around man to his whole environment, so that this becomes a means to furnish him with all that of which he has need for the preservation of his life as a natural and spiritual being.

Consider the earth, which is the dwelling place of man and is at the same



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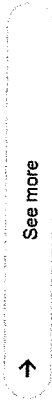
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time the storehouse for the maintenance of his sensuous existence. Man and earth belong together and alter one another in their connection with each other. The unfallen man belongs in Paradise as his home. Fallen man was driven out of the garden of Eden to build upon the earth from which he was taken and which was cursed for his sake. He has need of the earth to feed and clothe himself. He has need of it for the alternating cycle of work and rest, of day and night, of workday and sabbath. Therefore the blessing of fruitfulness does not only have reference to man alone in his continual existence. Eve became the mother of all living; but this blessing also has nature as its object: sowing and reaping, cold and heat, summer and winter, day and night shall not cease. God so continues to maintain and rule all creatures with His almighty and omnipresent power that leaves and grass, rain and drought, fruitful and barren years, etc., come to pass not by chance but by His Fatherly hand.

This is however by no means all. The earth has a much richer and deeper significance for the life of man. It is not only the storehouse for the maintenance of his physical life, but it provides also, at least in part, for the needs which are his as a rational, religious and moral being. Also in this respect, man and the world, the microcosm and macrocosm, belong together.

In the first place, the earth, or if one prefers, the whole world is the cupboard for the rational and intellectual life of man. The whole world is made by the Word of God in such a complete sense that nothing exists which is not made by the Word. All creatures are based upon thoughts of God. Everything is thinkable and knowable because everything is first thought and spoken before it comes into existence from nothing and because it, after it is called into existence, is borne from moment to moment by Word of God's power. Through Him Who is called the First-born of every creature, all things are created. They are all created for Him. And from that beginning and to that end, all things together exist in and through Him.

In this thought-out and knowable world man is placed as a knowing, perceiving and thinking being. He himself is made by the Word and is thus related to that Word and to all that is of that Word. Therefore he does not go out into it as the beasts of the field to seek his food; but he goes out to his work and after his work to the evening. He tries to learn and to know the world, and by this knowledge, to rule it. His knowledge is power, his knowing becomes ability to do; he is knower and artist.

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As a perceiving, thinking, and knowing being he learns to understand the thoughts which lie at the foundation of all that is created and to take these thoughts up into himself. He pulls the world to himself and takes up its image in his spirit. But as one with ability, as an artist, he returns with his spirit and by his will to the world to reshape it according to his thoughts. What the animal is not able to do, he does. He makes tools which serve him in his work (technology), and he embodies the deepest thoughts and affections of his soul and works of art, which bear the characteristics not of need, but of beauty.

In the second place, the world is for man a means to maintain him in his existence as a religious and moral being. Man carries his religious and ethical makeup with him, but he gets his religion and morality from the outside through the education he receives from his parents. In the same way, he possesses the organs of digestion, but receives food from without. He has an eye, but the visible objects come to him from outside. He has the power of speech, but receives language from his environment. Thus the religious and ethical makeup is innate. Without this fact a religious and moral upbringing would be impossible. But it is the upbringing which provides the child with his definite religious and moral ideas. An external objective reality answers to the inner being.

Nature must be mentioned in this connection. The invisible things of God, His eternal power and Godhead, are understood and seen from the beginning of the creation of the world by means of its creatures. God does not leave Himself without witness to man. The world is as a beautiful book in which all creatures great and small are as letters which give us the means to contemplate the invisible things of God. Lift up your eyes to the sky and see Who has made these things; which bring forth their armies in number. He calls them all by name on account of the greatness of His power and because He is strong in might! The ungodly do not hear the voice of God which comes to them in nature, but the pious hear it and understand its speech.

There is a peculiarity here which deserves attention. To the well-known question: how do you know God? the usual answer is given: from creation and scripture. That answer is not incorrect, but for us it is incomplete and susceptible to misunderstanding. In the days in which this answer was given, the word "nature" had a much richer and broader significance than now. By this word was meant the creation, maintenance and government of the whole



world, as the word is used in Article 2 of the Netherlands Confession. But now we limit the word nature (e.g., in the natural sciences) to the world of sensuous, perceptible phenomena and divorce man as rational, religious, moral, social, and civil being, from the whole of his culture and history, from nature itself, and treat all these separately in the so-called social sciences.

When we give the above-mentioned answer, we must remark at the same time that "nature" in the earlier and broader sense of the word is meant; or else that not only "nature" in the present narrower sense is intended, but also culture and history belong to the means whereby the invisible things of God are known. We must add that nature, taken at present in the narrower sense, has much more to say to us than to our forefathers. What gigantic conquests have not natural sciences made in the last century. What wonders have they not brought forth in the past and present. How they have augmented our knowledge and filled us with wonder for the greatness of God.

