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ARTICLE V.

THE MEANING OF נַפֶּשׁ.

A CONTRIBUTION TO BIBLICAL PSYCHOLOGY.

BY REV. WM. HENRY COBB, UXBRIDGE, MASS.

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 נַפֶּשׁ; but from the fact that, in certain infrequent cases, נַפֶּשׁ 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 **שׁוּב** 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 **שׁוּב** (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 *ψυχαί* or **רוּחַ**; 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 **שׁוּב** (the reference to Prov. xxvii. 9).

To recur to our illustration: we have before us an extinct species, called **שׁוּב**. 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 נָשָׁם belongs to a class of onomatopoeic expressions for the act of breathing. Other members of this class are נָשָׁם, נָשָׁב, נָשָׁה, נָשָׂה, נָשָׂה, נָשָׂה, נָשָׂה.

The last three seem designed to imitate the forcible expulsion of the breath, while נָשָׁם and its nearest cognates represent a gentle inspiration followed by a moderate expiration. The most important synonyme of the noun נָשָׁם is רִיחַ. 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 perverseness, Isa. xix. 14; contrite spirit, Ps. xxxiv. 19; bitterness of spirit, Gen. xxvi. 35, 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 רִיחַ אֱלֹהִים, רִיחַ יְהוָה, רִיחַ יְהוָה have not been noticed) we infer that the prominent idea in the noun רִיחַ as derived from the verb רָיַח, *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, אֲנִי רִיחַ-חַיִּים בְּאֵנֶשׁ וְנִשְׁמַח שְׂדֵי חַבְיִים.)

When we pass to נָשָׁם, 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 שָׂפָא נְשָׁמָה, Isa. iii. 20; 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 שָׂפָא. But a breather may be a human being or a lower animal. Thus we might expect שָׂפָא 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 שָׂפָא. 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 שָׂפָא 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 שָׂפָא, 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 שָׂפָא 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 שָׂפָא 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 חַיָּ sixty-one times, (thus Lev. xvii. 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 (חַיָּ, Gen. xxxv. 18), and may return to it (חַיָּ, 1 Kings xvii. 21, 22). But life means organic activity. This also is expressed by חַיָּ (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.

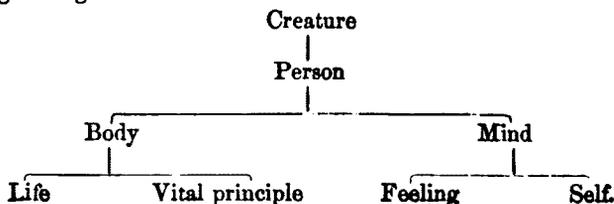
One more meaning of חַיָּ remains to be mentioned. The intimate relation between *person* and *self* will be readily seen. In a few poetical passages the word *self* seems the only proper rendering (*soul* being purposely omitted throughout). A case in point is Jer. li. 14: "The Lord of Hosts hath sworn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

Summing up, we have the following schedule :

Breath occurs	1 time.
Perfume occurs	1 time.
Creature occurs	18 times.
Person occurs	201 times.
Body occurs	26 times.
Life occurs	175 times.
Vital principle occurs	61 times.
Mind occurs	208 times.
Feeling occurs	53 times.
Self occurs	10 times.

Total, 754 times, as above.

Leaving out, now, the two passages where חַיָּ means *breath* and *perfume*, we may arrange the other eight significations in the following genealogical table :



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. **בְּחַיָּו** 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. xlvii. 9.

This last passage is the only one outside the Pentateuch. **בְּחַיָּו** **כָּל־בְּחַיָּו** every creature of life **יִחְיֶה** 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 **בְּחַיָּו** 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 **בְּחַיָּו**, a living creature. The very common impression, that this verse narrates a special dignity conferred upon man,¹ is philologically untenable. The term **בְּחַיָּו** 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 שָׂרָפָה in the first clause, and שָׂרָפָה 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 שָׂרָפָה which was meant, in all four of these instances; there is no occasion as yet for abandoning the meaning "creature." שָׂרָפָה in vs. 17 and שָׂרָפָה 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 שָׂרָפָה שָׂרָפָה.) The other occurrences under this head call for no special notice.

