

~SOUL (1699)

[Hebrew, *ne'phesh*, Greek, *psy-khe'*]

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• The original-language terms, Hebrew, *ne'phesh*, Greek, *psy-khe'* as used in the Scriptures show, soul to be a person, an animal, or the life that a person or an animal enjoys, a living breathing thing.

• The connotations that the English soul commonly carries in the minds of most persons are not in agreement with the meaning of the Hebrew and Greek words as used by the inspired Bible writers. This fact has steadily gained wider acknowledgment.

• Back in 1897 C.E, in the *Journal of Biblical Literature* (Vol. XVI, p. 30), Professor C. A. Briggs, as a result of detailed analysis of the use of *ne'phesh*, observed; Soul in English usage at the present time conveys usually a very different meaning from, *ne'phesh* in Hebrew, and it is easy for the incautious reader to misinterpret.

• More recently, when The Jewish Publication Society of America issued a new translation of the Torah, or first five books of the Bible, the editor-in-chief, H. M. Orlinsky of Hebrew Union College, stated that the word soul had been virtually eliminated from this translation because, the Hebrew word in question here is *Nefesh*.

• He added: Other translators have interpreted it to mean soul, which is completely inaccurate. The Bible does not say we have a soul. *Nefesh* is the person himself, his need for food, the very blood in his veins, his being. [The New York Times, October 12,1962]

• The Origin Of The Teaching That The Human Soul Is Invisible And Immortal?

- The difficulty lies in the fact that the meanings popularly attached to the English word **soul** stem primarily, not from the Hebrew or **Christian Greek Scriptures**, but **from ancient Greek philosophy**, actually pagan religious thought.
- Greek philosopher Plato, for example, quotes Socrates as saying, **The soul, if it departs pure, dragging with it nothing of the body, goes away into that which is like itself, into the invisible, divine, immortal, and wise, and when it arrives there it is happy, freed from error and folly and fear and all the other human ills, and lives in truth through all after time with the gods. [Phaedo, 80, D, E][Phaedo, 80, D, 81, A.]**
- In direct contrast with the **Greek** teaching of the *psy-khe'*, **soul**, as being immaterial, intangible, invisible, and immortal, the Scriptures show that both *psy-khe'* and *ne'phesh*, as used with reference to earthly creatures, refer to that which is **material, tangible, visible, and mortal**.
- The **New Catholic Encyclopedia** says: *Nepes, or ne'phesh, is a term of far greater extension than our soul, signifying life.*
- But if a fatal accident should occur, then you must give **soul for soul**. (**Exodus 21:23**)
- And your eye should not feel sorry, **soul will be for soul**, eye for eye, tooth for tooth, hand for hand, foot for foot. (**Deuteronomy 19:21**)
- And its various vital manifestations, **breathing**.
- And the result was that as her **soul** was going out, because she died, she called his name Benoni, but his father called him Benjamin. (**Genesis 35:18**)
- Who has uncovered the face of its clothing? Into its double jaw who will enter? (**Job 41:13**)
- Its **soul** itself sets coals ablaze, and even a flame goes forth out of its mouth. (**Job 41:21**)
- **Blood**
- Only flesh with its **soul**, its blood, you must not eat. (**Genesis 9:4**)

- Simply be firmly resolved not to eat the blood, because the blood is the **soul** and you must not eat the soul with the flesh. (**Deuteronomy 12:23**)
- However, my eyes are to you, O Yehowah the Sovereign Lord. In you I have taken refuge. Do not pour out my **soul**. (**Psalms 141:8**)
- **Desire**
- However, my eyes are to you, O Yehowah the Sovereign Lord. In you I have taken refuge. Do not pour out my **soul**. (**Psalms 141:8**)
- And you must put a knife to your throat if you are the owner of **soulful desire**. (**Proverbs 23:2**)
- **The soul in the Old Testament means not a part of man, but the whole man man as a living being. Similarly, in the New Testament it signifies human life, the life of an individual, conscious subject. [1967, Vol. XIII, p. 467]**
- And said; Get up, take the young child and its mother and be on your way into the land of Israel, for those who were seeking the **soul** of the young child are dead. (**Matthew 2:20**)
- On this account I say to you; Stop being anxious about your **souls** as to what you will eat or what you will drink, or about your bodies as to what you will wear. Does not the **soul** mean more than food and the body than clothing? (**Matthew 6:25**)
- Then he said to his disciples; On this account I say to you, quit being anxious about your **souls** as to what you will eat or about your bodies as to what you will wear. (**Luke 12:22**)
- For the **soul** is worth more than food and the body than clothing. (**Luke 12:23**)
- If anyone comes to me and does not hate his father and mother and wife and children and brothers and sisters, yes, and even his own **soul**, he cannot be my disciple. (**Luke 14:26**)
- I am the fine shepherd, the fine shepherd surrenders his **soul** in behalf of the sheep. (**John 10:11**)

- Just as the Father knows me and I know the Father, and I surrender my **soul** in behalf of the sheep. (**John 10:15**)
- This is why the Father loves me, because I surrender my **soul**, in order, that I may receive it again. (**John 10:17**)
- Peter said to him; Lord, why is it I cannot follow you at present? I will surrender my **soul** in your behalf. (**John 13:37**)
- The Roman Catholic translation, **The New American Bible**, in its **[Glossary of Biblical Theology Terms] [pp. 27,28]**, says: **In the New Testament, to save ones soul [Mk 8:35] does not mean to save some spiritual part of man, as opposed to his body, in the Platonic sense, but the whole person with emphasis on the fact that the person is living, desiring, loving and willing, etc, in addition to being concrete and physical. [Edition published by P. J. Kenedy & Sons, New York, 1970]**
- **Ne'phesh** evidently comes from a root meaning, **breathe** and in a literal sense **ne'phesh** could be rendered as, **a breather**. **Koehler and Baumgartner's Lexicon in Veteris Testamenti Libros (Leiden, 1958, p. 627) defines it as: the breathing substance, making man and animal living beings,**
- And God went on to say; Let the waters swarm forth a swarm of living **souls** and let flying creatures fly over the earth upon the face of the expanse of the heavens. (**Genesis 1:20**)
- The soul, strictly distinct from the greek notion of soul, the seat of which is the blood.
- Only flesh with its **soul**, its blood, you must not eat. (**Genesis 9:4**)
- For the **soul** of the flesh is in the blood, and I myself have put it upon the altar for you to make atonement for your souls, because it is the blood that makes atonement by the soul in it. (**Leviticus 17:11**)
- Simply be firmly resolved not to eat the blood, because the blood is the **soul** and you must not eat the soul with the flesh. (**Deuteronomy 12:23**)
- Only flesh with its **soul**, its blood, you must not eat. (**Genesis 9:4**)
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- **Soul = living being, individual, person.**

- As for the **Greek** word *psy-khe'*, Greek-English lexicons give such definitions as **life**, and **the conscious self or personality** as centre of emotions, desires, and affections, **a living being**, and they show that even in non-Biblical **Greek** works the term was used of animals.

- Of course, such sources, treating as they do primarily of classical Greek writings, include all the meanings that the pagan Greek philosophers gave to the word, including that of **departed spirit, the immaterial and immortal soul, the spirit of the universe, and the immaterial principle of movement and life.**

- Evidently because some of the pagan philosophers taught that the soul emerged from the body at death, the term *psy-khe'* was also applied to the **butterfly or moth**, which creatures go through a metamorphosis, changing from caterpillar to winged creature. [Liddell and Scotts Greek-English Lexicon, revised by H. Jones, 1968, pp. 2026,2027][Donnegans New Greek and English Lexicon, 1836, p. 1404]

- The ancient Greek writers applied *psy-khe'* in various ways and were not consistent, their personal and religious philosophies influencing their use of the term.

