The Use of נְחָר in the Old Testament.

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I propose in this article to give a complete statement of the use of נְחָר in the Old Testament as a companion to my article on יִלֶּל in the Journal for 1897, pp. 17 seq. I have given a study of יִלֶּל and יָצֶל in Semitic Studies in Memory of Rev. Dr. Alexander Kohut, Berlin, 1897: pp. 94–105. I classify all of the passages under appropriate heads. I do not give any etymology of the word, but only its literary use. נְחָר is used 378 times. The passages may be classified as follows:

(1) נְחָר = breath of the mouth or nostrils, 33 times:

(a) נְחָר, breath of his mouth: Job 15:1;
    נְחָר, breath of our nostrils: Lam. 4:21 (fig., of יִלֶּל אַל אֲשֶׁר).
    יִלֶּל, my breath is loathsome to my wife: Job 19:17;
    קִנָּח, there was no breath in them: Jer. 10:14 = 51:17;
    קִנָּח נְחָר נָפָּה נְחָר: Hab. 2:19;

    cf.
    נְחָר נָפָּה נָפָּה נְחָר: Job 9:16.

(b) Breath of man's mouth as mere breath: cf. (2)(e).
    נְחָר, words of breath: windy, gassy words: Job 16:3;
    נְחָר, breath: Job 6:26; יִלֶּל יִלֶּל נְחָר לֹא יָצֶל: Jer. 5:18.

(c) Breath of the mouth as the word of command:

(a) The breath of God is creative:

    By the breath of his mouth all their host (were made) אַל אֲשֶׁר

    cf.
    נְחָר אַל אִזָּה: Is. 34:16.
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(β) The word of the 'messianic king' is destructive:

With the breath of his lips shall he slay the wicked Is. 114.

(d) *The breath as the hard breathing through the nostrils in anger:*

(a) Of God:

- יָדָיו יָדָיו, by the breath of his nostrils they are consumed Job 40;
- 2. 226 = ψ 18;

(b) Of man:

- יָדָיו יָדָיו, breath (of anger) of the terrible ones Is. 254.

(e) *The breath as the sign and symbol of life:*

- יָדָיו יָדָיו, breath of life Gen. 617 718 (P);
- 2. 226 = ψ 18, breathing of the breath of life in his nostrils Gen. 722 (P);
- 1. 227, I am going to bring breath into you and ye shall live Ez. 37;

- cf. 378.8.9.9.10.14, where some render breath and others spirit;

- יָדָיו יָדָיו, all have one breath of life (man and beast alike) Ec. 319.

(2) *Wind,* used 117 times:

(a) *Wind of heaven:*

- Gen. 8 (P) Ex. 153 (E) Nu. 1181 (J) 1 Ki. 1846 1911.11 2 Ki. 317 Job 2835 3015.32
- 3716 1818 10318 14718 Prov. 1129 2514 2716 304 Ec. 168 114 Is. 72 328 4116
- 5718 645 Jer. 241 4112 2222 Ez. 53 Ho. 87 122 Am. 418 Hab. 111 Zech. 59;
- יָדָיו יָדָיו, east wind Ex. 1015 131421 (J) ψ 458 Jer. 1817 Ez. 1710 1912 2731 Jon. 46;
- יָדָיו יָדָיו, north wind Prov. 2532;
- יָדָיו יָדָיו, sea wind (west wind) Ex. 1019 (J);
- יָדָיו יָדָיו, day wind, the evening wind Gen. 38 (J) (a short time before sunset;
- cf. Ct. 217 46);
- יָדָיו יָדָיו, wind from the wilderness Jer. 1324;
- יָדָיו יָדָיו, four winds Jer. 4938 Ez. 37 (quarters?) Dan. 89 114 (fig. quarters;
- cf. (b)) Zech. 210 69;
- יָדָיו יָדָיו, to every wind Jer. 4938 Ez. 510.12 1214 1721;

- cf. יָדָיו יָדָיו Jer. 4938;
storm wind ψ 107\textsuperscript{28} 148\textsuperscript{8} Ez. 1\textsuperscript{4} (\textit{θάρσης ἁγίος}) 13\textsuperscript{11},\textsuperscript{13};

rushing wind ψ 55\textsuperscript{9} (possibly a mistake for ἱστριμμένος \textit{Huff});

great wind 1 Ki. 19\textsuperscript{11} Job 1\textsuperscript{10} Jon. 1\textsuperscript{4};

destroying wind Jer. 51\textsuperscript{1};

burning wind ψ 11\textsuperscript{8};

with his rough wind Is. 27\textsuperscript{6};

is (probably a mistake for ἐπονομαζόμενος);

great wind I Ki. 19\textsuperscript{11} Job 8\textsuperscript{3};

by the wind (blast) of judgment and the wind (blast) of burning Is. 4\textsuperscript{4};

as chaff before the wind ψ 35\textsuperscript{6} Is. 17\textsuperscript{13};

cf.

