

Body and Soul

Any discussion regarding the composition of an individual's body and the concept of having a soul must begin with examining a person's substance. Scriptures define man, called *adam* in Hebrew, as a creature whose body was created from the material elements of the ground. These elements were arranged to form a body consisting of flesh, bone, and blood. At the same time, because mankind's blood cells breathe air in order to give him life, the Hebrew language refers to man as a *nephesh* (a life that breathes).

The word *nephesh* is translated into the Greek of the LXX and NT as *ψυχή* (*psuche*), rendered into English as "soul." Although only a narrow understanding of *ψυχή* (*psuche*) was originally intended by the translators, both the Greek term and the word "soul" can be misleading. They often take on the general Greek connotation of being an entity that is "alive" and "immortal," capable of living separately from the fleshly body, i.e., a spirit life that has a conscious existence after the body's death. As we shall demonstrate in Scriptures, the *nephesh* is the creature or person and is unable to be alive without a physical body.

The Composition of Adam

After Yahweh created the first man and woman, he called them both *אָדָם* (Adam).¹ Adam not only became the personal name of

the first man and the married name of his wife Eve,² but it was also used as the generic term for all humankind.³ Accordingly, the expression *הָאָדָם* (*ha-adam*; the man) is found numerous times in the Hebrew text.

A man (*adam*) is composed of *עָפָר* (*'aphar*), i.e., the material elements of the earth,⁴ which was taken from the *אֲדָמָה* (*adamah*; the ground, red soil).⁵ The Hebrew term *אֲדָמָה* (*adamah*) derives from the word *אָדָם* (*adam*), and means "to show blood (in the face), i.e., flush or turn rosy," "ruddy," "red, reddish brown."⁶

All the descendants of Adam, like their original earthly father, are also composed of the same *עָפָר* (*'aphar*) material. To demonstrate, Job defines humans as those "dwelling in houses of *חִמְרֵי* (*khamar*; clay),⁷ whose foundation is in *עָפָר* (*'aphar*; material elements)."⁸ Meanwhile, both the first man and first woman were called "*adam*." This is because the male was created first from the *אֲדָמָה* (*adamah*; ground, red soil), while the woman was, in turn, produced out of the male.⁹ We are all called "*adam*" because that is what we are, everyone being a descendant of a man composed of *אֲדָמָה* (*adamah*). In Genesis, we read:

And he, Yahweh *eloahim*, *צָר* (*yatsar*; molded)¹⁰ *ha-adam*, '*aphar* from the *adamah*.¹¹

In another passage, Yahweh tells Adam:

Scriptures define man, called *adam* in Hebrew, as a creature whose body was created from the material elements of the ground.

¹ Gen., 5:2.

² I.e., Gen., 4:1, 5:3–5; Deut., 32:8; Luke, 3:38; 1 Cor., 15:45; etc.

³ SEC (*Strong's's Exhaustive Concordance*), Heb. #120, see ref. pp. 650–654.

⁴ The Hebrew term *עָפָר* (*'aphar*) means, "dust (as powdered or gray); hence clay, earth, mud" (SEC, Heb. #6083); "earth, mould, clay" (HEL (*Hebrew-English Lexicon*. Zondervan Edition, 1970.), p. 199).

⁵ The Hebrew term *אֲדָמָה* (*adamah*), also *אֲדָמָת* (*adamath*), means, "soil (from its gen. redness)" (SEC, Heb. #127); "ground, soil" (HEL, p. 5).

⁶ SEC, Heb. #119, 120; HEL, pp. 4f.

⁷ The Hebrew term *חִמְרֵי* (*khamar*) means, "clay . . . raw material, (clayey) mud, to be trodden under . . . building material, mortar . . . material for pottery" (CHAL (*A Concise Hebrew and Aramaic Lexicon of the Old Testament*. William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1971), p. 109); "clay, earth, mire . . . heap, mound of earth" (HEL, p. 89); "prop. a bubbling up, i.e. of water, a wave; of earth, mire or clay (cement)" (SEC, Heb. #2563).

⁸ Job, 4:20.

⁹ Gen., 2:4–7, 21–25.

¹⁰ SEC, Heb. #3335, "(through the squeezing into shape) . . . to mould into a form; espec. as a potter"; CHAL, p. 141, "form, shape (as a potter) . . . subj. men: form, fashion . . . subj. God: create, form); HEL, p. 113, "form, fashion, make."

