ARTICLE V.

THE MEANING OF נפש.

A CONTRIBUTION TO BIBLICAL PSYCHOLOGY.

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It cannot be too often repeated, as a fundamental law of hermeneutics, that language must be interpreted as it would be understood by the persons addressed. Ideas remain the same among all nations and in all ages, but the same word may stand for widely different ideas. Nothing can be more crude, therefore, than to take a single English equivalent of a Hebrew word of many meanings and attempt to settle, under the authority of inspiration, the true sense of that English term by loading upon it all the significations of which the Hebrew word is capable. The two questions, What is a soul? and What is a nephesh? should be kept entirely distinct. Each question may be answered by a careful examination of the respective words as they occur in English or in Hebrew literature. For it is a principle which must never be lost sight of, that inasmuch as ideas are constant, the meaning of a single word is best determined by its necessary force in its context. A sentence is an equation; when all the terms but one are given, although philology does not deal in mathematical certainties, it will yet assign an approximate value to the unknown quantity. If we have a hundred equations we can deduce our x with a good degree of confidence.

Apply this process to the English word soul, and it becomes perfectly clear that this word, as at present used in our literature, denotes an immaterial substance, the seat of thought, feeling, and volition. It by no means follows from this that the ancient Hebrews attached such a meaning to נפש; but from the fact that, in certain infrequent cases, נפש is applied to the body, how much less does it follow that the English words body and soul are to be confounded. Yet the latter reasoning is precisely that of the annihilationists, or (if any would discard that name) of all those materialists who endeavor to defend their belief from the Bible.1

1 See, for example, a curious book by Charles L. Ives, M.D., formerly Professor in Yale College, called "The Bible Doctrine of the Soul." New Haven: Judd and White. 1874.
The word יָפָּה occurs seven hundred and fifty-four times in the Hebrew Scriptures. An insignificant fraction of this number (about one thirtieth) includes all the cases where it refers to the body. These instances are made plain by the connection in which they occur, and the same is true of those passages (eight times as numerous) where the mind, rather than the body, is meant. It is both unphilosophical and unfair to claim that because a Hebrew could speak of touching a יָפָּה (meaning a dead body) we may speak of touching a soul. Materialists may prove, if they can, that men have no souls, or that souls are not the same as נפש or רוח; but we object to their contravening the settled usage of an English word.

It cannot be denied, however, by any true Christian, that the word of God is the great illuminator of the whole field of psychology. Human nature remains what it was in the days of David and of Paul, and the Bible is its faithful mirror. The phrase "Biblical Psychology," at the head of this Article, does not denote the science of a peculiar kind of human nature, but rather, like the phrase "Geology of the State of New York," for example, it indicates a field where the science may be fully and accurately studied.

The first step in any scientific examination is a careful collection and comparison of specimens. It appears to the present writer that this fundamental work remains to be done for the great majority of Scriptural words, and that it must be done before our knowledge of the Bible will be strictly scientific. Lexicographers have done this but superficially; for each has attempted to cover the entire ground of an extant literature, and no one's life is long enough for that. The patient research of a large number of scholars is indispensable to this end; and if, by some means, their labors could be systematized and prosecuted simultaneously, the combined results would be of immense advantage. Let it be observed, as showing the necessity of this division of labor, that, while Gesenius won brilliant and magnificent successes in the field of Hebrew lexicography, he committed a palpable blunder in almost the first reference under יָפָּה (the reference to Prov. xxvii. 9).

To recur to our illustration: we have before us an extinct species, called יָפָּה. Let us suppose we know nothing about it as yet. We will carefully collect all existing specimens (for in this the philologist has often the advantage of the geologist), we will note their correspondences and varieties, and we will compare the species with others which it resembles.
Taking up this last process, the collection of specimens being found at the end of this Article, we observe that the root חק belongs to a class of onomatopoetic expressions for the act of breathing. Other members of this class are נח, ענ, ענ, ענ, ענ, ענ, ענ, ענ.

The last three seem designed to imitate the forcible expulsion of the breath, while חק and its nearest cognates represent a gentle inspiration followed by a moderate expiration. The most important synonyme of the noun חק is חק. It occurs half as frequently, (three hundred and seventy-eight times) and after carefully examining all these passages in their connections, we are prepared to assert that it is most commonly to be rendered either wind, or spirit. The latter word sometimes denotes a state of mind (spirit of persevereness, Isa. xix. 14; contrite spirit, Ps. xxxiv. 19; bitterness of spirit, Gen. xxvi. 85, etc.); sometimes an intelligent being, as in 1 Kings xxii. 22, 23; Zech. xiii. 2; Job iv. 15; sometimes (like our word “spirit”) it signifies courage, e.g. in Josh. ii. 11; 1 Kings x. 5; Isa. xix. 3; 2 Chron. ix. 4; Ps. cxliii. 7. As examples of the very frequent meaning wind, see Gen. viii. 1; Ex. x. 13; 2 Sam. xxii. 11; 2 Kings iii. 17; Isa. vii. 2; Jer. ii. 24; Ezek. i. 4; Hos. iv. 19; Amos iv. 13; Jonah i. 4.

Not uncommonly the translation breath is to be retained, whether taken literally, as in Jer. x. 14; Ezek. xxxvii. 5, 6; Hab. ii. 19; Job ix. 18; Ps. civ. 29; or figuratively, as in 2 Sam. xxii. 16; Isa. xxv. 4; Ps. xviii. 16; Lam. iv. 20; Isa. xxx. 28.

From this rapid glance (to avoid controversy on a subordinate point the phrases שָׁסָר בְּשָׁמַר בְּשָׁמַר have not been noticed) we infer that the prominent idea in the noun חק as derived from the verb חק, to breathe, is that which is breathed, the air or wind, becoming in the organism the breath, then, by a slight figure, the breath of life, or vital principle, which, being viewed as the breath of God (Ps. civ. 30), leads us naturally to the spirit in a higher sense, the mind or conscious agent, itself an in-spiration of the Almighty. (Job xxxii. 8, 9.)

When we pass to חק, however, we find the fundamental thought to be, not that which is breathed, but that which breathes, the breather. Only once out of the seven hundred and fifty-four times is it properly rendered breath, namely Job xli. 21; a passage, by the way, which thus adds its testimony, however slight, to the antiquity of the Book of Job.

