

The Use of נפש in the Old Testament.

PROF. CHARLES A. BRIGGS.

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I PROPOSE in this article to give a complete statement of the use of נפש in the Old Testament, and to classify all of the passages in which it is used under their appropriate heads. I shall not attempt to give an etymology of the word, but only a literary history of its use. It is used 756 times. These may be classified as follows:

(1) נפש = *that which breathes, the breathing substance or being*
= ψυχή, anima, the soul, the inner being of man:

(a) As distinguished:

(a) From the flesh, בשר:

כַּנְפֹשׁ יָעַר בְּשָׂר׃ Is. 10¹⁸;

הַנְּפֹשׁ עִם הַבְּשָׂר׃ Dt. 12²².

(β) From the שאר:

נִמְלֵן נֶפֶשׁוֹ אִישׁ חֶסֶד׃

וְתִכְרֵן שְׂאֵרוֹ אֶבְרָר׃

A merciful man rewardeth his soul,
A cruel troubleth his flesh Prov. 11¹⁷.

(γ) From the בָּשָׂן, 'body':

נַפְשִׁי וּבָשָׂמִי, my soul and my body ψ 31¹⁰.

(b) Both the inner נפש and the outer בשר are conceived as resting on a common substratum:

אֵד בְּשָׂרוֹ עָלָיו יָכָאב׃

וּנְפֹשׁוֹ עָלָיו תִּאָּבֵל׃

Only his flesh upon him is in pain,
And his soul upon him mourneth Job 14²²;

כְּנִזְמָל עָלָי אִמִּי בְּנִמְלָל עָלָי נַפְשִׁי׃

Like a weaned child upon his mother, like a weaned child upon me is my soul
ψ 131².

Other passages in which this conception appears are ψ 42^{2,7}
Job 30¹⁶ Lam. 3³⁰, none of them early, but all poeti-
cal (cf. 6 c).

(c) *The נפש departs at death and returns with life :*

וַיָּהִי כַּאֲשֶׁר נָפְשָׁהּ כִּי מָתָהּ

And it came to pass when her soul was going forth (for she died) Gen. 35¹⁸ (E);

וַתִּפְחָדְהָ נַפְשָׁהּ, she breathed out her soul Jer. 15⁹.

Cf.

נפש בתולה רוחו Job 11²⁰; נפש בעלה רוחו Job 31²⁰;

תָּשֹׁב־נָא נַפְשׁוֹ הַיָּלֵד הַזֶּה עַל-קִרְבוֹ

Let this child's soul return upon his inward part 1 Ki. 17²¹;

cf.

והשב נפש הילד על קרבו וחי 1 Ki. 17²².

(d) *The desire is frequently expressed that the נפש may be delivered :*

(a) *From Sheol, the abode of departed souls :*

ψ 16¹⁰; לא תשוב נפשי לשאול

ψ 86¹⁸; הצלת נפשי משאול

ψ 30⁴; העלית מן שאול נפשי

Prov. 23¹⁴; נפשו משאול תציל

ψ 49¹⁶; יסדה נפשי מד שאול

ψ 89¹⁹; ימלט נפשו מד שאול

(β) *From שחת, the pit of Sheol :*

Is. 38¹⁷; אתה חשקת נפשי משחת

Job 33²⁸; מודה נפשי מטבר בשחת

Job 33¹⁸; חשך נפשו מני שחת

Job 33³⁰; השיב נפשו מני שחת

Job 33²⁸; חקרוב לשחת נפשו

(2) *The נפש becomes a living being :*

(a) *By the breathing into the nostrils of its בשר, the נשמת*
נשמת by God. This is true of the man, Gen. 2⁷ (J);
and by implication of animals also, Gen. 2¹⁹ (J).
This is certainly the interpretation of ψ 104^{29,30}.

Cf.

הַשָּׁם נַפְשֵׁנוּ בְּחַיִּים, Who putteth our soul in life ψ 66⁹.

(b) *Accordingly man is נִפְשׁוֹ הַיָּה, a living, breathing being*
Gen. 2⁷ (J); elsewhere נִפְשׁוֹ הַיָּה is always used
of animals, Gen. 1^{20,21,30} 9^{12,15,16} (all P) Ez. 47⁹;
so also :

Gen. 1²¹ 9¹⁰ (both P) Lev. 11^{10,46} (H);

Lev. 11⁴⁶ (H); נפש כל חי Job 12¹⁰.

(c) נפש is frequently used with the verb חיה :

נפש חיה Gen. 12¹⁹ 19²⁰ (both J) 1 Ki. 20⁸² (E) ψ 119¹⁷⁶ Jer. 38^{17.20};
 חיה נפשך 1 S. 1²⁶ 17⁵⁶ 20⁸ 25²⁶ 2 S. 11¹¹ 14¹⁹ 2 Ki. 2^{2.4.6} 4⁸⁰ (all JE);
 נפש לדחיות נ' שמשו וחזי נ' Is. 55⁸;
 נ' חיה נ' 1 Ki. 20⁸¹ (E) Ez. 18²⁷ ψ 22⁸⁰; ויהיו חיים לנפשך Prov. 3²⁹.

- (3) The נפש (without the qualifying חיה noun or verb) is specifically:
 (a) A living being whose life is conceived as residing in the blood.

This conception lies at the basis of the sacrificial use of blood, and its prohibition in other uses. This first appears in the Deuteronomic code (D) :

Only be sure that thou eat not the blood, for the blood is the living being (הַדָּם הוּא הַנֶּפֶשׁ); and thou shalt not eat the living being with the flesh (עַם הַבְּשָׂרַיִם); thou shalt pour it upon the earth as water Dt. 12^{23.24}.