¹¹ Gen., 2:7.

By the sweat of your face you will eat bread until you return to the *adamah*; for out of it you have been taken; for *'aphar* you are, and to *'aphar* you will return.¹²

Notice that Adam is *'aphar*. Nowhere in Scriptures is a man (*adam*) said to be an immortal soul or a "spirit being" inhabiting a physical body. On the other hand, *adam* is scripturally defined as a *nephesh* (breather) being who possesses *ruach* (unseen animating force), which, as we shall see, is quite a different characterization.

The above scriptures prove that *adam* is a material thing, i.e., *'aphar*. Abraham, as another example, testifies to Yahweh, "I am *עפר* (*'aphar*) and *אפר* (*ephar*; worthless material)."¹³ The Hebrew term *אפר* (*ephar*) refers to "anything worthless," or something cast away, to "bestrew," like "ashes."¹⁴ The numerous offspring of Jacob are also referred to as "the *'aphar* of Jacob,"¹⁵ i.e., they descend from the material substance of Jacob; and in Job, we read that upon death, "*adam* will return to *'aphar*."¹⁶ The book of Psalms informs us, "For he (Yahweh) knows our form; remembering that we are *'aphar*."¹⁷ In another verse from this same text, David reminds Yahweh that when he takes away the life force of men, "they expire and they return to their *'aphar*."¹⁸

The Body of Adam

Yahweh *ברא* (*bara*; created) Adam by molding the *'aphar* from the *adamah* into a *גויה* (*gewiyah*; body) of *בשר* (*basar*; flesh). More precisely, these three terms can be defined as follows:

- *ברא* (*bara*): "to create; (qualified) to cut down (a wood), select," "formed, made . . . produced."¹⁹

The essential idea of *ברא* (*bara*) is to form, produce, and create something out of something else that already exists. For example, one can *bara* a tree and then produce a chair—thus the use of *bara* meaning, "to cut down." The concept of *bara* is that an already-existing object or material is being altered, destroyed, or reshaped to produce a new object. In the case of man, *'aphar* from the *adamah* was molded to create the human body.

- *גויה* (*gewiyah*): "a body, whether alive or dead:—(dead) body, carcass, corpse," "dead body, carcase of men or animals."²¹

- *בשר* (*basar*): "to be fresh, i.e. full (rosy, fig. cheerful)," "flesh (from its freshness); by extens. body, person."²⁰

- The Greek translation of this Hebrew word *גויה* (*gewiyah*) is *σῶμα* (*soma*), meaning: "the body (as a sound whole)," "the dead body, corpse, carcase . . . generally, a body, i.e. any material substance . . . the whole body or mass of a thing."²²

The *גויה* (*gewiyah*) or *σῶμα* (*soma*) of something is merely the mass and shape in which that "thing" exists. For example, in 1 Corinthians 15:35-42, Saul speaks of different kinds of bodies. Two great classifications used are "heavenly bodies and earthly bodies." Listed among the heavenly types are the sun, the moon, and the stars. Among earthly types, there are men, birds, animals, fish, and so forth. Plants also have bodies. A man's body is defined as *בשר* (*basar*; flesh) and bone.²³ Yet there are different kinds of fleshly bodies. Saul writes, "Not every flesh is the same flesh, but one flesh of men, and another flesh of beasts, and another of fishes, and another of birds."²⁴

¹² Gen., 3:19.

¹³ Gen., 18:27.

¹⁴ SEC, Heb. #665, "to bestrew; ashes"; HEL, p. 23, "ashes . . . any thing worthless"; CHAL, p. 25, "loose soil, crumbling to dust . . . ashes."

¹⁵ Num., 23:10.

¹⁶ Job, 34:15.

¹⁷ Ps., 103:14.

¹⁸ Ps., 104:29.

¹⁹ SEC, Heb. #1254, "to create; (qualified) to cut down (a wood), select, feed (as formative processes"; HEL, p. 43, "created, formed, made . . . cut, as with a sword or axe . . . make, form"; CHAL, p. 47, "create . . . cut down timber, clear ground, abs. Jos 17¹⁵, obj. woods 18."

²⁰ SEC, Heb. #1319, 1320; cf., HEL, p. 45; CHAL, p. 51.