This has also happened in history and culture. As the world -- contrary to the expectation of many Christians -- has continued to exist from age to age and the coming again of Christ tarries, the history of humanity becomes more extensive and richer; richer in riddles, of course, but richer also in wonderful and surprising directions of God. His government of the whole world is, to name but one thing, particularly fitted to cure us of all sorts of favorite notions, to remind us to be careful in our judgments, and to widen our horizons to the ends of the world. God rules also in this age. Nature, culture and history are means by which He speaks to us now more loudly than in the past.

That man is maintained in his sinful condition by God's goodness as a rational, religious and moral being, is testified in the Holy Scriptures, finds confirmation in the history of every people, and receives support each day anew in the experience of each man.

A detailed argument to prove this is not necessary. The Lord is good to all and His tender mercies are over all His works. He makes His sun to rise on the evil and good, and sends rain on the righteous and unrighteous. All good and perfect gifts come down from the Father of lights with Whom there is no change nor shadow of turning. Doing good from heaven, giving rain and fruitful seasons, He fills our hearts with food and joy and does not leave Himself without witness to any man. The fool may say in his heart: there is





no God. But he extinguishes thereby the light of reason. That which is known of God is manifested in man because God has revealed it to him.

This rational, religious, and moral nature of man is recognized in every era by the Christian Church and in Christian theology. Indeed, they also teach the deep corruption of sin and speak of original guilt and original pollution, making clear in their Reformed development that man is by nature incapable of any good and inclined to all evil. They can appeal to the testimony of Scripture, particularly to the confession of David in the 51st Psalm, that he was born in unrighteousness and was conceived in sin.

Nevertheless the Christian Church always kept its eye opened for the good that was present in nature and in the world of humanity in spite of sin. They did not explain this goodness from a principle of its own which was still left over in nature, but from a power of God, which in spite of sin and exactly for the restraint of its influence, remains working in the creation. Above all, Calvin richly developed this doctrine of common grace. In this way he was protected from the exaggeration of Luther, who called man after the fall a stock and a block. And he was equally protected from the one-sidedness of some which weakened original sin, and especially in a negative way, explained existence by the loss of the supernatural gift of the image of God.

Following Calvin, the principle of our wisdom is in the knowledge of God and of ourselves, both of which kinds of knowledge are mutually connected in the closest way and are interdependent. There is no correct knowledge of God without correct knowledge of ourselves, and vice versa. Calvin did not understand this knowledge, however, as an idle speculation of God, nor knowledge of the head only, that and what God is; but as a certain practical knowledge which makes us know who God is, what He is for us, what is necessary and good for His honor and for our salvation, which thus makes us expect all things from Him and also makes us thank Him for everything.

If the knowledge of God is of that kind, it speaks of itself that it cannot be the fruit of the intellectual reasoning of man, but it must have its beginning and fountain in the heart of man. And that beginning is, according to Calvin, pietas, the piety which is that inclination preserved in the human nature by God's grace and which exists in the original and immediate impression of the virtues of God, in the consciousness of His eternal Power and Godhead, which comes from God Himself, and is worked and maintained in us.

From birth this consciousness is nourished and strengthened through all with



which man comes into contact, directly or indirectly from God, in education, instruction, environment, nature, history, etc. From all sides, the virtues of God's majesty, goodness, wisdom, might, righteousness stream upon man. God Himself from His side does not leave Himself without witness.

Now this knowledge of God which we receive from nature is darkened and weakened so that a particular revelation is necessary which purifies and completes it. But nevertheless it is not completely lost. Just as God remains revealed in all the works of His hands, so He does not entirely withdraw from the heart the reason and conscience of man. Small remnants of the image of God in the wider sense are still present in man.

For a long time this doctrine of natural religion, even as that of natural morality and natural right, was very much in disrepute. This was understandable because of the misuse which was made of it by Rationalism. But in the last years a reaction set in just as in so many other areas. The Empiricism which resulted did not satisfy anymore. It cannot be denied that there are innate gifts and talents, proficiency and abilities. The tabula rasa theory has had its day. If the child is to learn something, if education and upbringing are to be possible, then this lies beneath everything else, that the child can learn something, that he carries in him a certain aptitude. This is valid for all he learns, especially for religion and morality. Religion is only "learnable" when a man is a religious being by virtue of his origin.