This is still further enlarged in the code of H :

Whosoever of the house of Israel, or of the sojourner who sojourns among them, shall eat any blood, I will set my face against that person who eateth the blood and cut him off from the midst of his people. For the living being of the flesh is in the blood (בְּדָמַי הַבְּשָׂרַיִם הוּא הַנֶּפֶשׁ), and I have given it to you upon the altar to cover over for you, for it is the blood with the living being that covers over (בְּדָמַי הוּא בְּנֶפֶשׁ יְכַפֵּר). Therefore I say to the sons of Israel, No one of you shall eat blood, and the sojourner who sojourns among you shall not eat blood. . . . For the living being of all flesh is in its blood with its living being (בְּדָמַי הוּא הַנֶּפֶשׁ), therefore I say to the sons of Israel, No blood of any flesh shall ye eat, for the living being of all flesh is its blood (בְּדָמַי הוּא הַנֶּפֶשׁ). Any one eating it shall be cut off Lev. 17^{10. 11. 12. 14}.

The Priestly narrator finds a basis for this law in the story of the deluge :

But flesh with its living being, its blood, shall ye not eat (בְּבָשָׂרֹו בְּנֶפֶשׁוֹ דָּמוֹ). And surely your blood of your living beings (נַפְשׁוֹתֵיכֶם) will I require. At the hand of every wild animal will I require it, and at the hand of mankind, at the hand of each one's brother will I require the living being of man (נֶפֶשׁ הָאָדָם) Gen. 9^{4.5} (P).

Cf.

דם נפשות אביונים נקיים, blood of the living beings of the innocent poor Jer. 2²⁴.

- (b) A serious attack upon the life is an attack upon this inner living being :

חַרְבַּי עַד הַנֶּפֶשׁ Jer. 4¹⁰; עַבְרַי עַל נַפְשׁוֹ ψ 124^{4.5};
 נַפְשׁוֹ עַד נַפְשׁוֹ 2 S. 1⁹; cf. Job 27⁸.

(c) Accordingly נפש is used for life itself. There are 171 uses under this head. The life is both of animals נפש בְּרֵמָה Prov. 12¹⁰, and of man :

אשר עשה לנו את הנפש האת (God) who made for us this life Jer. 38¹⁶;
נפש צרורה בצרור החיים I S. 25²⁹;
נמשו קשורה בנמשו Gen. 44³¹ (J); cf. I S. 18¹.

(a) The following phrases belong here :

נפש תחת נפש, life for life Ex. 21²³ (E) I Ki. 20^{30, 42} 2 Ki. 10³⁴;
נפשנו תחתיכם Jos. 2¹⁴ (J); נפש בנפש Dt. 19²¹;
בנפש, for the life of 2 S. 14⁷ Jon. 1¹⁴.

(β) Risking life, peril of life :

נפש בנפש, put life in the band of Ju. 12⁸ I S. 19⁵ 28²¹ Job 13¹⁴;
נפש לחי, risked his life to die Ju. 5¹⁶;
נפש לחי, Is. 53¹²;
נפש לחי, Ju. 9¹⁷;
נפש, at the risk of life Nu. 17⁸ (P) 2 S. 23¹⁷ = I Chr. 11^{19, 10} I Ki. 2²⁸ Prov. 7²⁸
Lam. 5⁹.
נפש לחי, we feared for our lives Jos. 9²⁴;
נפש לחי, fled for life 2 Ki. 7⁷;
נפש לחי, went for his life I Ki. 19⁸;
נפש לחי, my life is continually in my hand ψ 119¹⁰⁹;
נפש לחי, tremble each for his life Ez. 32¹⁰;
נפש לחי, escape for life Gen. 19¹⁷ (J);
נפש לחי Ju. 18^{25, 28}; חוטא Prov. 20⁸ Hab. 2¹⁰;
נפש לחי Est. 8¹¹ 9¹⁶; שונא Prov. 29²⁴;
נפש לחי, life for spoil Jer. 21⁹ 38² 39¹⁸ 45⁵.

(γ) Seek life in order to take it away :

נפש לחי Ex. 4¹⁹ (J) I S. 20¹ 22^{28, 28} 23¹⁵ 25²⁹ 2 S. 4⁸ 16¹¹ I Ki. 19^{10, 14} Jer. 4³⁰
11²¹ 19^{7, 9} 21⁷ 22²⁶ 34^{20, 21} 38¹⁶ 44^{20, 20} 46²⁶ 49²⁷ ψ 35⁴ 38¹⁸ 40¹⁵ 54⁵ 63¹⁰ 70⁸ 86¹⁴
Prov. 29¹⁰;
נפש לחי I Ki. 3¹¹ = 2 Chr. 1¹¹; I Ki. 19⁴ = Jon. 4⁸;
נפש לחי I S. 24¹²; ארב לחי ψ 59⁴;
נפש לחי ψ 94²¹; ארב לחי ψ 143³;
נפש לחי Prov. 6²⁶; ארב לחי I S. 28⁸;
נפש לחי ψ 56⁷; ארב לחי Prov. 22²⁸;
נפש לחי I S. 1¹⁸; ארב לחי ψ 71¹⁰;
נפש לחי, for he taketh life in pledge Dt. 24⁶;
נפש לחי, I am guilty in respect of all the lives of the house of
thy father I S. 22²⁸.

