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Peculiarities of Form and Color in Mark's Gospel.

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THE peculiar interest of the Gospel of Mark, it is almost superfluous to suggest, lies in the multitude of minute details which it contains; in the slight but graphic touches of light and shade, of form and color, with which the writer sets off the common incidents of the Synoptic tradition. Whatever may be the point of view from which we approach this Gospel, whether literary or critical, historic or dogmatic, this peculiarity deserves to be carefully considered; whatever our theory of the relation of the three narratives to each other,—and the whole circle of possibilities seems to have been traversed by different hypotheses,—this feature must be taken into account, and receive due weight and explanation. “The chief point for study in St. Mark's Gospel,” says Dr. Westcott, “is the vividness of its details and not the subordination of its parts to the working out of any one idea. . . . There is perhaps not one narrative which he gives in common with St. Matthew and St. Luke to which he does not contribute some special feature.”¹ And again: “The Gospel of St. Mark, which contains the fewest substantive additions, presents the greatest number of fresh details in the account of incidents not peculiar to it. . . . In St. Mark there are not more than twenty-four verses to which no parallel exists in St. Matthew or St. Luke, though St. Mark exhibits everywhere traits of vivid detail which are peculiar to his narrative.”²

Details of this kind, however, escape attention, unless the parallel accounts are closely compared. Effects, also, which, taken singly, are slight and almost imperceptible, gain weight and impressiveness when taken together. The individual freshness of Mark's details,

¹ Westcott, *Int. Gosp.*, 366.

² Westcott, *Int. Gosp.*, 200, 197.

The Use of נפש in the Old Testament.

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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 :

(α) From the flesh, בשר :

בשר ונפש יחד בשר Is. 10¹⁸;

הנפש עם הבשר Dt. 12²².

(β) From the שאר :

נמל נמשו איש חסד

ותכר שארו אכזרי

A merciful man rewardeth his soul,

A cruel troubleth his flesh Prov. 11¹⁷.

(γ) From the בטן, 'body' :

נפשי ובטני, my soul and my body ψ 31¹⁰.

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

אך בשרו עליו יכאב

ונפשו עליו תאבל

Only his flesh upon him is in pain,

And his soul upon him mourneth Job 14²²;

כנמל עלי אמו כנמל עלי נפשי

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^{5,7}
Job 30¹⁶ Lam. 3³⁰, none of them early, but all poetical (cf. 6 c).

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

וַיָּהִי כַּעֲצַת נַפְשָׁהּ כִּי מָתָהּ

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

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

Cf.

וְתִקְוֹתֶיךָ מִפֶּה נַפְשׁ Job 11²⁰; נַפְשׁ בְּעֵלְיָהּ הִפְחִיתִי Job 31³⁰;

תִּשְׁבֹּרְנָה נַפְשׁוֹתֶיךָ יְיָהּ עַל־קִרְבּוֹ

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

cf.

וְתִשְׁבֹּר נַפְשׁ הַיֶּלֶד עַל קִרְבּוֹ וַחֲיִי 1 Ki. 17²².

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

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

אֵלֶּיךָ לֵאמֹר נַפְשִׁי לְשֹׁאֵל ψ 16 ¹⁰ ;	נַפְשׁוֹתֵיךָ מִשְׁאֵל ψ 86 ¹⁸ ;
נַפְשִׁי מִן שְׂאֵל נַפְשִׁי ψ 30 ⁴ ;	נַפְשׁוֹ מִשְׂאֵל תְּצִיל Prov. 23 ¹⁴ ;
נַפְשִׁי מִן שְׂאֵל ψ 49 ¹⁶ ;	נַפְשׁוֹ מִן שְׂאֵל ψ 89 ⁴⁹ .

(β) *From שְׁחַת, the pit of Sheol:*

נַפְשִׁי מִשְׁחַת Is. 38 ¹⁷ ;	נַפְשִׁי מִן שְׁחַת Job 33 ²⁸ ;
נַפְשִׁי מִן שְׁחַת Job 33 ¹⁸ ;	נַפְשִׁי מִן שְׁחַת Job 33 ³⁰ .
נַפְשִׁי מִן שְׁחַת Job 33 ²² ;	

(2) *The נפש becomes a living being:*

(a) *By the breathing into the nostrils of its בשר, the נשמת חיים 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.

