

Spirit and Soul

Recognizing Inherent flaws in our Bible Translations

(When quoting scriptures, from the Rotherham Emphasized Bible New Testament, I will substitute the Hebrew word Yahshua for Jesus, Yahweh and Elohim for God and the LORD and Anointed for Christ.)

There are inherent flaws in our Bible translations. Most notably the translation of the Hebrew words, ruah and nephesh, which do not have an English equivalent. This should have necessitated the translators to transliterate these words but they rather selectively translated them as spirit and soul which perpetrates false doctrines, thereby leading the masses into pagan beliefs. The majority of Christians believe that they possess a spirit and or a soul, which is immortal and can live apart from the body. The usage of the Hebrew words ruah and nephesh, in the Word of Yahweh, do not agree with these pagan beliefs. The error of the Church and the Bible translators is that they reconcile the Word of Yahweh to man's established beliefs by selectively translating the same Hebrew and Greek words differently in order to support or validate their established beliefs rather than subjugating their beliefs to the Word of Yahweh. If we seek to understand our existence and the supernatural then we must humbly come to our Father's Word and let it speak to us, the language of which being Hebrew. Our Father has unveiled His creation to us through Hebrew words and thought. How these words are used will communicate to us all that we are able to learn, thereby satisfying our quest for supernatural knowledge and understanding. The correct understanding of His Words will reassure, comfort and gives us hope in times of trial, such as in death. We pray that the result will be that the eyes of your heart will be enlightened, that you may know—what is the hope of His calling and what the riches of the glory of His inheritance is in you. We will focus our study predominately on the Hebrew word, 'ruah.' The Hebrew word, 'nephesh,' has extensively been cover in the article by E. W. Bullinger, "The Rich Man and Lazarus." We will say a few words on the subject of nephesh.

The Hebrew word, 'nephesh,' which is the word translated soul, is used 753 times in the Old Covenant but was translated soul only 10% to 30% of the time. The majority of the translations change the meaning of the word nephesh, as used by Yahweh, into their theological and metaphysical philosophical meaning. If we want to understand the word soul, we must first understand the meaning of nephesh, as used by Yahweh in His Word. Nephesh is used 171 times before the NIV Bible translates it soul in Deuteronomy 4:29. This illustrates the deception perpetrated by the NIV translators and pastors by selectively translating the word nephesh as soul only when it validates the Church's established doctrine on the teaching of soul. The foundation of man's existence, as unveiled in Genesis 2:7, has been changed in the majority of all of the new translations by changing "Yahweh Elohim formed man, *of the* dust of the ground, and breathed in his nostrils the breath of life—and man became a living soul [nephesh]" to "and the man became a living being."

(NIV, Amplified, NAS). The footnote below lists the first ten usages of the word *nephesh* in our Father's Glorious Word.¹

The Hebrew word, 'ruah,' also spelled as, 'ruwach,' means wind and or breath. Ruah is related to the vowel root 'ruh,' which means, 'to breathe.'² The basic idea of ruah is 'air in motion,' which denotes 'power,' that signifies 'activity and life.' Also ruah has an association with the invisible as illustrated by the invisible wind and man's breath. We can not see the breath or the wind but we can witness their manifestations of power as by watching a ship sail or a man blowing out a candle. Ruah is translated, 'spirit' over 50% of the time in the Old Testament. Our word, 'spirit,' as used in the Christian Church, has devolved from its original meaning, which is, "breathing, breath, air, etc., related to *spirare* to breathe"³ to, 'Spirit,' "the third person of the triune God, the Holy Spirit, coequal, coeternal with the Father and the Son." The Bible translators have created a new meaning and entity by capitalizing, at their own discretion, the word, 'Spirit,' which is supposed to represent the word ruah. We err if we hear the word spirit, a translation of ruah or *pneuma* and do not immediately associate it with the breath of Yahweh or air in motion.

The Greek word *pneuma*, in the New Testament, is in the majority of the time translated, 'spirit.' *Pneuma* or spirit is synonymous with breath or air in motion. We derive our words, pneumatic, as in air powered tools and pneumonia, as an inflammation of the lungs, from

¹ Ge 1:20 ¶ And Elohim said—Let the waters swarm *with* an abundance of living soul, and, birds, shall fly over the earth, over the face of the expanse of the heavens.

Ge 1:21 And Elohim created the great sea—monsters,—and every living soul that moveth—*with* which the waters swarmed after their kind, and every winged bird—after its kind. And Elohim saw that it was, good.

Ge 1:24 ¶ And Elohim said—Let the land, bring forth, living soul, after its kind, tame—beast and creeping thing and wild—beast of the land, after its kind. And it was so.

Ge 1:30 and to every living thing of the land—and to every bird of the heavens, and to every thing that moveth on the land, wherein is a living soul, every green herb for food. And it was so.

Ge 2:7 So then Yahweh Elohim formed man, *of the* dust of the ground, and breathed in his nostrils the breath of life—and man became a living soul.

Ge 2:19 Now Yahweh Elohim had formed from the ground every living thing of the field, and every bird of the heavens, which he brought in unto the man, that he might see what he should call it,—and, whatsoever the man should call it—any living soul, that, should be the name thereof.