²¹ SEC, Heb. #1472; HEL, p. 49; cf., CHAL, p. 57.

²² SEC, Gk. #4983, GEL, p. 788.

²³ E.g., Gen., 2:21-24, 6:3; Exod., 30:32; Lev., 13:2; 2 Sam. 19:13; 1 Chron., 11:1; Job, 2:5; John, 3:6; and so forth.

²⁴ 1 Cor., 15:35-42.

Therefore, Saul was demonstrating that human flesh was different from the flesh of animals, fish, or birds.

In Scriptures, when the body is dead, it is also called a נבלה (*nebelah*), “a flabby thing, i.e., a carcass or carrion (human or bestial).”²⁵ This term is derived from the word נבל (*nebel*), “to wilt,” from the idea that a dead body has failed and is wilted;²⁶ also by implication it refers to “a skin-bag for liquids (from collapsing when empty)”²⁷—the human body similarly being a container for water. When the person dies, his body dehydrates and becomes like a wilted bag. Another term used is נרנה (*nidneh*), meaning “a sheath,” or something that holds something else, as a sheath holds a sword.²⁸ Daniel, for example, speaks of his body as a sheath that holds his רוּחַ (*ruach*; unseen animating force).²⁹

The Nephesh

In Scriptures, the type of body that a man has is called a נפש (*nephesh*).

- נפש (*nephesh*), collective plural נפשות (*nepheshim*), is a primary root meaning “to breathe . . . a breathing creature, i.e. animal or (abstr.) vitality,”³⁰ “an animal (that which breathes) . . . a person.”³¹

- The Greek translation of the Hebrew word נפש (*nephesh*) is ψυχή (*psuche*) which means, “breath” and “the life . . . mind, understanding.” Only by pagan Greek usage is the idea of “spirit” implied.³² Since the Greek

translation of the New Testament is merely an attempt to express the Hebrew thought in Scriptures, we must use the Hebrew meanings and Scriptures to define the word.

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In various English translations of the Hebrew and Greek terms, the words *nephesh* and *psuche* are rendered as soul, breath, life, creature, and mind. At the same time, נפש (*nephesh*)—a thing that breathes—must not be confused with the Hebrew word נשפה (*nesheph*), meaning a “breeze” and to “blow.”³³ In turn, the term *nephesh* must also be clearly distinguished from the word נשמה (*neshamah*), or נשמת (*neshamath*), meaning, “a puff” of air, “i.e., wind, angry or vital breath, divine inspiration, intellect,” a “blast” of air.³⁴ The *neshamah*

deals with the physical act of breathing utilizing the lungs and nostrils. *Nephesh* must likewise be distinguished from the word נפח (*naphach*), meaning “to puff . . . inflate, blow hard.”³⁵

The difference between *nephesh*, *neshamah*, and *naphach* is best expressed in Genesis, 2:7, “And Yahweh *eloahim* molded *ha-adam* from the ‘*aphar* of the *adamah*, and *naphach* (blew hard) into his nostrils the *neshamah* (vital breath) of life and *ha-adam* became a living *nephesh*.” Notice that *ha-adam* (the Adam, the man) “became a living *nephesh*.” It does not say Adam has a *nephesh*. Instead, he is a *nephesh*. Equally, although fish, birds, and all other animals have a different type of flesh, they too are considered this type of creature. The following passages from Genesis demonstrate the point:

²⁵ SEC, Heb. #5038; cf., CHAL, p. 225, “corpse . . . carcass of animal”; HEL, p. 158, “carcase of an animal . . . dead body of a man.”

²⁶ SEC, Heb. #5034; cf., CHAL, p. 225, “wither & fall . . . wither, fall to ruin, wear out”; HEL, p. 157, “became shrivelled and fell (as flowers, &c) . . . wasted away . . . crumbled to dust.”

²⁷ SEC, Heb. #5035.

²⁸ HEL, p. 160; SEC, Heb. #5085; CHAL, p. 413.

²⁹ Dan., 7:15.

³⁰ SEC, Heb. #5314, 5315.

³¹ HEL, pp. 170f.

³² SEC, Gk. #5590; GEL, p. 903.

³³ SEC, Heb. #5398–5399.

³⁴ SEC, Heb. #5397; HEL, p. 175.

³⁵ SEC, Heb. #5301; CHAL, p. 241; HEL, p. 169, “blew, blew upon . . . blew a fire . . . with נפח expired.”