II. שָׂרָפָה meaning *person*.

- Gen. xii. 5; xiv. 21; xvii. 14; xxxvi. 6; xlvi. 15, 18, 22, 25, 26, 26, 27, 27.
 Exod. i. 5, 5; xii. 4, 15, 16, 19; xvi. 16; xxi. 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, xxxi. 35, 40, 40, 46, 50; xxxv. 11, 15, 30, 30.
 Dent. x. 22; xiii. 7; xix. 21, 21; xxiv. 7; xxviii. 65.
 Josh. x. 28, 30, 32, 35, 37, 37, 39; xi. 11; xx. 3, 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; xxvi. 9; xxxv. 3, 13; lxix. 11; cvii. 9, 9; cix. 20, 31; cxx. 6; cxlii. 5, 8; cxliii. 12.
 Prov. viii. 36; xi. 17, 25, 30; xiii. 2, 4; xvi. 26; xviii. 7; xix. 2, 15; xxi. 23; xxii. 23; xxv. 25; xxvii. 7, 7; xxviii. 17; xxix. 10.
 Eccl. iv. 8; vi. 2, 3.
 Isa. iii. 9; xlv. 2; xlix. 7; li. 23; liii. 10; lviii. 3, 5.
 Jer. ii. 34; iv. 19; xx. 13; xxxi. 12, 25, 25; xxxviii. 16; xliii. 6; li. 29, li. 30, 30.
 Lam. iii. 25.
 Ezek. iv. 14; xiii. 18, 18, 18, 19, 19, 20, 20, 20; xiv. 14, 20; xvi. 5; xvii. 17; xviii. 4, 4, 4, 4, 20; xxv. 27; xxvii. 13; xxxiii. 6.

The first two passages give clear proof that שָׂרָפָה 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 שָׂרָפָה 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 שָׂרָפָה in this verse comes under the fifth head; the other two are parallel with Ex. xxx. 15, 16 (above). Num. xi. 6; שָׂרָפָה refers to mental feeling as well as bodily emaciation. Num. xxxi. 19; "Whoever has killed anybody," we should say. Num. xxxi. 35 (שָׂרָפָה occurs twice); literally, "And persons of man from among the women all the persons thirty and two thousand." Ps. xxvi. 9; שָׂרָפָה 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, וְאִיֵּן נֶפֶשׁ, 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; וְנֶפֶשׁ הַדִּלְגָּהּ but the *nepshesh* 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; לְבָרִי שָׂרָפָה may be "to him that is despised as to his person"; but since we have already found שָׂרָפָה used collectively, it is better on account of the following context, to render it, "to him whom people (persons generally) despise. Cf. לְבָרִי שָׂרָפָה 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 (שָׂרָפָה) 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 (**שׁוּבָה**) 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 **שׁוּבָה** 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 **שׁוּבָה** 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. **שׁוּבָה** 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. 33.

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 **שׁוּבָה** is expressed (Lev. xxi. 11; Num. vi. 6; xix. 11, 13) in which cases it is a substantive, **שׁוּבָה שׁוּבָה** meaning "the body of a dead man," sometimes **שׁוּבָה** 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 **שָׁרַף** is never used of the living body. This is true of just half the above passages. Job xviii. 4; He teareth his **שָׁרַף** in his anger, of course his body. So Ps. vii. 3. where the **שָׁרַף** is in danger of being rent in pieces. Ps. cv. 18, Joseph's **שָׁרַף** 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 **שָׁרַף** means the living body. Ps. cvi. 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 **שָׁרַף**, 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 **שָׁרַף** 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. **שָׁרַף** meaning *life*.