Ge 9:4 Yet, flesh with the soul thereof, the blood thereof, shall ye not eat;

Ge 9:5 And surely, your blood, of your lives, will I require, From the hand of every living creature, will I require it,—and from the hand of man, From the hand of each one's brother, will I require the soul of man:

Ge 9:10 and with every living soul that is with you, of birds, of tame—beasts, and of all wild—beasts of the earth, that are with you,—of all coming forth out of the ark, even to all wild—beasts of the earth;

Ge 9:12 ¶ And Elohim said, This, is the sign of the covenant, which I am granting betwixt me and you, and every living soul that is with you,—to age—abiding generations:—

² Ruah's family of words by the Theological Wordbook of the Old Testament, by Harris, Archer, Waltke;

2131.0 ריח (*riah*) smell, scent, accept. Literally 'breathe an odor.' This denominative verb occurs only in the Hiphil.

(2131a) רוח (*riyah*) wind, breath, mind.

(2131b) ריח (*riah*) scent, fragrance, aroma.

³ spirit, *n.* (It. *spirito*, Pg. *espírito*, Sp. *espíritu*) breathing, breath, air, etc., related to *spirare* to breathe.

The earlier English uses of the word are mainly derived from passages in the Vulgate, in which *spiritus* is employed to render Gr. *pneuma* and Heb. ruah. The translation of these words by *spirit* (or one of its variant forms) is common to all versions of the Bible from Wyclif onwards.] OED

pneuma. Our usage of pneuma, as was the Greek's usage, is in the terms of the material and not the supernatural; "The Greek concept of pneuma is of its material character and never of any supernatural character. It is never wholly outside the realm of sense...It is never set in antithesis to matter as the supernatural, wonder-working spiritual gift or manifestation of a transcendent personal God...Where all have pneuma, it is a vital natural force, immanent and personal... The Greek understanding of pneuma stops at the point where the term, even if only figuratively, breaks loose from its etymology and origin and is no longer tied to the natural sense-phenomenon of wind or breath."⁴

One illustration to show that the Hebrew word, 'ruah,' is not identical to the Greek word, 'pneuma,' is that ruah is used to represent the wind in the Old Testament while the Greek New Testament does not use pneuma for the wind but rather uses the Greek word, 'anemos.'⁵ The Greek translation of the Hebrew Old Testament, known as the Septuagint, uses an additional ten Greek words to translate the single word, 'ruah' into Greek,⁶ thereby illustrating that ruah is not equivalent to pneuma. Neither is there an equivalent English word that represents the meaning of ruah. This leads us to examine the meaning of ruah by observing many of its 378 usages in the Old Testament.⁷

The ultimate consequence of Adam and Eve's disobedience was that they would return to the dust (aphar)⁸ from which they came; "Thou hidest thy face, they are dismayed, Thou withdrawest their ruah, They cease to breathe, And, unto their own dust, do they return" (Ps. 104:29). Death is ceasing to breathe, which is equivalent to giving up the ruah of life. Returning to dust is the promise that Yahweh spoke to Adam and Eve "...For, dust, thou art, And, unto dust, shalt thou return" (Gen. 3:19). David spoke, "What profit in my blood? in my going down into the pit? Can dust praise thee? Can it declare thy faithfulness" (Ps. 30:9). Ecclesiastes says, "all, go unto one place,—all, came from the dust, and all, return to the dust" (Ecc. 3:20). Our returning to dust is a truth from which we build the foundation

⁴ Theological Dictionary of the New Testament, Vol. VI, pg. 357-359.

⁵ 417 ἀνεμος *anemos an'-em-os*

⁶ ruach is translated as: 129 haima (blood); 417 anemos (wind); 435 aner (man); 2250 hemera (day); 2372 thumos (wrath); 3313 meros (part); 3563 nous (mind); 4151 pneuma (spirit); 4157 pneoe (breath); 5428 phronesis (wisdom); 5590 psuche (soul)

⁷ Ruah usages: Gen 1:2; 3:8; 6:3, 17; 7:15, 22; 8:1; 26:35; 41:8, 38; 45:27; Exod 6:9; 10:13, 19; 14:21; 15:8, 10; 28:3; 31:3; 35:21, 31; Num 5:14, 30; 11:17, 25f, 29, 31; 14:24; 16:22; 24:2; 27:16, 18; Deut 2:30; 34:9; Josh 2:11; 5:1; Judg 3:10; 6:34; 8:3; 9:23; 11:29; 13:25; 14:6, 19; 15:14, 19; 1 Sam 1:15; 10:6, 10; 11:6; 16:13ff, 23; 18:10; 19:9, 20, 23; 30:12; 2 Sam 22:11, 16; 23:2; 1 Kgs 10:5; 18:12, 45; 19:11; 21:5; 22:21ff; 2 Kgs 2:9, 15f; 3:17; 19:7; 1 Chr 5:26; 9:24; 12:18; 28:12; 2 Chr 9:4; 15:1; 18:20ff; 20:14; 21:16; 24:20; 36:22; Ezra 1:1, 5; Neh 9:20, 30; Job 1:19; 4:9, 15; 6:4, 26; 7:7, 11; 8:2; 9:18; 10:12; 12:10; 15:2, 13, 30; 16:3; 17:1; 19:17; 20:3; 21:18; 26:13; 28:25; 30:15, 22; 32:8, 18; 33:4; 34:14; 37:21; 41:16; Ps 1:4; 11:6; 18:10, 15, 42; 31:5; 32:2; 33:6; 34:18; 35:5; 48:7; 51:10ff, 17; 55:8; 76:12; 77:3, 6; 78:8, 39; 83:13; 103:16; 104:3f, 29f; 106:33; 107:25; 135:7, 17; 139:7; 142:3; 143:4, 7, 10; 146:4; 147:18; 148:8; Prov 1:23; 11:13, 29; 14:29; 15:4, 13; 16:2, 18f, 32; 17:22, 27; 18:14; 25:14, 23, 28; 27:16; 29:11, 23; 30:4; Eccl 1:6, 14, 17; 2:11, 17, 26; 3:19, 21; 4:4, 6, 16; 5:16; 6:9; 7:8f; 8:8; 10:4; 11:4f; 12:7; Isa 4:4; 7:2; 11:2, 4, 15; 17:13; 19:3, 14; 25:4; 26:9, 18; 27:8; 28:6; 29:10, 24; 30:1, 28; 31:3; 32:2, 15; 33:11; 34:16; 37:7; 38:16; 40:7, 13; 41:16, 29; 42:1, 5; 44:3; 48:16; 54:6; 57:13, 15f; 59:19, 21; 61:1, 3; 63:10f, 14; 64:6; 65:14; 66:2; Jer 2:24; 4:11f; 5:13; 10:13f; 13:24; 14:6; 18:17; 22:22; 49:32, 36; 51:1, 11, 16f; 52:23; Lam 4:20; Ezek 1:4, 12, 20f; 2:2; 3:12, 14, 24; 5:2, 10, 12; 8:3; 10:17; 11:1, 5, 19, 24; 12:14; 13:3, 11, 13; 17:10, 21; 18:31; 19:12; 20:32; 21:7; 27:26; 36:26f; 37:1, 5f, 8ff, 14; 39:29; 42:16ff; 43:5; Dan 2:1, 3; 8:8; 11:4; Hos 4:12, 19; 5:4; 8:7; 9:7; 12:1; 13:15; Joel 2:28f; Amos 4:13; Jonah 1:4; 4:8; Mic 2:7, 11; 3:8; Hab 1:11; 2:19; Hag 1:14; 2:5; Zech 2:6; 4:6; 5:9; 6:5, 8; 7:12; 12:1, 10; 13:2; Mal 2:15f