- Of Plato, to whose philosophy the common ideas about the English **soul** may be attributed, as is generally acknowledged, it is stated: **While he sometimes speaks of one of the alleged three parts of the soul, the intelligible, as necessarily immortal, while the other two parts are mortal, he also speaks as if there were two souls in one body, one immortal and divine, the other mortal.** [The Evangelical Quarterly, London, 1931, Vol. III, p. 121, Thoughts on the Tripartite Theory of Human Nature, by A. McCaig]

- In view of such inconsistency in non-Biblical writings, it is essential to let the Scriptures speak for themselves, showing what the inspired writers meant by their use of the term *psy-khe'*, as well as by *ne'phesh*.

- *Ne'phesh* occurs 754 times in the Masoretic text of the Hebrew Scriptures, while *psy-khe'* appears by itself 102 times in the Westcott and Hort text of the Christian Greek Scriptures, giving a total of 856 occurrences. [See NW appendix, p. 1573]
- This frequency of occurrence makes possible a clear concept of the sense that these terms conveyed to the minds of the inspired Bible writers and the sense their writings should convey to our mind.
- An examination shows that, while the sense of these terms is broad, with different shades of meaning, among the Bible writers there was no inconsistency, confusion, or disharmony as to man's nature, as existed among the Grecian philosophers of the so-called Classical Period.

· Earths First Souls

- The initial occurrences of *ne'phesh* are found at;
- And God went on to say; Let the waters swarm forth a swarm of living souls and let flying creatures fly over the earth upon the face of the expanse of the heavens. (Genesis 1:20)
- And God proceeded to create the great sea monsters and every living soul that moves about, which the waters swarmed forth according to their kinds, and every winged flying creature according to its kind. And God got to see that it was good. (Genesis 1:21)
- With that God blessed them, saying; Be fruitful and become many and fill the waters in the sea basins, and let the flying creatures become many in the earth. (Genesis 1:22)
- And there came to be evening and there came to be morning, a fifth day. (Genesis 1:23)
- On the fifth creative day God said; Let the waters swarm forth a swarm of living souls *ne'phesh* and let flying creatures fly over the earth. And God proceeded to create the great sea monsters and every living soul *ne'phesh* that moves about, which the waters swarmed forth according to their kinds, and every winged flying creature according to its kind.

- Similarly on the sixth creative day *ne'phesh* is applied to the domestic animal and moving animal and wild beast of the earth as **living souls**.
- And God went on to say; Let the earth put forth living **souls** according to their kinds, domestic animal and moving animal and wild beast of the earth according to its kind. And it came to be so. (**Genesis 1:24**)
- After man's creation, God's instruction to him again used the term *ne'phesh* with regard to the animal creation, everything moving upon the earth in which there is life as a **soul**, literally, in which there is **living soul ne'phesh**.
- And to every wild beast of the earth and to every flying creature of the heavens and to everything moving upon the earth in which there is life as a **soul** I have given all green vegetation for food. And it came to be so. (**Genesis 1:30**)
- Other examples of animals being so designated are found at,
- Now Yehowah God was forming from the ground every wild beast of the field and every flying creature of the heavens, and he began bringing them to the man to see what he would call each one, and whatever the man would call it, each living **soul**, that was its name. (**Genesis 2:19**)
- And with every living **soul** that is with you, among fowls, among beasts and among all living creatures of the earth with you, from all those going out of the ark to every living creature of the earth. (**Genesis 9:10**)
- Yes, I do establish my covenant with you. No more will all flesh be cut off by waters of a deluge, and no more will there occur a deluge to bring the earth to ruin. (**Genesis 9:11**)
- And God added; This is the sign of the covenant that I am giving between me and you and every living **soul** that is with you, for the generations to time indefinite. (**Genesis 9:12**)
- My rainbow I do give in the cloud, and it must serve as a sign of the covenant between me and the earth. (**Genesis 9:13**)
- And it shall occur that when I bring a cloud over the earth, then

- the rainbow will certainly appear in the cloud. (**Genesis 9:14**)
- And I shall certainly remember my covenant which is between me and you and every living **soul** among all flesh, and no more will the waters become a deluge to bring all flesh to ruin. (**Genesis 9:15**)
 - And the rainbow must occur in the cloud, and I shall certainly see it to remember the covenant to time indefinite between God and every living **soul** among all flesh that is upon the earth. (**Genesis 9:16**)
 - And everything in the seas and the torrents that has no fins and scales, out of every swarming creature of the waters and out of every living **soul** that is in the waters, they are a loathsome thing for you. (**Leviticus 11:10**)
 - This is the Law about the beast and the flying creature and every living **soul** that moves about in the waters and concerning every soul that swarms upon the earth. (**Leviticus 11:46**)
 - And the fatal striker of the **soul** of a domestic animal should make compensation for it, **soul** for **soul**. (**Leviticus 24:18**)
 - And as a tax for Yehowah you must take away from the men of war who went out on the expedition one **soul** out of five hundred, of humankind and of the herd and of the asses and of the flock. (**Numbers 31:28**)
 - And it must occur that every living **soul** that swarms, in every place to which the double-size torrent comes, will get life. And it must occur that there will be very many fish, because there is where this water will certainly come, and the seawater will be healed, and everything will be alive where the torrent comes. (**Ezekiel 47:9**)
 - Notably, the **Christian Greek Scriptures** coincide in applying the **Greek *psy-khe'*** to animals, as at;
 - And a third of the creatures that are in the sea which have **souls** died, and a third of the boats were wrecked. (**Revelation 8:9**)
 - And the second one poured out his bowl into the sea. And it became blood as of a dead man, and every living **soul** died, yes,

the things in the sea. (**Revelation 16:3**)

- Where it is used of creatures in the sea.
- Thus, the Scriptures clearly show that *ne'phesh* and *psy-khe'* are used to designate the animal creation lower than man. The same terms apply to man.

•• The Human Soul

- Precisely the same **Hebrew** phrase used of the animal creation, namely, *ne'phesh chai-yah'*, **living soul**, is applied to Adam, when, after God formed man out of dust from the ground and blew into his nostrils the breath of life, **the man came to be a living soul**.
- And Yehowah God proceeded to form the man out of dust from the ground and to blow into his nostrils the breath of life, and the man came to be a living **soul**. (**Genesis 2:7**)
- Man was distinct from the animal creation, but that distinction was not because he was a *ne'phesh*, **soul**, and they were not. Rather, the record shows that it was because man alone was created in God's image.
- And God went on to say; Let us make man in our image, according to our likeness, and let them have in subjection the fish of the sea and the flying creatures of the heavens and the domestic animals and all the earth and every moving animal that is moving upon the earth. (**Genesis 1:26**)
- And God proceeded to create the man in his image, in God's image he created him, male and female he created them. (**Genesis 1:27**)
- He was created with moral qualities like those of God, with power and wisdom far superior to the animals, hence he could have in subjection all the lower forms of creature life.
- And God went on to say; Let us make man in our image, according to our likeness, and let them have in subjection the fish of the sea and the flying creatures of the heavens and the domestic animals and all the earth and every moving animal that is moving upon the earth. (**Genesis 1:26**)