וְהָיָה נַפְשִׁי בְּחַיִּים, Who putteth our soul in life ψ 66⁹.

(b) *Accordingly man is נִפְשׁ חַיָּה, a living, breathing being Gen. 2⁷ (J); elsewhere נַפְשׁ חַיָּה is always used of animals, Gen. 1^{20,24,30} 9^{12,15,16} (all P) Ez. 47⁹; so also:*

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

נַפְשׁ חַיָּה Lev. 11⁴⁶ (H); נַפְשׁ כָּל חַיָּה Job 12¹⁰.

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

נפש חיתה Gen. 12¹³ 19²⁰ (both J) 1 Ki. 20²² (E) ψ 119¹⁷⁵ Jer. 38^{17. 20};
 חיה נפשך 1 S. 1²⁶ 17⁵⁶ 20⁸ 25²⁶ 2 S. 11¹¹ 14¹⁹ 2 Ki. 2^{2. 4. 6} 4³⁰ (all JE);
 חיה לדהיות Gen. 19¹⁹ (J); שמתו ותחיני Is. 55³;
 חיהני 1 Ki. 20²¹ (E) Ez. 18²⁷ ψ 22²⁰; וידו חיים לנפשך Prov. 3²².

(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 (הדם הוא הנפש); and thou shalt not eat the living being with the flesh (הנפש והבשר); 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 (בדם הוא הנפש), 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 (בדמם הוא הנפש יכסר). 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 (בדמם הוא הנפש), 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 (בדמם הוא הנפש). 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 (בבשר ובנפשו דמו). And surely your blood of your living beings (נפשתיכם) 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 (נפש האדם) Gen. 9^{4. 5} (P).

Cf.

נפש, 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:

נפשך חרב ער הנפש Jer. 4¹⁰; עבר עלני ψ 124^{4. 5};
 נפשך חרב ער הנפש 2 S. 1⁹; cf. Job 27³.
 נפשך חרב ער הנפש ψ 69² Jon. 2⁶;

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

אשר עשה לנו את הנפש הזאת, (God) who made for us this life Jer. 38¹⁶;
נפש ציורה בצירי החיים 1 S. 25²⁹;
נפשו קשורה בנפשו Gen. 44³¹ (J); cf. 1 S. 18¹.

(a) The following phrases belong here:

נפש תחת נפש, life for life Ex. 21²³ (E) 1 Ki. 20^{39, 42} 2 Ki. 10²⁴;
נפשנו תחתכם Jos. 2¹⁴ (J); נפש בנפש Dt. 19²¹;
בנפש, for the life of 2 S. 14⁷ Jon. 1¹⁴.

(β) Risking life, peril of life:

שם נפש בכף, put life in the hand of Ju. 12⁸ 1 S. 19⁶ 28²¹ Job 13¹⁴;
חרף נפשו למית, risked his life to die Ju. 5¹⁸;
הטרה למות נפשו Is. 53¹²;
רשלך את נפשו מנגד Ju. 9¹⁷;
בנפש, at the risk of life Nu. 17⁸ (P) 2 S. 23¹⁷ = 1 Chr. 11^{19, 19} 1 Ki. 2²⁸ Prov. 7²⁸
Lam. 5⁹.
וּנְדָא לְנַפְשֵׁתֵינוּ, we feared for our lives Jos. 9²⁴;
גם בנפש, fled for life 2 Ki. 7⁷;
הלך אל נפשו, went for his life 1 Ki. 19⁸;
נפשי בקפי תמיד, my life is continually in my hand ψ 119¹⁰⁹;
חרדו איש לנפשו, tremble each for his life Ez. 32¹⁰;
המלט על נפש, escape for life Gen. 19¹⁷ (J);
אסף Ju. 18^{25, 25}; חוטא Prov. 20² Hab. 2¹⁰;
עמד על נפש Est. 8¹¹ 9¹⁶; שונא Prov. 29²⁴;
לשלל נפש, life for spoil Jer. 21⁹ 38² 39¹⁸ 45⁵.