(δ) *Take life, kill:*

אֲשִׁים אֶת־נַפְשְׁךָ כִּנְפֹשׁ אֶחָד מֵהֵם, I will make thy life like the life of one of these
 1 Ki. 19³ (E);
 נֶפֶשׁ, smite mortally Gen. 37²¹ (J) Dt. 19^{6, 11} Jer. 40^{14, 15};
 נֶפֶשׁ דָּבַר Dt. 22²⁶; נֶפֶשׁ לְהַרְבִּיב נֶפֶשׁ 1 S. 2²⁸;
 נֶפֶשׁ לֶקַח 1 Ki. 19⁴ Jon. 4⁸ ψ 31¹⁶ Prov. 1¹⁹; נֶפֶשׁ דָּאֲבָן Dt. 28⁶⁸;
 נֶפֶשׁ קָלַע 1 S. 25²⁰; נֶפֶשׁ מִשְׁחִית נֶפֶשׁ Prov. 6⁶²;
 נֶפֶשׁ עָשָׂה בֵן 2 S. 18¹⁸; נֶפֶשׁ בֵּי יִשְׂרָאֵל אֱלֹהִים Job 27⁸.
 נֶפֶשׁ מִדְּבִיחַ Lev. 26¹⁶ (H);

(ε) *Preserve, save life:*

עֲלֵה־נַפְשׁ עִלְיָךְ, (lift up thy hands toward him) for the life of thy children Lam. 2¹⁹;
 וְחַנּוּצַל נַפְשִׁי, and my life was preserved Gen. 32²¹ (E);
 הַצִּיל נַפְשׁ מִמָּוֶת, deliver life from death Jos. 2¹⁸ ψ 33¹⁹ 56¹⁴;
 נֶפֶשׁ מִמָּוֶת נֶפֶשׁ מִמָּוֶת 22²¹; נֶפֶשׁ מִמָּוֶת יִשְׂרָאֵל ψ 72¹⁸;
 נֶפֶשׁ מִמָּוֶת אֶת־נֶפֶשׁ Jer. 20¹²; נֶפֶשׁ לֹא חָשַׁד מִמּוֹת נַפְשָׁם ψ 78²⁰;
 מָלַט נַפְשׁ 1 S. 19¹¹ 2 S. 19^{6, 8, 6, 6} 1 Ki. 1^{12, 12} Jer. 48⁸ 51^{8, 45} Ez. 33⁶ Am. 2^{14, 15}
 ψ 89⁴⁹ 116⁴;
 נֶפֶשׁ מִמָּוֶת 2 S. 4⁹ 1 Ki. 1²⁹ ψ 34²⁸ 49¹⁶ 55¹⁹ 71²⁸;
 נֶפֶשׁ מִמָּוֶת Ex. 21³⁰ (E) ψ 49⁹;
 (מִמּוֹת) חָלַץ נֶפֶשׁ ψ 6⁶ 116⁸;
 נֶפֶשׁ שָׁמַר ψ 25²⁰ 97¹⁰ Job 2⁸ Prov. 13⁸ 16¹⁷ 19¹⁶ 22⁸;
 נֶפֶשׁ נָאֵל ψ 72¹⁴;
 נֶפֶשׁ יְקִירָה, life precious in the eyes of 1 S. 26²¹ 2 Ki. 1^{18, 18, 14};
 נֶפֶשׁ נִדְלָה נֶפֶשׁ 1 S. 26^{24, 24}; נֶפֶשׁ אָהַב, loveth his life Prov. 19⁸;
 נֶפֶשׁ יָתַן בְּעַד, give for his life Job 2⁴; נֶפֶשׁ בִּקֵּשׁ עַל נַפְשׁוֹ Est. 7⁷;
 נֶפֶשׁ יָתַן לִי נַפְשִׁי, let my life be given to me Est. 7⁷;
 נֶפֶשׁ יָתַן לְחַיֵּי הַחַיִּים, give not the life of thy turtle dove to the wild beasts ψ 74¹⁹.

(4) *The נֶפֶשׁ as the essential of man stands for the man himself:*

(a) *It is a paraphrase for the personal pronoun, especially in poetry and more ornate discourse. There are 70 examples of this use:*

(a) נַפְשִׁי = me:

נַפְשִׁי אֵל תְּבֹא נַפְשִׁי, let me not enter Gen. 49⁶ (Blessing of Jacob);
 נַפְשִׁי מִמּוֹת יְשָׁרִים, let me die the death of the upright Nu. 23¹⁰ (Poem of Balaam).
 נַפְשִׁי אָמַרְהוּ, I say Lam. 3²⁴;
 נַפְשִׁי חֲדָדְתִּי Ju. 5²¹ (Song of Deborah);
 נַפְשִׁי מִמּוֹת נַפְשִׁי Ju. 16³⁰ (J);
 נַפְשִׁי בְּרַכְּךָ, that I may bless thee Gen. 27⁴; cf. 27^{19, 28, 21} (all JE);
 נַפְשִׁי בְּרַכְּךָ מִיָּדָה ψ 103^{1, 2, 22} 104^{1, 25}.

There are many other examples with various verbs and in various phrases :

ψ 3^s 7^s 11¹ 17¹³ 26⁹ 31⁸ 34⁸ 35^{3.7.13} 41⁸ 54⁸ 57^{2.5} 62^{2.6} 66¹⁶ 69¹⁹ 71¹⁸ 86² 88¹⁶ 94¹⁷
109²⁰ 116⁷ 119^{25.129.167} 120^{2.6} 121⁷ 130^{3.6} 141⁸ 142^{3.8} 143^{11.12} 146¹ Jer. 4¹⁹ 18²⁰
Mi. 6⁷ Lam. 3^{17.58}.