This view of man is in large measure supported by newer sciences, the history of religion, and the psychology of religion. All have affirmed beyond all doubt the idea that religion is not added to man from the outside (by priestly deception, pressure of causality, conflict between self-awareness, and awareness of need, etc.), but that it has its deepest origin in the heart of man. The word of Augustine: "Our heart is created toward God and it does not rest until it has found rest in Him", contains more truth and wisdom than all that which empirical theories have said concerning the origin of religion.

Therefore there are many in our times who speak of a religious apriori in the manner of Kant, who ascribed to man in the categorical imperative an original moral consciousness. Man possesses by nature an inclination and an impulse to recognise the existence of a Being Who is exalted above nature. In this way religious veneration in one form or another is proved. The so-called proof for the existence of God does not precede this original increated



consciousness in man and does not form the foundation of it, but it follows upon it and is a weak attempt to explain this consciousness in a scientific way.



## Chapter 10

### Religious Upbringing

This teaching concerning the religious disposition of man has great value for religious upbringing. Before we go into this question, it is worthwhile to face the question whether there are children who are without religion. This question is, in turn, related to another one: are there children who are bad by nature? And this is analogous to the question whether there are atheists.

In connection with this last question, we could wish for distinction and further definition. As a matter of fact, many people live without God and religion in the world. There are many practical atheists. In our present society there are also many who deny theoretically the existence of God, because they reject a definite conception or idea of God, as e.g., the idea of a personal God. But people who decide to, and consequently do in fact, deny the existence of an absolute and all-controlling Power are undoubtedly very few in number. Even then, they are to be found only with the so-called intellectuals who try to fill that lack in other ways by making their god from reason, science, the blind will, or something else. In this connection, one must surely remember that people are very seldom able to reveal fully or of themselves what is in their heart. How differently would we judge men if we could read their hearts, if we could obtain knowledge of their anguish and anxiety, of the tears which they shed in private, and of the prayers which they send up in silence. Whoever understands something of the unrest of the human heart can easily understand that there are few pure atheists.

We must make an even sharper distinction in connection with the question whether there are evil children who are without religion and destitute of all morality. It is not impossible that there are, in some circles, children who are educated without any religion and morality. It is, however, not proper to speak on this point with any certainty. This is true because, in order to establish such a fact, one would have to know whether, in the sphere of the family, nothing of God is said, not even in a curse; whether never any agitation is made against a church, confession or religion; or whether there is never any antipathy shown towards a preacher, pastor or rabbi, etc. Especially one would have to know whether any kind of substitute in the form





of sorcery or superstition has taken the place of religion. He who does not consider all these things shall with difficulty give a firm answer to the question whether there are households which give to their children an education which is completely without religion, let alone an education totally devoid of morality. One could very well ask the question whether such a completely atheistic religion is even thinkable and possible.

Granted that such a systematically irreligious upbringing does sporadically happen, we still have only an instance which does not in any way determine the question with which we are busy. First, such an instance is a great exception which really establishes the rule. Second, one must bear in mind that there are two factors in upbringing: an object which is brought up, and a subject which assumes the task of this upbringing. There must be a plot of ground which is fertile, but also a seed which is planted. If the seed is withheld from the soil, no one may call it infertile if it produces nothing but thorns and thistles. Suppose that here or there a child is brought up without any religion or morality, one would not be able to conclude with certainty that there was a lack of a religious disposition in that child. An organ in body or soul which is not exercised never comes to development, but rather atrophies.

But the assertion that there are irreligious children does not ordinarily rest upon these few premises that children are brought up without any religion. It rests rather on the much more common fact that all religious instruction meets with great aversion in some children, and, it would seem, has no influence upon them, or even an entirely opposite influence. How many do not testify in their later life that religious upbringing in home or school made them averse to religion? A considerable number of such testimonies are to be explained from the involuntary inclination to justify before themselves and others the aversion for religion which in later life they cherish. Nothing is so common among men than to throw guilt from one's self and push it on others. If, however, men do this, there is intrinsically implied the acknowledgement that a certain guilt is acquired and that this would not be true if the religious upbringing which they received had been different or better. But then the complaint is not directed at the upbringing itself, but against the way it was given.

This objection gives the impression that education in our day leaves much to be desired in the family as well as in the church and school. Naturally,



this is a great exaggeration of the matter. It is also true that the terrible dissension which exists nowadays among Christians over the great truths of Christianity asserts its detrimental influence on religious instruction and upbringing; and there is little to do about this. As long as churches, confessions, and individual conceptions deviate so much from one another, as is now the case, no unity can come in religious education, and great differences shall continue in matters such as point of departure, method and purpose of education. These differences will be present both in theory and in practice. Each person is completely convinced in his own mind.