\textit{Job} 21\textsuperscript{18};

he bringeth forth wind out of his treasuries Jer. 10\textsuperscript{13};

cited in Jer. 51\textsuperscript{16} ψ 135\textsuperscript{7}.

The wind is personified and compared to a bird with wings:

wings of the wind 2 S. 22\textsuperscript{11} = ψ 18\textsuperscript{11} 104\textsuperscript{8};

cf. Ho. 4\textsuperscript{10};

making (of) winds his angels ψ 104\textsuperscript{4}.

The wind as directed by God is:

wind of Yahweh Is. 40\textsuperscript{7} Ho. 13\textsuperscript{16};

by his wind the heavens become serene Job 26\textsuperscript{18}

(so Di. Budd.).

(b) Quarter of the wind, side:

east side Ez. 42\textsuperscript{16};

sea side, or west side Ez. 42\textsuperscript{19};

north side Ez. 42\textsuperscript{17};

four sides 1 Chr. 9\textsuperscript{24} Ez. 42\textsuperscript{20};

south side Ez. 42\textsuperscript{18};

on a side Jer. 52\textsuperscript{28}.

(c) Breath of air:

they pant for a breath of air as the jackals Jer. 14\textsuperscript{6};

a breath of air cannot come between them Job 41\textsuperscript{8}.

(d) Air or gas from the womb (disputed and dubious):

we as it were brought forth wind Is. 26\textsuperscript{18} (Di. (c));

your wind is a fire that devoureth you (R.V. breath) Is. 33\textsuperscript{11} (Du. (3) (c)).
(c) **Wind for vain, empty things:**

- Job 7:1, my life is wind
- Job 15:2, windy knowledge
- Ec. 1:17, striving for wind
- Ec. 11:10, windy knowledge
- Is. 41:20, striving for wind

(3) **The spirit as that which breathes quickly or hard in animation or agitation of any kind = temper, disposition.** (This is the distinctive meaning of דדוע as compared with רפנ and רפכ.) In this sense it is used 76 times.

(a) **Spirit, animation, vivacity, vigour:**

- 1 Ki. 10:6 = 2 Chr. 9:4 (she lost her spirits, became depressed, humiliated, and discouraged);
- 1 Ki. 21:6 (Ahab lost his spirits);
- Ju. 15:19 (Ahab lost his spirits);
- Gen. 45:7 (he revived, his vitality).

(b) **Courage:**

- Jos. 21:1; the courage of Egypt shall be emptied out
- Prov. 18:14.

(c) **Temper, especially anger:**

- Ju. 9:22; a bad temper between (Abimelech and the men of Shechem)
- Pr. 16:22; then their anger abated
- Pr. 25:28; that thou turnest thy temper against God
- Zech. 6:18; a fool utters all his anger
- Ec. 10:16; a fool utters all his anger
- Ec. 7:9; impatience, hastiness of temper

(d) **Impatience or patience:**

- Ex. 6:9 (P);
cf. For I am full of words;
The spirit within me constraineth me Job 32.18

(Duhm, *breath*; Dilm. Budde, *divine spirit*, cf. v. 4); Is the temper of Yahweh impatient? Mi. 2.7; patient of temper Ec. 7.8.

(*c*) Bitterness, discontent of disposition:

Is the temper of Yahweh impatient? Mi. 2.7; patient of temper Ec. 7.8.