(β) נַפְשֶׁךָ = thee :

נַפְשֶׁךָ תַּחַת יְדַיִם, peoples instead of thee Is. 43⁴;

אָמַרְוּ לְנַפְשֶׁךָ, said to thee Is. 51²⁸;

לִקְחָ מוֹקֵשׁ לִי לִקְחָ מוֹקֵשׁ לִי Prov. 22²⁸.

(γ) נַפְשׁוֹ = he :

נַפְשׁוֹ בְּטוֹב תֵּלֵךְ, he will not dwell in good circumstances ψ 25¹⁸;

מוֹקֵשׁ נִי Prov. 18⁷.

Other examples :

ψ 105¹⁸ 109²¹.

(δ) נַפְשֵׁנוּ = we :

נַפְשֵׁנוּ כַּצִּפּוֹר בְּמַלְקָה מִפִּיחַ יוֹקְשִׁים, we are escaped as a bird out of the snare of the fowlers ψ 124⁷;

נַפְשֵׁנוּ חִבַּתָּהּ לַיהוָה, we waited for Yahweh ψ 33²⁰.

(ε) נַפְשָׁם = they, them :

נַפְשָׁם בְּשִׁבְי הִלְקָה, they are gone into captivity Is. 46²;

אֵי לַנַּפְשָׁם, woe to them Is. 3⁹.

Other examples :

Jer. 31¹² Job 36¹⁴.

(b) *It has the value of the reflexive, self.* There are 53 examples :

נִפְשׁוֹ עַל נַפְשׁוֹ, bind oneself Nu. 30^{3.5.6.7.8.9.10.11.12};

נִפְשָׁהּ אֶקְרַב, obligation binding herself Nu. 30¹⁸;

לְעַנּוֹת נִי, to afflict oneself Nu. 30¹⁴.

(a) נַפְשִׁי = myself :

לֹא אֲדַע נַפְשִׁי, I know not myself Job 9²¹;

וְנִפְשִׁי בָצוּם נִי, when I myself wept with fasting ψ 69¹¹.

(β) נַפְשֶׁךָ = thyself :

רֵעֶךָ אֲשֶׁר כַּנִּי, thy friend who is as thyself Dt. 13⁷;

שָׁמַר נִי, keep thyself Dt. 4⁹;

וְאַתָּה (את) נַפְשֶׁךָ הַגִּלְתָּ, but thou wilt deliver thyself Ez. 3^{19.21} 33⁹.

(γ) נִפְשׁוֹ = himself :

כִּי אָהַב כִּי, loved as himself 1 S. 18^{1, 3} 20¹⁷;

כִּי נִשְׁבַּע בִּי, swear by himself Jer. 51¹⁴ Am. 6⁴.

Other examples :

ψ 49¹⁹ Job 18⁴ 31³⁰ 32² Prov. 8³⁶ 15³² 21²⁸ Is. 44²⁰;

probably also :

נִפְשׁוֹ אִם תִּשָּׂא, if he himself offer a trespass offering Is. 53¹⁰.

(δ) נִפְשָׁהּ = herself :

כִּי צִדְקָהּ, justified herself Jer. 3¹¹.

(ε) נִפְשָׁם = themselves :

עַל נַפְשָׁם וְעַל זֶרְעָם, for themselves and for their seed Est. 9²¹;

כִּי יִצְלַח, deliver themselves Is. 47¹⁴ Ez. 14^{14, 20}.

(ζ) נִפְשֵׁיכֶם = yourselves Jer. 6¹⁶.

נִפְשֵׁיכֶם = yourselves :

כִּי אַל תִּשְׂטֹאוּ, deceive not yourselves Jer. 37⁹, also 42²⁰ 44⁷;

כִּי תִצַּח, afflict yourselves Lev. 16^{29, 31} 23^{27, 32} Nu. 29⁷ (P);

כִּי תִשְׁמְרוּם, take heed to yourselves Dt. 4¹⁵ Jos. 23¹¹ (D).

Cf. Jer. 17²¹. Other examples :

Lev. 11^{43, 44} (P).

(η) נִפְשׁוֹתֵינוּ = ourselves :

עַל נַפְשׁוֹתֵינוּ, against ourselves Jer. 26¹⁹.

(c) *It stands for the person of man, the one who.* There are 144 examples. The earliest usage that can be proven is in D². It is especially characteristic of H, P, and writers related to them.

(a) Constructed with אָדָם :

כִּי אָדָם Lev. 24¹⁷ in antithesis with בְּרֵמָה כִּי Lev. 24¹⁶ (both H), and so;

כִּי אָדָם, human persons Nu. 31^{25, 40, 46} (P) 1 Chr. 5²¹ Ez. 27¹⁸.

Elsewhere without אָדָם :

כִּי בִרְכָה, one who blesses Prov. 11²⁶; כִּי רִמְיָה, idle person Prov. 19¹⁶;

כִּי יִבְזֶה, in the loathing of thy person Ez. 16⁶;

כִּי יִבְזֶה, despised of person Is. 49⁷;

יִהְיֶה לָּם לַיְהוָה טוֹב יִּלְכְּנוּ לִי תְּדַרְשֵׁנִי, Yahweh is good to them that wait for him, to the person who seeks him Lam. 3²⁶;
 נִי תַחַת נִי, person for person Lev. 24¹⁶ (H) Job 16⁴;
 נִי כֹפֵר עַל נִי Ex. 30^{15, 16} Nu. 15²⁸ 31⁶⁰ (all P) Lev. 17¹¹ (H);
 נִי כֹפֵר נִי Ex. 30¹² (P) Prov. 13⁵; נִי כֹפֵר לִי Nu. 35⁸¹ (P);
 הַנֶּשֶׁת הַחֲטָאָה הִיא תְּמוּהָ Ez. 18²⁰.

