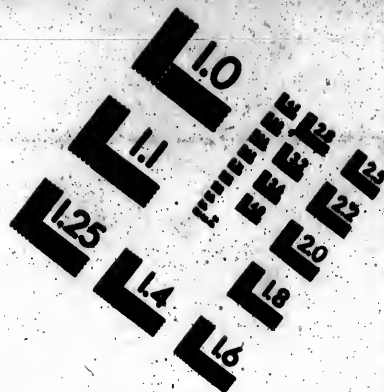
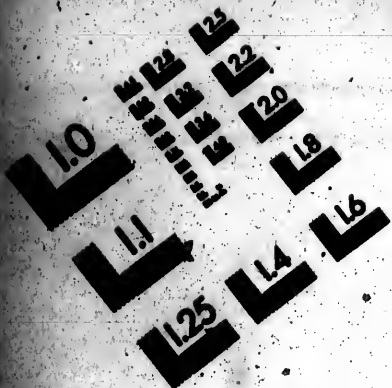




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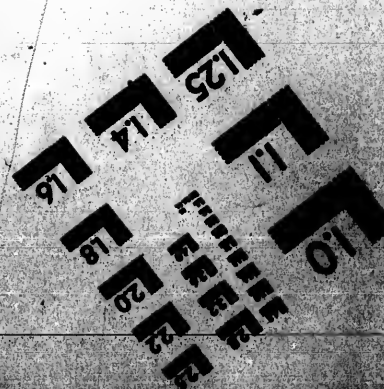
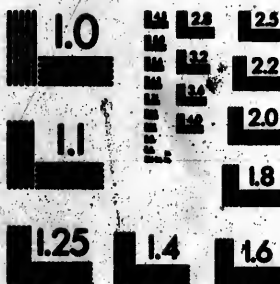
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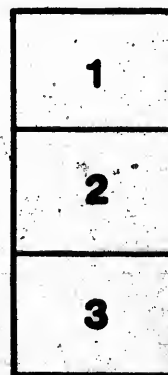
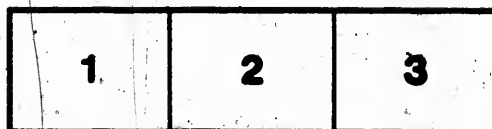
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THE HEBREW WORD NEPHESH,

AND

THE GREEK WORD PSUCHE.

BY

WILLIAM GLEN MONCRIEFF,

AUTHOR OF

"THE HOPE OF IMMORTALITY," "SECOND OR,
"A LATTER OPPORTUNITY," ETC., ETC.

ONTARIO,

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SOUL;

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THE GREEK WORD PSUCHE.

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AUTHOR OF

"MAN'S ONLY HOPE OF IMMORTALITY"; "SODOM; OR,
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LONDON, ONTARIO:

JAS. I. ANDERSON & Co., BOOKSELLERS, DUNDAS-ST.

1888.

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M58 EXPLANATORY.

The following brief treatise was first published at Edinburgh in 1852, and since then has been re-printed several times in Scotland and in the United States. The latest reproduction of it was given last year in "The Messenger," an excellent religious monthly published at Glasgow; and the author embraces this opportunity to thank his esteemed friends, Mr. William Laing, of Edinburgh, and Mr. R. K. Strang, Editor of "Messenger," for the care with which the work was borne through the press.

The aim of the tractate was described in a few lines prefatory to the first edition, and as they are still reckoned sufficiently explicit, it will answer all purposes merely to repeat them on this occasion in their original form. The sentences were these:—

"The design of the following Pamphlet is to give a plain and popular view of the two words in the original of the Old and New Testaments, commonly translated SOUL. In the Hebrew it is *nephesh*: in the Greek it is *psyche*. The tract, it is humbly presumed, is so written that any one merely acquainted with the English language can, in an easy and a satisfactory manner, get a clear conception of the import of these two foreign and important terms. How very widely they *differ* from the meaning now commonly given to the usual equivalent "Soul," as employed in theological exposition, must be apparent even to a very superficial examiner. In our age it is gratifying to observe that the appeal, in all religious discussions, is, as it ought to be, more directly and unreservedly to the Bible—the grand source of sacred truth; and, if this small performance shall aid inquirers in their investigations regarding man, his constitution, and the glorious destiny that is mercifully brought within his reach, the writer will judge himself abundantly rewarded for the labor of its preparation."

THE AUTHOR.

London, Ont., Feb. 22nd, 1888.

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PART FIRST.

NEPHESH. (HEBREW TERM.)

THE noun *Nepesh* is derived from the verb *Naphash*, which means to *breathe, expire*, that is "to breathe out"; and in the English version is variously rendered as follows:—

SECTION I. *Nepesh* is, in the English version, translated *breath*.

Job xli. 21. "His breath (*naphesho*) kindleth coals."

All animals, including man, "the paragon of animals," breathe the same element, the common air, sometimes by us called "the vital air," to distinguish it from other airs or gases which do not support life. In Ecc. iii. 19, it is said "they," men and animals, "have all one breath," or *ruach* in the Hebrew; which term, here rendered "breath," is in verse 21 of the same chapter, translated "*spirit*," and in many other places of the Old Testament. When so used, the force of *ruach* is equal to *nepesh*, when that term is employed to express *breath*.

Here verses 20 and 30 of Genesis i. may be considered for a moment.