(*e*) Crushed spirit or disposition:

Dei. 1:12; every spirit shall be faint Ez. 21:12;

(*g*) Disposition of various kinds, often unaccountable and uncontrollable impulse:

Hag. 1.11; lo I am going to put in him a spirit (disposition) 2 Ki. 19.7 = Is. 37.7; another disposition with him Nu. 14.24 (J); (see *BBB*. *bahut* (3)). 2 Chr. 21:16 36.22 Ezra 1.6 Jer. 51.11

Mal. 2.15; spirit of whoredom, whorish disposition Ho. 4.19 5.4;
(h) The prophetic spirit:

Joshua a man in whom is spirit Nu. 2718 (P); (or as Gen. 4158);
the spirit of Elijah rests upon Elisha 2 Ki. 218;
O let a double portion of thy spirit be upon me 2 Ki. 29;
spirit of deep sleep Is. 2910 (ecstatic, cf. Gen. 221512, but Di. as Is. 1911);
if a man walking in the spirit with falsehood do lie Mi. 211;
the unclean spirit (of lying prophets) Zech. 139;
(foolish prophets) walking after their own spirit Ez. 139.

(4) The spirit of the living, breathing being, dwelling in the דוד of men and animals, used 25 times:

(a) It is the gift and creation of God:

former of the spirit of man within him Zech. 121;
Job 279; 
Is. 42

(b) God watches over it and preserves it:

Job 1012; 
Job 129.

Accordingly God is

Nu. 1622 2718 (P),
and

Prov. 169. (Toy, “the whole inward nature.”)

(c) The spirit is therefore God’s spirit:

my spirit will not abide in man forever Gen. 68 (J)

(M.T. error for Aramaism or good Hebrew word after LXX. Syr. Vul., see BDB.

(d) It is the spirit that lives in the man and that departs at death (but Dr., “a wind that passeth away” (2) (c)): 
And he remembered that they were flesh;
A spirit departing and it returns not ψ 78.²⁰.

life of my spirit Is. 38²⁶ (but Di., principle of life);
his spirit goeth forth, he returns to his ground ψ 146.²¹.

Thou takest away their spirit, they die,
And unto their dust they return.
Thou sendest forth thy spirit, they are created;
And thou renewest the face of the ground ψ 104.²⁹-³⁰.

Who knoweth the spirit of the sons of men, whether it ascendeth upward, or the
spirit of beasts, whether it descendeth downward to the earth Ec. 3²¹.

But the god-fearing spirit says:

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The sceptical spirit says in Ecclesiastes :

Who knoweth the spirit of the sons of men, whether it ascendeth upward, or the
spirit of beasts, whether it descendeth downward to the earth Ec. 3²¹.

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(b) Sorrow and trouble: possibly under (3)(c).

I will speak in the anguish of my spirit;
I will complain in the bitterness of my soul. Job 7:11.

Many would include other passages given under (3) under this head; but it seems best to put no more here, under a meaning proper only to בֶּן הָנִ続, than may be necessary.

(6) בֶּן הָנִ続 is used occasionally for the seat or organ of mental acts, either בָּל or synonymous with it, by late writers:

כְּרֹאשׁ בֶּן הָנִ続, spirit of wisdom Ex. 28:8 Dt. 34:9 (both P); but prob. (3)(g);
כְּרֹאשׁ בֶּן הָנִ続, they that err in spirit shall know understanding Is. 29:14;
כְּרֹאשׁ בֶּן הָנִ続, (the) spirit out of my understanding answereth me Job 20:4

(but Hi. Bud. Duhm, wind of Job's words as compared with the understanding of his friends);

כְּרֹאשׁ בֶּן הָנִ続, my spirit searchethא.7

(but G, Sym. §, Jer. מָתַן, and I searched my spirit, my troubled, agitated disposition);

כְּרֹאשׁ בֶּן הָנִ続, who hath measured the spirit of Yahweh, Is. 40:18

(the divine intelligence; so most interpreters, but Che. the divine Spirit as the creative agent after the example of Gen. 1);

כְּרֹאשׁ בֶּן הָנִ続, I know the things that come into your mind (memory) Ex. 11:6;
כְּרֹאשׁ בֶּן הָנִ続, Ex. 20:13;

cf.

cבֶּן הָנִס, all that he had in his spirit (mind) 1 Chr. 28:12.