And *eloahim* said, Let swarm the waters with swarms of living *NEPHESH*, and let fowl fly above the land in the open expanse of the heavens. And *eloahim* created the great sea-animals and EVERY LIVING *NEPHESH* that creeps, which swarm the waters, after its kind, and every winged fowl after its kind.³⁶

And *eloahim* said: Let the land bring forth the living *NEPHESH* after its kind, cattle, and creeper, and living thing of the land after its kind.³⁷

And Yahweh *eloahim* formed out of the *adamah* every living thing of the field, and every fowl of the heavens, and brought them to *ha-adam* to see what he would call them; and all which *ha-adam* would call them, EVERY LIVING *NEPHESH*, that was its name. And *ha-adam* called names to ALL THE CATTLE, and to THE FOWL of the heavens, and to ALL LIVING THINGS of the field.³⁸

The key to understanding the term *nephesh* is that it means “to breathe,” specifically in the blood. All creatures with blood breathe oxygen. On the other hand, any variety of vegetation (e.g., trees, bushes, and such things), which breathes carbon dioxide, is never defined in Scriptures as a “*nephesh*.” This point is verified in Leviticus, 17:11–12, which reads:

For the *NEPHESH* of the flesh is IN THE BLOOD; and I have given it to you (the Israelites) upon the altar to

make atonement for your *NEPHESHIM* (a collective plural of *nephesh*, i.e., the Israelites); for it is the blood that makes atonement by reason of the *NEPHESH*.

Genesis, 9:4 tells us, “Only you will not eat flesh in the *nephesh* of the blood,” and Deuteronomy, 12:23, states, “Only be sure not to eat the blood, for the blood is the *nephesh*, and you will not eat the *nephesh* with the flesh.” Accordingly, the *nephesh* is not only in the blood, but the blood is PART OF THE *NEPHESH*. Genesis, 9:5, states, “And surely I will require your blood of your *NEPHESH*.”³⁹ Therefore, the *nephesh*—which is both in the blood and is the blood—permeates the human body, and as we shall see below, it has two qualities, being both divine and material.

It is the exchange of oxygen in the blood (the act of breathing) that separates the flesh species, whether fish, fowl, animal, or man, from other bodies (stars, moons, planets, the earth, rocks, vegetation, etc.). Therefore, a *nephesh* is one type of a *gewiyah* (body). It is a fleshly body of sinews, skin, and bones containing blood and breathing oxygen. Since the exchange of oxygen in the bloodstream is throughout the body, being the life principle itself, *nephesh* is frequently translated as “life,”⁴⁰ because a thing that is breathing is “alive.” Furthermore, after that thing dies, it is considered to have been “alive.” That scholars understand a *nephesh* as an oxygen-breathing, fleshly creature is demonstrated by the fact that the Hebrew word *nephesh* is often translated as “creature.”⁴¹

Nevertheless, the human *nephesh* is markedly different from the animal forms.

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³⁶ Gen., 1:20f.

³⁷ Gen., 1:24.

³⁸ Gen., 2:19f.

³⁹ Also see Jer., 2:34.

⁴⁰ I.e., at Gen., 19:17, 19, 32:30; Exod., 21:23, 30, and so forth.

⁴¹ I.e., at Gen., 1:21, 24, 2:19, 9:10, 12, 15, 16; Lev., 11:46; etc.

Adam was created as a *nephesh* being, brought to life the moment that Yahweh blew the *neshamah* (vital breath) into his body.⁴² Yet this was not merely a breath of air. Yahushua defines this type of *neshamah* when, after his resurrection, he breathed upon his disciples and said, "Receive the sacred *ruach*."⁴³ *Ruach*, as we shall fully demonstrate in several separate discussions, is energy as an unseen animating force.⁴⁴ The sacred *ruach* proceeds from out of father Yahweh,⁴⁵ and was used by Yahu Yahweh to create mankind.