“That which is breathed” is also, probably, the conception in the
difficult phrase "דַיָּן תְמוּנָה". English version, *tablets*; margin, *houses of the soul* (?); best accepted version, *perfume boxes*, i.e. places for that which is exhaled. With these two exceptions we shall find the idea of a breather somehow underlying each of the multitudinous occurrences of the word "דַיָּהַ הָאָדָם*.

But a breather may be a human being or a lower animal. Thus we might expect "דַיָּהַ הָאָדָם* to be used with the same latitude as our word "creature," and this we find to have been the case. When a Hebrew saw any living and moving object, he might point it out and call it a "דַיָּהַ הָאָדָם*. As the instances are rare, however, when both men and animals need to be included under the same term, the word was soon restricted, in the main, to human beings. The meaning *creature* occurs only eighteen times; every case, save one, being found in the Pentateuch. The meaning *person* occurs two hundred and one times, and in every part of the Old Testament. This word *person*, as we shall see, appears to furnish a nearer equivalent to "דַיָּהַ הָאָדָם" than any other single word of modern English. We sometimes, though seldom, use it as equivalent to *body*; e.g. "he protected his person by warm clothing"; "an assault upon the character is worse than an assault upon the person." So it is with "דַיָּהַ הָאָדָם", as has already been stated, in twenty-six cases; e.g. "he shall come at no dead body" (Num. vi. 6).

Most frequently *person* is used of the whole man, without distinction of body or spirit; as when we say "there were a hundred persons present." Very often, also, it means the mind, the real agent, sounding through the material structure, e.g. "we do not blame the murderer's hand, but the *person* himself." These two are the most numerous senses in which "דַיָּהַ הָאָדָם" is found; it is often difficult to decide between them, and it may be owing to a mere accident in the amount of existing Hebrew literature, or even to an imperfection of our judgment, that we have translated by *person* two hundred and one times (thus, Gen. xiv. 21, "Give me the persons and take the goods to thyself"); by *mind* two hundred and eight times (2 Kings xxiii. 3, "With all their heart and with all their mind"). It should be added that one faculty of the mind has been considered separately, inasmuch as it seemed to call for a separate treatment, viz. the *feeling* (e.g. Ex. xxiii. 9, "Ye know the דַיָּהַ הָאָדָם of a stranger," how a stranger feels). There are fifty-three of these instances, besides the two hundred and eight above.

Turning now to the bodily department of the person, we inquire, what makes a body a breather? It is the principle of life, possessed...
alike both by man and the lower animals. This vital principle is itself called \( \text{vital principle} \) sixty-one times, (thus Lev. xvi. 11, the vital principle of the flesh is in the blood). The terms vital principle and life are often confounded, but needlessly. In strict propriety life is the union of the vital principle with the bodily organism. The vital principle keeps the body alive, goes out of it in death (Gen. xxxv. 18), and may return to it (1 Kings xvii. 21, 22). But life means organic activity. This also is expressed by \( \text{life} \) (one hundred and seventy-five times). See, for example, Judg. xviii. 25, “and thou lose thy life,” i.e. this union of body and vitality, this organic activity. So in the common expressions, “long life,” “to save one’s life,” “to seek one’s life to take it away,” it is the union above described which is threatened or preserved.

One more meaning of \( \text{life} \) remains to be mentioned. The intimate relation between person and self will be readily seen. In a few poetical passages the word self seems the only proper rendering (soul being purposely omitted throughout). A case in point is Jer. li. 14: “The Lord of Hosts hath sworn by himself” (\( \text{life} \)).

Summing up, we have the following schedule:

<table>
<thead>
<tr>
<th>Term</th>
<th>Occurrences</th>
</tr>
</thead>
<tbody>
<tr>
<td>Breath</td>
<td>1 time</td>
</tr>
<tr>
<td>Perfume</td>
<td>1 time</td>
</tr>
<tr>
<td>Creature</td>
<td>18 times</td>
</tr>
<tr>
<td>Person</td>
<td>201 times</td>
</tr>
<tr>
<td>Body</td>
<td>26 times</td>
</tr>
<tr>
<td>Life</td>
<td>175 times</td>
</tr>
<tr>
<td>Vital principle</td>
<td>61 times</td>
</tr>
<tr>
<td>Mind</td>
<td>208 times</td>
</tr>
<tr>
<td>Feeling</td>
<td>58 times</td>
</tr>
<tr>
<td>Self</td>
<td>10 times</td>
</tr>
</tbody>
</table>

Total, 754 times, as above.

Leaving out, now, the two passages where \( \text{life} \) means breath and perfume, we may arrange the other eight significations in the following genealogical table:

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\begin{array}{c|c|c|c|c}
<table>
<thead>
<tr>
<th>Creature</th>
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</tr>
</thead>
<tbody>
<tr>
<td>Person</td>
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<tr>
<td>Body</td>
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<td>Life</td>
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<td>Vital principle</td>
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<td>Self</td>
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\end{array}
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We now proceed to verify the above table, trusting that future investigators will use our materials freely, and correct our errors as freely. We shall give under each head a list of passages, following the Hebrew notation (which can be readily transferred to that of the English Bible, when it differs from it, by the table at the end of this Article) and offering remarks upon all those texts which seem to present special difficulties. 'It is earnestly requested of all who desire to study this subject that they examine carefully the whole list in each class before noticing the special remarks. It is much easier to criticise a given rendering before than after such a comprehensive view.

I. הָיָה meaning creature.

Gen. i. 20, 21, 24; ii. 7, 19; ix. 10, 12, 15, 16.
Lev. xi. 10, 46, 46; xxiv. 17, 18, 18, 18.
Num. xxxi. 28.
Ezek. xlvi. 9.

This last passage is the only one outside the Pentateuch. הָיָה הָיָה every creature of life הָיָה shall live. Not as in A. V., "everything that liveth shall live"; the prophet does not thus stultify himself; but "every creature capable of life," every thing of life, as we say, every organized being. Thus far we are with Professor Ives and the annihilationists. The fact may be noted, as we shall part company with them soon.