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

בקש נפש Ex. 4¹⁹ (J) 1 S. 20¹ 22^{23, 23} 23¹⁵ 25²⁹ 2 S. 4⁸ 16¹¹ 1 Ki. 19^{10, 14} Jer. 4⁸⁹
11²¹ 19^{7, 9} 21⁷ 22²⁶ 34^{20, 21} 38¹⁶ 44^{30, 30} 46²⁶ 49⁸⁷ ψ 35⁴ 38¹⁸ 40¹⁵ 54⁶ 63¹⁰ 70³ 86¹⁴
Prov. 29¹⁰;
שאל נפש 1 Ki. 3¹¹ = 2 Chr. 1¹¹; 1 Ki. 19⁴ = Jon. 4⁶;
צדה נפש 1 S. 24¹²; ארב לני ψ 59⁴;
נדר על נפש ψ 94²¹; רדף נפש ψ 143⁸;
צוד נפש Prov. 6²⁶; התנקש בני 1 S. 28⁹;
קוה נפש ψ 56⁷; קבע נפש Prov. 22²³;
צפן נפש Prov. 1¹⁸; שמרני נפש ψ 71¹⁰;
כי הוא חבל, for he taketh life in pledge Dt. 24⁶;
חבתי בקל-נפש בית אבדי, I am guilty in respect of all the lives of the house of
thy father 1 S. 22²².

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

· ψ 3³ 7⁸ 11¹ 17¹⁸ 26⁹ 31⁸ 34³ 35^{3, 7, 12} 41⁶ 54⁶ 57^{2, 5} 62^{2, 6} 66¹⁶ 69¹⁹ 71¹⁸ 86² 88¹⁵ 94¹⁷
109²⁰ 116⁷ 119^{25, 129, 167} 120^{2, 6} 121⁷ 130^{2, 6} 141⁸ 142^{5, 8} 143^{11, 12} 146¹ Jer. 4¹⁹ 18²⁰
Mi. 6⁷ Lam. 3^{17, 58}.

(β) נִפְשֶׁךָ = thee :

לְאֲמִים תַּחַת נִפְשֶׁךָ, peoples instead of thee Is. 43⁴;
אָמַרְוּ לְנִפְשֶׁךָ, said to thee Is. 51²³;
לֶקַח מִיְקוֹשׁ לָנִי Prov. 22²⁵.

(γ) נִפְשׁוֹ = he :

נִפְשׁוֹ בְּטוֹב תֵּלֵךְ, he will not dwell in good circumstances ψ 25¹⁸;
מוֹקֵשׁ נִי Prov. 18⁷.

Other examples :

ψ 105¹⁸ 109³¹.

(δ) נִפְשָׁנוּ = we :

נִפְשָׁנוּ כַּצִּפּוֹר נִמְלָטָה מִפֶּה יוֹקְשִׁים, we are escaped as a bird out of the snare of the fowlers ψ 124⁷;
נִפְשָׁנוּ הִבַּחְתָּה לַיהוָה, we waited for Yahweh ψ 33²⁰.

(ϵ) נִפְשָׁם = they, them :

נִפְשָׁם בְּשִׁבְי הֶלְקָה, they are gone into captivity Is. 46²;
אֵי לִנְפְשָׁם, woe to them Is. 3⁹.

Other examples :

Jer. 31¹² Job 36¹⁴.

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

אָסַר טַל נַפְשִׁי, bind oneself Nu. 30^{2, 5, 5, 6, 7, 8, 9, 10, 11, 12};
אָסַר נַפְשָׁהּ, obligation binding herself Nu. 30¹⁸;
לְעַנּוֹת נִי, to afflict oneself Nu. 30¹⁴.

(α) נִפְשִׁי = myself :

לֹא אֲדַע נַפְשִׁי, I know not myself Job 9²¹;
וַאֲבָכָה בְּעוֹם נִי, when I myself wept with fasting ψ 69¹¹.

(β) נִפְשֶׁךָ = thyself :

רֵעֲךָ אֲשֶׁר כְּנִי, thy friend who is as thyself Dt. 13⁷;
שָׁמַר נִי, keep thyself Dt. 4⁹;
וְאַתָּה (אֲתָ) תִּפְשֶׁךָ הַצֶּלֶתְךָ, but thou wilt deliver thyself Ez. 3^{19, 21} 33⁹.

