

רפאים *Rephaim* is, as I have already stated, another word used to describe the ghosts of the departed. We meet with it in Proverbs, used as follows: "The man that wandereth out of the way of understanding shall remain in the congregation of the dead"\* [*Rephaim*]. נשמה *Neshemah* is used to describe the Spirit of God, and also the spirit of man as created and sustained by God. It occurs in the passage in which the creation of man is first described, and the breath of life [*Neshemah*] is breathed into his nostrils.† The most important term, however, that is used in the Old Testament to describe the spirit of man is רוח *Ruach*. For although, as has been stated, this, like its Greek equivalent, is sometimes applied to the air or the breath, yet in numerous instances where it occurs it is clear that it can only refer to the soul as an existence separate from the body. In Job we read, "Then a spirit [*Ruach*] passed before my face; the hair of my flesh stood up: It stood still, but I could not discern the form thereof: there was silence, an image was before mine eyes, and I heard a voice," &c.‡ If there were no other passage to be found in the whole of the Old Testament but this one, it would assuredly be sufficiently definite, with regard to the separate existence of the soul, and its capability of being seen and heard when separated from the material body. There are, however, numbers of other passages of precisely the same character to be found scattered throughout the book, The spirit (*Ruach*) of the man goeth upward,§ and returneth to God who gave it. || "There is no man that hath power over the spirit [*Ruach*] to retain the spirit [*Ruach*]; neither hath he power in the day of death,"¶ a passage which points in the clearest possible manner to the separation of the spirit from the body on the occasion of the dissolution of the latter. We are also told that the Lord "formeth the spirit [*Ruach*] of man within him,"\*\* which could hardly be said of the air or breath, since that exists altogether independent of human beings, and could in no case be said to be formed within the man. The term is also applied to spiritual

\* Proverbs xxi., 16.

† Genesis ii., 7.

‡ Job iv., 15, 16.

§ Ecclesiastes iii., 21.

\*\* Zechariah xii., 1.

|| Ecclesiastes xii., 7.

¶ Ecclesiastes viii., 8.