

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.

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 nephesh absolutely does not mean soul as defined by the present day Christian Church! For example:

1. “And Elohim said—Let the waters swarm *with* an abundance of living soul [nephesh], and, birds, shall fly over the earth, over the face of the expanse of the heavens” (Gen. 1:20).
2. “Nor shall he go near any dead soul [nephesh], nor defile himself for his father or his mother” (Lev. 21:11 NKJV).
3. “All the days for which he hath separated himself unto Yahweh, to no dead soul [nephesh], shall he go in” (Nu. 6:6).
4. “Their soul [nephesh] should die in youth, and their life, among the unclean” (Job 36:14).

The Greek word psuche is the word used to translate the Hebrew word nephesh in the Greek translation of the Old Testament, which is known as the Septuagint. Psuche also does not mean soul as defined by the present day Christian Church. For example:

1. “Hereby, have we come to understand love: in that, He, for us, his soul [psuche] laid down; and, we, ought, for the brethren, our souls [psuche] to lay down” (1 Jn. 3:16).
2. “He that hath found his soul [psuche], shall lose it,—and, he that hath lost his soul [psuche], for my sake, shall find it” (Mt. 10:39).

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:—

3. “Just as, the Son of Man, came not to be ministered unto, but to minister, and to give his soul [psuche] a ransom instead of many” (Mt. 20:28).

Nephesh and psuche have both been translated ‘soul’ and ‘life.’ The Hebrew word for life is ‘chay’ and the Greek word for life is ‘zoe.’ These words can be understood very easily but they are definitely not synonyms of nephesh and psuche even though all of these words have been translated life in many hundreds of verses.

The Hebrew word ‘chay’ is translated life or living, in the NKJV, 341 times of its 501 usages. The first usage of chay is in Genesis 1:20; “And Elohim said—Let the waters swarm *with* an abundance of living [chay] soul [nephesh], and, birds, shall fly over the earth, over the face of the expanse of the heavens.” This is one of the 61 verses where chay and nephesh are in the same verse. Chay and nephesh are not synonyms even though the NKJV translated nephesh as ‘life’ 117 times of its 753 usages.

The Greek word ‘zoe’ is translated life, in the NKJV, 133 times of its 134 usages. The first usage of zoe is in Matthew 7:14; “Because, narrow, is the gate, and, confined, the way, that leadeth unto life [zoe],—and, few, are they who find, it.” Zoe and psuche are used together in John 12:25; “He that loveth his soul [psuche], loseth it; but, he that hateth his soul [psuche], in this world, unto life [zoe] age—abiding, shall guard it.” Zoe and psuche are not synonyms even though the NKJV translated psuche as ‘life’ 40 of its 105 usages.

Yahweh could have said, in Matthew 2:20, “Arise! and take unto thee the child and its mother, and be journeying into the land of Israel,—for they are dead, who were seeking the ‘zoe’ of the child,” but instead Yahweh used the word ‘psuche.’ If the translators translated psuche ‘life’ in this verse, as they have, could we not also translate psuche ‘life’ in Matthew 10:28; “And be not in fear, by reason of them that are killing the body,—and, the life [psuche], are not able to kill. But fear, rather, him who is able, both life [psuche] and body, to destroy in gehenna,” or in Matthew 10:39 where the translators switch back again to life, can we not use the word soul; “He that hath found his soul [psuche], shall lose it,—and, he that hath lost his soul [psuche], for my sake, shall find it.” Above are some of the first usages of psuche but as we have seen our translations are lacking in continuity.