⁸ 06083 עֶפֶר 'aphar *aw-fawr* dry earth, dust, powder, ashes, earth, ground, mortar, rubbish

of our existence. The Psalmist wrote, “For, he, knoweth how we are formed, He is mindful that, dust, we are. As for man, like grass, are his days, Like the blossom of the field, so, doth he blossom; For, a ruah, hath passed over it, and it is gone, And its own place is acquainted with it no more” (Ps. 103:14-16). James wrote about man, “...for ye are, a vapor—for a little, appearing, then, just disappearing” (Ja. 4:14)! Yahweh did not say to Adam and Eve that their bodies would return to dust but rather “For, dust, thou art, And, unto dust, shalt thou return.”

The ruah of Elohim as the Breath of Life

Genesis 1:2 is the first usage of ruah in the Word of Yahweh; “Now, the earth, had become waste and wild, and, darkness, was on the face of the roaring deep,—but, the ruah of Elohim, was brooding⁹ on the face of the waters. And Elohim said—Light, be. And light was.” The ruah of Elohim is a dynamic creative force. Everything living, all physical life was spoken into being through the breath of Elohim. The ruah or breath of Yahweh is the active principle which gives physical life; “So then Yahweh Elohim formed man, *of the* dust of the ground, and breathed in his nostrils the breath [neshamah]¹⁰ of life—and man became a living nephesh (soul)” (Gen. 2:7); “And, I, behold me! bringing in the flood—even waters, upon the earth, to destroy all flesh, wherein is the ruah of life, from under the heavens,—everything that is in the earth, shall cease to breathe [gava]”¹¹ (Gen. 6:17); “So they entered in unto Noah, into the ark,—two and two of all flesh, wherein was the ruah of life” (Gen. 7:15); “And all flesh ceased to breathe [gava] that moved on the earth, of birds and of tame-beasts and of wild-beasts, and of all the swarming things that swarm on the earth,—and all mankind. All in whose nostrils was the neshamah of the ruah of life, of all that were on the dry ground, died” (Gen. 7:22). All that breathed air, men and animals alike, had their ruah withdrawn; “Man goeth forth to his work...sea-monster, thou hast formed to sport therein...All of them, for thee, do wait, That thou mayest give them their food in its season; Thou givest unto them, they gather, Thou openest thy hand, they are satisfied with good. Thou hidest thy face, they are dismayed, Thou withdrawest their ruah,

⁹ 07363 רָחַף rachaph *raw-khaf*; only used three times; De 32:11 As, an eagle, stirreth up his nest, Over his young ones, fluttereth [rachaph],—Spreadeth abroad his wings, taketh one, Beareth it up on his pinions, Jer 23:9 ¶ As for the prophets,—Broken, is my heart within me, Trembled [rachaph], have all my bones, I have become as a drunken man, And as a strong man whom wine hath overcome,—Because of Yahweh, And because of his holy, words.

¹⁰ Neshamah is strongly associated with ruah; Ge 7:22 All in whose nostrils was the neshamah of the ruah of life, of all that were on the dry ground, died. 2Sa 22:16 Then appeared the channels of the sea, were uncovered the foundations of the world,—at the rebuke of Yahweh, the neshamah of the ruah of his nostrils; Job 4:9 By the neshamah of El, they perish, And, by the ruah of his nostrils, are they consumed: Job 27:3 All the while my inspiration is in me, and the spirit of El is in my nostrils, Job 32:8 Yet surely, there is a ruah in men, and, the neshamah of the Almighty, giveth them understanding; Job 33:4 The ruah of El, hath made me, and, the neshamah of the Almighty, giveth me life. Job 34:14 If he should set against him his heart, His ruah and his neshamah, unto himself he should withdraw. Ps 18:15 Then appeared the channels of waters, were uncovered the foundations of the world,—At thy rebuke O Yahweh, at the neshamah of the ruah of thy nostrils. Isa 42:5 ¶ Thus, saith El himself—Yahweh,—Creator of the heavens, that stretched them forth, Out-spreader of earth, and the products thereof,—Giver of neshamah to the people thereon, And of ruah to them who walk therein, Isa 57:16 For, not age-abidingly, will I contend, Nor perpetually, will I be wroth,—For, ruah, before me, would faint, Even, the neshamahs, which, I, had made.