- Further, God blessed them and God said to them; Be fruitful and become many and fill the earth and subdue it, and have in subjection the fish of the sea and the flying creatures of the heavens and every living creature that is moving upon the earth. (**Genesis 1:28**)
- Mans organism was more complex, as well as more versatile, than that of the animals.
- Not all flesh is the same flesh, but there is one of mankind, and there is another flesh of cattle, and another flesh of birds, and another of fish. (**1 Corinthians 15:39**)
- Likewise, Adam had, but lost, the prospect of eternal life, this is never stated with regard to the creatures lower than man.
- And Yehowah God proceeded to take the man and settle him in the garden of Eden to cultivate it and to take care of it. (**Genesis 2:15**)
- And Yehowah God also laid this command upon the man; From every tree of the garden you may eat to satisfaction. (**Genesis 2:16**)
- But as for the tree of the knowledge of good and bad you must not eat from it, for in the day you eat from it you will positively die. (**Genesis 2:17**)
- And Yehowah God went on to say; Here the man has become like one of us in knowing good and bad, and now in order, that he may not put his hand out and actually take fruit also from the tree of life and eat and live to time indefinite. (**Genesis 3:22**)
- With that Yehowah God put him out of the garden of Eden to cultivate the ground from which he had been taken. (**Genesis 3:23**)
- And so he drove the man out and posted at the east of the garden of Eden the cherubs and the flaming blade of a sword that was turning itself continually to guard the way to the tree of life. (**Genesis 3:24**)
- It is true that the account says that God proceeded to blow into the man's nostrils the breath, form of *nesha-mah'*, of life, whereas this

is not stated in the account of the animal creation. Clearly, however, the account of the creation of man is much more detailed than that of the creation of animals. Moreover,

- So all flesh that was moving upon the earth expired, among the flying creatures and among the domestic animals and among the wild beasts and among all the swarms that were swarming upon the earth, and all mankind. (**Genesis 7:21**)
- Everything in which the breath of the force of life was active in its nostrils, namely, all that were on the dry ground, died. (**Genesis 7:22**)
- Thus he wiped out every existing thing that was on the surface of the ground, from man to beast, to moving animal and to flying creature of the heavens, and they were wiped off the earth, and only Noah and those who were with him in the ark kept on surviving. (**Genesis 7:23**)
- In describing the Floods destruction of all flesh outside the ark, lists the animal creatures along with mankind and says; Everything in which the breath, form of *nesha-mah'*; of **the force of life** was active in its nostrils, namely, all that were on the dry ground, died. Obviously, the breath of life of the animal creatures also originally came from the Creator, Yehowah God.
- So, too, the spirit, **Hebrew**, *ru'ach*, **Greek**, *pneu'ma*, or life-force, of man is not distinct from the life-force in animals, as is shown by,
- For there is an eventuality as respects the sons of mankind and an eventuality as respects the beast, and they have the same eventuality. As the one dies, so the other dies, and they all have but one spirit, so that there is no superiority of the man over the beast, for everything is vanity. (**Ecclesiastes 3:19**)
- All are going to one place. They have all come to be from the dust, and they are all returning to the dust. (**Ecclesiastes 3:20**)
- Who is there knowing the spirit of the sons of mankind, whether it is ascending upward, and the spirit of the beast, whether it is descending downward to the earth? (**Ecclesiastes 3:21**)
- Which states that they all have but one spirit, *u-ru'ach*.

· Soul A Living Creature

- As stated, man came to be a living **soul**, hence man **was** a soul, he did not **have** a soul as something immaterial, invisible, and intangible residing inside him. The apostle Paul shows that the Christian teaching did not differ from the earlier Hebrew teaching, for he quotes,
- And Yehowah God proceeded to form the man out of dust from the ground and to blow into his nostrils the breath of life, and the man **came to be a living soul**. (**Genesis 2:7**)
- In saying; It is even so written: The first man Adam became a living **soul**, *psy-khen' zo'san*. The first man is out of the earth and made of dust.
- It is even so written: The first man Adam became a living **soul**. The last Adam became a life-giving spirit. (**1 Corinthians 15:45**)
- Nevertheless, the first is, not that which is spiritual, but that which is physical, afterward that which is spiritual. (**1 Corinthians 15:46**)
- The first man is out of the earth and made of dust, the second man is out of heaven. (**1 Corinthians 15:47**)
- The Genesis account shows that a living **soul** results from the combination of the earthly body with the breath of life. The expression breath of the force of life, literally, **breath of the spirit, or active force ru'ach, of life**.
- Everything in which the breath of the force of life was active in its nostrils, namely, all that were on the dry ground, died. (**Genesis 7:22**)
- Indicates that it is by breathing air, with its oxygen, that the life-force, or **spirit**, in all creatures, man and animals, is sustained. This life-force is found in every cell of the creatures body, as is discussed under;

See Also LIFE

See Also SPIRIT

- Since the term *ne'phesh* refers to the creature itself, we should expect to find the normal physical functions or characteristics of fleshly creatures attributed to it. This is exactly the case. *Ne'phesh*, **soul**, is spoken of as eating flesh, fat, blood, or similar material things
- However, if any of the flesh of his communion sacrifice should at all be eaten on the third day, the one presenting it will not be accepted with approval. It will not be put to his account. It will become a foul thing, and the **soul** that eats some of it will answer for his error. ([Leviticus 7:18](#))
- And the **soul** who eats the flesh of the communion sacrifice, which is for Yehowah, while his uncleanness is upon him, that soul must be cut off from his people. ([Leviticus 7:20](#))
- For anyone eating fat from the beast from which he presents it as an offering made by fire to Yehowah, the **soul** that eats must be cut off from his people. ([Leviticus 7:25](#))
- Any **soul** who eats any blood, that soul must be cut off from his people. ([Leviticus 7:27](#))
- As for any man of the house of Israel or some alien resident who is residing as an alien in your midst who eats any sort of blood, I shall certainly set my face against the **soul** that is eating the blood, and I shall indeed cut him off from among his people. ([Leviticus 17:10](#))
- That is why I have said to the sons of Israel; No **soul** of you must eat blood and no alien resident who is residing as an alien in your midst should eat blood. ([Leviticus 17:12](#))
- As for any **soul** that eats a body already dead or something torn by a wild beast, whether a native or an alien resident, he must in that case wash his garments and bathe in water and be unclean until the evening, and he must be clean. ([Leviticus 17:15](#))
- In case you go into the vineyard of your fellowman, you must eat only enough grapes for you to satisfy your **soul**, but you must not put any into a receptacle of yours. ([Deuteronomy 23:24](#))
- Being hungry for or craving food and drink,
- Only whenever your **soul** craves it you may slaughter, and you

must eat meat according to the blessing of Yehowah your God that he has given you, inside all your gates. The unclean one and the clean one may eat it, like the gazelle and like the stag. **(Deuteronomy 12:15)**

- When Yehowah your God will widen out your territory, just as he has promised you, and you will be certain to say; Let me eat meat, because your **soul** craves to eat meat, whenever your **soul** craves it you may eat meat. **(Deuteronomy 12:20)**
- In case the place that Yehowah your God will choose to put his name there should be far away from you, you must then slaughter some of your herd or some of your flock that Yehowah has given you, just as I have commanded you, and you must eat inside your gates whenever your **soul** craves it. **(Deuteronomy 12:21)**
- For he has satisfied the dried-out **soul**, and the hungry soul he has filled with good things. **(Psalms 107:9)**
- Laziness causes a deep sleep to fall, and a slack **soul** goes hungry. **(Proverbs 19:15)**
- A **soul** that is satisfied will tread down comb honey, but to a hungry soul every bitter thing is sweet. **(Proverbs 27:7)**
- Yes, it must occur just as when someone hungry dreams and here he is eating, and he actually awakes and his **soul** is empty, and just as when someone thirsty dreams and here he is drinking, and he actually awakes and here he is tired and his soul is dried out, thus it will occur with the crowd of all the nations that are waging war against Mount Zion. **(Isaiah 29:8)**
- Because the senseless one himself will speak mere senselessness, and his very heart will work at what is hurtful, to work at apostasy and to speak against Yehowah what is wayward, to cause the **soul** of the hungry one to go empty, and he causes even the thirsty one to go without drink itself. **(Isaiah 32:6)**
- Too bad for me, for I have become like the gatherings of summer fruit, like the gleaning of a grape gathering! There is no grape cluster to eat, no early fig, that my **soul** would desire! **(Micah 7:1)**