- Gen. ix. 5, 5; xix. 17, 19; xxxii. 31; xlv. 30, 30.
 Ex. iv. 19; xxi. 30.
 Lev. xvii. 14.
 Num. xvii. 3; xxxv. 31.
 Dent. xxiv. 6.
 Josh. ii. 13, 14; ix. 24.
 Judg. v. 18; ix. 17; xii. 3; xviii. 25, 25.
 1 Sam. xix. 5, 11; xx. 1; xxii. 23, 23; xxiii. 15; xxiv. 12; xxv. 29, 29, 29;
 xxvi. 21, 24, 24; xxviii. 9, 21.
 2 Sam. i. 9; iv. 8, 9; xiv. 7, 14; xvi. 11; xviii. 13; xix. 6, 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, 13; xxii. 21; xxv. 20; xxx. 4; xxxi. 14; xxxiii. 19;
 xxxiv. 23; xxxv. 4, 7, 17; xxxviii. 13; xl. 15; xlix. 9; liv. 5; lv. 19;
 lvi. 7, 14; lvii. 5; lix. 4; lxiii. 10; lxix. 19; lxx. 3; lxxi. 10, 13;
 lxxii. 13, 14; lxxiv. 19; lxxviii. 50; lxxxvi. 2, 14; lxxxix. 49; xciv. 21;
 xcvii. 10; cxvi. 4, 8; cxix. 109; cxx. 2; cxxi. 7; cxliii. 3.

Prov. i. 18, 19; vi. 26, 32; vii. 23; xii. 10; xiii. 8, 8; xiv. 25; xvi. 17; xix. 8, 16; xx. 2; xxii. 5; xxix. 24.

Isa. xv. 4; xxxviii. 17; xliii. 4; xlvi. 14.

Jer. iv. 30; xi. 21; xviii. 20; xix. 7, 9; xxi. 7, 9; xxii. 25; xxxiv. 20, 21; xxxviii. 2, 16; xxxix. 18; xlv. 7, 30, 30; xlv. 5; xlvi. 26; xlviii. 6; xlix. 37; li. 6, 45.

Lam. ii. 19; v. 9.

Ezek. xxxii. 10; xxxiii. 5, 9.

Amos ii. 14, 15.

Jonah i. 14; iv. 3.

After the remark on page 138 it will be interesting to verify, by this array of texts, the meaning claimed for נָפֶשׁ, 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 נָפֶשׁ 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. xlv. 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 נָפֶשׁ and נְיָוִיט, the latter being sometimes used of pure existence, the former (when it means *life*) always referring to a union of corporeal and vital. (Hence נְיָוִיט, but never נָפֶשׁ נְיָוִיט 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 *nephesh* 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. lvii. 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. חַיָּ meaning *vital principle*.

Gen. i. 30; ix. 4; xii. 13; xix. 20; xxxv. 18; xxxvii. 21.

Lev. xvii. 11, 14, 14.

Num. xxiii. 10.

Deut. xii. 23, 23; xix. 6, 11; xxii. 26; xxvii. 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; xxxiii. 18, 22, 28, 30; xxxvi. 14.

Ps. xvi. 10; xxii. 30; xlix. 16; lxvi. 9; lxix. 2; lxxxvi. 18; xciv. 17; cxli. 8.

Prov. xxiii. 14.

Isa. liii. 12; lv. 3.

Jer. iv. 10; xv. 9; xxxviii. 17, 20; xl. 14, 15.

Lam. i. 19; ii. 12.

Ezek. xviii. 27.

Jonah ii. 6; iv. 8.

Gen. i. 30; חַיָּ cannot mean "life" here, on account of the following חַיָּ. Nor can חַיָּ חַיָּ mean "living creature," as in I., because the connection forbids it. "To everything that creepeth upon the earth, *wherein* is חַיָּ חַיָּ." 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 חַיָּ 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 חַיָּ 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 נֶפֶשׁ from *going* into the grave, cf. vs. 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 קָרַבְתָּ קִרְיָ.) 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 נֶפֶשׁ 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. lv. 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 requested 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. נֶפֶשׁ 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.