(γ) נַפְשׁוֹ = himself :

כִּי אָהַב כִּי, loved as himself 1 S. 18^{1.3} 20¹⁷;
נִשְׁבַּע בְּכִי, swore by himself Jer. 51¹⁴ Am. 6⁶.

Other examples :

ψ 49¹⁹ Job 18⁴ 31⁸⁰ 32² Prov. 8³⁶ 15³² 21²⁸ Is. 44²⁰;

probably also :

נַפְשׁוֹ אִם תְּשִׁים אִשָּׁם, if he himself offer a trespass offering Is. 53¹⁰.

(δ) נַפְשָׁהּ = herself :

נִצְדָּקָה נִי, justified herself Jer. 3¹¹.

(ε) נַפְשָׁם = themselves :

עַל נִי וְעַל זֵרַע נִי, for themselves and for their seed Est. 9³¹;
נִי הַצִּיל נִי, deliver themselves Is. 47¹⁴ Ez. 14^{14.20}.

(ζ) נַפְשֵׁיכֶם = yourselves Jer. 6¹⁶.

נַפְשֵׁיכֶם = yourselves :

אַל־תִּשְׂאוּ נִי, deceive not yourselves Jer. 37⁹, also 42²⁰ 44⁷;
נִי עֲנֵה נִי, afflict yourselves Lev. 16^{29.31} 23^{27.32} Nu. 29⁷ (P);
לֵךְ נִי, take heed to yourselves Dt. 4¹⁵ Jos. 23¹¹ (D).

Cf. Jer. 17²¹. Other examples :

Lev. 11^{48.44} (P).

(η) נַפְשׁוֹתֵינוּ = ourselves :

נִי עַל נִי, 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 :

אָדָם נִי Lev. 24¹⁷ in antithesis with בְּרַמָּה נִי Lev. 24¹⁸ (both H), and so;
אָדָם נִי, human persons Nu. 31^{33.40.46} (P) 1 Chr. 5²¹ Ez. 27¹³.

Elsewhere without אָדָם :

נִי בְרַכָּה, one who blesses Prov. 11²⁵; נִי רַמְיָהּ, idle person Prov. 19¹⁶;
נִי בְנִעַל, in the loathing of thy person Ez. 16⁶;
נִי בִזְיוֹן, despised of person Is. 49⁷;

יִּלְקֹוּ לִי תֹדֵרֹשָׁיִךְ, טוב י' לְקֹוּ לִי תֹדֵרֹשָׁיִךְ, Yahweh is good to them that wait for him, to the person who seeks him Lam. 3²⁶;
 יִּתְחַח יִּ, person for person Lev. 24¹⁸ (H) Job 16⁴;
 יִּ כִּפַּר עַל יִּ Ex. 30^{15, 16} Nu. 15²⁸ 31⁵⁰ (all P) Lev. 17¹¹ (H);
 יִּ כִּפַּר יִּ Ex. 30¹² (P) Prov. 13⁸; יִּ כִּפַּר לִי Nu. 35⁸¹ (P);
 יִּ הַגֵּשׁ הַחֲטָאת הַיּוֹם Ez. 18²⁰.

(β) נֶפֶשׁ = *person, any one* :

Dt. 24⁷ 27²⁵ Prov. 28¹⁷ Ez. 18^{4, 4, 33};

elsewhere only in H and P :

Lev. 2^{1, 4, 27} 5^{1, 2, 4, 15, 17, 21} 7^{18, 20, 21, 25, 27} 23^{29, 30, 30} Nu. 5⁶ 15^{27, 30} 19²² 31^{19, 28} 35^{11, 15, 30, 30}
 Jos. 20^{3, 9} (all P) Lev. 17^{10, 12, 15} 20^{6, 6} 22^{6, 11} (all H);

also in the phrase

יִּ נִכְרְתָה הִנִּי 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. 9¹³ 15^{30, 31} 19^{13, 20} (all P) and Lev. 19⁸
 22⁸ (both H).

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

Dt. 10²² Jos. 10^{28, 30, 32, 35, 37, 39} 11¹¹ (all D²) Jer. 43⁶ 52^{29, 30, 30} Ez. 22²⁶;

elsewhere only :

Gen. 12⁵ 46^{15, 18, 22, 25, 26, 27, 27} Ex. 1^{5, 5} 12¹⁶ Nu. 31^{35, 40} (all P).

