**The Difference between ‘Spirit’ and ‘Soul’ in Hebrew**

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**Introduction**

The words ‘spirit’ and ‘soul’ have no significant difference in usage in the Bible. Some argue that they are interchangeable. However, from a perspective of Hebrew language, it shows that both come from different primitive roots and they are essentially distinct in concept.

**About ‘Spirit’**

The Hebrew word ‘spirit’ (רוּחַ) first appears in Genesis,

"וְהָאָ֗רֶץ הָיְתָ֥ה תֹ֙הוּ֙ וָבֹ֔הוּ וְחֹ֖שֶׁךְ עַל־פְּנֵ֣י תְהֹ֑ום וְ**ר֣וּחַ** אֱלֹהִ֔ים מְרַחֶ֖פֶת עַל־פְּנֵ֥י הַמָּֽיִם׃ " (Gen1:2),

which can be divided into three parts:

" וְהָאָ֗רֶץ הָיְתָ֥ה תֹ֙הוּ֙ וָבֹ֔הוּ " (Gen1:2 a)

" וְחֹ֖שֶׁךְ עַל־פְּנֵ֣י תְהֹ֑ום " (Gen1:2 b)

" וְר֣וּחַ אֱלֹהִ֔ים מְרַחֶ֖פֶת עַל־פְּנֵ֥י הַמָּֽיִם׃ " (Gen1:2 c)

The First Appearance of Hebrew Words (yellow) in the Scripture.

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| **#** | **@** | **Hebrew** | **Transl** | **English** | **Type** | **Notes** |
| 1 | a | הָיָה | *haya* | be, become | v | הָוָה |
| 2 | a | תֹּהוּ | *tohu* | vain, confusion, formless, waste, empty | adj | From an unused root meaning to lie waste |
| 3 | a | בֹּהוּ | *bohu* | emptiness, void, waste | adj | Unused root |
| 4 | b | חֹשֶׁךְ | *hosheh* | darkness, obscurity, secret place | n | From primitive root חָשַׁךְ darken |
| 5 | b | פָּנִים | *penim* | Face, upon | n | From פָּנָה turn, prepare |
| 6 | b | תְּהוֹם | *tehome* | deep places, abyss, the deep, sea. | n | From הוּם rang,make a noise,distract |
| 7 | c | רוּחַ | *ruah* | Spirit or spirit, wind, breath, side, mind, blast, vain, air, anger, cool, courage, miscellaneous. | n | From a primitive root רִיחַ smell (8x), touch (1x), quick understanding (1x), accept (1x). |
| 8 | c | רָחַף | *rahav* | move | v | A primitive root |
| 9 | c | מַיִם | *hayim* | water, waters | n | Dual of a primitive noun (but used in a singular sense) |

Analysis

1. (b) and (c) are parallel. The opposite mirror of ‘spirit’ is ‘darkness.’ The opposite of ‘water’ is ‘sea’ or ‘deep place.’
2. The noun ‘spirit’ has two adjectives: ‘Elohim’ and ‘moving’, which means ‘spirit’ can be of different kinds.
3. The spirit from God is the divine spirit. The spirit moving on water refers to the Son of God who is Jesus (Mat14:25, Mark6:48). The ‘spirit’ in Gen1:2 (c) shows that initially the spirit is the triune spirit.

**About ‘Soul’**

The Hebrew word ‘soul (נֶפֶשׁ) first appears in Genesis,

"וַיִּיצֶר֩ יְהוָ֨ה אֱלֹהִ֜ים אֶת־הָֽאָדָ֗ם עָפָר֙ מִן־הָ֣אֲדָמָ֔ה וַיִּפַּ֥ח בְּאַפָּ֖יו נִשְׁמַ֣ת חַיִּ֑ים וַֽיְהִ֥י הָֽאָדָ֖ם לְ**נֶ֥פֶשׁ** חַיָּֽה׃ " (Gen2:7)

which can be divided into three parts:

" וַיִּיצֶר֩ יְהוָ֨ה אֱלֹהִ֜ים אֶת־הָֽאָדָ֗ם עָפָר֙ מִן־הָ֣אֲדָמָ֔ה " (Gen2:7a)

" וַיִּפַּ֥ח בְּאַפָּ֖יו נִשְׁמַ֣ת חַיִּ֑ים " (Gen2:7b)

" וַֽיְהִ֥י הָֽאָדָ֖ם לְנֶ֥פֶשׁ חַיָּֽה׃ " (Gen2:7c)

The First Appearance of Hebrew Words (yellow) in the Scripture.