Nephesh, psuche being its Greek equivalent, are words that have no English equivalent, which necessitates that when ever they are in the text they must be identified as Rotherham has done in his Bible. If he translated nephesh or psuche any other way than soul he footnotes it, identifying the word as soul (meaning the Hebrew word is nephesh and the Greek word is psuche). He expressed his concern in his appendix concerning the translating of nephesh and psuche into English:

“One cannot but regret the impossibility of making our English word “soul” express just as much as is conveyed by the Greek word ‘psuche’ and the Hebrew word ‘nephesh.’ The

translator may confess that, after a determined endeavor to render the latter term uniformly “soul” throughout the O. T., he was reluctantly constrained to give up the attempt when, in the book of Esther, it came in at the climax that the Jews (were permitted “to stand for their soul.” (nephesh Est. 8:11), this example proved to be the turning of the scale, and “life” was promptly substituted. It certainly may be worth enquiry, how it comes about that the sacred originals so freely use a concrete word where we sorely feel our need of employing our abstract term “life;” and that this is so, notwithstanding the existence of ‘chay’ in the Hebrew and ‘zoe’ in the Greek, more exactly answering (as it might have seemed) to the English word “life.” But the fact of stubborn diversity of usage above indicated remains, and it appears necessary to allow “life” to stand in a respectable minority of instances for nephesh and psuche. In this edition, therefore, “life” has been admitted into a certain class of passages, of which Mt. 16 25-26 may be named as an example.” Then what does nephesh mean? A definition of nephesh from the ‘Theological Wordbook of the Old Testament’ is in Appendix A but if we are to learn its true meaning we must ingest all of its usages in our Father’s wonderful Word.

Ruah

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. Ruah is an invisible force or power which can be natural or supernatural, holy or evil. We can not see the breath or the wind, which is natural ruah but we can witness their manifestations of power by watching a ship sail or a man blowing out a candle. We could not see the ruah of Yahweh on Sampson but we saw it manifested in his supernatural strength.³ We can not see ruah in a person but we can see it manifested by the person speaking in tongues, prophesying etc.⁴ 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”⁵ 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

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 (ruah) wind, breath, mind.

(2131b) ריח (reah) scent, fragrance, aroma.

³ Jud 14:6 And the ruah of Yahweh, came suddenly over him, 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.

⁴ “But, if, all, be prophesying,—and there come in one who is unbelieving or unskilled, he is convicted by all, he is searched by all, the secrets of his heart, become manifest, And, so, falling down upon his face, he will do homage unto Yahweh, reporting that, in reality, Yahweh is, among you” (1 Cor. 14:24-25).

⁵ 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

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 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.”⁶

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.’⁷ 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,⁸ 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.⁹

The ultimate consequence of Adam and Eve’s disobedience was that they would return to the dust (aphar)¹⁰ 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”

⁶ Theological Dictionary of the New Testament, Vol. VI, pg. 357-359.

⁷ 417 ἀνεμος anemos *an'-em-os*

⁸ 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)

⁹ 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

¹⁰ 06083 עֶפֶר ‘aphar *aw-fawr*’ dry earth, dust, powder, ashes, earth, ground, mortar, rubbish

(Ps. 104:29). Death is ceasing to breath, 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 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 brooding¹¹ 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]¹² 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]”¹³ (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

¹¹ 07363 רַחַפּ 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.

¹² 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.

¹³ 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

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, 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]¹⁴ 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]”¹⁵ (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.¹⁶

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]¹⁷ 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).

¹⁴ 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)

¹⁵ 1606 εκπνεω εκρneo *ek-pneh'-o*; from ek meaning out of and pneo meaning to blow.

¹⁶ Origins (A short Etymological Dictionary of Modern English) Eric Partridge; pg. 652

¹⁷ 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].

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 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]¹⁸,—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).

¹⁸ 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;

“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).

“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],¹⁹—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 Pseudepigraphical²⁰ 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

¹⁹ 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;

²⁰ **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.

psuche in the New Testament are listed below.)²¹ Do our beliefs agree with the Word of 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 (nephesh) 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.

²¹ 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; 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

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 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.”²²

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].²³

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.”²⁴

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.²⁵ 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

²² Theological Dictionary of the New Testament, Vol. 6; pg. 377-381

²³ 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

²⁴ Theological Dictionary of the New Testament, Vol. 9; pg. 611

²⁵ 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.

associated with the word. When the soul is scandalized by non-observance of circumcision 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."²⁶

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,

²⁶ Theological Dictionary of the New Testament, Vol. 9; pg. 632-635

Yahweh, unto them, hath made it manifest [by His written Word],— For, the unseen things 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;”²⁷ “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!