Apart from this, a great deal of improvement can be introduced into the method of religious upbringing. The newer psychology and pedagogy present the data for this, which must not be neglected, but into which we cannot enter at this point. For the moment, we are content with the conclusion that children do not give to parents, also in the area of religion and morality, the right to withhold from them that upbringing which is demanded by their disposition. No right-thinking parent lets his children be deprived of that upbringing which is necessary for their physical and intellectual formation. That same idea in an even stronger way ought to be applied to religious and moral upbringing. This is a right of children and a duty of parents. He who withholds this from children does them an injustice, because religion belongs to the essence of man. It is not an accidental, arbitrary, adventitious characteristic, but an integrated aspect of his nature, a characteristic which differentiates him from the animal.

With respect to physical and intellectual upbringing, there is, at least in theory, little difference over the question whether this is a right of children and an obligation of parents. Parents are obliged to care for their children physically, to provide them with food and clothing, and to be able to give them what is necessary for their bodily well-being. With respect to intellectual development, this obligation of the parents is generally and freely recognized. Not only in the home, but also in the school labor is expended to this end. And school attendance for a definite number of years is included in the customs of all civilized people. With respect to moral upbringing, there is general agreement; the necessity of a moral upbringing has very little opposition even though sentiments must more and more diverge concerning the ground, the contents, and the purpose of morality.

As soon as religion is mentioned in connection with education, many take



an antipathetic or militant position. It is true that the number of those who openly oppose religious upbringing in every form and who dare to call religion a superstitious fancy which must be rooted out of the soul of men as quickly and radically as possible is not so great. But there are many who hide their enmity against religion under a certain nice pretense and in this way attempt to reject religious education on certain pedagogical grounds.

In the first place, they allege that they do not want to withhold religion from their children, but they want to leave children free to choose later, independently, and according to their own insight, for or against religion, and to make a choice between the different religions and confessions entirely on their own responsibility. In the second place, they judge that religion treats of such abstract and transcendent matters that children understand nothing of them and therefore could receive from them only ideas which are entirely wrong.

The first argument however, proceeds incorrectly from a completely wrong notion; it rests on the idea that religion is a matter which is up to the arbitrary will of man, a private concern about which each may decide for himself according to what seems good to him. If anyone wants to believe in a personal God and to serve Him in one way or another, he is free to do so; but he is also free to deny the existence of God and to maintain that all religion is foolishness. There is a certain truth in this position of indifference over against God and religion. It is this: in matters of religion there can never be any compulsion. In this sense, each man stands or falls as his own lord. But this religious freedom by no means includes the moral right for each man to decide, according to his own arbitrary choice, in matters of religion, nor that each opinion has equal truth and deserves equal honor.

No man judges this way in the sphere of morals. Parents do not have the right, although it happens in practice all the time, to bring up their children as drunkards, adulterers, or criminals. And children, because they are moral beings, have a right to a moral upbringing which is in agreement with the laws which apply to moral life, which promote their moral life, and which bring their moral personality to development.

This is much more true in religious upbringing. Religious upbringing is a right of children and an obligation of parents because, as we said above, men are religious beings, not by compulsion or force, but according to their very natures. It is not up to them to decide if they will or will not be relig-



ious. If parents ban religion from upbringing, they sin against the nature of their children, against the light that shines in their reason and conscience. They then leave unused an all-important element in upbringing and abandon a weighty factor in the life of the soul to atrophy and death.

Yet this is not the worst. If one can actually speak of a seed of religion in man, then this is a reference to the Creator of the nature Who created man as a religious being and Who continually meets man in His revelation in creation and history. He who rejects religious upbringing sins by opposing the will of God, Who not only includes the commandments of the second table, but also those of the first table in His moral law, writes the work of the law in the heart of man, and obliges each to love Him with the whole of the soul, the whole of the mind and with all of one's strength. This is the first and great commandment; and the second, love towards the neighbor, is like it. Both commandments belong together; who assaults the first undermines the foundation of the second. Religious upbringing is an obligation which is imposed on all parents by God, even in His general revelation.

Religion is therefore not a private matter concerning which each man may think what he wants, but it is a right and a commandment of God. If this were not the case, if it was not grounded in a right and a command of God, it would lose all right of existence, just as all superstition must eventually disappear. Thus we stand before a choice: religion is a fancy, a superstition, which must be put aside, the sooner the better; or it is a right from God, and thus an obligation which for God's sake rests upon man. But if the last is true, religious upbringing does not depend upon our approval, but we are obligated by God's command to commit it to our children. We may not withhold it from them. It is a moral obligation. It is a demand of the moral law that we bring up our children in the fear of God.

