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The Use of נפש in the Old Testament.

PROF. CHARLES A. BRIGGS.

NEW YORK.

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. 10¹⁶;

הַנְּפֹשׁ עִם הַבְּשָׂר׃ Dt. 12²².

(β) From the שאר:

נִמְלַךְ נַפְשׁוֹ אִישׁ חֶסֶד׃

וְתִכְרַת שָׂאָרוֹ אֲכָדִי׃

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

(γ) From the בָּטֶן, 'body':

נַפְשִׁי וּבִטְנִי, 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 יִכְאֹב׃

וְנַפְשׁוֹ עָלָיו תִּאֲבֵל׃

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

כְּנִזְמַל עָלָי אִמִּי בְּנִמְלָה 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 רחמי Job 11²⁰; נפש בעלה רחמי 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 שְׁחַת, the pit of Sheol :*

Is. 38¹⁷; אתה חשקת נפשי משחת

Job 33²⁸; מורה 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 :

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

נפש השרצת Lev. 11⁴⁶ (H); נפש כל חי Job 12¹⁰.

(c) נֶפֶשׁ is frequently used with the verb חָיָה:

נֶפֶשׁ חָיָה Gen. 12¹⁹ 19²⁰ (both J) 1 Ki. 20⁸² (E) ψ 119¹⁷⁶ Jer. 38^{17.20};
 חָיָה נֶפֶשׁ 1 S. 1²⁶ 17⁶⁶ 20⁸ 25⁸⁶ 2 S. 11¹¹ 14¹⁹ 2 Ki. 2^{2.4.6} 4⁸⁰ (all JE);
 חָיָה לְרוּחָהּ נֶ 19¹⁹ (J); חָיָה שְׁמֵנו וְרוּחֵנו Is. 55⁸;
 חָיָה נֶ 1 Ki. 20⁸¹ (E) Ez. 18²⁷ ψ 22⁸⁰; חָיָה לְנֶפֶשׁ Prov. 3²⁹.

(3) The נֶפֶשׁ (without the qualifying חָיָה 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 (הַיֵּשֶׁבֶת הַדָּם הוּא הַנֶּפֶשׁ); and thou shalt not eat the living being with the flesh (הַנֶּפֶשׁ הַחַיָּה עִם הַבָּשָׂר); 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 (הַנֶּפֶשׁ הַחַיָּה בַּדָּם הוּא), 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 (הַדָּם הַחַיָּה הוּא בְּנֶפֶשׁ יִכַּפֵּר). 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 (הַנֶּפֶשׁ הַחַיָּה בַּדָּם הוּא), 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 (הַנֶּפֶשׁ הַחַיָּה בַּדָּם הוּא). 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 (בָּשָׂר 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.

דָּם נַפְשׁוֹת אֲבוֹנִים נְקִיִּים, blood of the living beings of the innocent poor Jer. 2⁸⁴.

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

חָרַב עַד הַנֶּפֶשׁ Jer. 4¹⁰; עָבַר עַל נֶפֶשׁוֹ ψ 124^{4.5};
 חָרַב עַד נֶפֶשׁוֹ 69² Jon. 2⁸; חָרַב עַד נֶפֶשׁוֹ 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 נֶפֶשׁ בְּרִיָּוְתָהּ 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 תחתים 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 hand 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. 19} 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. 25}; 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; רדף לחי ψ 143³;
נפש לחי Prov. 6²⁶; התנקש בחי I S. 28⁹;
נפש לחי ψ 56⁷; קבע לחי Prov. 22²⁸;
נפש לחי I S. 1¹⁸; שפתי 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־נֶפְשְׁךָ כִּנְפֹשׁ אֶחָד מֵהֵם, I will make thy life like the life of one of these
 1 Ki. 19³ (E);
 smite mortally Gen. 37²¹ (J) Dt. 19^{6, 11} Jer. 40^{14, 15};
 Dt. 22²⁶; להרביב נ' 1 S. 2²⁸;
 לקח נ' 1 Ki. 19⁴ Jon. 4⁸ ψ 31¹⁶ Prov. 1¹⁹; דאבן Dt. 28⁶⁸;
 קלט נ' 1 S. 25²⁰; משיחית נ' Prov. 6⁶²;
 עשה בני 2 S. 18¹⁸; כי ישל אלהי נ' Job 27⁸;
 מדיבית נ' Lev. 26¹⁶ (H);