- 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; xxiii. 3, 25.
 1 Chron. xxii. 19; xxviii. 9.
 2 Chron. vi. 38; xv. 12; xxxiv. 81.
 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; xxiii. 3; xxiv. 4; xxv. 1; xxvii. 12;
 xxxi. 8, 10; xxxiii. 20; xxxiv. 3; xxxv. 9, 12, 25; xli. 3, 5; xlii. 2,
 xlii. 3, 5, 6, 7, 12; xliii. 5; xliv. 26; liv. 6; lvii. 2; lxii. 2, 6; lxiii. 2,
 lxiii. 6, 9; lxvi. 16; lxxi. 23; lxxvii. 3; lxxxiv. 3; lxxxvi. 4, 4;
 lxxxviii. 4, 15; xciv. 19; ciii. 1, 2, 22; civ. 1, 35; cv. 22; cvii. 5, 26;
 cxvi. 7; cxix. 20, 25, 28, 81, 129, 167, 175; cxxiii. 4; cxxx. 5, 6;
 cxxx. 2, 2; cxxxviii. 3; cxxxix. 14; cxliii. 8, 8, 11; cxlvi. 1.
 Prov. ii. 10; iii. 22; vi. 16; xiii. 4; xv. 32; xvi. 24; xxi. 10; xxii. 25;
 xxiii. 7; xxiv. 12, 14; xxv. 13; xxvii. 9; xxviii. 25; xxix. 17.
 Eccl. ii. 24; vii. 28.
 Cant. i. 7; iii. 1, 2, 3, 4; vi. 12.
 Isa. i. 14; x. 18; xxvi. 8, 9; xlii. 1; xliv. 20; liii. 11; lv. 2; lviii. 10, 10;
 lxi. 10; lxvi. 3.
 Jer. v. 9, 29; vi. 8, 16; ix. 8; xii. 7; xiii. 17; xiv. 19; xv. 1; xvii. 21;
 xxii. 27; xxxii. 41; xxxiv. 16; xxxvii. 9; xlii. 20; xliv. 14.
 Lam. i. 16; iii. 17, 20, 24, 58.
 Ezek. iii. 19, 21; vii. 19; xvi. 27; xxiii. 17, 18, 18, 22, 28; xxiv. 21, 25;
 xxv. 6, 15; xxxvi. 5.
 Hos. iv. 8.
 Jonah ii. 8.
 Mic. vi. 7; vii. 3.
 Hab. ii. 4, 5, 10.
 Zech. xi. 8, 8.

וְעַד is the seat of thought. Esth. iv. 13; Ps. xiii. 3; 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, 8; hatred, Lev. xxvi. 11; Prov. vi. 16 (an abomination to his *mind*); joy and sorrow, Eccl. ii. 24; Ps. lxxxvi. 4; Judg. x. 16; Ps. lxxxviii. 4; trust, Ps. xxxiii. 20; exultation, Ps. xxxiv. 3.

It is the seat of the will. Gen. xxiii. 8; Deut. xxi. 14; 2 Kings ix. 15; Jer. xxii. 27; xxxiv. 16; xliv. 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 *nephesh*?" 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 נפש and שכל 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 שכל 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., cvii., 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 שכל 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.¹ 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 קבורי 2. b. cc.).

VII. נפש meaning *feeling*.

Gen. xlii. 21.

Ex. xv. 9; xxiii. 9.

Num. xxi. 4, 5.

Deut. xii. 15, 20, 20, 21; xiv. 26, 26; xxiii. 25.

Judg. xvi. 16; xviii. 25.

1 Sam. i. 10, 15; ii. 16; xxii. 2; xxx. 6.

2 Sam. xvii. 8.

2 Kings iv. 27.

Job iii. 20; vii. 11; x. 1, 1; xix. 2; xxi. 25; xxvii. 2; xxxiii. 20.

¹ Bible Doctrine of the Soul, p. 97.

Ps. lvii. 7; lxxviii. 18; cvii. 18.

Prov. vi. 30; xiii. 19, 25; xix. 18; xxiii. 2; xxxi. 6.

Ecol. vi. 7, 9.

Isa. xix. 10; xxix. 8; xxxviii. 15; lvi. 11; lviii. 11.

Jer. ii. 24; iv. 31; xxxi. 14; l. 19.

Lam. i. 11; iii. 51.

Ezek. xxvii. 31.

Mic. vii. 1.

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, שָׁמַד refers to the animal craving for food. Quite curious is Prov. xxiii. 2, where שָׁמַד לְבָנָה (literally, lord of soul) means simply a man given to appetite. For Isa. xxix. 8 see the last remark under III. שָׁמַד 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." שָׁמַד נַפְשׁוֹ, 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. xxi. 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 שָׁמַד 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. נפש meaning *self*.

