

thereby implied that the basis of soul-life is the same in man as in the lower animals. This will be apparent from an observation of the different modes of their creation. Every form of organic life, animal and vegetable, springs from previously organized matter, and is attributed to a series of divine commands: "And God said, Let the earth bring forth grass," etc.; "Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth," etc.; "Let the earth bring forth the living creature after its kind," etc. But human life arises from a distinct and direct personal divine vitalization, by virtue of a special and immediate communication of the divine life-principle: "And the Jehovah Elohim breathed out (*naphach*) the breath of life (*nishmath chayyim*, the spirit of lives, or life of the spirit) into," etc. The lower animals became *nephesh chayyah* through the principle of universal life which proceeds from "the Spirit of God brooding, or hovering, over" the material world, vivifying nature with physical animation, and giving to it power to produce life "after its kind." Creature life thus results from a physical power, imparted through the creative Word, as the mighty divine force of all things and causality of life in nature. Man became "a living soul," not by such a process of conferring or developing life, but by the inspiration of life-substance itself, a spiritual entity which emanated with God, flowed from God, and was the same in kind as God. This divine vital substance, penetrating the physical soul by the outgiving of the Divine Spirit, became the subject of individual life as manifested in the human man. The *genus homo* resulted when the *nishmath chayyim*, "breath of lives," permeated the being of the animal man, who thus became a "partaker of the divine nature." From this, it is clear that man became the soul of life, the life itself, *i.e.*, that man, in distinction from an ordinary animal, became as to the soul (the vital force which animates the body and shows itself in breathing, the seat of sensation, desire, affections and aversions) possessed of an inherent life principle, an essence of vitality, a spirit of immortality. This will be evident when the source of the life and the generative act are observed. "And the Lord