²⁷ Ez. 37:13, Is. 26:19, Ps. 49:14-15, Is. 32:15-18, Jn. 5:28

Appendix A

Nepesh

1395.0 נפש (*napash*) take breath, refresh oneself. This denominative verb occurs only in the Niphal.

(1395a) {#Ex 23:12 2Sa 16:14 Ex 31:17} נפש (*nepesh*) life, soul, creature, person, appetite, and mind are the more common of the twenty-some varieties of meaning utilized in KJV

(ASV conforms with these uses in a majority of cases, while RSV deviates freely, sometimes reverting to 'soul' where KJV has another expression but more often replacing 'soul' with words like 'being,' 'person,' any 'one,' 'he' who, 'self,' 'I/me,' etc., and 'appetite.' Both revisions, in fact, make substitutions by using terms found in other passages in KJV) The Ugaritic and Akkadian have cognates with somewhat similar breadth of meaning but both include the meaning 'throat.' Arabic *nafs* includes 'soul, mind, life, person, inclination, self (as a reflexive pronoun)' but does not mean 'throat.' For Phoenician-Punic and Old Aramaic *nps* / *nbsh* see Jean, C. F. and Hoftijzer, F. Dictionnaire des Inscriptions Simitiques de l'ouest (Leiden 1965). It is common in language for a bodily part or organ to take on emotional or spiritual meanings, cf. 'heart' in both Hebrew and English.

Most of the KJV variants referred to above are a matter of closely related concepts, as synonyms for creature, 'living thing, beast, fish,' for appetite, 'heart, pleasure, desire, lust, discontent,' and 'will.' While 'any (one), man,' and 'self (myself, etc.)' occur in KJV, the rendering of *nepesh* by the simple personal pronoun (often reflexive) is common only in RSV and other recent translations. The seemingly contradictory meaning, 'the dead, dead body,' found a few times in all three versions, will be analyzed in what follows.

The treatment of *nepesh* by C. Westermann (THAT, I: 71-95) is valuable and should be compared.

The original, concrete meaning of the word was probably 'to breathe.' The verb occurs three times in the medio-passive Niphal stem with the meaning 'to refresh oneself'. {#Ex 23:12 Ex 31:17 2Sa 16:14} The verb may be a denominative from the substantive, but both ancient and modern Semitic cognates do have verbal forms signifying 'to breathe' cf. Akkadian *napashu* 'to blow, to breathe out'; (see D. W. Thomas, 'A Study in Hebrew Synonyms; Verbs Signifying 'To Breathe' Zeitschrift fur Semitistik 10:311-14). The noun appears to denote 'breath' in #Ge 1:30; 'in which [i.e. the land creatures] is the breath of life.' The connection between *nepesh* and breath is also suggested by such statements as: 'and [the Lord] breathed [*nph*] into his [man's] nostrils the breath of life; and man became a living soul'; {#Ge 2:7} and 'the *nepesh* [life/breath/soul] of the child returned and he revived'. {#1Ki 21:22}

The case for an original, concrete meaning of 'breath' is also suggested by the use of *nepesh* to denote 'throat' in Akkadian, Ugaritic, and Hebrew; e.g., 'therefore Sheol had enlarged its throat [NASB; 'appetite' in NIV] and opened its mouth without measure' (#Isa 5:14; cf. #Hab 2:5); 'the waters have come up to my neck [NIV]' (#Ps 69:2; cf. #Jon 2:6).