(ε) *Preserve, save life:*

עֲלֵ־נֶפֶשׁ עֲלֵ־לְךָ, (lift up thy hands toward him) for the life of thy children Lam. 2¹⁹;
 וְחַנּוּצַל נֶפֶשׁ, and my life was preserved Gen. 32²¹ (E);
 הַצִּיל נֶפֶשׁ מִמָּוֶת, deliver life from death Jos. 2¹⁸ ψ 33¹⁹ 56¹⁴;
 מִתְּחַרְבֵּן נ' ψ 22²¹; נֶפְשׁוֹת אֲבוֹנִים יִשְׁרָע ψ 72¹⁸;
 מִדֵּי הַצִּיל אֶת־נִי מִדֵּי Jer. 20¹⁸; לֹא חֲשָׁךְ מִמוֹת נֶפְשָׁם ψ 78²⁰;
 מִלֵּט נֶפֶשׁ 1 S. 19¹¹ 2 S. 19^{6 & 6, 6} 1 Ki. 1^{12, 13} Jer. 48⁸ 51^{8, 45} Ez. 33⁶ Am. 2^{14, 15}
 ψ 89⁴⁹ 116⁴;
 מִסוּדָה נ' 2 S. 4⁹ 1 Ki. 1²⁹ ψ 34²⁸ 49¹⁶ 55¹⁹ 71²⁸;
 מִדָּוָן Ex. 21³⁰ (E) ψ 49⁹;
 חֲלָץ נ' (מִמוֹת) ψ 6⁶ 116⁸;
 שָׁמַר נ' ψ 25²⁰ 97¹⁰ Job 2⁸ Prov. 13⁸ 16¹⁷ 19¹⁶ 22⁸;
 נָאֵל נ' ψ 72¹⁴;
 יָקָרָה נ' בְּעֵינַי, life precious in the eyes of 1 S. 26²¹ 2 Ki. 1^{18, 18, 14};
 נָדְלָה נ' בְּעֵינַי 1 S. 26^{24, 24}; אָהָב נ' loveth his life Prov. 19⁸;
 בָּעַר נ' יָתַן בְּעַד נ', give for his life Job 2⁴; בָּקַשׁ עַל נֶפֶשׁוֹ Est. 7⁷;
 תָּנַחַן לִי נֶפֶשִׁי, let my life be given to me Est. 7⁷;
 אֵל תָּתֵן לַחַיִּית נ' תִּירָד, 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) *נֶפֶשִׁי = me:*

אֵל תְּבֹא נֶפֶשׁ, let me not enter Gen. 49⁶ (Blessing of Jacob);
 תָּמוֹת נִי מוֹת יִשְׂרָאֵל, let me die the death of the upright Nu. 23¹⁰ (Poem of Balaam).
 אָמַרְהָ נֶפֶשׁ, I say Lam. 3²⁴;
 חֲדַדְנִי נִי עַי, (Song of Deborah) Ju. 5²¹;
 תָּמוֹת נֶפֶשִׁי, (J) Ju. 16³⁰;
 בְּעִבּוֹר תְּבַרְכֵךְ נֶפֶשׁ, that I may bless thee Gen. 27⁴; cf. 27^{19, 28, 21} (all JE);
 בְּרַכֵּי נִי אֶת יְהוָה, 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 לְאֲמֹתַי, 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 :

נִפְשָׁךְ תִּבְדֹּק, bind oneself Nu. 30^{3.5.6.7.8.9.10.11.12};

אָפַרְוּ נַפְשָׁהּ, obligation binding herself Nu. 30¹⁸;

לְעַנּוֹת נִי, to afflict oneself Nu. 30¹⁴.

(a) נַפְשִׁי = myself :

לֹא אֵדַע נַפְשִׁי, I know not myself Job 9²¹;

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

(β) נַפְשֶׁךָ = thyself :

רֵעֶךָ אֲשֶׁר כִּי, 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. 44³⁰;

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) נַפְשֵׁיכֶם = yourselves Jer. 6¹⁶.

נַפְשֵׁיכֶם = 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^{48, 44} (P).