Having seen what a הָיָה הָיָה is, we turn next to Gen. ii. 7, and find that when God breathed into man's nostrils the breath of life, man became a הָיָה הָיָה, a living creature. The very common impression, that this verse narrates a special dignity conferred upon man,1 is philologically untenable. The term הָיָה in the sense of creature is first used of the inhabitants of the sea before man's creation, Gen. i. 20. It is used of man separately, as we have just seen; it is used of all the lower animals in contrast with man, as in Gen. ix. 12; once it is used distinctly of man and the lower animals taken together, Num. xxxi. 28: "One creature out of five hundred, of the persons, and of the beeves, and of the asses, and of the sheep." (As Professor Ives makes so much of this verse, to show how reluctantly our translators were constrained to use the word soul here, we trust it will be perceived that no such necessity exists.)

Lev. xxiv. 17 compared with vs. 18: "And a man who shall

1 See e.g. Dr. Hickok, Bibliotheca Sacra (1875), p. 614.
kill any human creature, shall be surely put to death. And one killing an animal creature shall requite it; creature for creature.” The eighteenth verse is unhappily rendered in the A. V., since “beast” represents בְּשָׂר in the first clause, and בְּשָׂר in the second. The marginal reading in vs. 17, “the life of a man,” is objectionable, on account of the next verse, since the man would hardly be said to give a life when he restored the animal. It was doubtless the visible בְּשָׂר which was meant, in all four of these instances; there is no occasion as yet for abandoning the meaning “creature.” בְּשָׂר in vs. 17 and בְּשָׂר in vs. 18 are genitives of specification, q.d. “a creature of the human kind,” “a creature of the beast kind.” (Cf. the low English term “beef critter” with בְּשָׂר בְּשָׂר.) The other occurrences under this head call for no special notice.

II. בְּשָׂר meaning person.

Gen. xii. 5; xiv. 21; xvii. 14; xxxvi. 6; xlvi. 15, 18, 22, 25, 26, 27, 27. Exod. i. 5, 5; xii. 4, 15, 16, 19; xvi. 16; xxx. 23, 23; xxx. 12, 15, 16; xxxi. 14.

Lev. ii. 1; iv. 2, 27; v. 1, 2, 4, 15, 17, 21; vii. 18, 20, 20, 21, 21, 25, vii. 27, 27; xi. 43, 44; xvi. 29, 31; xvii. 10, 11, 11, 12, 15; xviii. 29; xix. 8; xx. 6, 6, 25; xxii. 3, 6, 11; xxiii. 27, 29, 30, 30, 32; xxvii. 2.

Num. v. 6; ix. 13; xi. 6; xv. 27, 28, 30, 30, 31; xix. 13, 18, 20, 22; xxix. 7; xxx. 3, 5, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14; xxxi. 19, 35, xxxii. 35, 40, 40, 46, 50; xxxvi. 11, 15, 30, 30.

Deut. x. 22; xiii. 7; xix. 21, 21; xxiv. 7; xxvii. 65.

Josh. x. 28, 30, 32, 35, 37, 37, 39; xi. 11; xx. 8, 9.

Judg. v. 21.

1 Sam. xxii. 22.

2 Kings xii. 5.

1 Chron. v. 21.

Job vi. 7; xvi. 4, 4; xxxi. 30.

Ps. iii. 3; xi. 1; xxv. 13; xxxvi. 9; xxxvi. 8, 13; lxix. 11; cxxi. 9, 9; cxxi. 20, 31; cxx. 6; cxxii. 5, 8; cxxiii. 12.

Prov. viii. 36; xi. 17, 25, 30; xiii. 2, 4; xvi. 26; xviii. 7; xix. 2, 15; xx. 23; xxii. 23; xxv. 25; xxvi. 7; 7; xxvii. 17; xxxix. 10.

EcoL iv. 8; vi. 2, 3.

Isa. iii. 9; xli. 2; xlix. 7; li. 23; lii. 10; lviii. 3, 5.

Jer. ii. 34; iv. 19; xx. 13; xxxi. 12, 25, 25; xxxviii. 16; xliii. 6; lii. 29, lii. 30, 30.

Lam. iii. 25.

Ezk. iv. 14; xiii. 18, 18, 19, 19, 20, 20, 20; xiv. 14, 20; xvi. 5; xvii. 17; xviii. 4, 4, 4, 4, 20; xxvi. 27; xxvii. 18; xxxii. 6.
The first two passages give clear proof that אֱנוֹן means person, and show likewise that the singular number is sometimes used collectively, a frequent Hebrew idiom.

Ex. xxi. 23 is parallel with Lev. xxiv. 18, only it is not necessary to use so indefinite a term as "creature." "Life for life" is a common phrase with us, made common, doubtless, by the A. V. here and in similar passages; but when closely looked at it gives quite a recondite idea, and it is more natural to suppose that the Hebrews meant simply to require the visible living object in place of the dead object; i.e. person for person.

Ex. xxx. 12, 15, 16 must not be understood spiritually. It is a capitation tax that is spoken of; so much a head, as we say, or better, with the Hebrew, so much a person.

Lev. xi. 43, 44; here אֱנוֹן is almost equal to body; but, as the mind also contracted defilement, it is better to translate by person. Lev. xvi. 29, 31; The body as well as the mind was "afflicted."

Lev. xvii. 11; The first occurrence of אֱנוֹן in this verse comes under the fifth head; the other two are parallel with Ex. xxx. 15, 16 (above). Num. xi. 6; אֱנוֹן refers to mental feeling as well as bodily emaciation. Num. xxxi. 19; "Whoever has killed anybody," we should say. Num. xxxi. 35 (אֱנוֹן occurs twice); literally, "And persons of man from among the women . . . . . . all the persons thirty and two thousand." Ps. xxvi. 9; אֱנוֹן is not to be rendered life here, although parallel with it, since the gathering points to a visible congregation.

Prov. xiii. 4; A difficult verse, though the difficulty is evaded in the A. V. Not exactly the same as "a sluggish person," "a diligent person." A sluggard desireth, אֱנוֹן וַאֲדֹנָיו and there is nothing of his wish, he has nothing to his mind, the passage being parallel to several under VI., and hence placed there; אִדֹנָיו אֱנוֹן אֱנוֹן but the nephesh of the diligent shall be made fat. The prosperity denoted by the verb affects the man both bodily and mentally, hence person, which covers the entire ground, may be retained.