(δ) נַפְשׁוֹת, *persons* :

Gen. 36⁶ Ex. 12⁴ 16¹⁶ Nu. 19¹⁸ (all P) Lev. 18²⁹ 20²⁶ 27² (all H) 2 Ki. 12⁶ Prov. 11³⁰
 14²⁶ Ez. 13^{18, 18, 19, 19, 20, 20} 17¹⁷ 18⁴ 22²⁷; נַפְשׁוֹת Ez. 13²⁰ is error either for
 נַפְשׁוֹת, or, as Cornill and Siegfried-Stade (*Lex.*) suppose, for נַפְשׁוֹת.

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

יִּ נֶפֶשׁ מֵת Nu. 6⁶ (P); יִּ נֶפֶשׁ מֵת Lev. 21¹¹ (H);

but usually without מֵת ; e.g. :

יִּ נֶפֶשׁ (ה) אָרָם Nu. 9^{6, 7} 19^{11, 13} (P);

or simply נֶפֶשׁ :

Lev. 19²⁸ 21¹ 22⁴ (all H) Nu. 5² 6¹¹ 9¹⁰ (all P);

elsewhere only

Hag. 2¹⁸.

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

There are 46 examples:

(a) *Hunger:*

הרעבָה נִי, hungry soul ψ 107⁹ Prov. 27⁷; למלא נִי כי ירעב Prov. 6⁸⁰;
 רעב נִי Is. 32⁶; וְרָקְדָה נִי, and his soul is empty Is. 29⁸;
 ירעב נִי Prov. 10⁸; וְנִי שׁוֹמְקָה, and his soul longeth Is. 29⁷.

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

מתוק לי, sweet to the taste Prov. 16²⁴;
 נִי עֵמֶל עֲמִלָה לוֹ, the appetite of the labourer laboreth for him Prov. 16²⁶;
 וְנִי הָרְצִים תִּדְפֹן, the soul of the sluggard desireth and hath nothing; but the soul of the diligent shall be made fat Prov. 13⁴;
 וישלח רוח בני, and he sent leanness into their soul ψ 106¹⁵;
 וְתִתְעַנְנֵנִי בְרִשָׁן Is. 55²; וְיִבְשָׁה אֵן בָּל Nu. 11⁶ (J);
 נִי קָל־אֲכַל תִּתְעַב נִי, their soul abhors every kind of food ψ 107¹⁸;
 נִי קֶזֶה בְּלֶחֶם הַקִּלְקָל, our appetite loathes this light bread Nu. 21⁶ (E);
 וְהִמְתִּי חִיּוֹ לֶחֶם וְנִי מֵאֲכַל תֵּאוֹה, and so his life abhorreth bread, and his appetite dainty food Job 33²⁰;
 נִי לֶחֶם לְנַפְשָׁם, for their bread shall be for their appetite Ho. 9⁴.

(b) *Thirst:*

נִי טִיפָה, thirsty soul Prov. 25²⁶ Jer. 31²⁶; נִי כֹאֲרֵן טִיפָה ψ 143⁶;
 נִי צִמְאָה ψ 42⁹ 63²;
 נִי תִשְׁרֵן עַל־אֲפִיקֵרְמִים בֵּן נִי תִשְׁרֵן אֱלֹהִים ψ 42²;
 נִי וְרִחִיתִי נִי הִבְהִינִי רִשָׁן Jer. 31¹⁴; וְכִלִּיתִי הָאָדָמָה מִלֵּאֲתִי Jer. 31²⁶;
 נִי הַשְּׂבִיעַ בְּצִחְצִחִית Is. 58¹¹.

(c) *Appetite in general:*

רָעִבִים נִסְרִצְמָאִים נִפְשָׁם בָּהֶם תִּתְעַנְנָה, hungry also thirsty their soul within them fainteth ψ 107⁶;
 נִי בְנֵי יִקְיֹפוּ סָלִי, my enemies compass me about with greed ψ 17⁹;
 הִרְחִיבָה שְׂאוֹל נִפְשָׁה וַפְּעָרָה פִּיהָ, Sheol enlarged her appetite and opened her mouth Is. 5¹⁴;
 נִי הִרְחִיב כִּשְׂאוֹל Hab. 2⁶;
 נִי תִרְהֵן מְרָה, one greedy of soul stirreth up strife Prov. 28²⁵.