- **Being made fat,**
- The generous **soul** will itself be made fat, and the one freely watering others will himself also be freely watered. (**Proverbs 11:25**)
- **Fasting**
- As for me, when they became ill, my clothing was sackcloth, with fasting I afflicted my **soul**, and upon my bosom my own prayer would return. (**Psalms 35:13**)
- **Touching unclean things, such as a dead body,**
- Or when a **soul** touches some unclean thing, whether the dead body of an unclean wild beast or the dead body of an unclean domestic animal or the dead body of an unclean swarming creature, although it has been hidden from him, still he is unclean and has become guilty. (**Leviticus 5:2**)
- And in case a **soul** touches anything unclean, the uncleanness of a man or an unclean beast or any unclean loathsome thing, and actually eats some of the flesh of the communion sacrifice, which is for Yehowah, that soul must be cut off from his people. (**Leviticus 7:21**)
- As for any **soul** that eats a body already dead or something torn by a wild beast, whether a native or an alien resident, he must in that case wash his garments and bathe in water and be unclean until the evening, and he must be clean. (**Leviticus 17:15**)
- The **soul** who touches any such must be unclean until the evening and may not eat any of the holy things, but he must bathe his flesh in water. (**Leviticus 22:6**)
- Everyone touching a corpse, the **soul** of whatever man may die, and who will not purify himself, has defiled Yehowah's tabernacle, and that soul must be cut off from Israel. Because the water for cleansing has not been sprinkled upon him, he continues unclean. His uncleanness is still upon him. (**Numbers 19:13**)
- **Being seized as a pledge or being kidnapped,**

- No one should seize a hand mill or its upper grindstone as a pledge, because it is a **soul** that he is seizing as a pledge. (**Deuteronomy 24:6**)
- In case a man is found kidnapping a **soul** of his brothers of the sons of Israel, and he has dealt tyrannically with him and sold him, that kidnapper must also die. And you must clear away what is bad from your midst. (**Deuteronomy 24:7**)
- **Doing work,**
- As for any **soul** that will do any sort of work on this very day, I must destroy that soul from among his people. (**Leviticus 23:30**)
- **Being refreshed by cold water when tired,**
- As cold water upon a tired **soul**, so is a good report from a distant land. (**Proverbs 25:25**)
- **Being purchased,**
- But in case a priest should purchase a **soul**, as a purchase with his money, he as such may share in eating it. As for slaves born in his house, they as such may share in eating his bread. (**Leviticus 22:11**)
- Javan, Tubal and Meshech themselves were your traders. For the **souls** of mankind and articles of copper your articles of exchange were given. (**Ezekiel 27:13**)
- **Being given as a vow offering,**
- Speak to the sons of Israel, and you must say to them, In case a man makes a special vow offering of **souls** to Yehowah according to the estimated value. (**Leviticus 27:2**)
- **Being put in irons,**
- With fetters they afflicted his feet, into irons his **soul** came. (**Psalms 105:18**)
- **Being sleepless,**
- My **soul** has been sleepless from grief. Raise me up according to

- your word. (**Psalms 119:28**)
- **Struggling for breath,**
 - The woman giving birth to seven has faded away, her **soul** has struggled for breath. Her sun has set while it is yet day, it has become ashamed and felt abashed. And to the sword I shall give the mere remnant of them before their enemies, is the utterance of Yehowah. (**Jeremiah 15:9**)
 - It may be noted that in many texts reference is made to my **soul**, his or her **soul**, your **soul**, and so forth. This is because *ne'phesh* and *psy-khe'* can mean ones **own self as a soul**.
 - The sense of the term can therefore often be expressed in English by use of personal pronouns. Thus **Lexicon in Veteris Testamenti Libros (p. 627)** shows that my *ne'phesh* means, **I**.
 - Then make me a tasty dish such as I am fond of and bring it to me and, ah, let me eat, in order, that my **soul** may bless you before I die. (**Genesis 27:4**)
 - Then he said; Bring it near to me that I may eat some of the game of my son, to the end that my **soul** may bless you. With that he brought it near to him and he began to eat, and he brought him wine and he began to drink. (**Genesis 27:25**)
 - Your new moons and your festal seasons my **soul** has hated. To me they have become a burden, I have become tired of bearing them. (**Isaiah 1:14**)
 - Your, singular, *ne'phesh*, means, **thou or you**.
 - And Jacob went on to say to his father; I am Esau your firstborn. I have done just as you have spoken to me. Raise yourself up, please. Sit down and eat some of my game, in order, that your **soul** may bless me. (**Genesis 27:19**)
 - And he too went about making a tasty dish. Then he brought it to his father and said to his father; Let my father get up and eat some of his sons game, in order, that your **soul** may bless me. (**Genesis 27:31**)
 - Owing to the fact that you have been precious in my eyes, you

have been considered honorable, and I myself have loved you. And I shall give men in place of you, and national groups in place of your **soul**. (Isaiah 43:4)

- And I will put it in the hand of the ones irritating you, who have said to your **soul**, Bow down that we may cross over, so that you used to make your back just like the earth, and like the street for those crossing over. (Isaiah 51:23)
- His *ne'phesh* means, **he, himself**,
- In case a man makes a vow to Yehowah or swears an oath to bind a vow of abstinence upon his **soul**, he must not violate his word. According to all that has gone out of his mouth he should do. (Numbers 30:2)
- But Yehowah himself took delight in crushing him, he made him sick. If you will set his **soul** as a guilt offering, he will see his offspring, he will prolong his days, and in his hand what is the delight of Yehowah will succeed. (Isaiah 53:10)
- Her *ne'phesh* means, **she, herself**,
- But if her father has forbidden her on the day of his hearing all her vows or her abstinence vows that she has bound upon her **soul**, it will not stand, but Yehowah will forgive her, because her father forbade her. (Numbers 30:5)
- However, if she at all happens to belong to a husband, and her vow is upon her or the thoughtless promise of her lips that she has bound upon her **soul**. (Numbers 30:6)
- And her husband actually hears it and keeps silent toward her on the day of his hearing it, her vows must also stand or her abstinence vows that she has bound upon her **soul** will stand. (Numbers 30:7)
- But if her husband on the day of hearing it forbids her, he has also annulled her vow that was upon her or the thoughtless promise of her lips that she bound upon her **soul**, and Yehowah will forgive her. (Numbers 30:8)
- In the case of the vow of a widow or a divorced woman, everything that she has bound upon her **soul** will stand against

her. (**Numbers 30:9**)

- However, if it is in the house of her husband that she has vowed or has bound an abstinence vow upon her **soul** by an oath. (**Numbers 30:10**)
- And her husband has heard it and has kept silent toward her, he has not forbidden her, and all her vows must stand or any abstinence vow that she has bound upon her **soul** will stand. (**Numbers 30:11**)
- But if her husband has totally annulled them on the day of his hearing any expression of her lips as her vows or as an abstinence vow of her **soul**, they will not stand. Her husband has annulled them, and Yehowah will forgive her. (**Numbers 30:12**)
- And so forth.
- The **Greek** term *psy-khe'* is used similarly. **Vine's Expository Dictionary of Old and New Testament Words [1981, Vol. 4, p. 54]** says it may be used as **the equivalent of the personal pronoun, used for emphasis and effect: 1st person.**
- Therefore the Jews encircled him and began to say to him; How long are you to keep our **souls** in suspense? If you are the Christ, tell us outspokenly. (**John 10:24**)
- **Us**
- But my righteous one will live by reason of faith, and, if he shrinks back, my **soul** has no pleasure in him. (**Hebrews 10:38**)
- Please say you are my sister, in order, that it may go well with me on your account, and my **soul** will be certain to live due to you. (**Genesis 12:13**)
- Who has numbered the dust particles of Jacob, and who has counted the fourth part of Israel? Let my **soul** die the death of the upright ones, and let my end turn out afterward like theirs. (**Numbers 23:10**)
- And Samson proceeded to say; Let my **soul** die with the Philistines. Then he bent himself with power, and the house went falling upon the axis lords and upon all the people that

- were in it, so that the dead that he put to death in his own death came to be more than those he had put to death during his lifetime. (**Judges 16:30**)
- O Yehowah, do deliver my **soul** from false lips, from the tricky tongue. (**Psalms 120:2**)
 - **Me, 2nd person**
 - For my part I will most gladly spend and be completely spent for your **souls**. If I love you the more abundantly, am I to be loved the less? (**2 Corinthians 12:15**)
 - Be obedient to those who are taking the lead among you and be submissive, for they are keeping watch over your **souls** as those who will render an account, that they may do this with joy and not with sighing, for this would be damaging to you. (**Hebrews 13:17**).