(7) בֶּן הָנִס refers rarely to inclinations, resolutions, and determinations of the will; also בָּל:

כְּרֹאשׁ בֶּן הָנִס, steadfast spirit 51:12 = כְּרֹאשׁ בָּל כָּל 57:8, 9 (= 1082) 78:1 112:7;
כְּרֹאשׁ בֶּן הָנִס בְּדַעַה Ex. 35:21 (P);
(8) שְׁרֵי with special reference to moral character; also = caravan:

בֵּין, new spirit Ez. 11:10 18:1 36:28;
שְׁרֵי, my spirit (that of Yahweh as given by him) Ez. 36:7;
Is. 59:21 (בֵּין || יָדוֹן); but prob. prophetic spirit (9)(b);

שְׁרֵי, stricken in spirit Is. 66:4; שְׁרֵי, contrite in spirit ψ 34:19;

כְּפָר, from breaking of spirit Is. 65:14; cf. (3) (f);
כְּפָר, broken spirit ψ 51:19;

כְּפָר, in whose spirit is no guile ψ 32:2;
כְּפָר, faithful in spirit Prov. 11:13; כְּפָר, Prov. 16:18;
כְּפָר, Ec. 7:8;

כְּפָר, Prov. 16:6;
כְּפָר, Prov. 16:10 29:22 Is. 57:16; כְּפָר, Is. 57:16; cf. (3) (f).

(9) The Spirit of God is used 94 times. It is not found in D of
Hexateuch, or in Jeremiah, or in any Deuteronomic
writer; probably because the earliest conception of
the activity of the divine spirit in inspiring the ecstatic
state of prophecy had become discredited because
of its abuse by false prophets. (See נַעֲבָד, נַעֲבָד, in
BDB.)

(a) As inspiring the ecstatic state of prophecy:

Yahweh took of the spirit (כְּפָר), which rested upon
Moses, Nu. 11:17-25 (J), and put it upon seventy
edgers of Israel, v.29; and when it rested upon
them and upon two who were absent, v.29, they all
prophesied in the ecstatic state, v.31.

The רַעְעֹר רַעְעֹר rushed (כְּפָר) upon Saul, 1 S. 10:6 = רַעְעֹר
כְּפָר, v.10; and he prophesied in the ecstatic state
(cf. v.5).

כְּפָר, 1 S. 19:20
(and so the messengers of Saul were thrown into the ecstatic state). The same phrase is used for Saul himself, v. 25.

But Saul was also incited to deeds of frenzy especially against David while in the ecstatic state; and so the divine spirit, because of the mischief which was attempted, is conceived as הנד ב עי מ אל יהו י נד י S. 1616, and it falls upon him (v. 15) = הנד ב עי מ אל יהו י נד י S. 1810 (other narrative) = הנד ב עי מ אל יהו י S. 199; הנד י נד י departs from Saul when David soothes him by music, S. 1620; so also 1 Ki. 2211, הנד י נד י v. 25 ( = 2 Chr. 1820) = הנד י נד י 115; הנד י נד י v. 21 ( = 2 Chr. 1820), because the spirit excited the false prophet when in the ecstatic state to deceive the king of Israel. At this period biblical ethics had not advanced so far as to regard deception and violent deeds as immoral even when instigated by the divine spirit.

In the earlier prophets הנד י נד י, man of the spirit, is a man possessed by the spirit and in the ecstatic state הושע י נד י Ho. 9. הנד י נד י (נ脱发) Mi. 3 is probably a gloss (so Wellhausen, Nowack).

The הנד י entered into Ezekiel (נ脱发), and made him stand upon his feet, Ez. 211, fell upon him (נ脱发), 114; lifted him up (נ脱发), 312; and so either took him away (נ脱发), 314, or brought him (נ脱发) to the temple, 111, or to Jerusalem in visions of God (נ脱发), 83; or to Chaldea (נ脱发) in a vision, (ה暶 יみました) (this a gloss Cornill, at least הנד י נד י 371. All these statements of Ezekiel imply the ecstatic state of visions.

So the הנד י נד י lifted up (נ脱发) Elijah, 1 Ki. 1812 2 Ki. 216.

(b) In later times a higher conception of prophecy arose, implying more than the use of the ecstatic state and dreams, that is, speaking instruction and warning under the impulse of the divine spirit. Probably the transition is in such passages as Nu. 244, where the הנד י נד י
comes upon Balaam when he utters his prophetic song; 2 S. 23, where מַעֲרֵי אֻמִּיָּם speaks in David (בָּלָאָם) a sacred song; and 1 Chr. 12 where the spirit clothed itself with (נַעֲרֵי אֻמִּיָּם) Amasai.