As in the cognate languages (cf. especially Arabic) *nepesh* can refer to the appetite. Thus it may denote hunger for food: 'You may eat grapes according to your appetite, until you are satisfied' (#De 23:24; [H 25]; cf. #Ps 78:18); 'this bread will be for their hunger'; {#Ho 9:4} 'a righteous man cares for the needs of his animals' (#Pr 12:10; cf. #Pr 10:3 Pr 16:26). So also it can refer to one's spiritual/volitional appetite, that is, 'desire' or 'will'; e.g. 'the enemy said,...'my desire shall be gratified against them' (#Ex 15:9; cf. #Eze 16:27 Ps 27:12 Ps 41:3); 'then you shall let her go according to her desire' (#De 21:14; cf. #1Sa

2:35 [of God's will] #Ps 105:22). Abraham says to Ephron: 'if it is your wish...'. {#Ge 23:8} The desire of the wicked is condemned. {#Pr 13:2 Pr 19:2}

About twenty times, however, *nepesh* is the subject of ' *awâ* 'to desire,' 'to crave.' Here it is not the hunger/appetite/desire itself but that which possesses the appetite, 'the soul.' A person, a soul, may crave physical food: 'and you say, 'I will eat meat,' because you desire [*te'awweh*] to eat meat, then you may eat meat, according to the desire of your soul [*bekol-'awwat napsheka*]' (#De 12:20; cf. 14:26; 1Sam 2:16). The compound can also speak of the sexual drive: 'a wild donkey accustomed to the wilderness, that sniffs the wind has passion [*be'awwat napshah*][Qere and LXX], in the time of her heat who can turn her away'. {#Jer 2:24} So also it may denote one's spiritual volitional desire for something. Abner said to David: 'that you may be king over all that your soul desires'. {#2Sa 3:21 1Ki 11:37} 'The desire of the wicked soul is evil'. {#Pr 21:10} '[what] his soul desires [*wenapshô'iwwetâ*] that he does'. {#Job 23:13}

The people of Judah desire God's justice: 'Yes, Lord, walking in the way of your laws, we wait for you; your name and renown are the desire of our hearts [*ta'awat napesh*]. My soul yearns for you [*napshî 'iwwîtkâ*] for you in the night; in the morning my spirit longs for you. When your judgments came upon the earth, the people of the world learn righteousness' (#Isa 26:8-9; cf. #Ps 119:20 and below for numerous passages where *nepesh* is used to express personal yearning for someone and its inclination and disinclination for someone).

One can also speak of the hungry or thirsty soul: 'For he has satisfied the thirsty soul, and the hungry soul he has filled with good things'(#Ps 107:9; cf. #Pr 19:15 Pr 25:25 Pr 27:7).

Accordingly verb *saba* 'to satisfy' occurs often with *nepesh*: 'The dogs are greedy [*'azzê -nepesh =* 'strong of appetite'], they are not satisfied' (#Isa 56:11; cf. #Isa 58:10 Jer 50:19). Especially in Ecclesiastes, the soul 'craves, lacks,' or is 'filled with good things' (#Ec 2:24 Ec 4:8 Ec 6:2,3,7,9; and #Ec 7:28).

As #Isa 26:8-9 suggests, the object of that which the soul craves may be a person. The soul's thirst or language may be directed toward God. The psalmist brings the two notions together thus: 'As the deer parts for the water-courses, so my soul pants for you, O God. My soul thirsts for God, for the living God. When can I go and appear before God' (#Ps 42:1,2 [H 2,3]; cf. #Ps 63:2). In addition to God's presence the soul may long for the law, {#Ps 119:20} salvation; {#Ps 119:81} his courts; {#Ps 84:3} etc.

Thus *nepesh* occurs with many verbs denoting 'Yearning'; cf. the idiom he set his soul 'to long after, yearn' for someone, something. {#De 24:15 Ho 4:8 Pr 19:18 Jer 22:27 Jer 44:14; etc.} The soul waits for [*qwh*] the Lord, {#Ps 130:5} seeks [*drsh*] him; {#La 3:25} etc.

