

another word
We meet with
that wandereth
in the congre-
shemah is used
rit of man as
the passage in
and the breath
s.† The most
Old Testament
For although,
alent, is some-
in numerous
only refer to
body. In Job
my face; the
I could not
an image was
If there were
e of the Old
e sufficiently
e of the soul,
then separated
, numbers of
to be found
(*ruach*) of the
ho gave it. ||
pirit [*Ruach*]
power in the
the clearest
it from the
atter. We
irit [*Ruach*]
said of the
ependent of
o be formed
to spiritual

existences which do not belong to the earth, and where there is therefore no possibility of giving to it the material signification which is frequently contended for. It is used of celestial messengers in the Psalms, where we are told that the Lord "maketh His angels spirits,"* and of infernal ones in the case of the lying spirit that went out and deceived Ahab to his destruction.†

So unmistakably do these terms point to the separate existence of the soul, that there seems never to have been any difference of opinion about their meaning, as far as this point is concerned, among the ancient Hebrews. The Rabbins interpreted the texts in which they occur in all kinds of fanciful ways, but never dreamed of supposing that they could be limited in their meaning to the material body or its functions. The tendency of interpretation was quite in an opposite direction. So clearly did *Ruach*, and *Nephesh*, and *Neshemah* point to an individuality distinct from the material body, that the Rabbins occasionally fell into the error of supposing that each of them had a personality of its own, and that more than one separate existence remained for the same individual after death, some of them asserting that the destination of the *Nephesh* after the dissolution of the body was *Sheol*, that the *Ruach* returned to the air, and that the *Neshemah* made its way into heaven. One class supposed that certain people were supplied with a *Nephesh* without a *Ruach*, and that many more were destitute of a *Neshemah*; and another declared that the *Nephesh* ($\psi\chi\chi\acute{\iota}$) was the soul of the body, *Ruach* ($\Pi\psi\psi\mu\alpha$) the soul of the *Nephesh*, and *Neshemah* (Νοϋς) the soul of the *Ruach*.‡ Of course these fanciful theories were the product of a much later age, but they serve to show that when errors did creep into the interpretations of the Scriptures their tendency was directly the reverse of that of the modern so-called Rationalism. The teaching of the Old Testament is so plain on this subject, that one wonders how any person who had carefully perused the record should have come to any other conclusion than that which I have pointed out, viz., that

* Psalms civ., 4.

† 2 Chronicles xviii.

‡ "Tractatus de Anima, a R. Moscheh, Korduero. In Kabbala Denudata tom i., pars ii." Vide Alger, p. 157.