"And God said, let the waters bring forth abundantly the moving (*margin, creeping*) creature that hath life," (*margin, living soul*—Hebrew, *nepesh*) v. 20. Since *nepesh* means *breath* the verse may be rendered "breath of life," as well as *living soul*, as in the margin, and, were it so rendered, the real meaning would be more obvious. Soul of life, or breath of life, imports breath that sustains life; and the whole passage just means this.—Let the waters bring forth abundantly the creeping animals that live by breathing,—in a word, breathing creeping animals. The same remarks are also applicable to v. 30, "to every thing that creepeth upon

the earth, wherein there is life" (*margin*, "a living soul"—*nepshesh*); that is, *soul*, or breath of life; in a word, to every breathing animal that creepeth upon the earth, as well as to the beasts and fowls, mentioned in the beginning of the verse, the Almighty gave the green herb for meat.

It is the *oxygen* in the atmosphere that renders it vital, or life-supporting; let this element be removed, or consumed, and, as in the Black Hole at Calcutta, it becomes life-destroying.

SEC. II.—*Nepshesh* is translated "creature," or animal.

Gen. i. 21, "And God created great whales, and every living creature" (*nepshesh*). Verse 24, "Let the earth bring forth the living creature" (*nepshesh*). Gen. ii. 19, "Whatsoever Adam called every living creature" (*nepshesh*). Gen. ix. 10, "Every living creature (*nepshesh*) that is with you." Lev. xi. 46, "This is the law—of every living creature (*nepshesh*) that moveth in the waters."

In harmony with the verse just quoted, *naphesh* (another form of *nepshesh*) is rendered "fish" in Isa. xix. 10—"All that make sluices and ponds for fish." In Job, xiii. 10, the patriarch, speaking of the Almighty, says:—"In whose hand is the soul of every living thing"; so it seems every living thing in the animal kingdom has soul. But more than that, even trees and plants have soul, exactly as is the case with each member of the animal creation:—Isa. x. 18—"The Lord of Hosts (v. 16) "shall consume the glory of His forest, and of His fruitful field, both *soul and body*." Plants and trees, like animals, live by breathing—each order of living organism breathing in its own God-appointed way, and hence they are all described as having "soul," and the soul of each breathing existence—or each breathing existence itself, hangs on the infinite Creator for the discharge of its peculiar functions, be its place in nature humble as is that of the lichen, or noble as is that of man.

So then each "beast," "fowl," "creeping" thing and plant is or has a *nephesh*; in other words, is an organized existence living by breathing in some way or other the atmospheric air. The noun, *nephesh*, thus clearly bears out the import of the verb (*naphash*); each is a *nephesh* in virtue of its living by breathing.

This seems to be the proper place to introduce the text, Gen. ii. 7, "And the Lord God formed MAN of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul" (*nephesh*).

Observe 1st.—Man, not a *part* of him, was made of dust, or world matter. The passage does not say his body was made of "dust"; he, the ENTIRE MAN, the being, Adam, was made of dust. Hence we read, "Dust THOU"—not a part of him,—"dust THOU art, and unto dust shalt THOU return" (Gen. iii. 19). Compare Job x. 9, Ps. xxx. 9, Ps. ciii. 14, Ps. cxlvi. 4. Eccl. iii. 20—"All"—men and animals—"all are of the *dust* and all turn to *dust* again." The materiality of entire man is conveyed no less pointedly in the designation "flesh," as in Gen. vi. 3, "he also is flesh";—and in such language as this, "the end of all *flesh*" (Gen. vi. 13);—"hath made of one *blood* all nations of men" (Acts xvii. 26);—and "*flesh and blood* cannot inherit the kingdom of God" (1 Cor. xv. 50). To make these passages teach, with a view to suit the demands of a creed in theology or philosophy, that the Creator formed only a part of man of "dust," is, in our judgment, instead of trembling reverentially in handling the record, to use a liberty with it which borders on infidelity itself. The unhappy infidel rejects all the text; and such a mode of expounding it treats the sacred words as if they were imperfect, and partially false.

Ob. 2nd.—How man became alive. "God breathed into his nostrils the breath of life and man became a living soul." That is, the man was made alive by being made to breathe; in living by breathing he resembles all the other organized creatures or souls. "They have *all one breath*" (Eccl. iii. 19; which is, therefore, the breath of lives, or the breath that supports so many dif-

ferent lives, or living animals. Were it necessary it could be shown at length here, that the two gases (oxygen and nitrogen) which form the atmosphere breathed by man, enter, in a solid state, into the composition of his organized textures—the brain, flesh, &c.; they are also found in the fluids. Blood has eighty per cent. of water, and water is a compound of *oxygen* and nitrogen; blood contains nitrogen and oxygen, as well as other elements. The brain and nerves contain a large quantity of Albumen, which is one of the constituents of blood; one of the “fatty acids,” discovered in the brain, contains *nitrogen*. No vegetables afford nutriment to animals unless they are rich in *nitrogen*. (See Liebig’s Animal Chemistry, by Gregory, 3d Edit., Part I., pp. 12, 50, 52, &c.) From this it could be proven that “breath” is essentially, to a given extent, of the same nature as the animal organization; indeed man breathes what he is made of, as disclosed by the chemical analysis of his being. Man inhales the air, his breath is *nephesh*, and he himself, to a great extent, is breath or air, in an organized solid or in a liquid state; radically, then, he is one with the vital atmosphere,—this breath, or its elements, differently received by him (the oxygen, e. g., in one form, from the air, absorbed by the blood in its passage through the lungs), being largely found in his physical structure.