The *neshamah* (vital breath) that Yahweh blew into Adam entered through his lungs and into his bloodstream. It then permeated every cell in Adam's body, making him a living, breathing *nephesh*. As it activated the brain, Adam was given consciousness. The late 2nd century C.E. Christian writer Irenaeus reminds his readers, "at the beginning of our formation in Adam, the breath of life which proceeded from the deity, having been united to what had been fashioned, animated the man, and manifested him as a being endowed with reason."⁴⁶

This act of Yahweh blowing a *neshamah* (vital breath = sacred *ruach*) into Adam is not to be confused with the vital breath that exists in the nostrils of animals.⁴⁷ The act undertaken with Adam was a one-time event, combining the divine *ruach* with the physical body. Nowhere is it said, for example, that Yahweh blew the *neshamah* into any animal, fish, or bird. Neither did he blow his *neshamah* into Eve. She obtained her portion from Adam

when she was created out of the flesh and bone that came from Adam's side.⁴⁸ All the descendants of Adam and Eve do likewise, being created from human sperm and egg, combining flesh and blood from both parents.

This information means that the fleshly part of Adam's *nephesh*, the *gewiyah* (body), which was created in a nonliving state, was combined with the sacred *ruach* from Yahweh to create a third thing, the living human *nephesh*. By blowing the sacred *ruach* directly into Adam, Yahweh was conceiving an offspring. Because Adam's personality or innermost self (the *leb* and *lebab*)⁴⁹ was in part created from the sacred *ruach*, a substance derived from father Yahweh, Adam is called the son of the deity Yahweh.⁵⁰ For this reason, the *nephesh* of

man differs from that of the animals and, as we shall see, at death, allows the *nephesh* of a man to enter into a "state of being" called *sheol*.⁵¹ Animals, birds, and fish, on the one hand, dissipate into the nonexistence of absolute darkness. Mankind, meanwhile, falls into a state of unconsciousness, a so-called "death sleep." We will have much more to say about this state of sleep in a another Article.⁵²

The "Person"

The *nephesh* is more specifically the person. For example, sometimes *nephesh* is used for and, accordingly, translated as "mind."⁵³ The *nephesh* includes the mind because in a living creature, such as a man, the blood-oxygen exchange which takes place in the brain is essential for one's mental activities.

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⁴² Gen., 2:7.

⁴³ John, 20:22.

⁴⁴ See forthcoming articles titled *Ruach*, *Ruach of the Mind*, *Sacred Ruach*, and *Sacred Ruach*.

⁴⁵ John, 15:26.

⁴⁶ Irenaeus, *Ag. Her. (Against Heresies)*, 5:1:3.

⁴⁷ Gen., 7:21f.

⁴⁸ Gen., 2:21.

⁴⁹ For a discussion of the *leb* and *lebab*, see forthcoming article titled *Ruach of the Mind*.

⁵⁰ Luke, 3:38.

⁵¹ See forthcoming article titled *Sheol*.

⁵² See forthcoming article titled *Sleep and Samuel*.

⁵³ I.e., Gen., 23:8; 1 Sam., 2:35; 1 Chron., 28:9; etc.

That a *nephesh* in the bodily form of a man is the human creature itself (a fleshly being which contains blood and breathes oxygen), and by extension, his mind is also substantiated by the following things the *nephesh* can do:

- A *nephesh* can eat flesh, fat, blood, or other materials.⁵⁴
- A *nephesh* becomes hungry or thirsty.⁵⁵
- A *nephesh* can fast.⁵⁶
- It can be refreshed by cold water.⁵⁷
- It can be placed in iron chains.⁵⁸
- A *nephesh* can kidnap a man.⁵⁹
- A *nephesh* can work.⁶⁰
- A *nephesh* can grieve, be glad, faint, love, and hate.⁶¹
- A *nephesh* can either be alive,⁶² or dead,⁶³ the latter case proving that a “*nephesh*” is not an immortal “soul” nor does it continue to live while dead.

The above-listed attributes of a human *nephesh* reveal that the *nephesh* is the person. This fact is confirmed in those places where the *nephesh* specifically designates an individual or person⁶⁴ or is employed with a pronominal suffix to denote self.⁶⁵ A *nephesh*, accordingly, is a type of life-form—one that is flesh, contains blood, and breathes oxygen. Therefore, it is a breather, an animal, a fish, a bird, or a man. Furthermore, the exchange of

oxygen in the bloodstream is the type of body that distinguishes the *nephesh* creature from other forms of existence.