¹¹ 01478 גָּוַה gava ‘*gaw-vah*’ to expire, to cease to breathe. Gen 6:17; 7:21; 25:8, 17; 35:29; 49:33; Num 17:12f; 20:3, 29; Josh 22:20; Job 3:11; 10:18; 13:19; 14:10; 27:5; 29:18; 34:15; 36:12; Ps 88:15; 104:29; Lam 1:19; Zech 13:8

They cease to breathe [gava], And, unto their own dust, do they return: Thou sendest forth thy ruah, they are created, And thou renewest the face of the ground” (Ps. 104:23-30); All the while my neshamah [breath of life]¹² is in me, and the ruah of El is in my nostrils” (Job 27:3).

Withdrawing ruah is to gava (see above footnote), to expire, to breathe out ones last breath; “For, as regardeth the destiny of the sons of men and the destiny of beasts, one fate, have they, as dieth the one, so, dieth the other, and, one ruah, have they all,—and, the pre-eminence of man over beast, is nothing, for, all, were vanity: all, go unto one place,—all, came from the dust, and all, return to the dust. Who knoweth the ruah of the sons of men, whether it, ascendeth, above,—or the ruah of the beast, whether it, descendeth, below, to the earth” (Ecc. 3:19-21); “And, calling out with a loud voice, Yahshua said—Father! into thy hands, I commend my ruah. And, this, saying, he ceased to breathe [ekpneo]”¹³ (Lk. 23:46). The word spirit comes from the Latin word, ‘spirare,’ meaning ‘to breath’ from which we have the words: expirare (expire) to breathe out; conspirare (conspire) to breathe together; inspirare (inspire) to breathe in; perspirare (perspire) to breathe through; respirare (respire) to breathe back; transpirare (transpire) to breathe across or over; adspirare (aspire) to breathe towards or upon.¹⁴

Sending forth ruah is life; “Thus, saith My Lord, Yahweh, Unto these bones,—Lo! I am about to bring into you—ruah, and ye shall live; Yea I will lay upon you—sinews, And bring up over you—flesh, And cover over you—skin, And put in you—ruah, And ye shall live, Then shall ye know, that, I, am Yahweh...And, when I looked, then lo! upon them were sinews, and, flesh, had come up, and there had spread, over them skin, above,—but, ruah, was there none, within them. Then said he unto me, Prophecy unto the ruah,—Prophecy, Son of man, and thou shalt say unto the ruah, Thus, saith My Lord, Yahweh—From the four winds, come thou, O ruah, And breathe [naphach]¹⁵ into these slain, That they may live. And, when I prophesied, as he commanded me, then came into them the ruah, and they lived, and stood upon their feet, an exceeding, great army” (Ez. 37:5, 6, 8, 9, 10).

The Ruah of Yahweh as an Anointing of Power

Ruah as an additional power given to certain individuals is the working out of Yahweh’s personal will directed to a holy end. Yahweh’s Divine power or ruah is placed upon or in man to fulfill His purpose, which is to connect man with His supernatural world in order

¹² So then Yahweh Elohim formed man, *of the* dust of the ground, and breathed in his nostrils the breath [neshamah] of life—and man became a living soul. (Gen. 2:7)

¹³ 1606 εκπνεω εκπneo *ek-pneh’-o*; from ek meaning out of and pneo meaning to blow.

¹⁴ Origins (A short Etymological Dictionary of Modern English) Eric Partridge; pg. 652

¹⁵ 05301 נָפַח naphach *naw-fakh’* to breathe, blow, sniff at, seethe, give up or lose (life); Ge 2:7 So then Yahweh Elohim formed man, *of the* dust of the ground, and breathed [naphach] in his nostrils the breath [neshamah] of life—and man became a living soul [nephesh].

that they may be holy and blameless in this world: “And it shall come to pass, afterwards, I will pour out my ruah upon all flesh, and your sons and your daughters, shall prophesy,—your old men, shall dream, dreams, your young men, shall see, visions; Moreover also, upon the servants and upon the handmaids—in those days, will I pour out my ruah” (Joel 2:28-29); “But ye shall receive power when the holy ruah cometh upon you, and ye shall be my witnesses... When there came suddenly out of heaven a sound, just as of a mighty rushing breath [pnoe]¹⁶,—and it filled all the house where they were sitting... And they were all filled with holy ruah, and began to be speaking with other kinds of tongues just as the ruah was giving unto them to be sounding forth...By the right hand of Yahweh, therefore, having been exalted, also, the promise of the holy ruah, having received from the Father, He hath poured out this which, yourselves, do see and hear...While Peter was yet speaking these words, the holy ruah fell upon all who were hearing the word. And the faithful, of the circumcision, who had come with Peter, were amazed,—in that, upon the nations also, the free-gift of the holy ruah had been poured out; For they heard them speaking with tongues, and magnifying Yahweh” (Act 1:8, 2:2, 4, 33; 10:44-46). Men who are disregarded by society suddenly emerge as leaders and heroes when they are anointed with ruah. This is the power of Yahweh:

Othniel, Gideon, Jephthah, Samson, Saul, David, Elijah, Elisha, Peter

“And the ruah of Yahweh came upon him [Othniel], and he judged Israel, and went out to war, and Yahweh delivered into his hand...” (Jud. 3:10).