- (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 :*

נ אָהַב, soul desires Dt. 12²⁰ 14²⁵ 1 S. 2¹⁶ 2 S. 3²¹ 1 Ki. 11³⁷ **נ** לֹב 23¹³ Prov. 13⁴ 21¹⁰
 Mi. 7¹; **נ** תִּאֲוֶה ψ 10³ Is. 26⁸;
נ תַּאֲוָה נִידָה תַּעֲרֹב לַנֶּפֶשׁ, desire accomplished is sweet to the soul Prov. 13¹⁹;
נ אֵיֶת Dt. 12¹⁵. 20. 21 18⁶ 1 S. 23²¹ Jer. 2²⁴; **נ** אֵיֶתךָ Is. 26⁹;
נ לַחֲאֹבָה, my soul breaketh for longing ψ 119²⁰;
נ שְׂאֵלָה, thy soul asketh Dt. 14²¹; **נ** בִּלְחָתָה, soul longeth ψ 84³ 119⁸¹.

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

נ לַנֶּפֶשׁ, according to one's desire Dt. 21¹⁴ ψ 78¹⁸ Jer. 34¹⁶;
נ כִּנְפֹשׁ Dt. 23²⁶; **נ** רָאֵחַ נַפְשֵׁנוּ, ah, our desire ψ 35²⁶;
נ כִּנְפֹשׁ, at one's desire ψ 105²² Ez. 16²⁷; **נ** צָרִי, desire of my adversaries ψ 27¹²;
נ כְּעֹלֵ-נֶפֶשׁ, desirous Prov. 23²; **נ** אִבְיִי ψ 41³;
נ בְּנֵדוּם חַמֵּם Prov. 13²;
נ אֶל-הָעָם הַזֶּה אֲנִי אֵלֶּהֶם הַזֶּה, my desire would not be toward this people Jer. 15¹;
נ תִּפְסַק לְרַעֲב, bestow on the hungry what thou desirest Is. 58¹⁰;
נ יָצָאָה בְּדַבְרֵוֹ, my soul went forth when he spake Ct. 5⁶;
נ שָׂמַתִּי, my soul made me Ct. 6¹²; **נ** שָׂפַךְ לִפְנֵי 1 S. 11⁵;
נ דִּבֶּר הֵיטֵב, uttereth his mischievous desire Mi. 7³;
נ נִשָּׂא, lift up the soul, desire Dt. 24¹⁵ 2 S. 14¹⁴ (rd אֲלֵהֶם, not אֵלֵהֶם) ψ 24⁴ 25¹
 86⁴ 143⁸ Prov. 19⁸ Jer. 22²⁷ 44¹⁴ Ho. 4⁸;
נ מִשָּׂא Ez. 24²⁵;
נ תִּמְלֹאמוּ נַפְשֵׁי, my desire will be filled with them Ex. 15⁹ (Song of Red Sea).

(b) *Abhorrence, loathing :*

נ גָּעְלָה, soul abhorreth Lev. 26¹¹. 15. 30. 43 (H) Jer. 14¹⁹;
נ בָּחֲלָה בִּי, and their soul also fell a loathing against me Zech. 11⁸.

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

נ מָרִי, bitter, gloomy, discontented of soul Ju. 18²⁵ (E) 2 S. 17⁸ Job 3²⁰ Prov. 31⁶;
נ מָר 1 S. 22² Job 7¹¹ 10¹ Is. 38¹⁵ Ez. 27³¹;
נ מֵרָה 1 S. 1¹⁰ Prov. 14¹⁰; **נ** מָרָה Job 21²⁵;
נ מָרָה 1 S. 30⁶ 2 Ki. 4²⁷; **נ** הִמָּר Job 27²;
נ קִצְרָה, soul was vexed, grieved Nu. 21⁴ (E) Ju. 10¹⁶ 16¹⁶ Zech. 11⁸;
נ אָנַמִּי, sad of soul Is. 19¹⁰; **נ** תִּבְכֶּה, my soul shall weep Jer. 13¹⁷;
נ יִרְעָה, his soul trembleth Is. 15⁴; **נ** צָרָתָה, distress of soul Gen. 42²¹ (E);
נ לַהֲרֹגִים, my soul fainteth for the murderers Jer. 4³¹;
נ עָנְמָה, my soul was grieved Job 30²⁵;
נ נִקְמָה בִּי בָחִי, my soul is weary of my life Job 10¹;