However, the flesh of man, from which his physical *nephesh* is formed, is not the same as the flesh and *nephesh* of animals. Saul, as we have said earlier, reminds us, “Not every flesh is the same flesh, but one flesh of men, and another flesh of beasts, and another of fishes, and another of birds.”⁶⁶ Man’s physical *nephesh* was combined with the sacred *ruach* that had been given to Adam by Yahweh, therefore creating the living human *nephesh*. As a result, man’s mind, which is part of his *nephesh*, emanates from a different source of flesh, one which is superior to animals, birds, or fish.

The human *nephesh* was brought to life by Yahweh when he directly פָּחַ (phakh; blew)⁶⁷ sacred *ruach* as the *ne-shamah* (vital breath) of life into the nostrils of the *gewiyah* (body) of Adam,⁶⁸ thereby blending part of Yahweh, the divine, within the material creation of Adam (much as a man blends part of himself with the egg of a woman when she conceives a child). As a child is, in a sense, a combination of both his mother and his father, Adam is a combination of both a physical creation from the ‘*aphar* (dust) of the ground and the sacred *ruach*. Furthermore, although the “self” of the human *nephesh*, which will be raised back to life at the resurrection, is derived from the divine, his personality is created by

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⁵⁴ Lev., 7:18f, 17:10f; Deut., 23:24.

⁵⁵ Deut., 12:15f; Ps., 107:9; Prov., 19:15, 27:7; Isa., 29:8, 32:6; Mic., 7:1.

⁵⁶ Ps., 35:13.

⁵⁷ Prov., 25:25.

⁵⁸ Ps., 105:18.

⁵⁹ Deut., 24:6f.

⁶⁰ Lev., 23:30.

⁶¹ Job, 30:25; Ps., 86:4, 107:26; Song, 1:7; Isaiah, 1:14.

⁶² Gen., 1:21, 2:7, 20, 9:10, 12, 15; and so forth.

⁶³ Lev., 19:28; Num., 6:6; Hag., 2:13; and so forth.

⁶⁴ E.g., Lev., 7:21, 17:12; Ezek. 18:4.

⁶⁵ E.g., Judg. 16:16; Ps., 120:6; Ezek., 4:14.

⁶⁶ 1 Cor., 15:39.

⁶⁷ A form of פָּחַ (naphach), see SEC, Heb. #5301; HEL, p. 169; CHAL, p. 241.

⁶⁸ Gen., 2:7.

means of the physical and cannot remain alive without a physical breathing body.

As a result, it is improper to translate the Hebrew word *nephesh* (also written “*nefesh*”) as “soul,” as is so often done, the latter being an English word for “a disembodied spirit of a deceased person.”⁶⁹ Dr. H. M. Orlinsky of the Hebrew Union College writes that the word “soul” had been eliminated from his new translation of the Torah (the first five books of the Old Testament) because “the Hebrew word in question here is ‘Nefesh.’” He then adds:

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.⁷⁰

Genesis 35:18

Some who know little about the Hebrew language will try to confuse the issue by pointing to Genesis 35:18, which tells the story of the death of Rachel as she was giving birth to her son Benjamin. Unfortunately, this verse is often falsely translated into English as, “and it happened as her soul was going out, for she died, that she called his name Benoni; but his father called him Benjamin.” Translating the phrase “*בצאת נפש*” (*be-tsath nepheshah*) to mean “her soul was going out,” they will then argue that her “soul” went out of her body at her death, implying that the soul is a disembodied spirit being.

Many scholars have recognized that this earlier translation of this verse is not in keeping with the Hebrew thought. To correct this error, the *New International Version* and the *New Jerusalem Bible* both render “*בצאת נפש*” (*be-tsath nepheshah*) to mean “she breathed her last”; *A Concise Hebrew and Aramaic Lexicon* has “as her (breath =) life left her”;⁷¹ Moffatt has, “As her life went from her”; the *Lindsell Study Bible* gives, “last breath.” Nevertheless, there is another interesting way that this verse can be un-

derstood. To begin with, the Hebrew term translated as “was going out” is *בצאת* (*be-tsath*).

- **ב** (*be*) means, “of place: *in, among, with, near, before*; never motion either to or in a place . . . of time: *in, within* . . . of the cause: *for, because* . . . of the rule: *according to*.”⁷²

- **צאת** (*tsah*), feminine **צאת** (*tsath*), is a form of **צא** (*yatsa*), meaning, “to go (causat. bring) out.”⁷³ By extension **צאת** can also be an “issue, i.e. (human) excrement:—that (which) cometh from (out),” “to issue; soiled (as if excrementitious):—filthy,” “excrement; gen. dirt; fig. pollution:—dung, filth (-iness).”⁷⁴ Yet *tsah* only takes on the connotation of “excrement” or “issue” because human excrement or issue “goes out.”