Ob 3rd.—What man became—literally grew into—the act of becoming alive. The man made of dust “became a living soul” (*nephesh*); or even more accurately, he became *living soul*. See also 1 Cor. xv. 45. The words here (Gen. ii. 7) rendered “living soul” are, in the first chapter of that book, *twice* translated “*living creature*,” and in the other passages quoted at the commencement of this section, where the inferior tribes are spoken of. In all these verses, for “living creature” we may read “LIVING SOUL”; and in the one before us, Gen. ii. 7, we may, with equal propriety, render the Hebrew—man became a living (not an *ever-living*) creature, or a living being. God breathed into man the breath of life, and the *man became alive*—be-

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came living man, is the perfect force of the language. We may, therefore, make all these original phrases in our English version "living creature," or all "living soul"; so that to be a living soul is nothing peculiar to man, each of the inferior breathing tribes being a "living soul," as well as *himself*. They are all souls, inasmuch as they live by breathing; he *became* living soul—living creature, an animal alive and to live by breathing. The identity in this mode of being, as in their material constitution, is thus shown to be perfect.

SEC. III.—*Nephesh* is rendered "life," as—

Gen. ix. 4, "But flesh with the life (*naphesho*) thereof, which is the blood thereof, shall ye not eat." Verse 5, "At the hand of every man's brother will I require the life (*nephesh*) of man." Ex. xxi. 23, "Shalt thou give life (*nephesh*) for life" (*nephesh*). Job ii. 4, "All that a man hath will he give for his life" (*naphesho*). Job xii. 10, "In whose hand is the soul"—*nephesh*—(*margin*, "life") "of every living thing." Job xxxi. 39, "Have caused the owners thereof to lose life" (*nephesh*). Prov. xii. 10, "A righteous man regardeth the life (*nephesh*) of his beast." Jonah i. 14, "Let us not perish for this man's life" (*nephesh*). See also Lev. xvii. 11 and 14; also xxiv. 17 (*margin*).

The reason why life is expressed by *nephesh* is obviously this:—life results from breathing, and as breath is *nephesh*, life, its product, is also so denominated.

Here we may advantageously note a few passages where, in place of the indefinite rendering "soul," it had been better if "life" had been employed, as in the above verses and others that might have been transcribed. These are Gen. 35, 18, "And it came to pass, as her (Rachel's) soul (*naphsah*) was in departing: (for she died) that she called his name Ben-oni" &c. Her soul—her *nephesh*—undoubtedly was her life, and the parenthetic words, "for she died," show clearly that such was the sense in which the inspired historian used the term. It was not she that was departing, but her soul—her life—was departing from her or expiring. She was ceasing to breathe, and life, like an exhausted lamp,

was going out. Hence we read "*she* died," and she was buried. Dust she was, and unto dust she—not a part of her merely—returned; in a word, the woman Rachel died and was committed to the tomb.

Again, 1 Kings xvii. 21, 22, 23, "And he (Elijah) stretched himself upon the child three times, and cried unto the Lord and said, O Lord my God, I pray Thee let this child's soul (*nephesh*) come into him (*margin*, his inward parts) again. And the Lord heard the voice of Elijah, and the soul (*nephesh*) of the child came into him again, and he revived. And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother, and Elijah said, See, thy SON LIVETH."

Had our translators rendered *nephesh*, in v. 21, "life," instead of soul, as they have done in many other places, of which we have already given proof, there would have been no difficulty in understanding this text. That it should have been so rendered, or that we ought to understand by the word "soul" here *life*, is obvious from the whole circumstances of the narrative.

a. We learn from v. 17, that the child's "sickness" was so sore "that there was no breath left in him"; and by ceasing to breathe he would cease to live.

b. The mother understood him to be dying; "art thou come unto me—to *slay* my son?" (v. 18).

c. The language of Elijah after the child's recovery is most explicit, "THY SON LIVETH" (v. 23); he was miraculously restored to life and activity.

d. Let it also be marked that the Prophet prayed that the soul (there is nothing about *immortal* soul in the passage) of the child might come "into *him* again." He did not ask that he—the child—might return, say to his body again; but that the soul might return to *the child*; in a word, that the boy might be caused to live anew. The personality was in the child, not in his soul, which soul merely gave life to, or was the life of the enfeebled child. Life had departed, breathing had ceased, or he had ceased to live; the Prophet desired that life might return, or that he might re-live, in the mercy of

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Heaven. We use the same form of speech ourselves; for example, we say a man's strength has gone, that it has returned; we speak of health returning and of health departing; we mean that the man has become weak, or strong; he has become diseased, or grown healthy again. So here, the child's "soul," or life, went away—he ceased to live; it returned, or he began afresh to live by breathing, as he had done before the fatal calamity assailed him.

Another passage is Job xi. 20, "But the eyes of the wicked shall fail, and their hope shall be as (*margin, a puff of breath*) the giving up of the ghost" (*nephesh*).

Giving up the ghost is expiring, and thus the version is rather a commentary on the original than strictly a rendering of it. To give up the *nephesh*, here rendered "ghost," is giving up the "life"; and to expire is to cease to live, the continuance of life being dependent on the prolongation of the breathing. Hence, for a hope to be like the giving up of the *nephesh*, is to be transient and vain.