נַמְשׁ, soul of the wounded crieth out Job 24¹²;
 נַמְשׁ, how long will ye vex my soul Job 19²;
 נַמְשׁ, my soul is sore vexed ψ 6⁴;
 נַמְשׁ, my soul is full of troubles ψ 88⁴;
 נַמְשׁ, soul melteth away for trouble ψ 107²⁶;
 נַמְשׁ, רַבַּת שְׁבֵטָה לֵה נַמְשׁ הַלֵּעַנַּת ψ 123⁴;
 נַמְשׁ, רַבַּת שְׁבֵטָה לֵה נַמְשׁ הַלֵּעַנַּת ψ 119²⁸;
 נַמְשׁ, אִפְּיָה לֵה נַמְשׁ לֵה Lam. 3⁵¹; נַמְשׁ, afflict the soul ψ 35¹⁸ Is. 58³⁻⁵;
 נַמְשׁ, עִמְלֵה לֵה נַמְשׁ לֵה Is. 53¹¹;
 נַמְשׁ, כִּמְפֵה לֵה נַמְשׁ, my soul is bowed down ψ 57⁷;
 נַמְשׁ, his soul upon him mourneth Job 14²²; see I a;
 נַמְשׁ, בְּהִתְעַמְּפָה עָלַי נַמְשׁ, when my soul upon me fainteth Jon. 2⁸;
 נַמְשׁ, אֲשַׁפְּכֵה עָלַי נַמְשׁ, my soul upon me I will pour out ψ 42⁶;
 נַמְשׁ, בְּהִתְעַמְּפָה לֵה נַמְשׁ Job 30¹⁶; Lam. 2¹²;
 נַמְשׁ, עָלַי נַמְשׁ, my soul upon me is cast down ψ 42⁷;
 נַמְשׁ, מֵהַתְּתַחַחֵה לֵה נַמְשׁ ψ 42^{6, 12} 43⁶;
 נַמְשׁ, שָׁחָה לְעָפָר נַמְשׁ, my soul is bowed down to the dust ψ 44²⁶;
 נַמְשׁ, תִּשְׁחַח עָלַי נַמְשׁ Lam. 3²⁰.

(d) Joy :

נַמְשׁ, my soul rejoiceth ψ 35⁹ Is. 61¹⁰; נַמְשׁ, rejoice the soul ψ 86⁴;
 נַמְשׁ, וְיָתֵן מְצֻדָּתָיו לֵה נַמְשׁ, and he will give delight to the soul Prov. 29¹⁷;
 נַמְשׁ, תַּחְמוּדַי יִשְׁעִשְׂמוּ לֵה נַמְשׁ, thy comforts delight my soul ψ 94¹⁰;
 נַמְשׁ, תְּרַדְּבֵנִי בְּכֹחַ נַמְשׁ, thou encouragest me in my soul with strength ψ 138³.

(e) Love :

נַמְשׁ, my soul loveth Ct. 1⁷ 3^{1, 2, 3, 4}; נַמְשׁ, darling of my soul Jer. 12⁷;
 נַמְשׁ, רִבְקָה לֵה נַמְשׁ, his soul clave unto Gen. 34⁹ (J), c. with אַחֲרַי ψ 63⁹;
 נַמְשׁ, חֲשָׁקָה לֵה נַמְשׁ, soul is attached to Gen. 34⁸ (P).

(f) Alienation, hatred, revenge :

נַמְשׁ, תִּקַּט לֵה נַמְשׁ, the soul was alienated from Jer. 6⁸ Ez. 23^{17, 18};
 נַמְשׁ, נִקְרָה לֵה נַמְשׁ, נִקְרָה לֵה נַמְשׁ, hated of soul 2 S. 5⁶;
 נַמְשׁ, שָׂנְאָה לֵה נַמְשׁ Is. 1¹⁴;
 נַמְשׁ, בְּשֹׂאטַי (ב) נַמְשׁ, with despite of soul Ez. 25^{9, 15} 36⁶;
 נַמְשׁ, לֹא תִנְקָם לֵה נַמְשׁ, shall not my soul be avenged Jer. 5^{9, 20} 9⁸;
 נַמְשׁ, תּוֹעֲבוֹת Prov. 6¹⁶.