“But, the ruah of Yahweh, clothed Gideon,—so he blew with a horn, and Abiezer was gathered after him... Thus was Midian subdued, before the sons of Israel, neither did they again lift up their head,—and the land had rest forty years, in the days of Gideon” (Jud. 6:34; 8:28).

“Then came upon Jephthah the ruah of Yahweh... And what more can I say? For, time, will fail me while I go on telling—concerning Gideon, Barak, Sampson, Jephthah, David also, and Samuel, and the prophets” (Jud. 11:29, Heb. 11:32).

“And the ruah of Yahweh, came suddenly over him [Samson], and he tore it in pieces as if he had torn in pieces a kid, there being, nothing at all, in his hand,—but he told not his father or his mother what he had done” (Jud. 14:6).

“Then will come suddenly upon thee [Saul], the ruah of Yahweh, and thou shalt be moved to prophesy with them,—and shalt be changed into another man” (1 Sam. 10:6).

¹⁶ Ac 17:25 nor, by human hands, is waited upon, as though in want of anything, himself, giving unto all life and breath [pnoe] and all things;

“And Samuel took the horn of oil, and anointed him in the midst of his brethren. And the ruah of Yahweh came mightily upon David, from that day forward. Then arose Samuel, and went his way unto Ramah” (1 Sam. 16:13).

“And, when the sons of the prophets who were in Jericho, over against him, saw him, they said, The ruah of Elijah, resteth, on Elisha. So they came to meet him, and bowed themselves down to him, to the ground” (2 Kg. 2:15).

“When there came suddenly out of heaven a sound, just as of a mighty rushing breath [pnoe],¹⁷—and it filled all the house where they were sitting...And they were all filled with holy ruah...Peter said—Silver and gold, have none, but, what I have [power], the same, unto thee do I give:—In the name of Yahshua Christ the Nazarene, Walk...And, leaping forward, he stood and walked” (Act 2:2-4, 3:6, 8)!

Ruah as Wind

What we know of as wind is also called ruah in the Old Testament. Ruah is represented as wind over ninety times in the Old Testament; “Then heard they the sound of Yahweh Elohim, walking to and fro in the garden, at the ruah [breeze] of the day...” (Gen. 3:8); “And Elohim remembered Noah, and all the wild-beasts, and all the tame-beasts that were with him in the ark,—and Elohim caused a ruah to pass over the earth, and the waters subsided” (Gen. 8:1); “Thou didst blow with thy ruah, they [Egyptians] were covered by the sea,—They rolled like lead, into the waters so wide” (Ex. 15:10); “He sendeth forth his word and melteth them, He causeth his ruah to blow, the waters, stream along” (Ps. 147:18); “The grass, hath withered, The flower, hath faded, Because, the ruah of Yahweh, hath blown upon it! Surely the people, is grass” (Is. 40:7)!

We have examined the usages of ruah according to our Father’s usage in His Word, which is our only source of truth. Below we will now examine the books and teachings of men, which are composed of the Apocalyptic and Pseudepigraphical¹⁸ works, along with Hebrew and Greek philosophical writers. The sharp contrast over the different usages and understanding of ruah and psuche (Greek for soul) will be extremely apparent, thereby leading us to examine our own beliefs concerning ruah and psuche. (All of the usages of psuche in the New Testament are listed below.)¹⁹ Do our beliefs agree with the Word of

¹⁷ 4157 πνοή pnoe pno-ay’ Ac 17:25 nor, by human hands, is waited upon, as though in want of anything, himself, giving unto all life and breath [pnoe] and all things;

¹⁸ **Pseudepigrapha** (from Ancient Greek *pseudes* = "false", *epigraphē* = "inscription"; see the related *epigraphy*) are falsely attributed works, texts whose claimed authorship is unfounded; a work, simply, "whose real author attributed it to a figure of the past." For instance, few Hebrew scholars would ascribe the *Book of Enoch* to the prophet Enoch, and few liberal Christian scholars would insist today that the *Third Epistle of John* was written by John the Evangelist, or that the *Second Epistle of Peter* was written by Saint Peter.

¹⁹ Usages of psuche in the New Testament: Matt 2:20; 6:25; 10:28, 39; 11:29; 12:18; 16:25f; 20:28; 22:37; 26:38; Mark 3:4; 8:35ff; 10:45; 12:30; 14:34; Luke 1:46; 2:35; 6:9; 9:24, 56; 10:27; 12:19f, 22f; 14:26; 17:33; 21:19; John 10:11, 15, 17, 24; 12:25, 27; 13:37f; 15:13; Acts 2:27, 41, 43; 3:23; 4:32; 7:14; 14:2, 22; 15:24, 26; 20:10, 24; 27:10, 22, 37; Rom 2:9; 11:3;

Yahweh or with the works of men? Do the Church Creeds agree with the Word of Yahweh or do they agree with the pagan beliefs of men?