(β) נֶשֶׁת = *person, any one* :

Dt. 24⁷ 27²⁶ Prov. 28¹⁷ Ez. 18^{4, 4, 4} 33⁶;

elsewhere only in H and P :

Lev. 2¹ 4^{2, 27} 5^{1, 2} 4. 15. 17. 21 7^{18, 20, 21, 26, 27} 23^{29, 30, 30} Nu. 5⁹ 15^{27, 30} 19²² 31^{19, 28} 35^{11, 16, 30, 30}
 Jos. 20^{2, 9} (all P) Lev. 17^{10, 12, 15} 20^{6, 6} 22^{6, 11} (all H);

also in the phrase

נִכְרְתָהּ הִיא מִי, that person shall be cut off from;

which is used only in :

Gen. 17¹⁴ Ex. 12^{15, 19} 31¹⁴ Lev. 7^{20, 21, 27} Nu. 9¹⁸ 15^{30, 31} 19^{13, 20} (all P) and Lev. 19⁸
 22⁸ (both H).

(γ) נֶשֶׁת is *collective, for persons, in enumerations* :

Dt. 10²² Jos. 10^{28, 30, 32, 33, 37, 37, 39} 11¹¹ (all D²) Jer. 43⁶ 52^{29, 30, 30} Ez. 22²⁶;

elsewhere only :

Gen. 12⁶ 46^{15, 18, 22, 25, 26, 28, 27, 27} Ex. 1^{5, 5} 12¹⁶ Nu. 31^{35, 40} (all P).

(δ) נְשֵׁוֹת, *persons* :

Gen. 36⁶ Ex. 12⁴ 16¹⁶ Nu. 19¹⁶ (all P) Lev. 18²⁹ 20²⁶ 27² (all H) 2 Ki. 12⁶ Prov. 11³⁰
 14²⁶ Ez. 13^{18, 18, 18, 19, 20, 20} 17¹⁷ 18⁴ 22²⁷; נְשֵׁוֹת Ez. 13²⁰ is error either for
 נְשֵׁוֹת, or, as Cornill and Siegfried-Stade (*Lex.*) suppose, for נְשֵׁוֹת.

(ε) נֶשֶׁת is *also used for a deceased person, sometimes with מֵת* ; e.g. :

נֶשֶׁת מֵת Nu. 6⁶ (P); נֶשֶׁת מֵת Lev. 21¹¹ (H);

but usually without מֵת ; e.g. :

נֶשֶׁת (ה) אֲדָרָם Nu. 9^{6, 7} 19^{11, 13} (P);

or simply נֶשֶׁת :

Lev. 19²⁸ 21¹ 22⁴ (all H) Nu. 5² 6¹¹ 9⁴⁰ (all P);

elsewhere only

Hag. 2¹³.

(5) נפש is used, as the seat of the appetites, from the earliest literature to the latest.

There are 46 examples:

(a) Hunger:

hungry soul ψ 107⁹ Prov. 27⁷; למלא נ כי ירעב Prov. 6²⁰;
 נ Is. 32⁶; וְרָקְדָה נ and his soul is empty Is. 29⁹;
 ירעיב נ Prov. 10⁸; וְנִי שוֹמְקָהּ and his soul longeth Is. 29⁹.

Accordingly נפש is used with some form, noun or verb, of שבוע, 'satisfied': Is. 56¹¹ 58¹⁰ Jer. 50¹⁹ Ez. 7¹⁹ ψ 63⁶ 107⁹ Prov. 13²⁵ 27⁷;

מתוק לִי, sweet to the taste Prov. 16²⁴;
 נ, the appetite of the labourer laboureth for him Prov. 16²⁶;
 נְפֹשׁוֹ נֶאֱמָל וְנִי חַרְצִים תִּדְרָשׁן, the soul of the sluggard desireth and hath nothing; but the soul of the diligent shall be made fat Prov. 13⁴;
 וְיִשְׁלַח רֹחַ בְּנֵי נַפְשָׁם וְיָמִינוּ אֶת־עַצְמָם וְיָשָׁה אֶת־כָּל־נַפְשָׁם Nu. 11⁶ (J);
 נ, their soul abhors every kind of food ψ 107¹⁸;
 נ, our appetite loathes this light bread Nu. 21⁶ (E);
 וְנִי חַיָּיִם וְנִי מֵאֲכָל תֵּאֱמָר, and so his life abhorreth bread, and his appetite dainty food Job 33²⁰;
 נ, for their bread shall be for their appetite Ho. 9⁴.

(b) Thirst:

נ, thirsty soul Prov. 25²⁶ Jer. 31²⁶; נ כי בארץ ערבה ψ 143⁶;
 נ צמאה נ ψ 42⁸ 63²;
 נ באיל תִּשְׁתֶּה עַל־אֲסִירֵי־מִים בְּנֵי נ תִּשְׁתֶּה אֶל־דֵּי אֱלֹהִים ψ 42²;
 נ וְכֹלֵי־הָאָדָמָה מְלֹאֲתֵי נ וְדֹדֵי־י נ הִבְדִּילוּ דָשָׁן Jer. 31¹⁴;
 נ הַשָּׁבִיעַ בְּגִזְמוֹתָיו נ Is. 58¹¹.