(η) נִפְשׁוֹתֵינוּ = ourselves :

כִּי 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. 24¹⁹ (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. 16⁵;

כִּי יִבְזֶה, despised of person Is. 49⁷;

יִשְׁמַח יְהוָה לְבָבוֹ לְבָבוֹ לֵב תְּדַרְשֵׁנּוּ, טוב יי' לִבְנֵי לֵב תְּדַרְשֵׁנּוּ, Yahweh is good to them that wait for him, to the person who seeks him Lam. 3²⁶;

וְיָצָא יָדוֹ מִכָּל אִישׁ וְיָצָא יָדוֹ מִכָּל אִישׁ, person for person Lev. 24¹⁶ (H) Job 16⁴;

וְיָצָא יָדוֹ מִכָּל אִישׁ וְיָצָא יָדוֹ מִכָּל אִישׁ, Ex. 30^{15, 16} Nu. 15²⁸ 31⁶⁰ (all P) Lev. 17¹¹ (H);

וְיָצָא יָדוֹ מִכָּל אִישׁ וְיָצָא יָדוֹ מִכָּל אִישׁ, Ex. 30¹² (P) Prov. 13⁵; נִפְסַח נִפְסַח Nu. 35⁸¹ (P);

וְיָצָא יָדוֹ מִכָּל אִישׁ וְיָצָא יָדוֹ מִכָּל אִישׁ, Ez. 18²⁰.

(β) נִפְסַח = *person, any one* :

Dt. 24⁷ 27²⁶ Prov. 28¹⁷ Ez. 18^{4, 4, 33};

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^{30, 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

וְנִפְסַח הָיָה 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) נִפְסַח 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, 26, 27, 27} Ex. 1^{5, 5} 12¹⁶ Nu. 31^{35, 40} (all P).

(δ) נִפְסַחוֹת, *persons* :

Gen. 36⁶ Ex. 12⁴ 16¹⁶ Nu. 19¹⁶ (all P) Lev. 18²⁹ 20²⁶ 27² (all H) 2 Ki. 12⁶ Prov. 11⁸⁰ 14²⁶ Ez. 13^{18, 18, 18, 19, 20, 20} 17¹⁷ 18⁴ 22²⁷; נִפְסַחוֹת Ez. 13²⁰ is error either for נִפְסַחוֹת, or, as Cornill and Siegfried-Stade (*Lex.*) suppose, for נִפְסַחוֹת.

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

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

but usually without מֵת; e.g. :

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

or simply נִפְסַח :

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. 27¹; למלא נ כי ירטב Prov. 6²⁰;
 נ Is. 32⁶; וְרָקְדָה נ and his soul is empty Is. 29⁹;
 ירטיב נ Prov. 10⁸; וְנִי שׁוֹמְקָה 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 27¹;

מתוק לי sweet to the taste Prov. 16²⁴;
 נ עמל עמלה לי, the appetite of the labourer laboureth for him Prov. 16²⁶;
 מְתַאֲוֶה נָאֵץ נִפְשׁוֹ עָגַל וְנִי חֲרָצִים תִּדְרֹשׁן, the soul of the sluggard desireth and hath nothing; but the soul of the diligent shall be made fat Prov. 13⁴;
 וְיִשְׁלַח רוּחַ בְּנֵי מַתְעַנְנֵי בָרֶשֶׁת נ and he sent leanness into their soul ψ 106¹⁶;
 וְתִתְעַנְנֵי בָרֶשֶׁת נ Is. 55²; וְיִשְׂשָׂה אֵץ כָּל Nu. 11⁶ (J);
 נִי, their soul abhors every kind of food ψ 107¹⁸;
 נִי, our appetite loathes this light bread Nu. 21⁶ (E);
 וְחַיְתָּו תִּחְיֶה לֶחֶם וְנִי מֵאֲכָל תִּתְעַנְנֵה, and so his life abhorreth bread, and his appetite dainty food Job 33²⁰;
 לֶחֶם לְנַפְשָׁם גִּי, for their bread shall be for their appetite Ho. 9⁴.

(b) *Thirst*:

נִי, thirsty soul Prov. 25²⁶ Jer. 31²⁶; ψ 143⁶; כַּאֲרֵץ עִפְפָה נ
 נ צמאה נ ψ 42⁸ 63²;
 נִי עַל־אִסְקִרְמִים בֵּן נ חֲשַׁת אֶלֶף אֱלֹהִים; ψ 42²;
 וְיִדְדִיתִי נ הַבְּדִינִים דָּשֵׁן Jer. 31¹⁴; וְכִלְיִי הָאֵקֶה מִלֵּאחִי Jer. 31²⁶;
 נ הַשִּׁבְעֵי בַּחֲזָמֹת נ Is. 58¹¹.