The fact that a number of difficulties are connected with it does not discharge us from this moral obligation. There are so many religions, confessions and churches, thus many parents reason, that it is very difficult to make a choice. We want to bring up our children as neutral and allow them to make a choice later. This line of reasoning, however, is defective in many ways. First, this shows that the parents themselves are indifferent, or at least undecided with respect to religion; and this in turn is probably a defect in their own religious upbringing, but a defect which must not be avenged on their children. This defect must usually be ascribed to the





parents who pass on to their children what is a defect in themselves. Second, this reasoning shows very clearly that the one who does not receive a religious upbringing in his youth is the least prepared to make an independent and free choice between religions and confessions later in life. He lacks all the conditions and data; he is really outside, if not opposed to all religion; a so-called neutral upbringing, even if it were possible, would be an upbringing against religion.

But we need not be detained here any longer, because such a neutral upbringing is in fact impossible. Human life is related to religion in every aspect of it and in the closest possible way. If some people, in their proud scientific development, have pushed religion out the front door, then it enters again by the back door in the form of superstition and magic. Our times prove this very clearly. In these circles of unbelief, superstition revives in the crassest forms. Materialism and spiritualism often go hand in hand. There is no heathen superstition and magic which in our day is not resurrected in the very middle of Christian society.

The other objection, mentioned earlier, which is brought against religious upbringing, maintains that children do not benefit from it and acquire only defective and incorrect ideas. Whenever this objection is formulated in such a general way, it is difficult to understand the real significance and purpose of it; therefore, we ought to make a distinction.

The idea that children are immune to a religious upbringing is contradicted by the facts. The objection cannot mean that children do not gain anything from it. Experience teaches that children are amenable to religious impressions very early in life. There is no period in life in which man in general is so open to religious perceptions and influences as before and during his school years. This is not to say that children are lovely and innocent -- for this is frequently not the case. Rather, the idea is that children are very dependent and receptive. They are still strangers in the world, and they possess no innate knowledge. They have to learn everything. Their mind is open towards the world. And their environment presses in upon their consciousness irresistibly from every side.

For this reason also Jesus said to His disciples that they had to become like little children, or else they would not be able to enter the kingdom of heaven. The kingdom of heaven is a gift; it cannot be obtained or appropriated by us. It is the same with spiritual and religious-moral



benefits. They are pure gifts, given of grace. And therefore they cannot be acquired or received by us in any other way than as children. And he who takes them in this way, in Christ, Who is the one great gift of God, receives the right to bear the name of a child of God.

This receptive nature of the child puts a heavy responsibility upon those who are burdened with the task of providing education in general, but especially religious education. Receptivity in a child necessarily implies credulity. They receive everything that is told them. They are not yet critical of what is imparted to them. They cannot yet distinguish between the truth and the lie. They have as yet no conception of the hypocrisy and untruthfulness of the world. Foolish parents often make terrible misuse of this credulity of children. They purposely make them afraid with various frights, plant in them untrue ideas, and awake longings and desires which can never be fulfilled.

This is especially true in religious education. Here, within the bounds of Christendom, one must consider innumerable Churches and confessions, of which the one holds the other in greater or lesser measure impure or false. As deplorable as this division is, we can do little about it. We must rest in the fact that millions around us pay homage to another conception of Christianity and give to their children another kind of religious education than that which, in our opinion, is the truth. But apart from these differences, how many parents give, within the sphere of the confession which is for us the purest declaration of the Christian religion, religious education which does not agree with the sense of their confession and is mixed with impure elements! One need only think of how little the Biblical idea of the covenant works through in the practical aspects of education; of how family devotions, prayer, and Bible reading leave much to be desired; of how reverence for that which is holy is often lacking in parents and children; of how the devil and hell must sometimes be employed for warnings and threat of punishment, etc.

By this we are not, however, proposing a rigorism in upbringing. We are dealing with children, not with adults. We must remember that they are children, that they think, speak and act like children. Parents and teachers must come down to the level of children, adapt themselves to children exactly in order to lead them to a higher level. Paul became a Jew to the Jews and Jesus spoke to the multitudes in parables and in this way gave to them clear



ideas of the mysteries of the kingdom of heaven. Figures, parables, and clear ideas have, therefore, their place in religious upbringing. We cannot be thankful enough, also from a pedagogical viewpoint, that this need is so richly supplied by Biblical history. If we were on our own in this matter, thrown on our own resources, we would quickly be at our wits end and would proceed to make ourselves guilty of producing all kinds of immature and untrue ideas. But the Bible gives an abundance of appropriate material and guards us in religious upbringing both from being abstractly doctrinaire, something unsuitable for children, and from all sorts of freakish fantasies which lead youthful souls down the wrong track.