Pagan Beliefs

“Judaism did not keep to OT views about the ruah of man. In particular, it developed the distinction between spirit and body, so that there arose what is in some sense a dualistic anthropology with a belief in the pre-existence and immortality of the soul. These ideas are already full-fledged in Rabbinism. Man consists of body and spirit. The body is of earthly derivation, the spirit of heavenly derivation. This consistent Rabbinical view is plainly expressed in the saying of R. Simai: “All creatures created from heaven, their soul (nepesh) and their body derive from heaven and all creatures created from earth, their soul and their body derive from earth. Man is the only exception; for his soul derives from heaven, and his body from earth.” According to the view of ancient Israel the ruah as the vital force is from God. In the Rabbinic this developed into the idea of the pre-existence of individual souls. Before or at the creation of the world, God created the souls of all men. The number of men to be born in the whole course of the world was thus fixed in advance. Pre-existent souls were kept in the 7th heaven, in the hand of God, or in a special store-room, up to the time when God commanded that a soul should enter the body constructed for it, and the man was fashioned. In virtue of its origin the soul which comes from heaven is pure, holy and righteous. Man has the task of returning the soul to God in purity as he received it in purity. Coming from heaven, the spirit [they start using soul and spirit as synonyms] is the higher part of man. When the Gentile Antoninos asked concerning the destiny of the body after death, Rabbi answered: “Instead of asking me about the body which is unclean, ask me about the spirit which is clean.” Since, according to Genesis 2:7, the spirit is given by God, it can also be called the “spirit of God” or the “holy spirit of God.” God has put His holy spirit in man. The spirit of life in man is the spirit of God. At the resurrection, then, God will give man a new life by putting His spirit in him. Nevertheless, the spirit is not a divine element in man in the sense of purely Hellenistic anthropology. Even the pre-existent soul is the soul of man and a creature of God. The distinction between God and man is upheld. If man does the will of God, then in virtue of the soul which comes from heaven he becomes as one of the heavenly creatures, i.e., the angels, not as God. Nor is there any trace of the thought that the union of the soul with the body is a fall from its divinely willed heavenly existence. On the contrary, this union takes place through a divine act of creation. It is at God’s behest. Again, there is no suggestion that the soul is led into sin because it is burdened with an earthly body, or that sin is caused by the material body.

Because the spirit in man is something different from the body, in some circumstances it can also act independently after its union with the body. This happens during sleep. Then

13:1; 16:4; 1 Cor 15:45; 2 Cor 1:23; 12:15; Eph 6:6; Phil 1:27; 2:30; Col 3:23; 1 Thess 2:8; 5:23; Heb 4:12; 6:19; 10:38f; 12:3; 13:17; Jas 1:21; 5:20; 1 Pet 1:9, 22; 2:11, 25; 3:20; 4:19; 2 Pet 2:8, 14; 1 John 3:16; 3 John 1:2; Rev 6:9; 8:9; 12:11; 16:3; 18:13; 20:4

the spirit roams through the whole world and foretells future events in dreams, or the soul mounts up to heaven and fetches new life for man. When the mystics rise up to heaven, however, no distinction is usually made between the spirit and the body. Reference is simply made to their entry into heaven. The ambivalent account of the rapture of Enoch in the book of Ethiopic Enoch chapter 71: his spirit was caught up to heaven (71:1), but he was in heaven with both spirit and body (71:3, 11).

After death the spirit lives on in a place appointed for it. More distinctive in the Rabbinic than the idea of the deceased living in burying-grounds is the concept that after death the spirit is led to a hidden place in heaven or in the realm of the dead where it will await the hour of reunion with the body at the resurrection for the Last Judgment. According to this view the souls of the righteous are sundered from those of the wicked immediately after death. The soul of the righteous is kept by God in the hour of death, but not that of the transgressor. The souls of the righteous will be kept in the 7th heaven, in the heavenly store-chamber, under the throne of God, or in Paradise. The souls of sinners, on the other hand, are tossed out by God and have to wander about without rest, or they are banished at once to Gehenna. At the resurrection, body and soul will be reunited. The spirit of man will be brought back into its sheath, i.e., the body. Because the spirit is the divinely derived vital force of man, it can be said (on the basis of Ez. 36:26 f. and 37:14) that at the resurrection God again sets His spirit in man. The Rabbinic vacillate between the two views 1. that the life of the resurrected is from the returning spirit of man and 2. that it is from God's spirit.

Age of the Idea of the Pre-existence and Immortality of the Soul

These ideas are found quite early in Hellenist Judaism. On Palestinian soil the idea of the life of the spirit after death is first attested in the book of Jubilees and the book of Ethiopic Enoch. According to Jubilees 23:26–31, the spirit of the righteous dead experiences the joy of the redemption of Israel in the last time, while their bones rest at peace in the earth. The reference here, then, is not to the resurrection of the body of the righteous, but only to the joy of their spirit, which still lives on. These thoughts are further developed in Ethiopic Enoch where there is not only a continued existence of the soul immediately after death but also a future resurrection of man at the Last Judgment. Souls await the resurrection at the place assigned to them.

The thought of a store-chamber where the souls of the righteous are kept between death and the resurrection, while those of sinners are tossed hither and thither, is worked out in 4 Esr. (7:75–101) and S. Bar (21:23; 23:5; 30:2). At the Last Judgment the earth will yield up the bodies which sleep in it and the store-chamber will return the souls which are kept therein, 4 Esr. 4:35; 7:32; S. Bar. 42:7. It is perfectly plain, therefore, that Judaism (apart from the Sadducees) had in the time of Christ a belief both in the resurrection of man and also in the continued existence of the soul in the intermediate state after death. When Josephus says (Ant., 18, 14) that the Pharisees ascribed to the soul an immortal power, this is not just a Hellenising interpretation. The Pharisees believed both in the immortality of

the soul and also in the resurrection. The two ideas were understood in such a way as not to be mutually exclusive. The link between them is the idea of the intermediate state of the soul after death and before the resurrection.