(c) Appetite in general:

נ, hungry also thirsty their soul within them fainteth ψ 107⁶;
 נ, my enemies compass me about with greed ψ 17⁹;
 נ, Sheol enlarged her appetite and opened her mouth Is. 5¹⁴;
 נ הרחיב כשאול נ הרחיב נ Hab. 2⁶;
 נ, one greedy of soul stirreth up strife Prov. 28²⁸.

(d) Ecclesiastes uses נפש only in the sense of (a), (b), (c).
 The נפש craves, lacks, and is filled with good things:

Ec. 2²⁴ 4⁸ 6² 3.7.9 7²⁸.

(6) **נפש** is the seat of the emotions and passions. There are 151 examples :

(a) *Desire* :

(a) *With various terms expressing desire* :

נִפְשׁוֹ, soul desires Dt. 12²⁰ 14²¹ 1 S. 2¹⁶ 2 S. 3²¹ 1 Ki. 11³⁷ Job 23¹⁸ Prov. 13⁴ 21¹⁰
 Mi. 7¹; תַּאֲוַת נִי ψ 10⁸ Is. 26⁸;
 תַּאֲוַת נִי, desire accomplished is sweet to the soul Prov. 13¹⁰;
 אֲוַת נִי Dt. 12^{15, 20, 21} 18⁶ 1 S. 23²¹ Jer. 2²⁴; אֲוַת נִי אֲרִיחַךְ Is. 26⁹;
 נִי לְחַאֲבָה, my soul breaketh for longing ψ 119²⁰;
 נִי שְׂאֵלָה, thy soul asketh Dt. 14²³; נִי בִלְתָּה, soul longeth ψ 84⁸ 119⁸¹.

(β) *Without such terms, but used alone* :

לְנַפְשׁוֹ, according to one's desire Dt. 21¹⁴ ψ 78¹⁸ Jer. 34¹⁶;
 כְּנַפְשׁוֹ Dt. 23²⁶; רָאֵחַ נַפְשׁוֹ, ah, our desire ψ 35²⁸;
 בְּנַפְשׁוֹ, at one's desire ψ 105²² Ez. 16²⁷; צָרִי נִי, desire of my adversaries ψ 27¹²;
 בְּעַל־נַפְשׁוֹ, desirous Prov. 23²; אִיבִיזָה נִי ψ 41⁸;
 חָמַס נִי בְּגֵרִים חָמַס, Prov. 13²;
 אֶן נִי אֶל־הָעָם הַזֶּה, my desire would not be toward this people Jer. 15¹;
 תִּסְקֵן לְרַעֲב נִי, bestow on the hungry what thou desirest Is. 58¹⁰;
 יָצָא נִי, my soul went forth when he spake Ct. 5⁶;
 שָׂמַנִי נִי, my soul made me Ct. 6¹²; שֹׁפֵךְ נִי לִפְנֵי 1 S. 11¹⁸;
 הִבְרִיחַ נִי, uttereth his mischievous desire Mi. 7⁸;
 נִי, lift up the soul, desire Dt. 24¹⁶ 2 S. 14¹⁴ (rd אֶל־הֵם, not אֶל־הֵם) ψ 24⁴ 25¹
 86⁴ 143⁸ Prov. 19⁸ Jer. 22²⁷ 44¹⁴ Ho. 4⁸;
 מִשָּׂא נִי Ez. 24²⁶;
 תִּמְלֵאמוּ נַפְשׁוֹ, my desire will be filled with them Ex. 15⁹ (Song of Red Sea).

(b) *Abhorrence, loathing* :

נִי, soul abhorreth Lev. 26^{11, 15, 30, 48} (H) Jer. 14¹⁰;
 נִי, and their soul also fell a loathing against me Zech. 11⁸.

(c) *Sorrow and distress, in various phrases* :

מָרִי, bitter, gloomy, discontented of soul Ju. 18²⁶ (E) 2 S. 17⁸ Job 3²⁰ Prov. 31⁶;
 מָרִי 1 S. 22² Job 7¹¹ 10¹ Is. 38¹⁶ Ez. 27²¹;
 מָרָה 1 S. 1¹⁰ Prov. 14¹⁰; מָרָה נִי Job 21²⁸;
 מָרָה 1 S. 30⁶ 2 Ki. 4²⁷; מָרָה נִי Job 27²;
 קָצְרָה, soul was vexed, grieved Nu. 21⁴ (E) Ju. 10¹⁶ 16¹⁶ Zech. 11⁸;
 אָנַמִּי, sad of soul Is. 19¹⁰; אָנַמִּי נִי, my soul shall weep Jer. 13¹⁷;
 יִרְעָה נִי, my soul trembleth Is. 15⁴; יִרְעָה נִי, distress of soul Gen. 42²¹ (E);
 עָיִפָה נִי לְדַרְגֵימֵם, my soul fainteth for the murderers Jer. 4⁸¹;
 עָנְמָה נִי, my soul was grieved Job 30²⁶;
 נִי בָחַי, my soul is weary of my life Job 10¹;