Religious upbringing certainly includes instruction. This would not be the case, indeed, could not and might not be the case, if religion is only a state of mind and merely a matter of feeling. But this cannot be so because the feelings always come after consciousness, and are defined by more or less definite ideas. What one does not know does not hurt him. Unknown is unloved. Above all, according to Holy Scripture, religion does not exist in a state of feeling, but includes the whole man. True and pure religion is to know God, to love Him, and to serve Him with the whole of the understanding, with the whole soul, and with all one's powers. Eternal life is the knowledge of God in the face of Jesus Christ, Whom He has sent.

However much we must continue to maintain religious upbringing, this upbringing includes more and has a higher purpose. It is upbringing, and thus must attempt to form a youthful person in the religious sphere, so that he, with his understanding, inclinations and will, loves and serves God. The knowledge of God, without loving and serving Him from the heart, is unfruitful, dead orthodoxy, and not worthy of the name of knowledge. It is no more than a knowing of things which people have heard with respect to God and have learned from others. The knowledge of Holy Scripture, of which Jesus speaks in John 17:3, is something entirely different from such a bare external knowledge; it is bound up with love, it is one with love; it therefore gives life, eternal life.

In religious upbringing one must therefore never forget that religion surely has content, but above all it has a Gesinnungsstoff, i.e., it is a means to arouse and strengthen the religious life. That religious life works and should work in the whole of man, in the mind and heart, feeling and will, body and soul. In this way man becomes a man of God, bearer of His image and



likeness; although this is true only if God Himself grants His indispensable blessing to the means of upbringing.

In religious instruction we must, as Christians, proceed from something different and higher than that religious tendency which remains in man by God's common grace in his sinful condition. Believing parents must see in their children, children of the covenant who are received by God in grace, who are made blessed with His promise of salvation, and who receive baptism on their foreheads as a sign and seal of it.

If we must consider our children in this way, we have a priceless privilege, principle, and directive for our own behavior in bringing up our children. We are protected beforehand from an excessive optimism as well as from a dejected pessimism. Naturalistic upbringing swings back and forth between these two extremes. It does not know how to give a clear and distinct answer to the question: how must the child be considered? Times of great expectations alternate with periods of disappointment and despondency.

The Christian view of children of the covenant avoids both extremes. It directly opposes the view of those who hold the child to be good and innocent by nature, who explain evil only from external influences, from the environment, upbringing, and evil examples; and who, therefore, explain education as being chiefly a matter of letting a child develop as much as possible according to his own nature and protecting him from bad influences. But on the other hand, it is just as strongly opposed to those who deny all the natural good in children, who do not take into account the covenant and baptism, and who have only a rod in their hand because of the faults and naughtiness of the children. This practice is not entirely unknown in Christian circles. There are parents who are hard and loveless in their dealings with children, grant them nothing, no play, no pleasure, no innocent amusement; or they abandon them to their own fate because they are unconverted anyway.

The Christian confession is characterized as having, on the one hand, an awareness of the depravity of sin, also in the heart of children. They are conceived and born in sin; the imagination of man's heart is evil from his youth on; no one can get something out of that which is impure. But nevertheless, the Christian confession recognizes each naturally good gift which God still grants in His common goodness to his human children, gifts of mind and heart, body and soul. What a difference there is in this respect





between children; and how is this difference, this dissimilarity between men to be explained, if not from God's good pleasure alone? We can give no other explanation for the fact that one child is born male, the other female, one healthy, the other sickly and infirm, one gifted, the other lacking in gifts, etc.

And so we stand before an insoluble problem when the difference is discussed between what Paul called the children of the flesh and the children of the promise. That is no reason to reject the richer gifts which the one child receives in distinction from another. We do not do this in the realm of the natural. Every parent ought to be thankful when his children are healthy, are able to learn well, are naturally amenable. But we must do this also in the spiritual realm. Christian parents have accepted with gratitude the gifts which are granted in the covenant of grace to them and to their children. The gift lays upon one a greater responsibility and obliges to a more exact appreciation for the task of upbringing.

Three kinds of privileges and obligations are implied in this for parents as well as for children, for upbringing in general as well as for religious upbringing in particular. In the first place, the covenant of grace gives to parents and teachers the right, the freedom, and at the same time the obligation to consider and treat the children whom they must bring up as Christian children. They do not assume a position of neutrality over against the children, and they are not neutral over against their parents. By the covenant both are bound to God and to one another in upbringing. That gives a particular power and strength to upbringing. Not only by nature, by reason, and by conscience, but also by a particular Word of God through His promise and demand, parents are obliged to bring up their children in the fear of the Lord; and children are obliged to love Him and to serve Him from their youth. Another and much stronger relationship is raised upon the foundation of the natural tie between parents and children. Just as man and wife, master and servant, magistrate and subject, if they are Christians, are bound together by another bond than the natural one, so it is also with parents and children. The apostle Paul expresses this when he urges children to be obedient to their parents in the Lord, and the parents to bring up their children in the teaching and admonition of the Lord.