Isa. xlix. 7; אֱנוֹן יֵרֵד may be "to him that is despised as to his person"; but since we have already found אֱנוֹן used collectively, it is better on account of the following context, to render it, "to him whom people (persons generally) despise. Cf. אֱנוֹן יֵרֵד Ps. xxii. 7. Isa. li. 23 brings out happily the union of body and mind expressed by person. The command was, "Bow down, that we may go over"; "and thou hast laid thy body (אֱנוֹן) as the ground." But the com-
mand could not be addressed to the body; on the other hand, the mind could not obey it; hence, "they have said to thy person, bow down," etc. Exactly parallel is Job vi. 7. See also Judg. v. 21, Jer. iv. 19, where the whole person (םָּגֶּם) is poetically addressed; for surely the meaning is not "O my heels! ye have trodden down strength"; "Ye have heard, O my ears! the sound of the trumpet." In several of these instances הָּמֶנֶּה appears to be merely expletive (they have said to thy person = they have said to thee). The statement vanishes, however, when it is looked in the face. For what is the meaning of "they have said to thee?" They have addressed either thy whole being, or some part of it. Commonly, such a phrase would denote the mind, the true ego; here, as we have seen, it cannot be thus restricted.

Isa. liii. 10; The Hebrew does not decide between the A. V. and the margin. If the latter is right, we should include the passage under VI.; for only intelligent mind could make a sacrifice. If the common version is correct, probably all high Calvinists would translate כָּנֵס by body; it has seemed to the writer that the more inclusive word person ought to stand.

Ezek. iv. 14; See remark on Lev. xi. 43, 44. Ezek. xviii. 4, 20; These verses (often misunderstood) mean simply "Whoever sins shall die."

III. הָּמֶנֶּה meaning body.

Lev. xix. 28; xxi. 1, 11; xxii. 4; xxvi. 16.
Num. v. 2; vi. 6, 11; ix. 6, 7, 10; xix. 11, 13.
Deut. xxviii. 65.
1 Sam. ii. 83.
Job xviii. 4.
Ps. vii. 3; cv. 18; cvi. 15; cxxiv. 4, 5, 7.
Prov. x. 3.
Isa. xxix. 8; xxxii. 6.
Hag. ii. 13.

In the last passage, and in most of those from the Pentateuch, the reference is to a dead body. Sometimes כָּנֵס is expressed (Lev. xxi. 11; Num. vi. 6; xix. 11, 13) in which cases it is a substantive, כָּנֵס כָּנֵס meaning "the body of a dead man," sometimes כָּנֵס alone implies the whole idea (Lev. xix. 28; xxi. 1; xxii. 4; Num. v. 2; vi. 11; ix. 6, 7, 10; Hag. ii. 13). Thus we often use the word body, e.g. at funerals, "the body" being a technical term equivalent to "the remains"; and thus we always use the word corpse (from
corpus). But let it not be supposed that נפש is never used of the living body. This is true of just half the above passages. Job xviii. 4; He teareth his נפש in his anger, of course his body. So Ps. vii. 3, where the נפש is in danger of being rent in pieces. Ps. cv. 18, Joseph's נפש was laid in iron: A. V., properly, he was laid; but when we go behind this personal pronoun and question it, it is plain that נפש means the living body. Ps. cxi. 15; Let us boldly render "he sent leanness into their bodies." Ps. cxxiv. 4, 5, 7; It is only the body that can be overwhelmed with a stream of water, or escape from a net. Though this be figurative language, yet נפש, in the terms of the figure, must be kept to its plain physical sense. Deut. xxviii. 65; Not "sorrow of mind," but consumption, wasting of the body. So 1 Sam. ii. 33, A. V., "to grieve thine heart"; better, "to cause thy body to pine." The two occurrences of נפש in Isa. xxix. 8 we have ranged under different heads. No one can fail to see that in the expressions "his nephesh is empty" and "his nephesh hath appetite" the predicates are spoken of somewhat different subjects.

IV. נפש meaning life.

Gen. ix. 5, 5; xix. 17, 19; xxxii. 31; xlv. 30, 30.  
Ex. iv. 19; xxi. 30.  
Lev. xvii. 14.  
Num. xvi. 3; xxxv. 31.  
Deut. xxiv. 6.  
Josh. ii. 13, 14; ix. 24.  
Judg. v. 18; vi. 17; xii. 3; xviii. 25, 25.  
1 Sam. xix. 11; xx. 1; xxxii. 23, 23; xxiii. 15; xxiv. 12; xxx. 29, 29; xxxi. 21, 24, 24; xxxvii. 8, 21.  
2 Sam. i. 19; iv. 28; vii. 14; xii. 11; xvii. 13; xix. 6, 6, 6; xxiii. 17.  
1 Kings i. 12, 12, 29; ii. 23; iii. 11; xix. 2, 2, 3, 4, 10, 14; xx. 31, 39, 39, xx. 42, 42.  
2 Kings i. 13, 13, 14; vii. 7; x. 24, 24.  
1 Chron. xi. 19, 19.  
2 Chron. i. 11.  
Esth. vii. 3, 7; viii. 11; ix. 16.  
Job ii. 4, 6; vi. 11; ix. 21; xiii. 14; xxvii. 8.  
Ps. vi. 5; vii. 6; xvii. 9, 18; xxii. 21; xxv. 20; xxx. 4; xxxi. 14; xxxii. 19; xxxiv. 23; xxxv. 4, 7, 17; xxxvii. 13; xi. 15; xli. 9; lv. 5; lv. 19; lvi. 7, 14; lvii. 5; lixiv. 4; lxiii. 10; lxix. 19; lxx. 3; lxxi. 10, 13; lxxii. 13, 14; lxxiv. 19; lxvi. 50; lxxxvi. 2, 14; lxxv. 49; xlv. 21; xcvi. 10; cxvii. 4, 8; cxix. 109; cxx. 2; cxxi. 7; cxxii. 8.
After the remark on page 138 it will be interesting to verify, by this array of texts, the meaning claimed for "life," namely, organic activity, or that union of body and vitality which lies at the basis of such activity. The whole series may well be examined, but only a small portion of them require further comment.

Lev. xvii. 14; Here we find "life" three times, in the second of which we retain "life." We shall bring out the distinction under the next head. Num. xvii. 3; Korah and his followers are called sinners against their own lives, as incurring death by their folly. Cf. Prov. xx. 2; xxix. 24, and Jer. xliv. 7. Deut. xxiv. 6; Here life is put metaphorically for the means of life, like our word living.

Judg. xii. 3; This is a common phrase in Scripture, "to put one's life in his hands," the figure probably referring to the danger of dropping what one holds in his hand.