This higher conception is also involved in other historical references of the Chronicler:

This is distinct and definite, however, in Second Isaiah when the prophet represents that Yahweh has sent him with His spirit, Is. 48; and the great Messianic preacher is represented as saying:

By his spirit Yahweh sent his words through the ancient prophets, Zech. 7; and testified against Israel, Neh. 9. In the last days Yahweh will pour out (נַעֲרֵי אֻמִּיָּם) his spirit on all flesh and endow all classes, ages, sexes, and conditions of men with the varied forms of the prophetic gift, Joel 3.

(c) The divine spirit imparts to the heroic leaders of Israel their warlike energy, and executive and administrative power:

(a) Upon the מַעֲרֵי אֻמִּיָּם, מַעֲרֵי אֻמִּיָּם, of ancient Israel:

So it departed from Saul (נַעֲרֵי אֻמִּיָּם מַעֲרֵי אֻמִּיָּם) when it came upon David, 1 S. 16 [and when the frenzied, ecstatic state instigated by the spirit came upon him: see above (a)].

So also:

(that is, to endow the people with the gifts of government, so that justice and righteousness shall prevail) Is. 32.
From this point of view the spirit of the Persian king in its varied endowments:

- **The spirit of wisdom and understanding**, Is. 42:1.
- **The spirit of counsel and might**, Is. 42:1.
- **The spirit of knowledge and the fear of Yahweh**.

So of his servant Yahweh says:

> I have put my spirit upon him;
> Justice to the nations he will bring forth Is. 42:1.

The divine spirit also endows others with various gifts and capacities (a late conception).

It endowed the workmen with technical skill to construct the tabernacle and its furnishings:

Ex. 31:1 35:1 (P);

It makes a man to have understanding, endows him with it, entering into him:

Job 32:24.

(The is probably an error, possibly for ; see Budde. The certainly is the divine spirit.)

The divine Wisdom pours out the divine spirit (אברה ואר רוחה ל) for those who undertake her discipline, Pr. 1:

The divine spirit is the energy of life: and so hovered over the primitive abyss with creative energy:

Gen. 1:2 (P).

The divine spirit made man:

Job 33:4.

It is the vital power in the in antithesis with the בושם הלא הלאיש: Is. 31:9.
It is the energy of life in the cherubic chariot of the theophany:

\[ \text{Ez. 1:15; cf. 1:20;} \]

for the spirit of life was in the wheels. \( \text{Ez. 1:20, 21;} \)

whither the spirit was to go, they went. \( \text{Ez. 1:20;} \)

The divine spirit is identified with the angel of the presence of ancient history and the Shekinah of later times. The divine spirit is \( \text{Is. 6:9-11 = } \text{Neh. 9:17; v.16, and is identified with the } \text{Zech. 12:10; } \text{Is. 44:3;} \)

It is the energy of life giving a revival to the people in the last days, when Yahweh will pour out (נש) his spirit upon the house of Israel, \( \text{Ez. 39:8;} \) upon the house of David:

\( \text{cf. 10:7;} \)

(f) The divine spirit is identified with the angel of the presence of ancient history and the Shekinah of later times. The divine spirit is \( \text{Is. 6:9-11 = } \text{Neh. 9:17; v.16, and is identified with the } \text{Zech. 12:10; } \text{Is. 44:3;} \)

The prayer is a national one and not that of an individual. Similarly Nehemiah says:

\( \text{psi 1069;} \)

So we must interpret \( \text{Neh. 9:50;} \) the only other passage where the term occurs as referring to the presence of Yahweh in the midst of his people.

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that is, when He led Israel up out of Egypt to the holy land by the pillar of cloud and fire).

So we must interpret \( \text{psi 143:10} \) also of the presence of Yahweh:

So the prophets of the Restoration conceive of the divine spirit as standing in their midst and about to fulfil all divine promises:
Hg. 26: not by an army, and not by power, but on the contrary by my spirit Zech. 46.

The culmination of the conception is in the identification of the רוח with the divine Presence, and as such omnipresent:

אַהֲרָן בִּלְבָט אֵלָי
אַהֲרָן מַעְנֵי אַבְרָהָם
אַסְרֵאמֶק שֶׁמֶנֶה אֲחָד
אַמְצָאָה שְׁכָלָה רְשִׁה

Whither shall I go from thy Spirit?
Or whither shall I flee from thy Presence?
If I ascend up into heaven, thou art there:
If I make my bed in Sheol, behold, thou art there ψ 1397-8.