In the second place, the truth of the covenant gives to upbringing strong support in connection with the calling to fight the evil which dwells in the



heart of children in the form of thoughts and desires. By this we are most certainly not defending the loveless treatment, the severe judgment, and the strong punishment which parents sometimes apply to their children. But evil does not come only from without; it comes also from the heart of man and must, therefore, be curbed and resisted in children from the outset. Negative upbringing is not, as a rule, completely satisfying. Discipline, admonition, warning, chastisement are indispensable in upbringing, if they are applied with wisdom and in the spirit of love. Provoke not your children to wrath, do not rouse your children to anger, Paul says, so that they do not become dejected. Also the words, "in the Lord", are applicable to discipline: in the Lord, that is to say, in fellowship with Christ, as is becoming in the Lord, in the name of the Lord Jesus, thanking God and the Father through Him.

In the third place, parents must, according to the covenant of grace, proceed from the idea that their children are partakers in principle of the promises of that covenant, until later in life the opposite clearly appears from their confession and walk. The first of these promises is regeneration, and this stands in the closest possible connection to Christian education. If this is lacking, and continues to be lacking, Christian upbringing is not really completely in vain, but it nevertheless loses its most important purpose and fruit. The planting of Paul and the watering of Apollos produces little if God holds back the increase. If the Lord does not build the city, the builders work on it in vain.

Christian upbringing in home and school must proceed from the comforting and encouraging thought that God is faithful and that He Himself fulfills His promises. He has access to the human heart, also to the heart of the small child. He can so prepare the acre that the seed which is cast into it bears fruit, thirty-, sixty-, and a hundred-fold. And experience supports the truth of the promise that His covenant is made firm from generation to generation and from child to child. Even though later many of the children of the covenant fall away and turn their backs upon the Christian confession, God does not harm His truth, but eternally thinks His covenant.

In the childhood years, until almost the thirteenth or fourteenth year, there is, at least in Christian circles, agreement and cooperation in upbringing between the home, the church, and the school. This harmony is for the good of the child in his development, especially in the religious aspect of it. It is indispensable for his formation with a view to his independence



and freedom. The Christian school is a pedagogical requirement alongside of the Christian home and the Christian church. In all the circles in which the child moves, he then breathes the same atmosphere.

At this time of life, the child is predominantly egocentric, needing assistance, dependent in everything. He therefore has need of help and support from without himself, must live from what he receives, and relies upon trust in others. He cannot even judge and choose. He accepts without criticism what he receives, both bodily and spiritually. He conforms himself to the example and habit found in his environment. He adapts himself to his milieu. He does the same thing in religion. He is credulous, takes over the ideas he receives from others, and receives the content of his religion from education. The child, in this period of life, is in large measure receptive.

Yet we would be in error if we would deny all spontaneity in the child. Autonomy is already present in the child in many different ways, in eating and drinking, in playing and learning, etc. He reacts in a greater or lesser degree to the actions which are directed towards him. The religious ideas which the child receives in his youth and ought to receive in intelligible, concrete, and graphic form, stimulate his imagination, make an impression on his consciousness, and bring his will into action. It is unjust to maintain that religion is something entirely external. The child certainly believes something on the basis of authority, but that faith already bears its fruit in the childlike life. Receptivity is accompanied, in greater or lesser degree, by spontaneity.

After the time of compulsory education, however, an important change takes place, which has in past years often been described, and which need not be broadly delineated here. We need only point out that by far most children leave school for good at the beginning of this new period in their lives and are already placed in some kind of situation or service. The environment with which they are then surrounded, the place of work or factory, the office or shop in which they have to perform their work, the companions whom they come to know and with whom they make friendships, the reading which captivates them, all these things breathe an entirely different spirit than that in which they were brought up in home and school.

The many temptations to which boys and girls are exposed in this time of life are more dangerous, while they themselves pass through an inner process which can briefly be described by the name: personalitybecoming. They undergo



changes physiologically and psychologically, biologically and sociologically, according to body and soul; changes which are of decisive significance for their subsequent years. It is a period in which voice, gesture, and bearing are modified, the members of the body develop strength, the brain receives its full range, the senses are sharpened, and the soul-life is engaged by a series of new ideas, emotions and desires. Boys and girls begin to have feelings above themselves. They want to see through their own eyes, stand on their own legs, lead their own lives. They strive to do this and yet they feel that they are not ready for it. Thus this is a period of storm and trouble in which desire and grief, sympathy and antipathy, idealism and pessimism, certainty and doubt, presumption and despondency alternate with and change into one another.