1 Sam. xxv. 29 brings out the distinction between "life" and "body," the latter being sometimes used of pure existence, the former (when it means "life") always referring to a union of corporeal and vital. (Hence רוח, נפש, but never הנפש, הנפש in the same sense.)

Still more clear on this point is 2 Sam. i. 9, which seems almost designed to bring out the fact that life is a union. "Anguish is come upon me, because my life is yet whole in me." 2 Sam. iv. 9; To redeem the nepheš generally means to save the life. Many passages from the Psalms are made to convey a wrong impression by projecting upon them the modern meaning of soul. Such texts, though they may be fairly spiritualized, were originally spoken of temporal deliverance. See Ps. vi. 5; xxv. 20, and indeed most of the references in the preceding list.

Ps. xvii. 9; "Deadly enemies." literally, enemies as to life. A striking expression occurs Ps. lxxii. 5, "My life is among lions"—his foes who hunted it. Ps. lxxii. 14 refers to the deceit and violence of enemies, cf. Ps. cxx. 2. 1 Chron. xi. 19; The A. V. inserts
three words unnecessarily. Read "With their lives they brought it," they had their lives in their hands. So Lam. v. 9. Ezek. xxxiii. 5, 9 refers primarily to saving the life, as is plain from the antithesis in vs. 5.

V.  יָדַע meaning vital principle.

Gen. i. 30; ix. 4; xii. 13; xix. 20; xxxv. 18; xxxvii. 21.  
Lev. xvii. 11, 14, 14.  
Num. xxxiii. 10.  
Deut. xii. 28, 29; xix. 6, 11; xxii. 28; xxxvii. 25.  
Judg. xvi. 30.  
1 Sam. i. 26; xvii. 55; xx. 3; xxv. 26.  
2 Sam. iv. 9; xi. 11.  
1 Kings xvii. 21, 22; xix. 4; xx. 32.  
2 Kings ii. 2, 4, 6; iv. 30.  
Job xi. 20; xii. 10; xxxi. 39; xxxii. 18, 22, 28, 30; xxxvi. 14.  
Ps. xvi. 10; xxii. 30; xxix. 16; lxvi. 9; lxix. 2; lxxxvi. 18; xciv. 17; cxli. 8.  
Prov. xxxiii. 14.  
Isa. liii. 12; lv. 3.  
Jer. iv. 10; xv. 9; xxxviii. 17, 20; xl. 14, 15.  
Lam. i. 19; ii. 12.  
Ezek. xvi. 27.  
Jonah ii. 6; iv. 8.  

Gen. i. 30; יָדַע cannot mean "life" here, on account of the following יָדַע. Nor can יָדַע יָדַע mean "living creature," as in L., because the connection forbids it. "To everything that creepeth upon the earth, wherein is יָדַע יָדַע." The etymological meaning breath is only slightly modified here. "The breath of life," i.e. the vital principle which gives life. Lev. xvii. 11 (already quoted); The vital principle of the flesh is in the blood. More loosely stated, vs. 14 (twice), the vital principle of all flesh is the blood. But this is explained in the same verse: "the blood of it is for the life thereof," where we render יָדַע by life. Science teaches that the whole body is not only built up by the blood, but kept in vitality by its constant circulation. "Out of the heart are the issues of life." The blood stands for the life, then, is taken for the life, as in the ancient ritual, and thus may be termed the vital principle of the flesh. So Gen. ix. 4; Deut. xii. 23, 23. Gen. xxxv. 18 is a very important text. As her יָדַע was in departing, for she died. Something goes out of us when we die. "Life" is an abstract term,
but the vital principle is a real object that actually departs. In
the Hebrew conception it goes to the underworld, Sheol.

Job xxxiii. 28; He will deliver his נפש from going into the grave,
 cf. vss. 18, 22, 30 and Ps. lxxxvi. 13. God may bring it back, and
has done so. 1 Kings xvii. 21, 22; Elijah prayed for the child's
nephesh to come into him again; and it was so. Cf. Ps. xvi. 10.
Thou wilt not leave my nephesh with Sheol. (See Gesenius on
יֶפְשׁ.) So Prov. xxiii. 14; cf. Ps. xlix. 16, below.

Job xi. 20; The hope of the wicked is as the breathing out of
the nephesh. Job xxxi. 39; “Or if I have blown out the nephesh of
its owners.” Jer. xv. 9; Lam. i. 19.

Ps. xlix 16; There is a delicate difference between this passage
and similar ones which we placed under IV. “To redeem one's
life from the grave,” or “to bring back one's life from the grave,”
may be said of deliverance from illness or from peril. The union
of body and vitality is still undisturbed. But when we compare this
verse with the previous one, it seems to be a clear prophecy of immortality.
The וּפְשׁ is said to live, so long as it keeps up, by its
union with the body, that organic activity which constitutes life.
When it departs it is said to die. “My nephesh shall live,” Gen. xii.
13; Gen. xix. 20. Cf. 1 Sam. i. 26; xvii. 55; xx. 3; xxv. 26;
2 Sam. iv. 9; xi. 11; 1 Kings xx. 32; 2 Kings ii. 2, 4, 6; iv. 30;
Isa. iv. 3 (here used figuratively); Jer. xxxviii. 17, 20. Let my
nephesh die, Num. xxiii. 10; Judg. xvi. 30. Cf. Job xxxvi. 14; Gen.
xxxvii. 21 (let us not kill him as to nephesh). Deut. xix. 6 (vs. 11
is smite him as to nephesh); Deut. xxii. 26. Jonah iv. 8; “He re-
quested his nephesh for death.” So of death from various causes.
Ps. lxix. 2, “waters unto the nephesh.” Jer. iv. 10, “the sword
reacheth unto the nephesh.” Isa. liii. 12, “He hath poured out his
nephesh unto death.” Cf. Lam. ii. 12. Ps. cxli. 8 may be contrasted
with 2 Sam. i. 9 (see above, page 144).