Thus in numerous passages reference is made to the inclination or disinclination of the soul. It is frequently used in connection with 'love.' The maiden says to her lover: 'Tell me, O you whom my soul loves' (#So 1:7; and repeatedly in #So 3:1-4; cf. #Jer 12:7 Ge 34:3). It is used not only of the man-woman relationship, but also of the closest human friendships; e.g. of David and Jonathan: 'The soul of Jonathan was bound [*qashar*] with the soul of David, and he loved him as his own soul.' So also it speaks of man's love for God. The psalmist says: 'My soul clings [*dabaq*] to you'. {#Ps 63:9}

Here too belongs the important exhortation 'to love' and 'to serve' God with the whole heart and soul (#De 6:5 De 30:6; cf. #De 4:29 De 10:12 De 11:13 De 13:4 De 26:16 De 30:2,6,10 Jos 22:5 Jos 23:14 1Ki 2:4 1Ki 8:48 = #2Ch 6:38; etc.). Commenting on #De 6:5, J. McBride noted: 'The three parts of #De 6:5; *lebab* (heart), *nepesh* (soul or life), and *me'od* (muchness) rather than signifying different spheres of biblical psychology seem to be semantically concentric. They were chosen to reinforce the absolute

singularity of personal devotion to God. Thus, *lebab* denotes the intention or will of the whole man; *nepesh* means the whole self, a unity of flesh, will and vitality; and *me'od* accents the superlative degree of total commitment to Yahweh.' While agreeing that these terms were chosen to denote the singularity of devotion, we would now underscore *nepesh* as pertaining to the personal desire or inclination.

For the turning away of the soul from someone/something, *nepesh* occurs with such words as *sane* 'to hate'; (#2Sa 5:8 Isa 1:14 [of God's hatred] #Ps 11:5); *ga'al* 'abhor'; (#Le 26:11,15,30,43 = *of a fractured God-man relationship*) *qûs* 'loathe'; (#Nu 21:5) etc.

Thus *nepesh* is frequently used in connection with the emotional states of joy and bliss. The Psalmist suggests the relationship between these ideas when he prays: 'Bring joy to the soul of your servant, for I long (I lift up my soul, *napshî* 'essa') for you, O Lord. (#Ps 86:4) Not only can the soul be joyful because its desires are met but also because of its appreciation for the inherent worth of something which delights its tastes: 'Pleasant words are...sweet to the soul'. (#Pr 16:23) When filled with the sayings of the wise, the son will find that 'Knowledge will be pleasant to [his] soul'. (#Pr 2:10) A disciplined son 'will delight your soul'. (#Pr 29:17) Fully satisfied in the Lord the soul praises him. (#Ps 103:1,2,22 Ps 104:1,35; etc.) But the wicked, having depended upon themselves, praise. themselves. (#Ps 49:19)

It also follows that the soul can be bitter. Fifteen times it occurs with the root *marar*. With his health and well-being broken, Job complained: 'The Almighty has embittered my soul'. (#Job 27:2) Provoked by her rival on account of her barrenness, Hannah was one 'bitter of soul' (*marat nepesh*) (#1Sa 1:10; cf. #Jud 18:25; etc.). Related to *marar* are many different expressions of sorrow with the soul. Jeremiah says to his people: 'But if you will not listen to it [the word of God], my soul will sob in secret...'. (#Jer 13:17; cf. *passim*)

In #Isa 10:18 *nepesh* is employed alongside of *basar*, 'flesh'=physical body as a merism to denote the whole person. It is also used in parallel with *basar*. NIV interprets this as a figure for totality: 'completely,' 'flesh' in #Ps 63:1 [H 2] for the same reason.