·· Represents Life As A Creature

- Both **ne'phesh** and *psy-khe'* are also used to mean life not merely as an abstract force or principle but **life as a creature**, human or animal.
- Thus when Rachel was giving birth to Benjamin, her **ne'phesh, soul**, or life as a creature, went out from her and she died.
- Then they pulled away from Bethel. And while there was yet a good stretch of land before coming to Ephrath, Rachel proceeded to give birth, and it was going hard with her in making the delivery. (**Genesis 35:16**)
- But so it was that while she had difficulty in making the delivery the midwife said to her; Do not be afraid, for you will have this son also. (**Genesis 35:17**)
- And the result was that as her soul was going out, because she died, she called his name Benoni, but his father called him Benjamin. (**Genesis 35:18**)
- Thus Rachel died and was buried on the way to Ephrath, that is to say; Bethlehem. (**Genesis 35:19**)

- She ceased to be a living creature. Similarly, when the prophet Elijah performed a miracle regarding the dead son of the widow of Zarephath, the child's *ne'phesh*, **soul**, or life as a creature, came back into him and he came to life, was again a living creature.
- And it came about after these things that the son of the woman, the mistress of the house, fell sick, and his sickness came to be so severe that there was no breath left in him. (**1 Kings 17:17**)
- At this she said to Elijah; What do I have to do with you, O man of the true God? You have come to me to bring my error to mind and to put my son to death. (**1 Kings 17:18**)
- But he said to her; Give me your son. Then he took him from her bosom and carried him up to the roof chamber, where he was dwelling, and laid him upon his own couch. (**1 Kings 17:19**)
- And he began calling to Yehowah and saying; O Yehowah my God, is it also upon the widow with whom I am residing as an alien that you must bring injury by putting her son to death? (**1 Kings 17:20**)
- And he proceeded to stretch himself upon the child three times and call to Yehowah and say; O Yehowah my God, please, cause the **soul** of this child to come back within him. (**1 Kings 17:21**)
- Finally Yehowah listened to Elijah's voice, so that the **soul** of the child came back within him and he came to life. (**1 Kings 17:22**)
- Elijah now took the child and brought him down from the roof chamber into the house and gave him to his mother, and Elijah then said; See, your son is alive. (**1 Kings 17:23**)
- Because the creature's life is so inseparably connected with and dependent on blood, shed blood standing for the life of the person or creature.
- At this he said; What have you done? Listen! Your brother's blood is crying out to me from the ground. (**Genesis 4:10**)
- Certainly the blood of Naboth and the blood of his sons I saw yesterday, is the utterance of Yehowah, and I shall certainly repay you in this tract of land, is the utterance of Yehowah. So now, lift him up, throw him into the tract of land according to the

word of Yehowah. (2 Kings 9:26)

- For, when looking for bloodshed, he will certainly remember those very ones, he is sure not to forget the outcry of the afflicted ones. (Psalms 9:12)
- For, when looking for bloodshed, he will certainly remember those very ones, he is sure not to forget the outcry of the afflicted ones. (Psalms 9:12)
- The Scriptures speak of the *ne'phesh*, **soul**, as being in the blood.
- Only flesh with its **soul**, its blood, you must not eat. (Genesis 9:4)
- For the **soul** of the flesh is in the blood, and I myself have put it upon the altar for you to make atonement for your souls, because it is the blood that makes atonement by the soul in it. (Leviticus 17:11)
- For the **soul** of every sort of flesh is its blood by the soul in it. Consequently I said to the sons of Israel; You must not eat the blood of any sort of flesh, because the soul of every sort of flesh is its blood. Anyone eating it will be cut off. (Leviticus 17:14)
- Simply be firmly resolved not to eat the blood, because the blood is the **soul** and you must not eat the soul with the flesh. (Deuteronomy 12:23)
- This is, obviously, not meant literally, inasmuch as the Scriptures also speak of the **blood of your souls**.
- And, besides that, your blood of your **souls** shall I ask back. From the hand of every living creature shall I ask it back, and from the hand of man, from the hand of each one who is his brother, shall I ask back the soul of man. (Genesis 9:5)
- Also, in your skirts there have been found the blood marks of the **souls** of the innocent poor ones. Not in the act of breaking in have I found them, but they are upon all these. (Jeremiah 2:34)
- And the many references already considered could not reasonably be applied solely to the blood or its life-supporting qualities.

- ***Ne'phesh*, soul**, is not used with reference to the creation of vegetable life on the third creative day.
- And God went on to say; Let the earth cause grass to shoot forth, vegetation bearing seed, fruit trees yielding fruit according to their kinds, the seed of which is in it, upon the earth. And it came to be so. (**Genesis 1:11**)
- And the earth began to put forth grass, vegetation bearing seed according to its kind and trees yielding fruit, the seed of which is in it according to its kind. Then God saw that it was good. (**Genesis 1:12**)
- And there came to be evening and there came to be morning, a third day. (**Genesis 1:13**)
- Or thereafter, since vegetation is bloodless.
- Examples of the use of the Greek *psy-khe'* to mean, **life as a creature** may be found at;
- On this account I say to you; Stop being anxious about your **souls** as to what you will eat or what you will drink, or about your bodies as to what you will wear. Does not the **soul** mean more than food and the body than clothing? (**Matthew 6:25**)
- He that finds his **soul** will lose it, and he that loses his **soul** for my sake will find it. (**Matthew 10:39**)
- For whoever wants to save his **soul** will lose it, but whoever loses his **soul** for my sake will find it. (**Matthew 16:25**)
- For what benefit will it be to a man if he gains the whole world but forfeits his **soul**? Or what will a man give in exchange for his soul? (**Matthew 16:26**)
- But God said to him; Unreasonable one, this night they are demanding your **soul** from you. Who, then, is to have the things you stored up? (**Luke 12:20**)
- I am the fine shepherd. The fine shepherd surrenders his **soul** in behalf of the sheep. (**John 10:11**)
- Just as the Father knows me and I know the Father, and I

- surrender my **soul** in behalf of the sheep. (John 10:15)
- Peter said to him; Lord, why is it I cannot follow you at present? I will surrender my **soul** in your behalf. (John 13:37)
 - Jesus answered; Will you surrender your **soul** in my behalf? Most truly I say to you, a cock will by no means crow until you have disowned me three times. (John 13:38)
 - No one has love greater than this, that someone should surrender his **soul** in behalf of his friends. (John 15:13)
 - But Paul went downstairs, threw himself upon him and embraced him and said; Stop raising a clamor, for his **soul** is in him. (Acts of Apostles 20:10)
 - Since God's servants have the hope of a resurrection in the event of death, they have the hope of living again as, **souls**, or **living creatures**. For that reason Jesus could say that whoever loses his **soul**, **his life as a creature**, for the sake of me and the Good News will save it. Really, of what benefit is it for a man to gain the whole world and to forfeit his **soul**? What, really, would a man give in exchange for his soul?
 - For whoever wants to save his **soul** will lose it, but whoever loses his soul for the sake of me and the Good News will save it. (Mark 8:35)
 - Really, of what benefit is it for a man to gain the whole world and to forfeit his **soul**? (Mark 8:36)
 - What, really, would a man give in exchange for his **soul**? (Mark 8:37)
 - Similarly, he stated;
 - He that is fond of his **soul** destroys it, but he that hates his soul in this world will safeguard it for everlasting life. (John 12:25)
 - These texts, and others like them, show the correct understanding of Jesus words at;
 - And do not become fearful of those who kill the body but cannot kill the soul, but rather be in fear of him that can destroy both

soul and body in Gehenna. (**Matthew 10:28**)