The term *בצאת* (*be-tsath*) refers to something or someone going out from something. A verse in 1 Kings, 6:1, for example, speaks of the sons of Israel “*צאת*” (*tsath* = going out from) the land of Egypt.” The verse at question in Genesis, 35:18, therefore, literally states (reading along with the Hebrew from right to left):

<p style="text-align: center;">ויהי <— בצאת</p> <p style="text-align: center;">כי נפש for that reason her <i>nephesh</i></p> <p style="text-align: center;">מתה ותקרא שמו בן אוני she died and she called his name Ben-auni</p>	<p style="text-align: center;">with the going out from And it happened</p>
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As a result, we can read this verse to say:

And it happened with the going out from her *nephesh*, for that reason she died, and she called his name Ben-auni (son of my sorrow).

The passage merely means that as the infant was “going out from” Rachel, i.e., out of her *nephesh*, “for that reason” two things happened: (1) “she died,” (2) “AND she called his name *ben-auni* (son of my sorrow).”⁷⁵

⁶⁹ *The Random House College Dictionary*, p. 1255, s.v. “soul.”

⁷⁰ *New York Times*, October 12, 1962.

⁷¹ CHAL, p. 243.

⁷² HEL, p. 30.

⁷³ SEC, Heb. #3318.

⁷⁴ SEC, Heb. #6627, 6674, 6675; HEL, p. 217.

⁷⁵ SEC, Heb. #1126.

It was not Rachel's *nephesh* that was going out, but the male child within her that was going out. Ancient writers and translations verify the understanding that Rachel died due to giving birth to this son. The LXX of Genesis, 35:18, for example, states:

But it came as her ψυχὴν (*psuchen* = *nephesh*) ἀφιέναι (*aphienai*; was sending forth), for she was dying, she called his name the son of my pain.

- ἀφιέναι (*aphienai*), a form of ἀφιέμι (*aphiemi*), "To send forth, discharge . . . in legal sense to release from an engagement, accusation," in the medium voice, "to send forth from oneself, send forth."⁷⁶

Josephus (first century C.E.) writes, "Rachel died in childbirth,"⁷⁷ and the second century B.C.E. book of Jubilees, states, "And Rachel bore a son in the night and called him 'son of my sorrow,' because she suffered when she bore him."⁷⁸ *The Testament of Benjamin*, similarly, which claims to report the words of Benjamin, has Benjamin stating, "Rachel, my mother, died as she was bearing me."⁷⁹

Regardless of which understanding of Genesis, 35:18 one favors, the plain fact is, as W. J. Cameron, a professor of New Testament Language, points out, the word *nephesh* "is never used to mean the spirit of the dead."⁸⁰ Indeed, the deceased person's body is referred to as a מוֹתָם (*nephesh muth*; dead *nephesh*).⁸¹ Therefore, a human *nephesh* does not leave the body. Instead, even after death, it clings to and includes the body. In the case of mankind, his present corruptible *nephesh* is a combination of physi-

cal elements and sacred *ruach*. After death, the physical part of the *nephesh*, along with the physical body, is destroyed (dissipating by the process of rotting, by being burned up, eaten by wild animals, or some other such method).

Meanwhile, the part of the human *nephesh*, which is divine *ruach*, as we will amply demonstrate later in our study, remains in the state of *sheol* until it is resurrected.⁸²

Life Goes On

Eve was created from a portion of the flesh and bone taken from the side of Adam.⁸³ Eve at the time of her creation was already a living *nephesh* containing in her flesh the vital breath (sacred *ruach*) from Yahweh. Yahweh is not reported to have blown a vital breath into Eve, nor any other creature for that matter. This fact is why Adam

is the only created being from the 'aphar (dust) of the ground said to be the son of Yahweh.⁸⁴ For unlike all other life forms produced upon the earth, a part of Yahweh was placed directly within his physical form, combining a portion of the sacred *ruach* with the flesh and air-breathing function to create a living *nephesh*.