Esth. ix. 31.
 Job xxxii. 2.
 Ps. xlix. 19.
 Prov. xiv. 10.

Isa. v. 14.
 Jer. iii. 11 ; xxvi. 19 ; li. 14.
 Hos. ix. 4.
 Amos vi. 8.

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 נפש has the force of a true reflexive; see Prov. xiv. 10, the heart knoweth קררו נפשו, the bitterness of *itself*; Isa. v. 14, Sheol hath enlarged נפשו, *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 נפש.
2. נפש is used, all but universally, of human beings.
3. The whole person is a נפש, and also either of its main constituents, the body or the mind.
4. נפש very seldom means the bodily organism as such.
5. נפש 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 נפש 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 עָבָה, 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; ix. 4, 5, 5, 10, 12, 15, 16; xii. 5, 13; xiv. 21; xvii. 14; xix. 17, 19, 20; xxiii. 8; xxvii. 4, 19, 25, 31; xxxii. 30 (31); xxxiv. 3, 8; xxxv. 18; xxxvi. 6; xxxvii. 21; xlii. 21; xliv. 30, 30; xlvi. 15, 18, 22, 25, 26, 26, 27, 27; xlix. 6.
- Ex.** i. 5, 5; iv. 19; xii. 4, 15, 16, 19; xv. 9; xvi. 16; xxi. 23, 23, 30; xxiii. 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, vii. 21, 25, 27, 27; xi. 10, 43, 44, 46, 46; xvi. 29, 31; xvii. 10, 11, xvii. 11, 11, 12, 14, 14, 14, 15; xviii. 29; xix. 8, 28; xx. 6, 6, 25; xxi. 1, 11; xxii. 3, 4, 6, 11; xxiii. 27, 29, 30, 30, 32; xxiv. 17, 18, xxiv. 18, 18; xxvi. 11, 15, 16, 30, 43; xxvii. 2.
- Num.** v. 2, 6; 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; xxiii. 10; xxix. 7; xxx. 2 (3), 4, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13 (xxx. 5-14); xxxi. 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. 3 (4), 6 (7); xiv. 26, 26; xviii. 6; xix. 6, 11, 21, 21; xxi. 14; xxii. 26; xxiii. 24 (25); xxiv. 6, 7, 15; xxvi. 16; xxvii. 25; xxviii. 65; xxx. 2, 6, 10.
- Josh.** ii. 13, 14; ix. 24; x. 28, 30, 32, 35, 37, 37, 39; xi. 11; xx. 8, 9; xxii. 5; xxiii. 11, 14.
- Judg.** v. 18, 21; ix. 17; x. 16; xii. 3; xvi. 16, 30; xviii. 25, 25, 25.
- Ruth** iv. 11.
- 1 Sam.** i. 10, 15, 26; ii. 16, 33, 35; xvii. 55; xviii. 1, 1, 1, 3; xix. 5, 11; xx. 1, 3, 4, 17; xxii. 2, 22, 23, 23; xxiii. 15, 20; xxiv. 11 (12); xxv. 26, 29, 29, 29; xxvi. 21, 24, 24; xxviii. 9, 21; xxx. 6.
- 2 Sam.** i. 9; iii. 21; iv. 8, 9; v. 8; xi. 11; xiv. 7, 14, 19; xvi. 11; xvii. 8; xviii. 13; xix. 5, 5, 5, 5 (6); xxiii. 17.
- 1 Kings** i. 12, 12, 29; ii. 4, 23; iii. 11; viii. 48; xi. 37; xvii. 21, 22; xix. 2, 2, 3, 4, 4, 10, 14; xx. 31, 32, 39, 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); xxiii. 3, 25.
- 1 Chron.** v. 21; xi. 19, 19; xxii. 19; xxviii. 9.
- 2 Chron.** i. 11; vi. 38; xv. 12; xxxiv. 31.
- Esth.** iv. 13; vii. 3, 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; xvi. 4, 4; xviii. 4; xix. 2; xxi. 25; xxiii. 13; xxiv. 12; xxvii. 2, 8; xxx. 16, 25; xxxi. 30, 39; xxxii. 2; xxxiii. 18, 20, 22, 28, xxxiii. 30; xxxvi. 14; xli. 21 (13).
- Psa.** iii. 2 (3); vi. 3 (4), 4, (5); vii. 2 (3), 5 (6); x. 3; xi. 1, 5; xiii. 2 (3);