נַפְשׁוֹ, soul of the wounded crieth out Job 24¹²;
 נַפְשׁוֹ, how long will ye vex my soul Job 19²;
 נַפְשׁוֹ, my soul is sore vexed ψ 64;
 נַפְשׁוֹ, my soul is full of troubles ψ 88⁴;
 נַפְשׁוֹ, soul melteth away for trouble ψ 107²⁶;
 נַפְשׁוֹ, ψ 119²⁸; נַפְשׁוֹ, רַבַּת שְׁבַע לַיהוָה הֵלֵטָה ψ 123⁴;
 נַפְשׁוֹ, עֵינַי עוֹלְלָה לִּי Lam. 3⁵¹; נַפְשׁוֹ, afflict the soul ψ 35¹⁸ Is. 58⁵;
 נַפְשׁוֹ, Is. 53¹¹; נַפְשׁוֹ, כִּמְפֹךְ נַפְשׁוֹ, my soul is bowed down ψ 57⁷;
 נַפְשׁוֹ, his soul upon him mourneth Job 14²²; see 1 a;
 נַפְשׁוֹ, בְּהִתְעַפֵּף עָלַי נַפְשׁוֹ, when my soul upon me fainteth Jon. 2⁹;
 נַפְשׁוֹ, אֲשַׁמְכָה עָלַי נַפְשׁוֹ, my soul upon me I will pour out ψ 42⁵;
 נַפְשׁוֹ, Lam. 2¹²; נַפְשׁוֹ, תִּשְׁתַּפֵּךְ עָלַי Job 30¹⁶;
 נַפְשׁוֹ, my soul upon me is cast down ψ 42⁷;
 נַפְשׁוֹ, מַה תִּשְׁתַּחֲוִי נַפְשׁוֹ, ψ 42^{6, 12} 43⁶;
 נַפְשׁוֹ, שֹׁדָה לְעָפָר נַפְשׁוֹ, my soul is bowed down to the dust ψ 44²⁶;
 נַפְשׁוֹ, תִּשָּׂח עָלַי נַפְשׁוֹ, Lam. 3²⁰.

(d) Joy:

נַפְשׁוֹ, my soul rejoiceth ψ 35⁹ Is. 61¹⁰; נַפְשׁוֹ, שמח נַפְשׁוֹ, rejoice the soul ψ 86⁴;
 נַפְשׁוֹ, וְיָתֵן מְצֻדָּתָם לְנַפְשׁוֹ, and he will give delight to the soul Prov. 29¹⁷;
 נַפְשׁוֹ, תַּחְמוּדְךָ יִשְׂעֶשְׂעוּ נַפְשׁוֹ, thy comforts delight my soul ψ 94¹⁹;
 נַפְשׁוֹ, תִּרְהַבְנִי בְּנַפְשׁוֹ, thou encouragest me in my soul with strength ψ 138⁸.

(e) Love:

נַפְשׁוֹ, my soul loveth Ct. 1⁷ 3^{1, 2, 3, 4}; נַפְשׁוֹ, דָּדוּיִת נַפְשׁוֹ, darling of my soul Jer. 12⁷;
 נַפְשׁוֹ, his soul clave unto Gen. 34⁸ (J), c. with אַחֲרָי ψ 63⁹;
 נַפְשׁוֹ, soul is attached to Gen. 34⁸ (P).

(f) Alienation, hatred, revenge:

נַפְשׁוֹ, the soul was alienated from Jer. 6⁶ Ez. 23^{17, 18};
 נַפְשׁוֹ, נִקְעָה נַפְשׁוֹ, Ez. 23^{18, 22, 28}; נַפְשׁוֹ, שָׂנְאוֹ נַפְשׁוֹ, hated of soul 2 S. 5⁸;
 נַפְשׁוֹ, שְׂנָאָה נַפְשׁוֹ, ψ 11⁶ Is. 1¹⁴;
 נַפְשׁוֹ, with despite of soul Ez. 25^{6, 15} 36⁶;
 נַפְשׁוֹ, לֹא תִחַנְקֶנּוּ נַפְשׁוֹ, shall not my soul be avenged Jer. 5^{9, 29} 9⁸;
 נַפְשׁוֹ, תוֹעֲבוֹת נַפְשׁוֹ, Prov. 6¹⁶.

(g) Other emotions and feelings:

נַפְשׁוֹ, restore, refresh the soul ψ 19⁸ 35¹⁷ Lam. 1^{11, 16, 19} Prov. 25¹⁸ Ru. 4¹⁶;
 נַפְשׁוֹ, שׁוֹכַב נַפְשׁוֹ, ψ 23⁸;
 נַפְשׁוֹ, אֲמִילָא שְׁוִיתִי וְדוּמַמְתִּי נַפְשׁוֹ, surely I have stilled and quieted my soul ψ 131²;
 נַפְשׁוֹ, מִחֲמַל נַפְשׁוֹ, your souls' compassion Ez. 24²¹;
 נַפְשׁוֹ, כִּי אֲאֵרֵךְ נַפְשׁוֹ, that I should prolong my patience Job 6¹¹;
 נַפְשׁוֹ, דַּעְתָּם אֵתְּכֵי הַזָּר נַפְשׁוֹ, ye know the feeling of the stranger Ex. 23⁹ (Rd).

- (7) **נפש** is used occasionally for mental acts when coupled with **לבב** (see (10)); and also possibly when alone, owing to unconscious assimilation by late writers; but the most if not all of the examples may be otherwise explained :

נפש דעת מאד, my soul knoweth well ψ 139¹⁴;

but we may render *I know well* ; cf. 4 *a*.

בלא דעת נ' לא טוב, that the soul be without knowledge is not good Prov. 19²;

but margin RV. very properly, "desire without knowledge" ;
cf. 6 *a*.

דעה חכמה לנ', know wisdom for thy soul Prov. 24¹⁴;

but we may render, after 6 *a* β , "according to thy desire."

אל תרמי בני, think not in thy soul Es. 4¹⁸;

but we may render "in thyself," after 4 *b*.

כמו שער בני, as he reckoneth in his soul Prov. 23⁷;

but RV. correctly renders "in himself," after 4 *b*.