(c) *Appetite in general*:

נִי נִי, hungry also thirsty their soul within them fainteth ψ 107⁶;
 נִי, my enemies compass me about with greed ψ 17⁹;
 נִי, Sheol enlarged her appetite and opened her mouth Is. 5¹⁴;
 נִי הרחיב כשאול Hab. 2⁶;
 נִי, 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 :*

נפש soul desires Dt. 12²⁰ 14²¹ 1 S. 2¹⁶ 2 S. 3²¹ 1 Ki. 11³⁷ Job 23¹⁸ Prov. 13⁴ 21¹⁰
 Mi. 7¹; **נפשתי** ψ 10⁸ Is. 26⁶;
נפשתי תודה חשרב לנפש, desire accomplished is sweet to the soul Prov. 13¹⁹;
נפשתי Dt. 12^{15, 20, 21} 18⁶ 1 S. 23²¹ Jer. 2²⁴; **נפשתי** Is. 26⁶;
נפשתי לחאבה, my soul breaketh for longing ψ 119²⁰;
נפשתי שאלה, thy soul asketh Dt. 14²¹; **נפשתי** בלטה ψ 84⁸ 119⁸¹.

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

נפשתי, according to one's desire Dt. 21¹⁴ ψ 78¹⁶ Jer. 34¹⁶;
נפשתי Dt. 23²⁶; **נפשתי** ראח נפשתי, ah, our desire ψ 35²⁸;
נפשתי, at one's desire ψ 105²² Ez. 16²⁷; **נפשתי** צרתי, desire of my adversaries ψ 27¹²;
נפשתי, desirous Prov. 23²; **נפשתי** איבתי ψ 41⁸;
נפשתי בנרים חמם ψ Prov. 13²;
נפשתי אל-העם הזה, my desire would not be toward this people Jer. 15¹;
נפשתי תספק לרעב, bestow on the hungry what thou desirest Is. 58¹⁰;
נפשתי יצאה דבריו, my soul went forth when he spake Ct. 5⁵;
נפשתי, my soul made me Ct. 6¹²; **נפשתי** שפך ψ 1 S. 11⁵;
נפשתי רבר דות, uttereth his mischievous desire Mi. 7⁸;
נפשתי lift up the soul, desire Dt. 24¹⁶ 2 S. 14¹⁴ (rd אליהם, not אליהם) ψ 24⁴ 25¹
 86⁴ 143⁸ Prov. 19⁸ Jer. 22²⁷ 44¹⁴ Ho. 4⁸;
נפשתי משא Ez. 24²⁶;
נפשתי תמלאמו נפשתי, my desire will be filled with them Ex. 15⁹ (Song of Red Sea).

(b) *Abhorrence, loathing :*

נפשתי נטלה, soul abhorreth Lev. 26^{11, 15, 30, 48} (H) Jer. 14¹⁹;
נפשתי בחלה בי, and their soul also fell a loathing against me Zech. 11⁸.

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

נפשתי מרי, bitter, gloomy, discontented of soul Ju. 18²⁶ (E) 2 S. 17⁸ Job 3²⁰ Prov. 31⁶;
נפשתי 1 S. 22² Job 7¹¹ 10¹ Is. 38¹⁶ Ez. 27³¹;
נפשתי 1 S. 11¹⁰ Prov. 14¹⁰; **נפשתי** Job 21²⁶;
נפשתי 1 S. 30⁶ 2 Ki. 4²⁷; **נפשתי** Job 27²;
נפשתי קצרה, soul was vexed, grieved Nu. 21⁴ (E) Ju. 10¹⁶ 16¹⁶ Zech. 11⁸;
נפשתי, his soul trembleth Is. 19¹⁰; **נפשתי** תבכה, my soul shall weep Jer. 13¹⁷;
נפשתי ירעה, my soul trembleth Is. 15⁴; **נפשתי** צרת, distress of soul Gen. 42²¹ (E);
נפשתי לדרגים, my soul fainteth for the murderers Jer. 4⁸¹;
נפשתי ענמה, my soul was grieved Job 30²⁶;
נפשתי נקטה, 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 שְׁבַעָה לָּהּ נַפְשׁוֹ, ψ 123⁴;
 נַפְשׁוֹ, עֵינַי עוֹלְלָה לִּי Lam. 3⁶¹; נַפְשׁוֹ, אַףּוֹ, afflict the soul ψ 35¹⁸ Is. 58²⁻⁵;
 נַפְשׁוֹ, Is. 53¹¹; נַפְשׁוֹ, כִּמְפֹךְ נַפְשׁוֹ, my soul is bowed down ψ 57⁷;
 נַפְשׁוֹ, his soul upon him mourneth Job 14²²; see I a;
 נַפְשׁוֹ, בְּהִתְעַפֵּף עָלַי נַפְשׁוֹ, when my soul upon me fainteth Jon. 2⁸;
 נַפְשׁוֹ, אֲשַׁמְכֶה עָלַי נַפְשׁוֹ, my soul upon me I will pour out ψ 42⁵;
 נַפְשׁוֹ, Lam. 2¹²; נַפְשׁוֹ, תִּשְׁתַּפֵּךְ עָלַי נַפְשׁוֹ, Job 30¹⁶;
 נַפְשׁוֹ, my soul upon me is cast down ψ 42⁷;
 נַפְשׁוֹ, מִהַ שְׁתַּחֲזִיחַ נַפְשׁוֹ, ψ 42^{6, 12} 43⁶;
 נַפְשׁוֹ, שָׁדָה לְעָפָר נַפְשׁוֹ, my soul is bowed down to the dust ψ 44²⁶;
 נַפְשׁוֹ, תִּשַׁח עָלַי נַפְשׁוֹ, Lam. 3²⁰.