Since personal existence by its very nature involves drives, appetites, desires, will, *nepesh* denotes the 'life' of an individual. As the object of the verb *shûb* 'to revive' 'to restore' *nepesh* moves between the notion of 'soul' and 'life.' Jerusalem laments: 'Because far from me is a comforter, One who restores my soul/life'. (#La 1:16) The women of Bethlehem pray for Naomi: 'May he [Obed] be to you a restorer of life [*nepesh*], and a sustainer of your old age. (#Ru 4:15 Ps 23:3 La 1:11 Ps 18:8 Pr 25:13) What is meant in these passages is life which consists of emotions, passions, drives, appetites. It also moves between these two notions with the word *hayâ* 'to live.' Abraham instructs Sarah to say she is his sister 'so that it may go well with me on account of you and my soul may continue in life' (#Ge 12:13; cf. #Ge 19:20 Ge 20:7 Isa 55:3; etc.). But here it is also equivalent to 'self.' *nepesh* with the notion of 'life' refers to the 'I' that hungers and is filled, loves and hates, is joyful and sorrowful, etc. It adds an intensely personal element to the notion of self. Indeed *nepesh* could be substituted with the personal pronoun in these passages, but the intensity of feeling would be lost.

Accordingly, in some passages *nepesh* is best translated by 'life,' but 'life' here denotes the living self with all its drives, not the abstract notion 'life' which is conveyed by *hayyim*, nor the other meaning of *hayyim* which refers to a quality of existence as well as the temporal notion of being (cf. the use of *hayyim* in Deut and Prov). Westermann noted that when *nepesh* occurs as the subject of the verb it is usually rendered 'soul'-desires, inclinations, etc.; as the object of the verb it is frequently rendered by 'life'- the state of personal existence as over against death.

Many passages refer to the 'saving' of a man's *nepesh* 'life'. In fact, almost all the verbs within this semantic notion take *nepesh* as their object: with *nasal* 'and deliver our lives from death', {#Jos 2:13 Isa 44:20; *passim*} with *malat*: 'if you do not save your life tonight, tomorrow you will be put to death'; {#1Sa 19:11} cf. #2Sa 19:6; *passim*; with *halas*, 'rescue my life'; {#Ps 6:5} with *yasha*, 'he will save the lives of the needy'; {#Ps 72:13} etc. The psalmist is confident that God will even 'redeem' (*padâ*) his life out of the grave (#Ps 49:15 [H 16]). In all these passages 'life' is equivalent to the person.

It has also this notion of saving the 'life'= 'individual' in certain prepositional phrases. Thus Elijah 'ran for his life [' *el napshô*]' #1Ki 19:3; 'take heed for your lives'; {#Jer 17:21} etc. When one risks his life it is said that he takes his *nepesh* into his hands. {#Jud 12:3; *passim*}

Then too, it is usually rendered 'life' after verbs denoting 'keeping' 'preserving' 'sustaining' etc. Thus it occurs: with *shamar* 'to keep'; {#De 4:9} with *samak* 'to sustain'; {#Ps 54:6} with *hasaq* 'to hold back [from the grave]'; {#Ps 78:50} etc.

The *nepesh* 'life' is most precious. Thus the captain prays to Elijah: 'O man of God, please let my life and the lives of these fifty servants of yours be precious in your sight' (#2Ki 1:13; cf. #1Sa 26:21); etc. In some situations a monetary payment can be given for the life. {cf. #Ex 21:30 Ex 30:12}

In the *lex talionis* formula 'life for life' *nepesh* denotes the precious individual, the living self (#Ex 21:23 Le 24:18 De 19:21; cf. #1Ki 20:39,42 2Ki 10:24; etc.).

Here too belongs #Le 17:11, one of the most decidedly theological and distinctively meaningful passages where the word *nepesh* is of major significance, and one which certainly defines the term as meaning life 'for the life (*nepesh*) of the flesh (*basar*) is in the blood.' Here it is the vitality, the passionate existence of an individual which is denoted.