VI. נפש meaning mind.

Gen. xxiii. 8; xxvii. 4, 19, 25, 31; xxxiv. 3, 8; xlix 6.
Lev. xxvi. 11, 15, 30, 43.
Deut. iv. 9, 15, 29; vi. 5; x. 12; xi. 13, 18; xiii. 4; xviii. 6; xxi. 14;
xxiv. 15; xxvi. 16; xxx. 2, 6, 10.
Josh. xxii. 5; xxiii. 11, 14.
Judg. x. 16.
Ruth iv. 15.
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1 Sam. ii. 35; xviii. 1, 1, 3; xx. 4, 17; xxiii. 20.
2 Sam. iii. 21; v. 8.
1 Kings ii. 4; viii. 48; xi. 37.
2 Kings ix. 15; xxi. 3, 25.
1 Chron. xxii. 19; xxviii. 9.
2 Chron. vi. 38; xv. 12; xxxiv. 31.
Esth. iv. 13.
Job vii. 15; xiv. 22; xxiii. 13; xxiv. 12; xxx. 16, 25.
Ps. vi. 4; x. 3; xi. 5; xiii. 3; xix. 8; xxxiv. 4; xxv. 1; xxxvii. 12;
xxxviii. 8, 10; xxxix. 20; xxxvi. 3; xxxv. 9, 12, 25; xli. 3, 5; xlii. 2,
xlii. 3, 5, 6, 7, 12; xliii. 5; xlv. 26; liv. 6; lvii. 2; lxii. 2, 6; lxiii. 2,
lxiii. 6, 9; lxxi. 16; lxxii. 23; lxxxi. 3; lxxxiv. 3; lxxxvi. 4, 4;
lxxxvii. 4, 15; xciv. 19; cii. 1, 2, 22; civ. 1, 35; cv. 22; cvii. 5, 26;
xxxvi. 7; cxcix. 20, 25, 28, 81, 129, 167, 175; cxxxii. 4; cxxxv. 5, 6;
cxxxvi. 2, 2; cxxxviii. 3; cxxxix. 14; cxcii. 6, 8, 11; cxciv. 1.
Prov. ii. 10; iii. 22; vi. 16; xii. 4; xv. 32; xvi. 24; xxi. 10; xxii. 25;
xxiii. 7; xxiv. 12, 14; xxv. 13; xxvi. 9; xxvii. 25; xcv. 17.
Eccl. ii. 24; vii. 28.
Cant. i. 7; iii. 1, 2, 3, 4; vi. 12.
Isa. i. 14; x. 18; xxxii. 8, 9; xlii. 1; xlv. 20; lxi. 11; lv. 2; lviii. 10, 10;
lxxi. 1; lxvi. 3.
Jer. v. 9, 29; vi. 8, 16; ix. 8; xii. 7; xii. 17; xiv. 19; xv. 1; xvii. 21;
xxvii. 27; xxxii. 41; xxxiv. 16; xxxvii. 9; xlii. 20; xlv. 14.
Lam. i. 16; iii. 17, 20, 24, 58.
Ezek. iii. 19, 21; vii. 19; xvi. 27; xxxii. 17, 18, 18, 22, 28; xxiv. 21, 25;
xxv. 6, 15; xxxvi. 5.
Hos. iv. 8.
Jonah ii. 8.
Mic. vi. 7; vii. 8.
Hab. ii. 4, 5, 10.
Zech. xi. 8, 8.

πνησχ is the seat of thought. Esth. iv. 13; Ps. xiii. 8; cxxxix. 14;
Prov. xxiii. 7, etc. It is the seat of the affections (the constitutional
emotions will come under the next class), e.g. love, Gen. xxxiv. 3,
hatred, Lev. xxvi. 11; Prov. vi. 16 (an abomination to his
mind); joy and sorrow, Eccl. ii. 24; Ps. lxxxvii. 4; Judg. x. 16;
Ps. lxvi. 4; trust, Ps. xxxii. 20; exultation, Ps. xxxix. 3.

It is the seat of the will. Gen. xxiii. 8; Deut. xxi. 14; 2 Kings
ix. 15; Jer. xxii. 27; xxxiv. 16; xlv. 14; Ezek. xvi. 27; Job vii.
15; Prov. xxvii. 9 ("hearty counsel" is counsel of the
mind). It is distinctly and repeatedly contrasted with the body; e.g. Mic. vi. 7,
"Shall I give my first born for my transgression, the fruit of my
body for the sin of my nephesch?" One clear teaching of the Holy
Spirit outweighs all human theories. If we had no other passage of Scripture than this to show the distinction between mind and body, the materialists would be refuted by this alone. But the fact is, the phrase "soul and body" seems to have become so common as to have been used in a tropical sense. See Isa. x. 18, literally, "from the nephesh even unto the flesh," i.e. utterly.

Deut. iv. 9, "keep my nephesh diligently," reminds us of Prov. iv. 23, "keep thy heart with all diligence." Deut. iv. 29 speaks of seeking God "with all thy heart and with all thy nephesh." This is a very frequent formula (see the above list). Whatever may be the distinction between נְפֶשׁ and נֶפֶשׁ, no one can doubt that they relate here to mental faculties.

Ruth iv. 15; Not a restorer of thy life, but a refresher of thy spirit. So Ps. xxiii. 3. The נֶפֶשׁ is affected by the law of God, and turned from evil to good; Ps. xix. 8. It is figuratively said to be lifted up, whether in pride (Ps. xxiv. 4) or in devotion (Ps. xxv. 1). It is said to pant, to thirst, to long, to faint, to melt, to be poured out, to be cast down, to cleave, to break, etc. (Ps. xlii., cxii., cxix.). No one who studies these passages in their connection can soberly deny that they are metaphorical statements of spiritual facts.

As the seat of emotion the נֶפֶשׁ may be governed by the will, restrained from turbulence: Ps. cxxxi. 2 (twice), "I have quieted my nephesh; my nephesh is upon me as a weaned child." As the seat of counsel in man, it is poetically addressed as in Gen. xlix. 6: "O my nephesh, come not thou into their secret."

We notice here a specimen of Professor Ives's exegesis, in his treatment of the latter text and its parallels. He translates, "O my soul [my whole organism] come not thou into their secret; unto their assembly, O my liver, be not thou united" (See Gesen. on נִפְשׁ 2. b. cc.).

VII. נֶפֶשׁ meaning feeling.
The propriety of making a separate class for these texts may fairly be questioned, since they might have been brought under the previous head; but it seemed desirable to separate those affections which are co-ordinate with the judgment and the will from those which belong rather to the spontaneous nature. Still it may be freely granted that those critics who can distinguish and divide a hair ’twixt north and north-west side may make some havoc with this classification; the writer can only claim that he has done his best.