- While men can kill the body, they cannot kill the person for all time, inasmuch as he lives in God's purpose.
- But that the dead are raised up even Moses disclosed, in the account about the thornbush, when he calls Yehowah the God of Abraham and God of Isaac and God of Jacob. (**Luke 20:37**)
- He is a God, not of the dead, but of the living, for they are all living to him. (**Luke 20:38**)
- And God can and will restore such faithful one to life as a creature by means of a resurrection. For God's servants, the loss of their **soul**, or life as a creature, is only temporary, not permanent.
- And they conquered him because of the blood of the Lamb and because of the word of their witnessing, and they did not love their **souls** even in the face of death. (**Revelation 12:11**)

· Mortal And Destructible

- On the other hand,
- And do not become fearful of those who kill the body but cannot kill the **soul**, but rather be in fear of him that can destroy both soul and body in Gehenna. (**Matthew 10:28**)
- States that God can destroy both **soul**, *psy-khen'*, and body in Gehenna. This shows that *psy-khe'* does not refer to something immortal or indestructible.
- There is, in fact, not one case in the entire Scriptures, Hebrew and Greek, in which the words *ne'phesh* or *psy-khe'* are modified by terms such as immortal, indestructible, imperishable, deathless, or the like.
- On the other hand, there are scores of texts in the Hebrew and Greek Scriptures that speak of the *ne'phesh* or *psy-khe'*, **soul**, as mortal and subject to death.
- Please, now, your servant has found favor in your eyes so that you are magnifying your loving-kindness, which you have exercised with me to preserve my **soul** alive, but I, I am not able

- to escape to the mountainous region for fear calamity may keep close to me and I certainly die. (**Genesis 19:19**)
- Please, now, this city is nearby to flee there and it is a small thing. May I, please, escape there, is it not a small thing? And my **soul** will live on. (**Genesis 19:20**)
 - Who has numbered the dust particles of Jacob, and who has counted the fourth part of Israel? Let my **soul** die the death of the upright ones, and let my end turn out afterward like theirs. (**Numbers 23:10**)
 - And you must preserve alive my father and my mother and my brothers and my sisters and all who belong to them, and you must deliver our **souls** from death. (**Joshua 2:13**)
 - At that the men said to her; Our **souls** are to die instead of you people! If you will not tell about this matter of ours, it must also occur that when Yehowah gives us the land, we also shall certainly exercise loving-kindness and trustworthiness toward you. (**Joshua 2:14**)
 - Zebulun was a people that scorned their **souls** to the point of death. Naphtali also, on the heights of the field. (**Judges 5:18**)
 - And it came about that because she pressured him with her words all the time and kept urging him, his **soul** got to be impatient to the point of dying. (**Judges 16:16**)
 - And Samson proceeded to say; Let my **soul** die with the Philistines. Then he bent himself with power, and the house went falling upon the axis lords and upon all the people that were in it, so that the dead that he put to death in his own death came to be more than those he had put to death during his lifetime. (**Judges 16:30**)
 - So his servants said to him; Here, now, we have heard that the kings of the house of Israel are kings of loving-kindness. Please, let us carry sackcloth upon our loins and ropes upon our heads, and let us go out to the king of Israel. Perhaps he will preserve your **soul** alive. (**1 Kings 20:31**)
 - Accordingly they girded sackcloth about their loins, with ropes upon their heads, and came in to the king of Israel and said;

- Your servant Ben-hadad has said; Please, let my **soul** live. To this he said; Is he still alive? He is my brother. (**1 Kings 20:32**)
- All the fat ones of the earth shall eat and will bow down, before him all those going down to the dust will bend down, and no one will ever preserve his own **soul** alive. (**Psalms 22:29**)
 - Look! All the **souls**, to me they belong. As the **soul** of the father so likewise the **soul** of the son, to me they belong. The **soul** that is sinning, it itself will die. (**Ezekiel 18:4**)
 - The **soul** that is sinning, it itself will die. A son himself will bear nothing because of the error of the father, and a father himself will bear nothing because of the error of the son. Upon his own self the very righteousness of the righteous one will come to be, and upon his own self the very wickedness of a wicked one will come to be. (**Ezekiel 18:20**)
 - And said; Get up, take the young child and its mother and be on your way into the land of Israel, for those who were seeking the **soul** of the young child are dead. (**Matthew 2:20**)
 - Then he said to them; My **soul** is deeply grieved, even to death. Stay here and keep on the watch with me. (**Matthew 26:38**)
 - Next he said to them; Is it lawful on the Sabbath to do a good deed or to do a bad deed, to save or to kill a **soul**? But they kept silent. (**Mark 3:4**)
 - Now we are not the sort that shrink back to destruction, but the sort that have faith to the preserving alive of the **soul**. (**Hebrews 10:39**)
 - Know that he who turns a sinner back from the error of his way will save his **soul** from death and will cover a multitude of sins. (**James 5:20**)
 - As dying, being **cut off** or **destroyed**.
 - And an uncircumcised male who will not get the flesh of his foreskin circumcised, even that **soul** must be cut off from his people. He has broken my covenant. (**Genesis 17:14**)
 - Seven days you are to eat unfermented cakes. Yes, on the first

- day you are to take away sourdough from your houses, because anyone eating what is leavened, from the first day down to the seventh, that **soul** must be cut off from Israel. (**Exodus 12:15**)
- And the **soul** who eats the flesh of the communion sacrifice, which is for Yehowah, while his uncleanness is upon him, that soul must be cut off from his people. (**Leviticus 7:20**)
 - Because every **soul** that will not be afflicted on this very day must be cut off from his people. (**Leviticus 23:29**)
 - And Joshua captured Makkedah on that day and went striking it with the edge of the sword. As for its king, he devoted him and every **soul** that was in it to destruction. He let no survivor remain. So he did to the king of Makkedah just as he had done to the king of Jericho. (**Joshua 10:28**)
 - Then Joshua and all Israel with him passed on from Makkedah to Libnah and warred against Libnah. (**Joshua 10:29**)
 - Accordingly Yehowah gave it also and its king into Israel's hand, and they went striking it and every **soul** that was in it with the edge of the sword. They did not let a survivor remain in it. So they did to its king just as they had done to the king of Jericho. (**Joshua 10:30**)
 - Next Joshua and all Israel with him passed on from Libnah to Lachish and went camping against it and warring upon it. (**Joshua 10:31**)
 - Accordingly Yehowah gave Lachish into Israel's hand so that they captured it on the second day, and they went striking it and every **soul** that was in it with the edge of the sword, according to all that they had done to Libnah. (**Joshua 10:32**)
 - It was then that Hiram the king of Gezer went up to help Lachish. So Joshua struck him and his people until he had let not a survivor of his remain. (**Joshua 10:33**)
 - Then Joshua and all Israel with him passed on from Lachish to Eglon and went camping against it and warring against it. (**Joshua 10:34**)
 - And they got to capture it on that day and began to smite it with