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| --- | --- | --- | --- | --- | --- | --- |
| **#** | **sec** | **Hebrew** | **Sound** | **English** | **type** | **Notes** |
| 1 | a | יָצַר | *yaza* | formed, made, created, | v | בָּרָא created (Gen1:1, 21, 27) עָשָׂה made (Gen1:7, 11,12,16,25,26,2:2) |
| 2 | a | יְהוָ֨ה | *yhwh* | the LORD. | n | God, |
| 3 | a | עָפָר | *afar* | dust | n | Fr primitive root עָפַר, gray dust |
| 4 | b | נָפַח | *nafar* | blow | v | A primitive root. |
| 5 | b | אַף | *af* | nostril, nose | n | Fr primitive root אָנַףּ (*anaf*, anger) |
| 6 | b | נְשָׁמָה | *nashama* | breath, spirit | n | Fr primitive root נָשַׁם, pant, of a woman in travail or labour. |
| 7 | c | נֶפֶשׁ | *nefesh* | soul | n | Fr primitive root נָפַשׁ breath. |

Analysis

1. Item (1) and (2) share common alphabet ר which shed the light on the difference between the יָצַר and עָשָׂה or בָּרָא in that יָצַר is related to ‘dust’ whereas עָשָׂה is related to ‘image’ and בָּרָא is related to ‘blessing.’
2. Item (3), (4) and (5) share common alphabet פָ which shed the light on the connection among the dust, nose and breath. They also sound similar in pronunciation (*af*).
3. Item (6) come from the primitive root נָשַׁם, which means ‘pant’ and ‘of a woman in travail or labor.’ It is related to the delivery of woman, or a new life.
4. Item (6) and (7) share common letter נֶ and שׁ which sheds the light on the connection between the breath and soul. The word ‘soul’ can be considered as the combination of ‘delivery of woman’ and פָ which represents the ‘dust,’ ‘nostril’ and ‘blow.’

**Comparison between ‘Spirit’ and ‘Soul’**

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| **Items** | **Spirit** | **Soul** | **Notes** |
| Hebrew | רוּחַ | נֶפֶשׁ |  |
| Transliteral | *ruah* | *nafesh* | Distinct pronunciation |
| Order | Gen1:2 | Gen2:7 | ‘spirit’ firstly appears before ‘soul.’ |
| Count | 378x | 573x |  |
|  | Spirit or spirit (232x),  wind (92x),  breath (27x),  side (6x),  **mind** (5x),  blast (4x),  vain (2x),  air (1x),  anger (1x),  cool (1x),  courage (1x),  miscellaneous (6x). | soul (475x),  life (117x),  person (29x),  heart (15x),  **mind** (15x),  creature (9x),  body (8x),  himself (8x), yourselves (6x),  dead (5x),  will (4x),  desire (4x),  man (3x),  themselves (3x),  any (3x),  appetite (2x), miscellaneous (47x). | Common in mind, invisible |
| Primitive Root | רִיחַ  12x  smell (8x),  touch (1x),  quick understanding (1x),  accept (1x). | נָפַשׁ  3x  refreshed (3x). | Distinct roots |
| associated | water | dust | Distinct materials |
| form property | wind,  Heaven,  transparent, clear | gray ground,  Earth,  life (baby or elder) | Distinct directions  Ecc3:21 |
| existence | eternal existence.  Omnipresent | being created,  Reproduction. |  |
| types | Two,  good vs evil. | One. |  |
| connection | *Elohim* | *Elohim Yhwh* |  |
| usage | interchangeable | interchangeable | Ecc3:21 |

**Conclusion**

1. The essential difference between ‘spirit’ and ‘soul’ is that ‘soul’ (*nafesh*) is created by God during the process of creation with dust and breath related to reproduction of woman. Whereas ‘spirit’ (*ruah*) eternally exists in the beginning with triune God (Gen1:2).
2. Spirit can be of different kinds. The holy spirit is the triune spirit. Whether soul can be considered as a kind of none triune spirit is questionable. But it is certain that both belong to the invisible spiritual world connected to mind, thoughts, heart or emotions rather than the physical materials.
3. When Adam was initially created, he had soul but without the holy spirit. It could be a reason that God said that it is not good for Adam to live alone (Gen2:18). However, God did not give Adam the holy spirit but Eve until Jesus came into the world.