(g) Other emotions and feelings :

נַמְשׁ, הַשְׁבֵּחַ, restore, refresh the soul ψ 19⁸ 35¹⁷ Lam. 1^{11, 16, 19} Prov. 25¹⁸ Ru. 4¹⁵;
 נַמְשׁ, שׁוֹכֵב ψ 23³;
 נַמְשׁ, אִם-לֹא שָׁוִיתִי וְיִוָּמְמֵתִי נַמְשׁ, surely I have stilled and quieted my soul ψ 131²;
 נַמְשׁ, מִחֲמַל לֵה נַמְשׁ, your souls' compassion Ez. 24²¹;
 נַמְשׁ, כִּי אֶאֱרֹךְ לֵה נַמְשׁ, that I should prolong my patience Job 6¹¹;
 נַמְשׁ, יִדְעַתֶּם אֶת-יִדְּהַר הַגֵּר, ye know the feeling of the stranger Ex. 23⁹ (Rd).

- (7) **נפש** is used occasionally for mental acts when coupled with **לכב** (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:

נפשי דעת מאד, my soul knoweth well ψ 139¹⁴;

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

בלא דעת נ לא טיב, that the soul be without knowledge is not good Prov. 19²;
but margin RV. very properly, “desire without knowledge”;
cf. 6 *a*.

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

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

אל תדמי 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 I S. 20⁴;

but AV. and RV. rightly follow LXX, $\epsilon\pi\theta\upsilon\mu\epsilon\iota =$ **תאודה**; 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) נפסכם, if it is your purpose Gen. 23⁸ (P) 2 Ki. 9¹⁵;

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

נפשי בחרה נ, my soul chooseth Job 7¹⁶;

נפשי חפצה נ, their soul delights in Is. 66⁸;

נפשי מאנה נ, my soul refuseth Job 6⁷ ψ 77⁸;

נפשי רצתה נ, 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 בי, his soul is not right in him Hab. 2¹.

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

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

נַפְשִׁי לֹא מִטְמָאָה, 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 ²⁹ 2 Chr. 15 ¹² ;	עשה Dt. 26 ¹⁶ ;
אהב Dt. 6 ⁵ 13 ⁴ 30 ⁹ ;	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 ⁴⁸ = 2 Chr. 6 ³⁸ , 2 Ki. 23 ²⁶ ;	
שמר מצות 2 Ki. 23 ³ = 2 Chr. 34 ³¹ ;	הלך לפני 1 Ki. 2 ⁴ ;

and in the phrases :

שם דברים על לבב ועל נפש Dt. 11¹⁸;
 נטעתים בארץ הזאת כאמת בכל לבי ובכל נפשי Jer. 32⁴¹;
 עבר בלב שלם ובנפש חפצה 1 Chr. 28⁹;
 נתן לבב ונפש לדרש 1 Chr. 22¹⁹;
 כאשר בלבבי ובנפשי עשה 1 S. 2³⁶;
 תכן לבות ונפח נפש Prov. 24¹²;
 כי תבוא חכמה בלבך ודעת לנפשך ינעם Prov. 2¹⁰;
 ער אנה אשית עצות בנפשי ינן בלבבי ψ 13³.

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

(a)

שמן וקטרת ישמה לב
 ומתק רעהו 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 מִקְצֵת רֵעֵהוּ**. Hitzig and Bickell prefer the LXX, which reads, **וּמְתַקְרָעָהּ**, and renders, "the soul is rent asunder by cares." In any case **נַפֶּשׁ** and **לֵב** are in parallelism, and this passage should be classed under (10).

(b) **נִשְׁשׁוּ נְחָלִים תִּלְהֵט**, 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 הַנֶּפֶשׁ**, 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 **נַפֶּשׁ**.

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 **נַפֶּשׁ** in our English Bibles. Soul in English usage at the present time conveys usually a very different meaning from **נַפֶּשׁ** in Hebrew, and it is easy for the incautious reader to misinterpret.