SEC. IV.—The idea of personality, or self, is often expressed by *nephesh*, rendered "soul." Of this the instances are all but innumerable; a few examples will enable the reader to detect others in a moment. Gen. xii. 13, "My soul (*I*) shall live because of thee." Gen. xxxiv. 3, "His soul clave (*he* clave) unto Dinah." Gen. xlii. 21, "We saw the anguish of his soul," i. e., *his* anguish. Exod. xxx. 12, "Give every man a ransom for his soul (*for him*) unto the Lord." Job vii. 15, "So that my soul chooseth strangling," etc. Barnes, the Commentator, has this note on the passage: "So that *I*; the soul being put for himself." Ps. iii. 2, "Which say of my soul" (*of me*). Ps. xxv. 13, "His soul (*he*) shall dwell at ease." Ps. xlix. 8, "The redemption of their soul" (*their* redemption). Ps. lvi. 13, "Thou hast delivered my soul (*me*) from death." Ps. lxxxix. 48, "Shall he deliver his soul (*him*) from the hand of the grave?" Pro. ii. 10, "Knowledge is pleasant unto thy soul" (*to thee*).

Not unfrequently have our translators omitted the

nephesh (rendered "soul" in the preceding verses) and simply expressed the force of the original, as will be seen in a few examples. Gen. xiv. 21, "Give me the persons (*margin*, "souls") and take the goods to thyself." Gen. xxxvi. 6, "And Esau took—all the persons (*margin*, "souls") of his house." Exod. xii. 19, "Save that which every man (*margin*, "soul") must eat." Lev. iv. 27, "And if any one (*margin*, "souls") of the common people." Judges xvi. 30, "And Samson said, let me (*margin*, *my soul*) die." Job xxxi. 39, "Caused the owners (*margin*, *soul of the owners*) thereof to lose their life"—*nephesh*—(*margin*, *expire*). Job xxxvi. 14, "They die" (*margin*, *their soul dieth*). Ps. cv. 18, "He (*margin*, *his soul*) was laid in irons." Isa. xlvi. 2, "But themselves (*margin*, *their souls*) are gone into captivity."

The explanation of such passages as the following, where *nephesh* occurs, and where it is rendered *soul*, is no less obvious and satisfactory. Josh. x. 30, 32, 39, "He (Joshua) smote—all the souls (i. e., all the men) that were therein," &c. Josh. xi. 11, "Smote all the souls" (i. e., *men*). Ps. xxii. 29, "None can keep alive his own soul" or *himself*. Ps. xxx. 3,—"Brought up my soul (*me*) from the grave." Ps. lvi. 13,—"Deliver my soul (*me*) from death." Isa. xxxviii. 17,—"Thou hast in love to my soul (*me*) delivered it (*me*) from the pit of corruption." Jer. ii. 34,—"Blood of the souls" (*of men*). Ezek. xiii. 18, 19,—"To slay the souls (*the men*, or *those*) that should not die; and to save the souls alive (*the men*, or *those*) that should not live," &c. Ezek. xviii. 4, "All souls (*men*) are Mine, as the soul of the father, so also the soul of the son is Mine; the soul that sinneth it shall die,"—or simply thus,—*all are Mine, as the father is Mine, so also the son is Mine, he that sinneth shall die*. Ezek. xxii. 25,—"They have devoured souls" (*men*). Verse 27, "To destroy souls" (*men*).

It may be useful to call attention to one other passage, which, after the verses just quoted, cannot be found to present any insuperable difficulty to a candid mind. It is Ps. xvi. 10,—"Thou wilt not leave my soul in hell; neither wilt Thou suffer Thine Holy One to

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see corruption." (Quoted in Acts ii. 27, 31).

a. What is here rendered "hell," is *sheol* in the Hebrew, which, according to Professor Lee, means a *grave; the state of the dead, or a state of death; the grave; any great depth.* It is rendered "grave" in Eccl. ix. 10, "There is no work—in the grave (*sheol*) whither THOU goest," So, also, in Ps. xxx. 3, Ps. xxxi. 17, Ps. lxxxviii. 3, Ps. lxxxix. 48, Prov. i. 12, Hos. xiii. 14.

b. "My soul" is a Hebraism for *me*, as we have discovered in many other passages, and the words "my soul" are here obviously paralleled, and indeed explained, by the phrase "Thine Holy One" in the end of the passage.

c. The soul of Messiah, was Messiah Himself; and the soul of Messiah, Jehovah's Holy One, could see no corruption in the grave; this, in fact, is a prediction that He would not be permitted to see corruption. In other words, the text is an announcement that Messiah should have a very early resurrection; and that this was the case the gospel history explicitly attests.

Having presented these passages we may remark, in concluding this section, that the process by which *nephesh* came to designate a man appears to have been the following:—It first means *breath*, then *life*, resulting from the inhalation of vital air by the lungs; and then, naturally, *the being who breathes and so lives.* By being described as a *nephesh*, man is portrayed to us as an organized being who is to live by breathing, like the other breathing creatures, or souls, subjected to the same life laws with ourselves.

SEC. V.—*Nephesh* is applied to dead men; or it designates a *corpse*. Man "*became*" a living soul by being made to breathe, and, when he expires at the final hour, he becomes a soul without life,—a dead being. The following are instances of this usage:—Num. vi. 6, "He shall come at no dead body" (*nephesh*, or dead man). Num. ix. 6, "Certain men who were defiled by the dead body (*nephesh*) of a man." Lev. xix. 28, "Ye shall not make any cuttings in your flesh

for the dead" (*nephesh*). Lev. xxii. 4, "Unclean of the dead" (*nephesh*). Hag. ii. 13, "Unclean by a dead body" (*nephesh*).

