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נֶשֶׁמֶת
n^ešāmāh,
Breath, usually
breath of God,
breath related
to life.

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הַיָּה *hayyāh*: A feminine noun meaning a living thing, an animal, a beast, a living thing. The basic meaning is living things, but its most common translation is animals or beasts. The word refers to all kinds of animals and beasts of the field or earth (Gen. 1:24, 25; 1 Sam. 17:46).

נֶפֶשׁ *nepeš*: “Wind, breath, soul, animating principle, emotion, a person, passion, desire.

**Ps 150:6, “Let everything that has breath
praise the Lord. Praise the Lord!”**

Abortion

Most biblical commentators interpret “no other misfortune” to mean no fatal injury to the woman following her miscarriage. In that case, the attacker pays only financial compensation for having unintentionally caused the miscarriage, no differently than if he had accidentally injured the woman elsewhere on her body. Thus, when the mother is otherwise unharmed following trauma to her abdomen that causes the fetus to be lost, the only concern is to have the one responsible pay damages to the woman and her husband for the loss of the fetus.

The commentators explain that the fetus is not considered to be a *nefesh*, or person, until it has left the womb and entered the air of the world; one is, therefore, permitted to destroy it to save the mother's life. Once the head or greater part of the body of the infant comes out, the infant may not be harmed, because it is considered as fully born and, in Judaism, one may not sacrifice one life to save another.

Thus the discussion of ensoulment, for all practical purposes, is necessarily confined to those religious circles, especially but not only Christian ones, who do believe that man has a soul.

Harold O. J. Brown

The question of “ensoulment” cannot be answered scripturally, as the Scripture makes no reference to the process at all. But even if we could answer it, naming, in contrast to the prevailing views, a late point in pregnancy, our answer would not be relevant to the current legal discussion, inasmuch as it would move on a theological plane and deal with issues of which the legislatures and the courts are supposed to take no notice.

Harold O. J. Brown

Luke 1:15, “For he will be great in the sight of the Lord, and shall drink neither wine nor strong drink. He will also be filled **with** the Holy Spirit, even from his mother’s womb.”

NKJV

NIV “from birth”

Gen. of *pneuma*, no preposition

Of, from, by the Holy Spirit

Luke 1:41, “And it happened, when Elizabeth heard the greeting of Mary, that the babe leaped in her womb; and Elizabeth was filled with the Holy Spirit.”

NKJV

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πίμπλημι *pímplēmi*; “To cause to be completely full, fill, fulfill” this is a phrase that is quite different from the use of *pleroo* in Eph. 5:18. This refers usually to an Old Testament type of endowment that is for power and in the New Testament almost always precedes a verbal statement.

The beginning of one's life on the earth is sometimes viewed as "when he comes out of his mother's womb" (*TDOT* 2:97; cf. Job 3:11; 10:18, see Dhorme, *Job*, 32, 154)

TDOT, 2:97 "Birth, then, being the *terminus a quo* in life, is often viewed both by Yahweh and by man as the beginning of a relationship. Or, on the other hand, it may be the point at which a relationship goes awry.

Luke 1:44, “For indeed, as soon as the voice of your greeting sounded in my ears, the babe leaped in my womb for joy.”

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σκιρτάω *skirtáō*; “To leap, spring, especially of animals, to leap for joy, to exult.” Used in the LXX for movement in the womb, Gen. 25:22. This may refer to either physical movement from external physical stimuli.

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ἀγαλλίασις
agalliasis;

With the preposition *en* it could be giving a reason or explaining the surrounding circumstances.

leap, spring,
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XX for movement in
2. This may refer to
ment from external