- 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), xxxi. 9 (10), 13 (14); xxxiii. 19, 20; xxxiv. 2 (3), 22 (23); xxxv. 3, xxxv. 4, 7, 9, 12, 13, 17, 25; xxxviii. 12 (13); xl. 14 (15); xli. 2 (3), xli. 4 (5); xlii. 1 (2), 2 (3), 4 (5), 5 (6), 6 (7), 11 (12); xliii. 5; xliv. 25 (26); xlix. 8 (9), 15 (16), 18 (19); liv. 3 (5), 4 (6); lv. 18 (19); lvi. 6 (7), 13 (14); lvii. 1 (2), 4 (5), 6 (7); lix. 3 (4); lxii. 1 (2), 5 (6); lxiii. 1 (2), 5 (6), 8 (9), 9 (10); lxvi. 9, 16; lxix. 1 (2), 10 (11), 18 (19); lxx. 2 (3); lxxi. 10, 13, 23; lxxii. 13, 14; lxxiv. 19; lxxvii. 2 (3); lxxviii. 18, 50; lxxxiv. 2 (3); lxxxvi. 2, 4, lxxxvi. 4, 13, 14; lxxxviii. 3 (4), 14 (15); lxxxix. 48 (49); xciv. 17, xciv. 19, 21; xcvi. 10; cxii. 1, 2, 22; civ. 1, 35; cv. 18, 22; cvi. 15; cvii. 5, 9, 9, 18, 26; cix. 20, 31; cxvi. 4, 7, 8; cxix. 20, 25, 28, 31, cxix. 109, 129, 167, 175; cxx. 2, 6; cxxi. 7; cxxiii. 4; cxxiv. 4, 5, 7; cxxx. 5, 6; cxxxi. 2, 2; cxxxviii. 3; cxxxix. 14; cxli. 8; cxlii. 4 (5), cxlii. 7 (8); cxliii. 3, 6, 8, 11, 12; cxlvi. 1.
- Prov.** i. 18, 19; ii. 10; iii. 22; vi. 16, 26, 30, 32; vii. 23; viii. 36; 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; xviii. 7; xix. 2, 8, 15, 16, 18; xx. 2; xxi. 10, 23; xxii. 5, 23, 25; xxiii. 2, 7, 14; xxiv. 12, 14; xxv. 13, 25; xxvii. 7, 7, 9; xxviii. 17, 25; xxix. 10, 17, 24; xxxi. 6.
- Eccl.** ii. 24; iv. 8; vi. 2, 3, 7, 9; vii. 28.
- Cant.** i. 7; iii. 1, 2, 3, 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; xliv. 20; xlvi. 2, xlvi. 14; xlix. 7; li. 23; liii. 10, 11, 12; lv. 2, 3; lvi. 11; lviii. 3, 5, 10, 10, 11; lxi. 10; lxvi. 3.
- Jer.** ii. 24, 34; iii. 11; iv. 10, 19, 30, 31; v. 9, 29; vi. 8, 16; ix. 9 (8); xi. 21; xii. 7; xiii. 17; xiv. 19; xv. 1, 9; xvii. 21; xviii. 20; xix. 7, 9; xx. 13; xxi. 7, 9; xxii. 25, 27; xxvi. 19; xxxi. 12, 14, 25, 25; xxxii. 41; xxxiv. 16, 20, 21; xxxvii. 9; xxxviii. 2, 16, 16, 17, 20; xxxix. 18; xl. 14, 15; xlii. 20; xliii. 6; xliv. 7, 14, 30, 30; xlv. 5; xlvi. 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, 18, 19, 19, 20, 20, 20; xiv. 14, 20; xvi. 5, 27; xvii. 17; xviii. 4, 4, 4, 20, 27; xxii. 25, 27; xxiii. 17, 18, 22, 28; xxiv. 21, 25; xxv. 6, 15; xxvii. 13, 31; xxxii. 10; xxxiii. 5, 6, 9; xxxvi. 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.
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- Zech.** xi. 8, 8.