SEC. VI.—*Nephesh* describes some of the powers, desires, appetites, or mental states of a man, or of a living human soul. Gen. xxiii. 8, "If it be your mind" (*napheshechem*), your opinion, your judgment. Exod. xv. 9, "My lust (*napheshi*) shall be satisfied upon them,"—I will be revenged upon them. Deut. vi. 5, "Thou shalt love the Lord thy God with all thine heart, and with all thy soul (*nephesh*), and with all thy might." What special power of man is expressed by "soul" in this passage, is not easily discovered. If heart is taken to express affection, "soul" may then be understood to describe intellect, or mind; perhaps it may be life that is referred to, and it is as easy to suppose a call to love God with all the life as with all the "might." Obviously the text summons men to love supremely the eternal God of love and mercy, with all the powers they possess; and as long as they have them for exercise, let the capacities receive from us whatever names we may please to confer on them. Deut. xxiii. 24, "At thine own pleasure" (*naphesheka*). Deut. xxviii. 65, "The Lord shall give thee sorrow of mind" (*naphesh*), simply, the Lord shall give thee sorrow. Judges xviii. 25, "Angry fellows" (*nephesh*) margin, bitter in soul; i. e., men in a rage. 1 Sam. xxii. 2, "Every one that was discontented" (Hebrew, *man-nephesh*) margin "bitter of soul." Prov. xxiii. 2, "A man given to appetite" (*nephesh*).

SEC. VII.—*Nephesh*, in conjunction with another word, is rendered "tablets" in Isa. iii. 20, "The headbands and the tablets" (*batei nephesh*), margin, "houses of the soul." In Professor Lee's Lexicon, this Hebrew phrase is interpreted "perfume boxes."* Gesenius explains it to mean "smelling bottles." Professor Alexander, of America, in his commentary on this verse, says, "the houses (i. e., places or receptacles)

*So in the Revised Version.

of breath, meaning, probably, the perfume boxes or smelling bottles worn by the Oriental women at their girdles." If "perfume bottles" or "boxes" are referred to in the text, the perfume may naturally be called their *nephesh*, inasmuch as it breathes out, like odors from flowers. In this way the original idea conveyed by *nephesh*, breath, is beautifully preserved. The "soul" of the perfume boxes was the fragrance that exhaled from them.

PART SECOND.

PSUCHE (GREEK TERM.)

WE now proceed to give an account of *psuche*, which is the Greek term *parallel* to the one last considered. No other term in the New Testament is ever rendered "soul."

SEC. I.—*Psuche* radically means *breath*, of which there is no decided example in the New Testament. Its verb is *psuchō*, to breathe, or blow.

SEC. II.—*Psuche* is frequently, like *nephesh* in the Old Testament, rendered "*life*." There is another word for life—it is *zōē*; in most of the passages we now refer to they are perfectly exchangeable.

Matt. vi. 25, "Take no thought for your life" (*psuchē*). Matt. xvi. 25, "Whosoever will save his life (*psuchen*) shall lose it; and whosoever will lose his life (*psuchen*) for My sake shall find it." Matt. xx. 28, "The Son of Man came to give His life (*psuchen*) a ransom for many."

Thus He would fulfil the prediction of Isa. liii. 12, "He hath poured out His soul (*naphesho*) unto death," &c.—hath rendered up His life—hath died.

Mark iii. 4, "Is it lawful—to save life (*psuchen*) or to kill?" Acts xv. 26, "Hazarded their lives (*psuchas*) for their brethren." Acts xx. 10, "Trouble not yourselves, for his life (*psuche*) is in him." 1 John

iii. 16, "Hereby perceive we the love of God, because He laid down His life (*psuchen*) for us; and we ought to lay down our lives (*psuchas*) for the brethren." Rev. viii. 9, "And the third part of the creatures which were in the sea, and had life (*psuches*), died."

There are some passages where the word is rendered *soul*, and where, we feel confident, a reflecting reader will admit that it had been better translated *life*; at any rate, we can devise no reason why it should not. It would, we verily believe, have been so rendered, had not the dogma of immortal-soulism influenced the translators, as it would do, even unconsciously, in their valuable and pious labors.

Before advancing to the text alluded to, let the reader, if he will grant the author this favor, run over the preceding verses, and, instead of "life," insert *soul* in each of them, and he will discover that the Bible idea of *soul* is considerably different from the common one in our day. "Hazarded our souls," for instance; how would that read? "We ought to lay down our souls for the brethren;" how would that sound? Lay down our immortal souls would surely be an awful thing! "He that saveth his soul, shall lose it!" We affirm that, by attaching the Bible idea to the term *soul*, the expression is most appropriate, and awfully instructive. Understand that the word *soul* here imports *life*, and all is plain; and this very word is given in the received rendering, and justly so, "he that saveth his life shall lose it."

The following are the passages we have proposed to consider, and as briefly as possible.

Luke xii. 20, "But God said unto him, Thou fool, this night thy soul (*psuchen*) shall be required of thee (*margin*, do they require thy soul); then whose shall these things be which thou hast provided?"

In not farther than two verses after this text, v. 22, the same word is rendered *life*—"take no thought for your life (*psuche*) what ye shall eat," &c.; and why should not the *same word* be translated "*life*" here?

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The meaning is substantially this—to-night thou shalt die. Of what use are treasures to a dead man?

Matt. xvi. 26, "For what is a man profited if he shall gain the whole world and lose his own soul? (*psuchen*), or what shall a man give in exchange for his soul?" (*psuchen*). See also Mark viii. 37.