Then too it is frequently said that the enemy threatens the individual's life. Thus it occurs as the objects of: *baqash* 'to seek'; {#Ex 4:19; *passim*} ' *arab* 'to lie in ambush for' (#Ps 59:3 [H 4]) etc. Sometimes God's destruction of the life, the individual is in view: 'Do not take away my life with sinners'. {#Ps 26:9}

It comes as no surprise, then, that in some contexts *nepesh* is best rendered by 'person,' 'self,' or more simply by the personal pronoun. Westermann says that it is best rendered by such English equivalents in casuistic law, in the enumeration of people, in the general designation of people and as a substitute for a pronoun. An example of its use in legal contexts with such particles as ' *asher* or *kî* is: 'Now when anyone [*nepesh kî*] presents a grain offering' (#Le 2:1; cf. #Le 4:2 Le 5:1,2; *passim*). Again, 'But the person who [*wehannepesh asher*] eats the flesh...'. {#Le 7:20; *passim*} Similarly it has this notion in enumerations: 'These are the people whom Nebuchadnezzar carried away captive...in the eighteenth year of Nebuchadnezzar 832 persons [*nepesh*]...'. {#Jer 52:28,29 Ex 12:4, *passim*} So also with reference to 'people' 'he [shall be valued] according to the valuation of persons belonging to the Lord'. {#Le 27:2; *passim*} As a substitute for a pronoun it frequently occurs with the pronominal suffix. Thus Lot said to the Lord: 'That I [*napshî* = ' my soul'] may live'. {#Ge 19:19; *passim*} Although it appears to be an equivalent of the personal pronoun, its intensive, passionate sense peculiar to the word is always present. A. R. Johnson speaks of it as 'a pathetic (i.e. in the sense of deeply emotional) periphrasis for a pronoun' (The Vitality of the Individual in the Thought of ancient Israel, 1964, p. 22).

A total of 755 occurrences of the noun *nepesh* have been counted in the OT, and of these it is rendered in the Greek translation (LXX) some 600 times by the psyche (*psuche*). Of the 144 times it is used in the Psalms, over 100 of them have the first person suffix, 'my soul.' Thus in its most synthetic use *nepesh*

stands for the entire person. In #Ge 2:7 ‘man became a living creature’ [*nepesh*]-the substantive must not be taken in the metaphysical, theological sense in which we tend to use the term ‘soul’ today. Precisely the same Hebrew expression (*nepesh hayyâ*)traditionally rendered ‘living soul’ occurs also in #Ge 1:20,21, and #Ge 1:24. In other words, man is here being associated with the other creatures as sharing in the passionate experience of life and is not being defined as distinct from them. It is true, however, as Oehler points out that the source of the *nepesh* of animals is the ground, whereas the source of the *nepesh* of Adam is God.

Particular note should be taken of the antonymous translation, ‘the dead, dead body’ found in #Le 19:28 Le 21:1,11 Nu 5:2 Nu 6:6,11 Nu 9:6,7,10; etc. In these citations, ‘the dead’ stands for *nepesh* by itself, while ‘dead body’ renders *nepesh/ napshot* met. The latter indicates ‘a person (persons) who has died,’ the emphasis being on the personal identity of an ‘individual,’ so that in context the term *nepesh* by itself refers to a dead individual, ‘one who has died,’ and the word itself does not really mean physical ‘body.’

The use of *nepesh* with reference to God is rare since God does not have the cravings and appetites common to man nor is his life limited by death. In addition to the passages already noted, we cite several more where the word is used to express forcefully his passionate disinclination or inclination toward someone. The former is more frequent. Thus he threatens: ‘Be warned, O Jerusalem, lest I My soul be alienated from you’; {#Jer 6:8} cf. #Jer 5:9,29 Jer 9:8 Jer 15:1; *passim*. On the other hand his passionate love, delight and inclination toward his servant is spoken of thus: ‘My chosen one in whom my soul delights’. {#Isa 42:1}

It must not be concluded from this study of *nepesh* that the OT presents man as physical only. There are other OT ideas to be considered in this connection: (1) the OT teaching concerning the ‘spirit’ of man; (2) the OT teaching concerning the heart (*leb*) of man; (3) the subject of the image of God (see *selem*) in man; and (4) the picture as given of man’s relation to God.

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