- the edge of the sword, and they devoted every **soul** that was in it to destruction on that day, according to all that they had done to Lachish. (**Joshua 10:35**)
- Then Joshua and all Israel with him went up from Eglon to Hebron and began to war against it. (**Joshua 10:36**)
 - And they got to capture it and went striking it and its king and all its towns and every **soul** that was in it with the edge of the sword. He did not let a survivor remain, according to all that he had done to Eglon. So he devoted it and every soul that was in it to destruction. (**Joshua 10:37**)
 - Finally Joshua and all Israel with him came back to Debir and began to war against it. (**Joshua 10:38**)
 - And he got to capture it and its king and all its towns, and they went striking them with the edge of the sword and devoting every **soul** that was in it to destruction. He did not let a survivor remain. Just as he had done to Hebron, so he did to Debir and its king, and just as he had done to Libnah and its king. (**Joshua 10:39**)
 - He proceeded to prepare a pathway for his anger. He did not hold back their **soul** from death itself, and their life he handed over even to the pestilence. (**Psalms 78:50**)
 - And will you profane me toward my people for the handfuls of barley and for the morsels of bread, in order to put to death the **souls** that ought not to die and in order to preserve alive the souls that ought not to live by your lie to my people, the hearers of a lie? (**Ezekiel 13:19**)
 - Her princes in the midst of her are like wolves tearing prey in shedding blood, in destroying **souls** for the purpose of making unjust gain. (**Ezekiel 22:27**)
 - Indeed, any **soul** that does not listen to that Prophet will be completely destroyed from among the people. (**Acts of Apostles 3:23**)
 - And a third of the creatures that are in the sea which have **souls** died, and a third of the boats were wrecked. (**Revelation 8:9**)

- And the second one poured out his bowl into the sea. And it became blood as of a dead man, and every living **soul** died, yes, the things in the sea. (**Revelation 16:3**)
- **Whether by sword,**
- And they got to capture it and went striking it and its king and all its towns and every **soul** that was in it with the edge of the sword. He did not let a survivor remain, according to all that he had done to Eglon. So he devoted it and every **soul** that was in it to destruction. (**Joshua 10:37**)
- Now as regards the watchman, in case he sees the sword coming and he actually does not blow the horn and the people itself gets no warning at all and a sword comes and takes away from them **soul**, for its own error it itself must be taken away, but its blood I shall ask back from the hand of the watchman himself. (**Ezekiel 33:6**)
- **Or by suffocation,**
- So that my **soul** chooses suffocation, death rather than my bones. (**Job 7:15**)
- **Or being in danger of death due to drowning,**
- Waters encircled me clear to the **soul**, the watery deep itself kept enclosing me. Weeds were wound around my head. (**Jonah 2:5**)
- **And also as going down into the pit or into Sheol.**
- And his **soul** draws near to the pit, and his life to those inflicting death. (**Job 33:22**)
- What able-bodied man is there alive who will not see death? Can he provide escape for his **soul** from the hand of Sheol? (**Psalms 89:48**)
- **Or being delivered therefrom.**
- For you will not leave my **soul** in Sheol. You will not allow your loyal one to see the pit. (**Psalms 16:10**)
- O Yehowah, you have brought up my **soul** from Sheol itself. You

have kept me alive, that I should not go down into the pit.
(**Psalms 30:3**)

- However, God himself will redeem my **soul** from the hand of Sheol, for he will receive me. (**Psalms 49:15**)
- With the rod you yourself should beat him, that you may deliver his very **soul** from Sheol itself. (**Proverbs 23:14**)

See Also IMMORTALITY

See Also INCORRUPTION

· Dead Soul

- The expression, deceased or dead **soul**, also appears a number of times, meaning simply **a dead person**.
- And you must not make cuts in your flesh for a **deceased soul**, and you must not put tattoo marking upon yourselves. I am Yehowah. (**Leviticus 19:28**)
- And Yehowah went on to say to Moses; Talk to the priests, Aaron's sons, and you must say to them, For a **deceased soul** no one may defile himself among his people. (**Leviticus 21:1**)
- And he should not come to any **dead soul**. For his father and his mother he may not defile himself. (**Leviticus 21:11**)
- No man of Aaron's offspring when he is leprous or has a running discharge may eat of the holy things until he becomes clean, neither he who touches anyone unclean by a **deceased soul** or a man from whom there goes out a seminal emission. (**Leviticus 22:4**)
- Command the sons of Israel that they send out of the camp every leprous person and everyone having a running discharge and everyone unclean by a deceased **soul**. (**Numbers 5:2**)
- All the days of his keeping separate to Yehowah he may not come toward any dead **soul**. (**Numbers 6:6**)
- And Haggai went on to say; If someone unclean by a deceased **soul** touches any of these things, will it become unclean? In turn the priests answered and said; It will become unclean. (**Haggai**

2:13)

- Anyone touching the corpse of any human **soul** must also be unclean seven days. (**Numbers 19:11**)
- Everyone touching a corpse, the **soul** of whatever man may die, and who will not purify himself, has defiled Yehowah's tabernacle, and that soul must be cut off from Israel. Because the water for cleansing has not been sprinkled upon him, he continues unclean. His uncleanness is still upon him. (**Numbers 19:13**)

·· Desire

- At times the word **ne'phesh** is used to express the desire of the individual, one that fills him and then occupies him in achieving its goal.
- From the fruitage of his mouth a man will eat good, but the very **soul** of those dealing treacherously is violence. (**Proverbs 13:2**)
- For example, says of those dealing treacherously that their very **soul** is violence, that is, that they are all out for violence, in effect, become violence personified.
- Do not give me over to the **soul** of my adversaries, for against me false witnesses have risen up, and he who launches forth violence. (**Psalms 27:12**)
- And his **soul** began clinging to Dinah the daughter of Jacob, and he fell in love with the young woman and kept speaking persuasively to the young woman. (**Genesis 34:3**) Footnote
- O may they not say in their heart; Aha, our **soul**! May they not say; We have swallowed him up. (**Psalms 35:25**) Footnote
- Yehowah himself will guard him and preserve him alive. He will be pronounced happy in the earth, and you cannot possibly give him over to the **soul** of his enemies. (**Psalms 41:2**)
- Israel's false shepherds are called dogs strong in **soulful** desire, who have known no satisfaction.
- They are even dogs strong in **soulful** desire, they have known no

- satisfaction. They are also shepherds that have not known how to understand. They have all of them turned to their own way, each one for his unjust gain from his own border. (**Isaiah 56:11**)
- Come, men! Let me take some wine, and let us drink intoxicating liquor to the limit. And tomorrow will certainly turn out just as today, great in a very much larger way. (**Isaiah 56:12**)
 - In case you should sit down to feed yourself with a king, you should diligently consider what is before you. (**Proverbs 23:1**)
 - And you must put a knife to your throat if you are the owner of **soulful** desire. (**Proverbs 23:2**)
 - Do not show yourself craving his tasty dishes, as it is the food of lies. (**Proverbs 23:3**)
 - And, indeed, because the wine is dealing treacherously, an able-bodied man is self-assuming, and he will not reach his goal, he who has made his **soul** spacious just like Sheol, and who is like death and cannot be satisfied. And he keeps gathering to himself all the nations and collecting together to himself all the peoples. (**Habakkuk 2:5**)

·· **Serving With ones Whole Soul**

- The **soul** basically means the entire person, as has been shown. Yet certain texts exhort us to seek for, love, and serve God with all our heart **and** all our soul.
- If you do look for Yehowah your God from there, you will also certainly find him, because you will inquire for him with all your heart and with all your **soul**. (**Deuteronomy 4:29**)
- And it must occur that if you will without fail obey my commandments that I am commanding you today so as to love Yehowah your God and to serve him with all your heart and all your **soul**. (**Deuteronomy 11:13**)
- And you must apply these words of mine to your heart and your **soul** and bind them as a sign upon your hand, and they must serve as a frontlet band between your eyes. (**Deuteronomy 11:18**)