Deut. xxiii. 25; 1 Sam. ii. 16; Prov. vi. 30; Mic. vii. 1; In these and several other passages, יָּדָ צַל refers to the animal craving for food. Quite curious is Prov. xxiii. 2, where יָּדָ צָר (literally, lord of soul) means simply a man given to appetite. For Isa. xxix. 8 see the last remark under III. יָּדָ צַל means thirst in Isa. lviii. 11. Craving in general, with primary reference to hunger is meant in Deut. xii. 15 and the five succeeding texts. An examination of the list will discover many other emotions; e.g. revenge, Ex. xv. 9; anger, Judg. xviii. 25; Prov. xix. 18 (This passage is entirely misconceived in the A. V. Instead of “let not thy soul spare for his crying,” it should be “do not be eager to kill him.”. יָּדָ צָר, to lift up the soul, and direct it towards an object. Dr. Watts has an exact parallel: “never let your angry passions rise.”); lust, Jer. ii. 24; vexation, Judg. xvi. 16; 2 Kings iv. 27; anguish, Gen. xlii. 21; loathing, Num. xxii. 5; indignation, 2 Sam. xvii. 8; weariness, Job x. 1; depression, Isa. xix. 10 (A. V. fish! A slight change in the Hebrew root alters our “ponds for living creatures” into “sad in feeling”).

There is, perhaps, a shade of difference between יָּדָ צַל in Ps. lxxxviii. 4, A. V., “my soul is full of troubles,” which we assign to class VI., and in 1 Sam. i. 15, “I am a woman of a sorrowful spirit,” which we have placed under the present head. Troubles, in the former case, filled the Psalmist’s mind, his conscious, rational being, while Hannah seems to refer to a characteristic of her nature.
VIII. "self" meaning self.

It will be observed that these ten passages all belong either to the late writers or the poetical portions of the Old Testament. There can be no doubt that occasionally 'self' has the force of a true reflexive; see Prov. xiv. 10, the heart knoweth 'self', the bitterness of 'self'; Isa. v. 14, Sheol hath enlarged 'self', herself. But these cases are readily explicable by the figure of personification; it will be found that each of the instances above has at its basis the idea of person. As class VII. might be included under VI., so this class might be included under II.; but the translation is smoother if "self" is retained. The passages before us all come under the mental, not the bodily department of person. Thus Esth. ix. 31, "As they had decreed for themselves and their seed," their own persons. Job xxxii. 2, "because he justified himself rather than God." Ps. xlix. 19, A. V., he blessed his soul, is explained by the parallelism (and men will praise thee when thou doest well to thyself). Jer. iii. 11, "The backsliding Israel hath justified herself." Jer. xxvi. 19, "great evil against ourselves," our own persons, including body and mind. Jer. li. 14; Amos vi. 8, "Jehovah hath sworn by himself." Hos. ix. 4, "bread for themselves," referring to the first fruits, which secured the offerer's possession of all his goods. Or, "their bread is for themselves" (eaten by themselves).

Concluding Remarks.

1. Anything that breathes is a "self".
2. "self" is used, all but universally, of human beings.
3. The whole person is a "self", and also either of its main constituents, the body or the mind.
4. "self" very seldom means the bodily organism as such.
5. "self" is, in the great majority of cases, applied to the rational, spiritual part of man, which is sometimes expressly distinguished from the body.
6. The meaning of "self" is in full accord with the common philosophical analysis of a human being; viz. into bodily sub-structure, animal life, and intelligent mind.
For the convenience, especially, of those who desire to make their own classification, a full list of the occurrences of צְרַפ, in the order of the English Bible, is subjoined. Where the Hebrew notation differs from this it is enclosed in parentheses.

Gen. i. 20, 21, 24, 30; ii. 7, 19; iv. 4, 5, 5, 10, 12, 15, 16; xii. 5, 13; xiv. 21; xvii. 14; xix. 17, 19, 20; xxxiii. 8; xxvii. 4, 19, 25, 31; xxxii. 30 (31); xxxiv. 3, 8; xxxv. 18; xxxvi. 6; xxxvii. 21; xlii. 21; xlv. 30, 30; xlvii. 15, 18, 22, 25, 26, 26, 27, 27; xlix. 6.

Ex. i. 5, 5; iv. 19; xii. 4, 15, 16, 19; xvi. 9; xvi. 16; xxii. 23, 23, 30; xxxii. 9; xxx. 12, 15, 16; xxxi. 14.

Lev. ii. 1; iv. 2, 27; v. 1, 2, 4, 15, 17; vi. 2 (v. 21); vii. 18, 20, 20, 21; viii. 21, 25, 27, 27; ix. 10, 43, 44, 46, 46; xvi. 29, 31; xvii. 10, 11; xviii. 11, 11, 12, 14, 14, 14, 15; xviii. 19; xix. 8, 28; xx. 6, 6, 25; xx. 1, 11; xxxii. 3, 4, 6, 11; xxxii. 27, 29, 30, 30, 32; xxxiii. 17, 18, xxxiv. 18, 18; xxxv. 11, 15, 16, 30, 43; xxvii. 2.

Num. v. 2; vi. 6, 11; ix. 6, 7, 10, 13; xi. 6; xv. 27, 28, 30, 30, 31; xvi. 38 (xvii. 3); xix. 11, 13, 13, 18, 20, 22; xxi. 4, 5; xxxii. 10; xxxix. 7; xxx. 2 (3), 4, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13 (xxx. 5–14); xxxii. 19, 28, 35, 35, 40, 40, 46, 50; xxxv. 11, 15, 30, 30, 31.

Deut. iv. 9, 15, 29; vi. 5; x. 12, 22; xi. 13, 18; xii. 15, 20, 20, 21, 23, 23; xiii. 6 (7); xiv. 6, 26, 26; xviii. 6; xix. 6, 11, 21, 21; xxi. 14; xxii. 26; xxxii. 24 (25); xxxix. 16, 16; xxvii. 25; xxxvii. 65; xxx. 2, 6, 10.

Josh. ii. 13, 14; ix. 24; x. 28, 30, 32, 35, 37, 37, 39; xi. 11; xx. 3, 9; xxxii. 5; xxiii. 11, 14.

Judg. v. 18, 21; x. 17; xii. 3; xvi. 16, 30; xviii. 25, 25.

Ruth. iv. 11.