Let the reader open his authorized English Testament and examine the verse *immediately before* the one quoted, and in it he will find the term *life* two times. Will he believe that it is just the same word, rendered soul in the text? It is so, strange as it may appear to him, "For whosoever will save his life (*psuchen*) shall lose it, and whosoever will lose his life for My sake shall find it." But for this rendering there is no less authority than for the one in the verse we are considering. Why "life" in v. 25, and "soul" in v. 26? The terms are the same; there is no foregoing adjective to hint that the *psuche* in v. 26 is different from the *psuche* in v. 25. And, since the terms are the same, why not *both* "SOUL," or *both* "LIFE?" (In the Revised Version, *life* is used in both verses.)

Though it is rather anticipating, it may be well to observe that we are fully convinced that these passages—Matt. xvi. 25, 26—are instances in which *psuche* is employed to express personality, or self. Our Lord, in the parallel passage in Luke, omits the *psuche* altogether, and His words there explain the phraseology in Matt. and Mark, and bear out the observation we have just made. His words in Luke ix. 25, are: "For what is a man advantaged, if he gain the whole world, and LOSE HIMSELF, or be cast away?"

Matt. x. 28, "And fear not them that kill the body but are not able to kill the soul (*psuchen*); but rather fear Him which is able to destroy both soul (*psuchen*) and body in hell"—gehenna.

a. In many other passages, as already shown, we learn that the "soul" can be killed by man; and also, that it is the duty of Christians to render up their souls (*psuchas*) or lives for the brethren.

b. There is no term in this verse that would draw

any distinction between a *soul* that men cannot kill and one that they can; between a soul that men cannot quench, but that God and God only can destroy. It is the same word without the shadow of an adjectival qualification or distinction.

c. Observe, had the text even read, there is a soul in man which no persecutor can kill, it distinctly affirms that that soul can be destroyed by the Divine power, and intimates very plainly that it shall be destroyed in the case of every apostate. So that an *indestructible soul*, however common language in this day, is as unscriptural as the *destructible Creator* would be.

d. The only legitimate manner of interpreting the text is, in our humble opinion, to understand it as affirming that God only can destroy a soul, a life, a human being's existence for ever; and that this will be the doom of all apostates and of all the ungodly. Persecutors may destroy a Christian's life now, and for a little, but at "the last day," he shall be raised up to "glory, honor, and immortality." When God destroys a man, a soul, a life, or a living being in gehenna, he is quenched forever; the second death is to be followed by no resurrection. He that findeth his life, he who keeps his life at the expense of his love to Jesus, shall at last lose it in gehenna's fire; and he that loæth his life (*ψυchen*), or lays it down for Jesus, shall find it at the resurrection of the just, and retain it through unending ages. Matt. x. 29.

It is worthy of observation that, in the parallel words of our Lord as given by Luke, the word "soul" does not occur. "And I say unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear; fear Him, which after He hath killed hath power to cast into hell; yea, I say unto you, fear Him" (xii. 4, 5). "After he hath killed," that is, killed men, as He has often done, by His judgments in this state, hath power, after their resurrection, and the final assize, to destroy them in the fire of gehenna, with a destruction which is to be everlasting, or which is to

be followed by no return to conscious being. It is the second death. Persecutors, then, can only, by their murderous acts, at most suspend conscious being, or destroy life for a short period; God can obliterate the man for ever, and will do so in the case of all His impenitent and apostate subjects, therefore fear Him!

Sec. III.—*Psuche* is also frequently used to express the idea of *personality* or *self*. For example,

Matt. xi. 29, "Ye shall find rest unto your souls" (*psuchais*), i. e., to yourselves. Matt. xxvi. 38, "My soul (*psuche*) is exceeding sorrowful even unto death," i. e., I am exceeding &c. Luke i. 46, "My soul (*psuche*) doth magnify the Lord, i. e., I do magnify, &c. Acts ii. 41, "Three thousand souls" (*psuchas*) i. e., men. Acts xiv. 22, "Confirming the souls (*psuchas*) of the disciples," i. e., confirming the disciples. Acts xv. 24, "Subverting your souls" (*psuchas*), i. e., subverting you. Rom. xiii. 1, "Let every soul (*psuche*) be subject," i. e., let every one, or every man, &c. Heb. xiii. 17, "They watch for your souls" (*psuchas*), or, for you. 2 Pet. ii. 8, "Vexed his righteous soul" (*psuchen*), i. e., self; or, vexed himself a righteous person. Jas. i. 21, "Able to save your souls" (*psuchas*), i. e., to save you. Jas. v. 20, "Save a soul (*psuche*) from death," i. e., save a man from death. Instead of translating the word (*psuchōn*), our version has simply "you" in 2 Cor. xii. 15, "I will very gladly spend and be spent for you" (*margin, your souls*).

[The soul of a man is the man himself, but this singularity does not satisfy the most of individuals, who believe and have never been taught to question the common notions about human soul. It must be something more than man—something different from the person—and yet after all, as we are often told, it is the real man himself; it is something possessed by a man, but not the being himself. The soul of David is, we are to believe, not David, but the rational entity or being which David had, as if David the man could be a human being without his soul—as if it was not David's soul that owned itself. David's soul, when

the language is correctly understood, is just David; a father's soul is simply the father himself, and the son's soul is nothing more and nothing less than the son himself. Soul goes to form the idea of father; soul goes to form the idea of son. The father has no existence without a soul, neither has a son any existence without a soul; and when a father speaks of his soul he means himself, and when the son speaks of his soul he signifies himself; that is, the father, a soul, claims property in himself—a soul; and the son, a soul, expresses property in himself—a soul. When a father in Scripture says, "my soul," he means himself, and when the same Book says, "the soul of the father shall die," it just means the father shall die; and when it says, "the soul of the son shall die," it simply means the son shall perish. The soul of the father expresses not something he has, which he could lose, and be a father, a human agent after all, but something *he is* as *being a man*, which, in other words, is just to be a human soul. The soul of the son designates not something he has, which he could lose, and remain a son, a human creature still, but something he is as *being a man*, which, in other language, is just to be a human soul.