מה תאמר נ' 1 S. 20⁴;

but AV. and RV. rightly follow LXX, $\epsilon\pi\iota\theta\upsilon\mu\epsilon\iota = \text{תאנה}$; see 6 *a*.

- (8) It is also doubtful whether **נפש** is used for acts of the will. The only passages to be considered are the following :

אם יש (את) נפשכם, if it is your purpose Gen. 23⁸ (P) 2 Ki. 9¹⁶;

but it is quite as appropriate to both passages to render "if it is your desire," after 6 *a*.

בחרה נ', my soul chooseth Job 7¹⁸; **נ' חסצה**, their soul delights in Is. 66⁴;

מאנה נ', my soul refuseth Job 6⁷ ψ 77⁸; **נ' רצתה**, my soul delighteth in Is. 42¹.

These four examples may be conceived as acts of the will ; but it is just as appropriate to think of them as emotional, and so classify them under 6 *b*, *d*, and *g*.

- (9) The use of **נפש** for character is still more dubious. Only two examples need to be considered :

לא ישרה נ' בו, his soul is not right in him Hab. 2⁴.

But LXX reads, $\alpha\upsilon\kappa \epsilon\upsilon\delta\alpha\kappa\epsilon\iota \eta \psi\upsilon\chi\eta \mu\omicron\upsilon\varsigma \epsilon\nu \alpha\upsilon\tau\hat{\omega}$ ($\epsilon\upsilon\delta\alpha\kappa\epsilon\iota = \text{רצתה}$), and this is probably correct. This passage would

then go with the similar ones in (8), and be placed under (6).

נפשי לא מוקאח, my soul hath not been polluted Ez. 4¹⁴.

But it is quite as appropriate, and there is a better justification in usage to render, "I have not been polluted," after 4(a).

- (10) There can be no doubt that in the Deuteronomic usage, where נפש and לבב are combined or used in parallelisms, נפש and לבב are assimilated, and נפש shares with לבב the meanings we have given under (7), (8), and (9); and so in later writers influenced by D.

Thus, frequently in the phrase בכל לבב ובכל נפש, where the following verbs and phrases are used:

דרש Dt. 4 ²⁰ 2 Chr. 15 ¹² ;	עשה Dt. 26 ¹⁶ ;
אהב Dt. 6 ⁵ 13 ⁴ 30 ⁶ ;	דע Jos. 23 ¹⁴ ;
עבר Dt. 10 ¹² 11 ¹⁸ Jos. 22 ⁶ ;	שמע בקלו Dt. 30 ² ;
שוב אל Dt. 30 ¹⁰ 1 Ki. 8 ⁴⁶ = 2 Chr. 6 ⁸⁶ , 2 Ki. 23 ²⁶ ;	
שמר מצות 2 Ki. 23 ⁸ = 2 Chr. 34 ⁸¹ ;	הלך לפני 1 Ki. 2 ⁴ ;

and in the phrases:

שם רברים על לבב ועל נפש Dt. 11¹⁸;

נטעתים בארץ האת באמת בכל לבי ובכל נפשי Jer. 32⁴¹;

עבר בלב שלם וכנפש חפצה 1 Chr. 28⁹;

נחן לבב ונפש לדרש 1 Chr. 22¹⁹;

כאשר בלבבי ובנפשי יעשה 1 S. 2²⁶;

תכן לבות ונפשי Prov. 24¹²;

כי תבוא חכמה בלבך ודעת לנפשך ינעם Prov. 2¹⁰;

עד אנה אשית עצות בנפשי ינח בלבבי ψ 13⁸.

- (11) There remain three passages which are regarded by scholars generally as more closely adhering to the supposed radical meaning of *breath*:

(a)

שמן וקמרת ישמח לב
ומתק רעויו מעצת נפש Prov. 27⁹.

Gesenius, after Döderlein, renders מעצת נ' "more than odorous trees," and is followed by editors of the later editions of his lexicon, even by Buhl; but Siegfried-Stade follow Delitzsch in his preference for the Vul-

gate's transposition וּמְתַקֵּן נִי מִצְצַת רֵעֵדוֹ. Hitzig and Bickell prefer the LXX, which reads, וּמְתַקֵּרֵדָה, and renders, "the soul is rent asunder by cares." In any case נפש and לב are in parallelism, and this passage should be classed under (10).

(b) נִשְׁשׁוּ נְהָלִים תְּלֵהֶם, his breath kindleth coals Job 41¹⁸.

This is in the description of the crocodile. The piece is one of the latest in the book. We should hardly look for a primitive meaning of a word in such a passage. The context favours a reference to the passion or fury of the animal. It might therefore be classed under 6*f*, and rendered "his passion or fury kindleth coals."

(c) קְבֵי רִיחַ, perfume boxes Is. 3²⁰.

This meaning seems evident from the context. But is it necessary to start from the fundamental meaning *breath*, scent, in order to get this meaning? The meaning perfume boxes may also be derived from (6)*a*, and we may conceive them as boxes of desire, or from (5) as boxes exciting the sense of smell as parallel with hunger, thirst, and other appetites, and so we might render *smelling* boxes or bottles.

There is no sufficient evidence in Biblical Hebrew, therefore, for the meaning of breath, odour, for נפש.

If this inductive study is correct in its results, it is evident that some of the current statements as to Biblical psychology are wrong. Readers of the Bible will have to be exceedingly careful lest they go astray from Biblical usage when they follow the ordinary renderings of נפש in our English Bibles. Soul in English usage at the present time conveys usually a very different meaning from נפש in Hebrew, and it is easy for the incautious reader to misinterpret.