- **And you must love Yehowah your God with all your heart and all your **soul** and all your vital force. (Deuteronomy 6:5)**
- **And you must love Yehowah your God with your whole heart and with your whole **soul** and with your whole mind and with your whole strength. (Mark 12:30)**
- **In answer he said; You must love Yehowah your God with your whole heart and with your whole **soul** and with your whole strength and with your whole mind, and, your neighbor as yourself. (Luke 10:27)**
- **The question arises as to why these other things are mentioned with the **soul**, since it embraces them all. To illustrate the probable meaning:**
 - **A person might sell himself, his soul, into slavery to another, thereby becoming the possession of his owner and master. Yet he might not serve his master wholeheartedly, with full motivation and desire to please him, and thus he might not use his full strength or his full mental capacity to advance his masters interests.**
 - **You slaves, be obedient to those who are your masters in a fleshly sense, with fear and trembling in the sincerity of your hearts, as to the Christ. (Ephesians 6:5)**
 - **You slaves, be obedient in everything to those who are your masters in a fleshly sense, not with acts of eye-service, as men pleasers, but with sincerity of heart, with fear of Yehowah. (Colossians 3:22)**
 - **Hence these other facets are evidently mentioned to focus attention on them so that we do not fail to remember and consider them in our service to God, to whom we belong, and to his Son, whose life was the ransom price that bought us. Whole-**souled** service to God involves the **entire person, no bodily part, function, capacity, or desire being left out.****
 - **But I say to you that everyone that keeps on looking at a woman so as to have a passion for her has already committed adultery with her in his heart. (Matthew 5:28)**
 - **If, now, that right eye of yours is making you stumble, tear it out and throw it away from you. For it is more beneficial to you for**

- one of your members to be lost to you than for your whole body to be pitched into Gehenna. (**Matthew 5:29**)
- **Also, if your right hand is making you stumble, cut it off and throw it away from you. For it is more beneficial to you for one of your members to be lost than for your whole body to land in Gehenna. (**Matthew 5:30**)**
 - **But pay attention to yourselves that your hearts never become weighed down with overeating and heavy drinking and anxieties of life, and suddenly that day be instantly upon you (**Luke 21:34**)**
 - **As a snare. For it will come in upon all those dwelling upon the face of all the earth. (**Luke 21:35**)**
 - **Keep awake, then, all the time making supplication that you may succeed in escaping all these things that are destined to occur, and in standing before the Son of man. (**Luke 21:36**)**
 - **Not by way of eye-service as men pleasers, but as Christ's slaves, doing the will of God **whole-souled**. (**Ephesians 6:6**)**
 - **Be slaves with good inclinations, as to Yehowah, and not to men. (**Ephesians 6:7**)**
 - **For you know that each one, whatever good he may do, will receive this back from Yehowah, whether he be slave or freeman. (**Ephesians 6:8**)**
 - **Also, you masters, keep doing the same things to them, letting up on the threatening, for you know that the Master of both them and you is in the heavens, and there is no partiality with him. (**Ephesians 6:9**)**
 - **And their finish is destruction, and their god is their belly, and their glory consists in their shame, and they have their minds upon things on the earth. (**Philippians 3:19**)**
 - **Whatever you are doing, work at it **whole-souled** as to Yehowah, and not to men. (**Colossians 3:23**)**
 - **For you know that it is from Yehowah you will receive the due reward of the inheritance. Slave for the Master, Christ. (**Colossians 3:24**)**

· Soul And Spirit Are Distinct

- The **spirit**, Hebrew, *ru'ach*, Greek, *pneu'ma*, should not be confused with the **soul**, Hebrew, *ne'phesh*, Greek, *psy-khe'*, for they refer to different things. Thus,
- For the word of God is alive and exerts power and is sharper than any two-edged sword and pierces even to the dividing of **soul** and **spirit**, and of joints and their marrow, and is able to discern thoughts and intentions of the heart. (**Hebrews 4:12**)
- Speaks of the Word of God as piercing even to the dividing of **soul** and **spirit**, and of joints and their marrow.
- Only behave in a manner worthy of the Good News about the Christ, in order, that, whether I come and see you or be absent, I may hear about the things which concern you, that you are standing firm in one spirit, with one **soul** striving side by side for the faith of the Good News. (**Philippians 1:27**)
- May the very God of peace sanctify you completely. And sound in every respect may the spirit and **soul** and body of you brothers be preserved in a blameless manner at the presence of our Lord Jesus Christ. (**1 Thessalonians 5:23**)
- As has been shown, the **soul**, *ne'phesh*, *psy-khe'*, is the creature itself. The spirit, *ru'ach*, *pneu'ma*, generally refers to the life-force of the living creature or soul, though the original-language terms may also have other meanings.
- Illustrating further the distinction between the Greek *psy-khe'* and *pneu'ma* is the apostle Paul's discussion, in his first letter to the Corinthians, of the resurrection of Christians to spirit life.
- Here he contrasts that which is physical, *psy-khi-kon'*, literally, **soulical** with that which is spiritual, *pneu-ma-ti-kon'*. Thus, he shows that Christians until the time of their death have a **soulical** body, even as did the first man Adam, whereas, in their resurrection such anointed Christians receive a **spiritual body** like that of the glorified Jesus Christ.
- So also is the resurrection of the dead. It is sown in corruption, it is raised up in incorruption. (**1 Corinthians 15:42**)

- It is sown in dishonor, it is raised up in glory. It is sown in weakness, it is raised up in power. (1 Corinthians 15:43)
- It is sown a physical body, it is raised up a **spiritual body**. If there is a physical body, there is also a **spiritual one**. (1 Corinthians 15:44)
- It is even so written; The first man Adam became a living **soul**. The last Adam became a life-giving spirit. (1 Corinthians 15:45)
- Nevertheless, the first is, not that which is spiritual, but that which is physical, afterward that which is spiritual. (1 Corinthians 15:46)
- The first man is out of the earth and made of dust, the second man is out of heaven. (1 Corinthians 15:47)
- As the one made of dust is, so those made of dust are also, and as the heavenly one is, so those who are heavenly are also. (1 Corinthians 15:48)
- And just as we have borne the image of the one made of dust, we shall bear also the image of the heavenly one. (1 Corinthians 15:49)
- Jude makes a somewhat similar comparison in speaking of animalistic men, *psy-khi-koi'*, literally, **soulical** men, not having spirituality, literally, not having **spirit**, *pneu'ma*.
- These are the ones that make separations, animalistic men, not having **spirituality**. (Jude 1:19)

•• God As Having Soul

- In view of the foregoing, it appears that the scriptures in which God speaks of my **soul**.
- And I shall certainly put my tabernacle in the midst of you, and my **soul** will not abhor you. (Leviticus 26:11)
- And I shall certainly annihilate your sacred high places and cut off your incense stands and lay your own carcasses upon the carcasses of your dungy idols, and my **soul** will simply abhor you. (Leviticus 26:30)

- **Anyone innocent in his hands and clean in heart, who has not carried My **soul** to sheer worthlessness, nor taken an oath deceitfully. (Psalms 24:4)**
- **Look! My servant, on whom I keep fast hold! My chosen one, whom my **soul** has approved! I have put my spirit in him. Justice to the nations is what he will bring forth. (Isaiah 42:1)**
- **Are yet another instance of an anthropomorphic usage, that is, the attributing of physical and human characteristics to God to facilitate understanding, as when God is spoken of as having eyes, hands, and so forth. By speaking of my *ne'phesh* Yehowah clearly means, myself or my person. God is a **Spirit**, *Pneu'ma*.**
- **God is a Spirit, and those worshiping him must worship with spirit and truth. (John 4:24)**

See Also YEHOWAH (Descriptions of his presence)