These few remarks seem enough to explain how the Scripture is to be understood when it employs, as is often the case, the phraseology, "my soul, our soul, your soul, thy soul, their soul, soul of a man, soul of the father, soul of the son," and the like. They are Hebrew idioms expressing personality, and the moment it is understood that the human being, like all other breathing creatures on earth, is a soul—has an animal or soulish nature, which means a nature to live by breathing—these forms of speech become perfectly intelligible to any reader. Creeds make man only to have a soul, the Book pronounces man himself a soul; creeds inflate him with the vain notion that he only on earth is in possession of "soul," the Book assures him that the humblest breathing animal is as much a soul as he is. His powers are nobler, his organization may

be finer and more complex; the difference, however, is only in degree, not in essential nature. They are souls having their functions, physiological and cerebral, determined by their organization, and so has each child of man. Splendid are his endowments often for reasoning, poetry, goodness, and invention; but these only so much the more manifest the incomprehensible grandeur of that energy that endows human brain—cerebral organization, with such beautiful gifts and functions. It is not honoring the Creator to overlook what He has wrought; to fly to popular "soul" for an explanation of human mentalization, in its forms of observation, reason, passion, and sentiment, is to betray a lack of confidence in His skill and arm—to seek in a "principle" what must reside in a person, to homologate or to make ours the antiquated dogma, and fancy that power can exist alone, detached and inherent in nothing; an immaterial soul-force residing in that which is matterless, is just a force for the production of thought, will, love, desire, centred in a *nothing*, which, after all, turns out to be a most permanent reality! This antiquated idea of *soul* is—we say it with seriousness—something, nothing, everything by turns and nothing long; and after such dreaminess, inanity, and mystification, one feels at rest, one rejoices at the marriage between sound philosophy and Bible truth, when we listen to the oracle, "the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul."] *

SEC. IV.—Since *psuche* designates a living man, it is natural to suppose that, like *nephesh*, it will also be applied to men dead. Of this usage there are, in our opinion, examples in the Revelation.

Rev. xx. 4, "And I saw thrones, and they sat upon them and judgment was given unto them, and (or even)

*The passage within brackets, taken from another of the Author's productions, that appeared after "Soul," and now cut of print, was introduced where it stands by the friend who superintended the second Edinburgh issue of this pamphlet, bearing date 1864; and, as he deemed the extract illustrative of the matter treated of in the Section to which it is added, it is reproduced in the present edition, so that any light it contains may continue to shine.

I saw the souls (*psuchas*) of them that were beheaded for the witness of Jesus—and they lived and reigned with Christ a thousand years."

The "souls of them" are *the men themselves*. John saw the dead martyrs in his vision. He also beheld the souls live, "they lived," that is, the slain men were made alive and raised with Christ.

Rev. vi. 9, 10, "And when he had opened the fifth seal, I saw under the altar the souls (*psuchas*) of them (the dead souls, or dead men) that were slain for the word of God, and for the testimony which they held, and they cried with a loud voice, How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?"

By turning to Isa. xiv., the reader will see dead kings and mighty ones represented rising up, as if they were really alive, and addressing the fallen monarch of Babylon when entering among them, now weak as themselves. In perusing the chapter, let the reader bear in mind that they are in "hell," or *sheol*, on which our explanation has been briefly given on p. 11.

SEC. V.—*Psuche* sometimes denotes some power, or mental state of a man, though it is not always to settle what the reference exactly is.

Mark xii. 30, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul" (*psuche*), &c. On which Barnes has this note;—"They are required to love God above all other beings or things, and with all the faculties of their minds." Acts iv. 32, "The multitude were of one heart and of one soul" (*psuche*); which is, according to Bloomfield, "a proverbial description of *close amity*"—they were unanimous. Acts xiv. 2, "Made their minds (*psuchais*) evil affected," i. e., made *them* evil affected. Eph. vi. 6, "Doing the will of God from the heart" (*psuchas*). "God requires industry, fidelity, conscientiousness, submission, and obedience in that rank of life."—Barnes. Phil. i. 27, "With one mind (*psuche*) striving together for the faith," &c., i. e., striving unanimously and with zeal. 1 Thess. v. 23, "I pray God your whole spirit, and

and body be preserved blameless," &c. Robinson, in his Greek Lexicon, under *pneuma*, justly says "spirit, soul, and body" is a "periphrasis for the whole man." The same may be said of the preceding passage, Mark xii. 30. Heb. iv. 12, "Piercing even to the dividing asunder of soul (*psuche*) and spirit, and of the joints and marrows," &c. Without enquiring minutely what is meant here by "soul" and "spirit," and the dividing of them asunder, it seems wisest to regard the whole verse as giving a strong representation of the possible effects of God's word on the whole man. It penetrates the depths of his being, reaches and searches him in every point; lays bare his inmost thoughts and most hidden depravities. Heb. xii. 3, "Lest ye be wearied and faint in your minds" (*psuchais*). Is it not enough to say—lest ye be wearied and faint?