More difficult is the question of the age of belief in the pre-existence of souls. In Hellenistic Judaism the matter is clear enough. On the other hand, there can be no certainty when the idea of the pre-existence of the soul arose in Palestinian Judaism. In fact there are in the Apocrypha and Pseudepigrapha, works of Palestine, no unambiguous instances of the idea. 4 Esr. and S. Bar. are familiar with the thought that God ordained from the very first the number of men to be born (4 Esr. 4:36; S. Bar. 23:3 ff.), but they do not speak of heavenly store-chambers where souls not yet born are kept. So that the thought of pre-existence does not occur in this connection. In 4 Esr. 7:78ff. the death of man is described as follows: "So soon as the judgment of the Most High has gone forth that a man shall die, when the soul escapes from the body to be sent back to him who gave it, it worships first the glory of the Most High." Here one might infer that the soul which returns to heaven had had a heavenly existence before its life on earth. It is probable, however, that the passage is simply developing the ancient idea that the spirit of life in man comes from God. According to the later Jewish view of the spirit of man, this thought is carried over to the spirit which exists independently after life on earth. It is this spirit which comes from heaven. This does not carry with it, however, the pre-existence of this spirit. Hence it is probable that the idea in 4 Esd. 7:78 ff. is simply that the soul of man is from heaven with no speculation as to its pre-existence.

This seems to have been the general understanding in Palestine Judaism in the 1st cent. A.D. The story about Hillel (Lv. r., 34, 3 on 25:25) which tells us that he called the soul a guest in the body is to be interpreted along these lines. The oldest instance of belief in the pre-existence of the soul is probably the account of the contents of the 7th heaven in b.Chag., 12b, → 378, 5 ff. With some probability, then, one may conclude that the belief in the pre-existence of souls was adopted in Rabbinical Judaism in the 2nd cent. A.D. There is certainly no justification for assuming that it was present already in the 1st cent.

The Historical Problem

That the anthropology of Hellenistic Judaism developed under the influence of Hellenistic ideas is self-evident. But Palestinian Judaism and the anthropology which was fully worked out in Rabbinism undoubtedly stood under a similar influence. Palestine was not an isolated territory in the Hellenized world. It was influenced by the Hellenized culture around it. On the other hand, one should not overlook the fact that the new anthropological ideas could attach themselves to ancient Hebrew and Jewish concepts, especially the view that the spirit which comes from God is the vital force in man. With the development of the idea of a resurrection and a real human life after death, it was natural that the thought of a divine element of life in man should be worked out further. At this point specifically Jewish and Hellenistic ideas were interwoven. But the Jewish legacy prevented a complete

Hellenizing of anthropology, particularly through the exclusion of the Hellenistic view of the body as the seat of evil.”²⁰

The Greeks Metaphysical belief is Psuche (soul) and not Pneuma (spirit)

To the Greeks, pneuma is an element, along with earth, water and fire from which the human body is made. Psuche on the other hand, stands in contrast to the body with which it is bound in life. At death the psuche is separated from the body, it escapes with the last breath, returning to fulfill its higher destiny in the element from which it came, or in the upper region to which it is by nature related, in the atmosphere of heaven or the aether [ether].²¹

Psuche in Older and Classical Greek Usage

“Although no link can be found with the usage in Homer, psuche did in fact become the term for this newly found master-concept in the 6th century B.C. That it did so is connected with the belief in retribution in the hereafter, which became widespread from the 7th century on-wards. The psuche in the underworld has to guarantee the continuity of life in this world and life in the world to come. In close connection herewith the doctrine of the transmigration of the soul is found for the first time among the Greeks in the 6th century; it is a basic part of Pythagorean ethics. Here the psuche is the epitome of the individual. It can be thought of as apart from the body and is indeed of greater worth than this. Already in the oldest available stratum of Orphic and Pythagorean speculation we find the idea of the body as the tomb of the psuche. The scoffing reference to Pythagoras’ doctrine of transmigration in his younger contemporary Xenophanes offers us the first instance of the new meaning of psuche. In the period around and after 500 B.C. psuche is then commonly used as an omnibus term for human thought, will and emotion and also for the essential core of man which can be separated from his body and which does not share in the body’s dissolution.”²²

Psuche in Hellenistic Judaism; Apocalyptic and Pseudepigraphical Works

“The conceptual differentiation of body and psuche as we find it in Greek thought, and as it sometimes crops up in the LXX in deviation from the Hbr., is very common in the non-canonical writings whether these were composed in Greek or are by chance preserved in a Greek version.²³ Here and in what follows, psuche is either attested for a Greek version or is to be presupposed for one that is not extant. Other passages show better what ideas are associated with the word. When the soul is scandalized by non-observance of circumcision

²⁰ Theological Dictionary of the New Testament, Vol. 6; pg. 377-381

²¹ In ancient cosmological speculation conceived as an element filling all space beyond the sphere of the moon, and as the constituent substance of the stars and planets and of their spheres. OED

²² Theological Dictionary of the New Testament, Vol. 9; pg. 611

²³ Wisdom 9:15 For the corruptible body presseth down the soul, and the earthy tabernacle weigheth down the mind that museth upon many things. Wisdom 3:1 But the souls of the righteous are in the hand of God, and there shall no torment touch them.

it means the inner man, 1 Macc. 1:48; in this book the psychological meaning predominates by far. Others distinguish between the soul as the moral and spiritual self of man and his breath as the vital force. "The soul lives on after death," whether it returns to God, directed or received by angels, or whether it must go to hell or the underworld. At any rate it parts from the body and the ascent of the latter is a special distinction for the patriarch Abraham. After death judgment awaits souls with either reward or punishment. This applies only to the souls of men, for those of animals stay in a special place and will be witnesses for the prosecution at the judgment. We also find the idea that body and soul will be reunited for the judgment. In a conjuration of the dead, in contrast to the story of the witch of Endor in 1 S. 28:14 ff., cf. Is. 14:9, the soul of the dead appears, Jannes and Mambres. Magicians can steal human souls, and the soul can leave the body for a time.