1 Sam. i. 10, 15, 26; ii. 16, 33, 35; xvii. 55; xviii. 1, 1, 1, 8; xix. 5, 11; xx. 1, 3, 4, 17; xxxii. 2, 22, 23, 23; xxxii. 15, 20; xxxiv. 11 (12); xxv. 26, 29, 29, 29; xxxvi. 21, 24, 24; xxviii. 9, 21, 21; xxx. 6.

2 Sam. i. 9; iii. 21; iv. 8, 9; v. 8; xi. 11; xiv. 7, 14, 19; xvi. 11; xvii. 18; xiv. 5, 6, 5 (6); xxxii. 17.

1 Kings i. 12, 12, 29; iii. 4, 23; iii. 11; viii. 48; vii. 8; xvii. 21, 22; xix. 2, 3, 4, 10, 14; xx. 31, 32, 39, 42, 42.

2 Kings i. 13, 13, 14; ii. 2, 4, 6; iv. 27, 30; vii. 7; ix. 15; x. 24, 24; xii. 4 (5); xxxii. 3, 25.

1 Chron. v. 21; vi. 19, 19; xxxii. 19; xxxvii. 9.

2 Chron. i. 11; vi. 35; xv. 12; xxxiv. 31.

Esth. iv. 18; vii. 8, 7; viii. 11; ix. 16, 31.

Job ii. 4, 6; iii. 20; vi. 7, 11; vii. 11, 15; ix. 21; x. 1, 1; xi. 20; xii. 10; xiii. 14; xiv. 22; xv. 4, 4; xvii. 4; xix. 2; xxi. 25; xxxvii. 18; xxxiv. 12; xxvii. 2, 8; xxx. 16, 25; xxxi. 36, 39, 39; xxxii. 2; xxxii. 18, 20, 22, 28, xxxii. 20; xxxvi. 14; xlii. 21 (13).

Ps. iii. 2 (3); v. 3 (4), 4, 5; vii. 2 (3), 5 (6); x. 8; xi. 1, 5; xxxii. 2 (3);
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Ps. xvi. 10; xvii. 9, 13; xix. 7 (8); xxii. 20 (21), 29 (30); xxiii. 3; xxiv. 4; xxv. 1, 13, 20; xxvi. 9; xxvii. 12; xxx. 3 (4); xxxi. 7 (8), xxxii. 9 (10), 13 (14); xxxiii. 19, 20; xxxiv. 2 (3), 22 (23); xxxv. 8, xxxvi. 4, 7, 9, 12, 13, 17, 25; xxxvii. 12 (13); xli. 14 (15); xlii. 2 (3), xliii. 4 (5); xliv. 1 (2), 2 (3), 4 (5), 5 (6), 6 (7), 11 (12); xlviii. 5; xlv. 25 (26); xlix. 8 (9), 15 (16), 18 (19); xlii. 3 (5), 4 (6); lv. 18 (19); liv. 6 (7), 18 (14); lxii. 1 (2), 4 (5), 6 (7); lix. 3 (4); lxii. 1 (2), 5 (6); lxiii. 1 (2), 5 (6); lxiv. 2, 4; cxxvii. 2 (8); cxxviii. 8; cxxxiv. 2 (8); cxli. 2, 4, 8; cxxxv. 8, 11, 12; cxlii. 1, 2.

Prov. i. 18, 19; ii. 10; iii. 22; vi. 16, 26, 30, 32; vii. 28; viii. 86; x. 3; xi. 17, 25, 30; xii. 10; xiii. 2, 3, 4, 4, 8, 19, 25; xiv. 10, 25; xv. 32; xvi. 17, 24, 26; xvii. 7; xix. 2, 8, 15, 16, 18; xx. 2; xxi. 10, 23; xxii. 5, 23, 25; xxi. 2, 7, 14; xxiii. 12, 14; xxiv. 18, 25; xxvii. 7, 7, 9; xxviii. 17, 25, xxix. 10, 17, 24; xxxi. 6.

Eccl. ii. 24; iv. 8; vi. 2, 3, 7, 9; viii. 28.

Cant. i. 7; iii. 1, 2, 8, 4; v. 6; vi. 12.

Isa. i. 14; iii. 9, 20; v. 14; x. 18; xv. 4; xix. 10; xxvi. 8, 9; xxix. 8, 8; xxxii. 6; xxxviii. 15, 17; xlii. 1; xliii. 4; xlv. 20; xlvii. 2, xlix. 14; xlix. 7; li. 29; lii. 10, 11, 12; lv. 2; lvi. 11; lvii. 3, 5, 10, 10, 11; lxx. 10; lxxvi. 8.

Jer. ii. 24, 54; iii. 11; iv. 10, 19, 30, 31; v. 9, 29; vi. 8, 16; ix. 9 (8); x. 21; xii. 7; xiii. 17; xiv. 19; xvi. 1, 9; xvii. 21; xviii. 20; xix. 7, 9; xx. 18; xxi. 7, 9; xxii. 25, 27; xxvi. 19; xxi. 12, 14, 25, 25; xxi. 41; xxxiv. 16, 20, 21; xxxvii. 9; xxxviii. 2, 16, 16, 17, 20; xxxix. 18; xl. 14, 15; xlii. 20; xliii. 6; xlv. 7, 14, 30, 30; xlv. 5; xlvii. 26; xlviii. 6; xlix. 37; l. 19; li. 6, 14, 45; lii. 29, 30, 30.

Lam. i. 11, 16, 19; ii. 12, 19; iii. 17, 20, 24, 25, 51, 58; v. 9.

Ezek. iii. 19, 21; iv. 14; vii. 19; xiii. 18, 18, 19, 19, 20, 20, 20; xiv. 14, 20; xvi. 5, 27; xvii. 17; xviii. 4, 4, 4, 4, 20, 27; xxi. 25, 27; xxii. 17, 18, 18, 22, 28; xxiv. 21, 25; xxv. 6, 15; xxvi. 18, 31; xxxiii. 10; xxxiii. 5, 6, 9; xxxvii. 5; xlvii. 9.

Hosea iv. 8; ix. 4.

Amos ii. 14, 15; vi. 8.

Jonah i. 14; ii. 5 (6), 7 (8); iv. 3, 8.

Micah vi. 7; vii. 1, 3.

Hab. ii. 4, 5, 10.

Hag. ii. 3.

Zech. xi. 8, 8.