SEC. VI.—*Psuche*, in one passage, obviously imports a fish.

Rev. xvi. 3, "And every living soul (*psuche*) died in the sea." With this compare Gen. i. 21, 24, &c.—Part I, Sec. II.

REMARKS.

1st.—From the preceding pages, is it not fully evident that the scriptural idea of a *soul*, and the theological one, are as different as could be imagined? As for "immortal souls," and "deathless souls," and "unquenchable souls," &c., the Book knows nothing of them; such language is common in prayers, sermons, treatises, and even newspapers; but the very opposite is the inspired representation of our nature. Dust we are, and unto dust we shall return. Men are mortal; we need to "seek for" immortality (Rom. ii. 7). The Bible description of man is "*corruptible man*" (Rom. i. 23). "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. vi. 23).

2nd.—If to be a "*soul*" is to be immortal, then all

breathing animals in the world—great as the elephant, small as the insect—are immortal also, for they are as much souls as man. (Part 1, Sec. II.) Do none of these creatures die? Is it not true that the beasts “perish?”

3rd.—Since the “soul of man” is the fragile *life* of a man, or simply the mortal man himself, it is evident that, when a man dies, a soul dies; when a man is destroyed, a soul is destroyed; and when a man is saved from death, a soul is saved from dissolution and corruption. Thus, when a man dies he becomes *necessarily* as if he *had never been*. This fact is explicitly affirmed in Job x. 18, 19. So far from continuing to think, his thoughts perish (Ps. cxlvi. 3, 4)—he now knows nothing (Eccl. ix. 5, 6)—he, however pious before death, cannot now praise the Lord (Ps. cxv. 17)—he is asleep till the resurrection trumpet shall sound (Dan. xii. 2; 1 Thess. iv. 14).

4th.—The only prospect of the dead recovering consciousness is, therefore, by resurrection. Hence the importance of that scriptural doctrine—a doctrine now nearly forgotten, at least rendered, through the dogma of immortal-soulism, singularly valueless. We are helped thus to see the force of Paul’s language, and it is only in the light thrown by Scripture on man, that it can at all be accurately understood—“if Christ be not raised—they (the believing MÈN) also which are *fallen asleep* are PERISHED; i. e., they have ceased to be for ever. “If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink for to-morrow WE DIE” (1 Cor. xv. 32). How can it be forgotten that the consolation the Divine Redeemer had for the weeping Martha was “thy brother”—has gone to glory? no—“thy brother SHALL RISE AGAIN.” And what else had Paul for the bereaved Thessalonians? 1 Thess. iv. 14-18, “The dead in Christ SHALL RISE first.”

5th.—Glory be to the Son of God who hath brought “life and immortality”—incorruptible life—to light

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through the gospel" (2 Tim. i. 10). "Now is Christ risen from the dead, and become the first fruits of them that slept" (1 Cor. xv. 20, 23).

How awfully the Life-Giver, the Blessed Redeemer—who is the only Immortalizer—has been dishonored, by telling men that they are all immortal beings! To the wicked it is said their "end is destruction," and how can good men continue to affirm that their end is *preservation, life instead of death?* "The wicked shall *perish*, and the enemies of the Lord shall be as the fat of lambs; they SHALL CONSUME, INTO SMOKE SHALL THEY CONSUME AWAY" (Ps. xxxvi. 20).

6th.—At present, believers have a constitution of being similar to Adam, of whom it is written, "the first man Adam was made (*into*, Greek *eis*) a living soul" (1 Cor. xv. 45; Gen. ii. 7). This is the animal state, or the state in which human beings live by breathing, out of which every one may ascend to a higher constitution or sublimer mode of existence, as all the true saints ultimately shall. This second stage, or state, is called a "spiritual" one, in 1 Cor. xv. 46, "That was not first which is spiritual, but that which is natural (*psuchikon*—literally, *soulish* or *soulical*) and afterwards that which is *spiritual*," for, the Apostle says, "there is a natural (*psuchikon*—*soulical*) body," or being, "and there is a spiritual body," or being (v. 44). Speaking of the dead saints and their resurrection, he declares—"It is sown (laid in the grave) a natural (*soulical*) body," or they lie down *soulical*; "it is raised a spiritual body," or they are resurrected spiritual (v. 44). Into this—the higher and purer state of humanity—the living saints will be instantaneously changed at our Lord's appearing; and all must undergo this transformation, that is, *be spiritualised*, whatever may be the full import of the glorious language used when describing their destiny, since "flesh and blood (*soulical* humanity?) cannot inherit the kingdom of God, neither doth corruption inherit incorruption" (v. 50). But blessed be God, every saint may exclaim, "as we have borne the image of the earthy (Adam)

we shall also bear the image of the heavenly," the Lord from heaven (v. 47).

So far, then, from SOULS being immortal, the Scripture teaches us, when it is rightly understood, that it ought to be our holy ambition, and our earnest prayer, that we may yet CEASE TO BE SOULS, and BECOME SPIRITS. Souls are not immortal; men must merge into SPIRITS if they are to live for ever in the incorruptible kingdom. The *soulical* form of humanity must perish, being corruptible, for "flesh and blood cannot inherit the kingdom of God." Thrice blessed are they who shall CEASE TO BE SOULS, or creatures living by breathing; and become like the spiritual Lord from heaven, when He descends the second time without sin unto salvation. Amen. Alleluia.