Religious and moral qualities, and hence human responsibility, belong to the sphere of the soul. The soul is white or black. How widespread is the idea that the body and soul are two-fold may be seen from the fact that, directly or indirectly under the influence of philosophical anthropology, thought is given to the distribution of the functions of the soul to members of the body, as also to the en-souling of the embryo. That the psychologising of religious and moral ideas comes almost naturally in later Judaism with the formulation of thinking in Greek. As things now stand we cannot say for certain what is the origin of the common separation of body and soul in Judaism.

Philo deserves a special place as the only known author in Hellenistic Judaism with extensive philosophical training. His use of *psuche* is to be explained by his use of the vocabulary of various philosophical schools. If this is inconsistent, it is based on wide reading. He is acquainted with the Platonic division of the soul into 3 parts, with Aristotle's division into 8 parts, and also with the simple division into a superior rational part and a subordinate irrational part. In a popularization of Stoic ideas, but also in accord with contemporary medical theories, he identifies the lower part with the blood, and the upper with the *nous* [mind], and which he compares to the eye of the body. Philo agrees with philosophical speculations that only through the highest part of the soul can man have union with God. On the other hand Philo stresses that all parts of the soul share in the rise of sin. That angels and demons are *psuche* was an idea common to both Greeks and Jews at this time. Philo agrees with philosophical cosmology when he speaks of the *psuche* of the world as a living organism governed by rational laws."²⁴

Mans vain imagination has run wild, as illustrated above, when it comes to the things of Yahweh, which are unseen. The majority of the Christians Churches beliefs are similar to the pagan beliefs illustrated above; the spirit and or soul are immortal, separate from the body and in many cases exist before the body is formed. Paul wrote concerning the heart of man, "Inasmuch as, what may be known of Yahweh, is manifest among them, for, Yahweh, unto them, hath made it manifest [by His written Word],— For, the unseen things

²⁴ Theological Dictionary of the New Testament, Vol. 9; pg. 632-635

of him, from a world's creation, by the things made, being perceived, are clearly seen, even his eternal power and divinity,—to the end they should be without excuse; Inasmuch as, having come to know Yahweh, not, as Yahweh, did they glorify Him, or give Him thanks, but were made fruitless in their reasoning's, and darkened was their undiscerning heart, Professing to be wise, they were made foolish” (Rm. 1:19-22). The Israelites were not satisfied with the tablets of Yahweh, as are people today but rather told Aaron, “...Up, make for us gods, who shall go before us” (Ex. 32:1). Today we also have been given two additional gods, God the Holy Spirit and God the Son. We have been warned, “For there will be a season—when, the healthful teaching, they will not endure, but, according to their own covetings, will, unto themselves, heap up teachers, because they have an itching ear, And, from the truth, indeed, their ear, will they turn away, while, unto stories, they will turn themselves aside” (2 Ti. 4:3-4). Man covets to be immediately transported to heaven when he or some family member dies. If the Word of Yahweh does not accommodate this desire then he will find a teacher or Bible translation that will fulfill his desires. Bible translations, who desire to sell Bibles, selectively translate the words ruah and nephesh in a way that will accommodate the desires of men.

Conclusion

Yahweh defines man's existence by the usage of His Hebrew Words, apha (dust), nephesh (soul), ruah (breath), neshamah (breath) and gava (cease to breathe). For us to know His truths, we must adhere to their Hebrew usages and not to the theology or metaphysical philosophies of men. (The Greek usage of the words pneuma (spirit), which is associated with the natural world and psuche (soul), which is associated with the metaphysical world are not equivalent to ruah and nephesh.) Yahweh's Word and it alone is the Rock upon which the knowledge of the supernatural is known. Ruah means air in motion; wind and breath. Power is manifested when this invisible force is present. The gift of ruah promised in Joel, was poured out on the day of Pentecost in Act 2 and then again in Act 10. This ruah is given to and empowers all who act on and believe Romans 10:9. When ruah is associated with man's existence, the Word of Yahweh is very clear that mankind was made from dust and they will return to dust. The ruah of life is in all animals, including man, and once they cease to breathe (gava) they return to dust. Men then await their resurrection as told in Daniel 12:2; “and, many of the sleepers in the dusty ground, shall awake,—these, *shall be* to age-abiding life, but, those, to reproach, and age-abiding abhorrence;”²⁵ “When I open your graves, And cause you to come up out of your graves, O my people, And I will put my ruah within you, and ye shall live” (Ez. 37:13-14). This future promise of ruah is our comfort, hope and reassurance that after our death we will one day be reunited with our Father and our Brother in their coming Kingdom!

²⁵ Ez. 37:13, Is. 26:19, Ps. 49:14-15, Is. 32:15-18, Jn. 5:28