Eve became a living creature formed from living tissue already in existence (living *nephesh* from living *nephesh*, the scientific law of biogenesis). She received her vital breath from that which already existed within Adam, now innate within his flesh. Therefore, she did not require the vital breath directly from Yahweh. At the same time, we are all alive in Adam,⁸⁵ for it was Adam and Eve who combined to produce all subsequent mankind as offspring.

Eve became a living creature formed from living tissue already in existence (living *nephesh* from living *nephesh*, the scientific law of biogenesis).

⁷⁶ GEL (*An Intermediate Greek-English Lexicon*. Clarendon Press, Oxford, 1968.), p. 138; SEC, Gk. #863, "to send forth"; ILT (*Greek-English Lexicon to the New Testament*. G.R. Berry. Zondervan Publishing House, Michigan, 1958), p. 17, "to send away . . . to let go, emit . . . dismiss."

⁷⁷ Jos., *Antiq.* (Josephus, *Jewish Antiquities*), 1:21:3.

⁷⁸ Jub. (*The Book of Jubilees*), 32:33.

⁷⁹ Test. Benj. (*The Testament of Benjamin*), 1:3.

⁸⁰ NBD (*The New Bible Dictionary*. W.B. Eerdmans Pub., Grand Rapids, MI, 1971), p. 1208.

⁸¹ Num., 6:6; cf., Hag., 2:13; Lev., 19:28.

⁸² See our forthcoming articles that discuss Sheol, Tartaros, and Heaven.

⁸³ Gen., 2:21-23.

⁸⁴ Luke, 3:38.

⁸⁵ Cf., Heb., 7:4-10; Deut., 5:1-4, 29:14f; Rom., 5:12.

A woman's egg and the man's sperm both breathe oxygen (i.e., each cell takes in oxygen and releases carbon dioxide). In both cases, the egg and the sperm take in a supply of oxygen and nutrients from their respective parent to maintain themselves until they unite and begin using the mother's blood for further nourishment. These cells are alive. They descend from Adam and possess his vital breath.

As cells divide and create newer cells, the fleshly body of Adam, which is infused with *ruach*, continues to grow and create the next generation, after generation.

Subsequently, the child created in its mother's womb, shortly after the sperm and the egg unite, breathes oxygen and takes in nutrients from its mother's blood. In a short time, the child develops its independent air and blood circulation system, innate within its genetic makeup, until it is capable of independent life.

When born, a child can breathe on its own, taking its first breath to live independently from its mother. (In this same way, all other life forms on earth are programmed to automatically breathe air when born.)

Nevertheless, the human child, like Eve, already has the original "*neshamah* (vital breath) of life" innate within him and only requires oxygen to continue the process of being a living *nephesh*.

What Yahweh did with Adam was a special event because of who Adam was and what he is to become. His source of life came directly from his parent, Yahweh, just as a child's

source of life derives directly from his parents.

As flesh grows and gives birth to flesh, the vital breath, being merged with the flesh, grows and continues within the offspring. Finally, at death, we give up the vital breath, and the *nephesh* dies—the sacred *ruach* portion of the *nephesh* entering into an unconscious "death sleep."⁸⁶

This life chain continues from generation to generation. Flesh begets flesh, and a living *nephesh* begets a living *nephesh* (life begets life). In turn, since the creation of Adam, the *nephesh* type, which is called *adam* (mankind), can only be dead after it has been alive, for we were all alive in and are all derived from the original human creation, Adam.

As cells divide and create newer cells, the fleshly body of Adam, which is infused with *ruach*, continues to grow and create the next generation, after generation.

Conclusion

The evidence demonstrates that humans are made of '*aphar* or material elements of the ground. This material was molded into Adam's original flesh-and-blood *nephesh gewiyah*. It was imbued with sacred *ruach*, the very substance of father Yahweh, forming a living *nephesh* and a child of *eloahim*. The *nephesh* of this creature is the person or self. Adam's *nephesh* body, infused with sacred *ruach*, was used to create Eve, and, in turn, through their offspring, they have been reproduced from generation to generation.

As we proceed with our Article Series, we will have much more to say concerning the thinking part of the *nephesh* and what happens to the mind after its death. But, for now, it is only important to conclude that you are a *nephesh*.

⁸⁶ The state of the *nephesh* after death is discussed in our forthcoming Articles: *The Nephesh, Ruach, Ruach of the Mind, Sacred Ruach*, and *The Anointing Ruach*.