(d) Joy:

נַפְשׁוֹ, my soul rejoiceth ψ 35⁹ Is. 61¹⁰; נַפְשׁוֹ, שִׂמְחָה נַפְשׁוֹ, rejoice the soul ψ 86⁴;
 נַפְשׁוֹ, וְיָתֵן מְעֻנִים לִּי, and he will give delight to the soul Prov. 29¹⁷;
 נַפְשׁוֹ, תַּחְמוּדֵיךְ יִשְׂעִשְׂעוּ 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, דָּרִידִית נַפְשׁוֹ, darling of my soul Jer. 12⁷;
 נַפְשׁוֹ, דָּבַקָה נַפְשׁוֹ, his soul clave unto Gen. 34⁸ (J), c. with אַחֲרָי ψ 63⁹;
 נַפְשׁוֹ, השָׁקָה נַפְשׁוֹ, soul is attached to Gen. 34⁸ (P).

(f) Alienation, hatred, revenge:

נַפְשׁוֹ, תִּקַּע נַפְשׁוֹ, the soul was alienated from Jer. 6⁸ Ez. 23^{17, 18};
 נַפְשׁוֹ, נִקְעָה נַפְשׁוֹ, Ez. 23^{18, 22, 28}; נַפְשׁוֹ, שִׂנְאָו נַפְשׁוֹ, hated of soul 2 S. 5⁸;
 נַפְשׁוֹ, שִׂנְאָה נַפְשׁוֹ, ψ 11⁶ Is. 1¹⁴;
 נַפְשׁוֹ, בְּשִׂאָם (ב) 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, תִּעֲבֹת נַפְשׁוֹ, Prov. 6¹⁶.

(g) Other emotions and feelings:

נַפְשׁוֹ, הַשִּׁיב נַפְשׁוֹ, restore, refresh the soul ψ 19⁸ 35¹⁷ Lam. 1^{11, 16, 19} Prov. 25¹⁸ Ru. 4¹⁶;
 נַפְשׁוֹ, שׁוֹכֵב נַפְשׁוֹ, ψ 23⁸;
 נַפְשׁוֹ, אֲמִילָא שְׁוִיתִי וְדוּמְמַתִּי נַפְשׁוֹ, surely I have stilled and quieted my soul ψ 131²;
 נַפְשׁוֹ, מִחְמַל נַפְשׁוֹ, your souls' compassion Ez. 24²¹;
 נַפְשׁוֹ, כִּי אֶאֱרֶךְ נַפְשׁוֹ, that I should prolong my patience Job 6¹¹;
 נַפְשׁוֹ, יֵדַעְתֶּם אֶת־נַפְשׁוֹ הַזֶּה, 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, $\epsilon\pi\iota\theta\upsilon\mu\epsilon\iota = \text{תאָהר}$; 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;
 נטעתיים 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 ונפשי יעשה 1 S. 2²⁶;
 תכן לבות ונפש Prov. 24¹²;
 כי תבוא חכמה בלבך ודעת לנפשך ינעם Prov. 2¹⁰;
 עד אנה אשית מצות 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 מִצְעָתָהּ רֵעָהּ. Hitzig and Bickell prefer the LXX, which reads, וּמְתַקֵּרְעָה, 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) נִשְׁוֹ 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) בָּתֵּי הַנִּיחֹשׁ, 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.