The religious life also has a part in this crisis. It stands in close connection in its development with the physical and psychological changes of these years, and therefore takes on another shape and form from earlier years.

The clear childlike ideas no longer satisfy; fantasy loses its power over the mind; the thinking consciousness which awakens refuses to rest in the naive dream-images of the child; and the life of the will shakes off the harness of custom and hankers after its own initiative. Consequently, the religious life in this period is frequently subject to serious unrest, to uncertainty and doubt, to change and vacillation. Feelings of guilt, fear of punishment, dejection, remorse, not seldom connected with physical phenomena and aberrations, alternate with emotions of peace and joy, with experiences of forgiveness of sins and fellowship with God.

Not all have these same experiences and not all have them in the same measure. In religious development, these differences are determined by upbringing and environment, temperament and character. There are boys and girls in whom the religious life of the childhood years develops slowly and gradually to the time of riper youth without violent convulsions and sudden changes. There are others who live through crises, come to certainty through much doubt and unrest, and once again make the faith of their youth their own in richer and purer form. There are those also -- and their number is great and continually increases -- who have heard the Word of the gospel in their childhood and received it with joy, but have no root in themselves and later the good seed of the Word is choked by the cares of the world and the deceitfulness of riches.





The serious character and the great significance of the years of puberty make it a bounden duty to give greater care to the upbringing of mature youth.

The proverb that he who has the children has the future is for the most part incorrect, if one thinks only of the children during school years. Experience teaches something quite different. It is first of all during the years of puberty that children pass through the crisis which is so determinative for the future. Something is being done and more has been done for the children who enjoy further education after elementary school in normal school, pre-university school, secondary school, etc. But the upbringing of boys, and especially of girls, who enter life after elementary education, has been too long neglected. This matter ought forcibly to be taken in hand, although also with carefulness and wisdom. There will be opportunity to return to this later. We now limit ourselves to a few brief observations concerning religious upbringing in this period of life in order to bring to a close this series of essays on religious psychology.

The first observation is this: in connection with the organization of educational material, one must undoubtedly reckon with the requirements which are inherent in the material; but one must also reckon with the soul of the pupil, of the boy or girl, who receives upbringing in this period. Concerning the first, the contents of instruction must be connected with what was imparted to the student in elementary school, and eventually in catechism; and then gradually the contents must be connected with the knowledge of the contents of the Christian faith. There ought to be much more thought and cooperation than has thus far been the case between those who are interested in education in the family, church, and school, both in elementary and in secondary schools. Concerning the second, one must be concerned that the teacher is careful in handling material to develop that which has a place in the psyche of the boy or girl in this period of life.

That development takes place as the image makes room for the idea, fantasy for the reality of the understanding, faith on the basis of the authority of the parents for the acquiring of one's own conviction, receptivity for activity, dependence and attachment for independence and freedom. The pressure to know and to do awakes in the youthful person who develops from boy to young man to adult, and from girl to young lady to woman.

It is, as we said, the period of the origin of the personality. From this it follows that the teacher can no longer be content with giving a lesson and



hearing it recited; much more than in the years of childhood he must explain and clarify the contents of the lesson. He must make understandable, though it be in limited measure, what is taught. He must not haughtily push aside questions, thoughts, objections which arise in the soul of the pupil, but, if they are earnestly meant, they must be seriously treated. And he must not be ashamed to recognize that sometimes he himself does not know. In the area of religion, faith -- genuine, childlike, living faith is the beginning and the end. In education during this period of life, memory is not superfluous and unnecessary; but it ceases more and more to be mechanical; it takes on a judicious character; and it benefits the understanding and judgment as it receives support from them.

In his attempt to make the material understandable and understood, the teacher must not only emphasize understanding and memory. Religion, the Christian truth, more than anything else, stands connected with life. It is truth, but a truth of faith, which therefore, above all, must not only be appropriated by the understanding, but also by the heart. Only then can it be made our spiritual possession in the fullest sense. Knowing in this sense is something more and higher than knowledge; it is an appropriation of the truth with the whole of the understanding and with all of one's power.

It is therefore of the greatest concern that the teacher himself live in this truth. Then only can he highly commend the Christian confession as something that gives rest to our thinking, peace to our conscience, and power to our wills; as a harmonious world-and-life view, which gives strong conviction, produces a pure conscience, and incites one to and fits one for noble deeds. And if God grants His blessing to this work of upbringing, men and women are formed who in the family, church, society, and state are fully equipped for every good work.

