

AN IMMORTAL SOUL
OR AN IMMORTAL SPIRIT
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AN IMMORTAL SPIRIT
ARE BOTH IMMORTAL?

William West

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Can die

Can be killed by man

Or it is already dead

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The first four times soul is used in Genesis 1, it is used referring to animals, not to a person.

Soul is used in the same verse referring to both animals and a person.

IF A SOUL CAN DIE IT CANNOT BE IMMORTAL.

The soul can die or is already dead in over 320 passages in the Old Testament.

SOUL OR SPIRIT? WHICH ONE IS IMMORTAL?

The soul and "eating of blood."

What is a man? Is a person born with an immortal soul, or do the saved put on immortality at the resurrection? Is a person a three part being, an animal body with both a soul and a spirit that will live without the body? This is one of the most important questions of all time. It has more influence on our conception of our nature, our view of life in this world and life after death than any other question.

[1] Genesis 1:20 "*The moving creature that has **life***" [soul - nehphesh, used referring to **animals**]. Footnote in the King James Version, "*The moving creature that has **soul***." "*Let the waters swarm with swarms of **living creatures***" [soul - nehphesh] (American Standard Version) "*The moving creature that has **life***" (footnote in KJV).

[2] Genesis 1:21 "*living creature*" [soul - nehphesh, used referring to **animals**] "*And God created the great sea-monsters, and every **living creature*** [soul - nehphesh] *that moves wherewith the water swarmed.*"

[3] Genesis 1:24 "*living creature*" [soul - nehphesh, used referring to **animals**] "*And God said, Let the earth bring forth **living creatures*** [soul - nehphesh] *after their kind, cattle, and creeping things, and beasts of the earth.*"

[4] Genesis 1:30 "*life*" [soul - nehphesh, used referring to **animals**] "*And to every beast of the earth, and to every bird of the heavens, and to everything that creeps upon the earth, wherein there is **life***" [soul - nehphesh]. Animals are "*a living soul.*"

ALL FOUR TIMES THAT SOUL [nehphesh] IS USED IN GENESIS ONE, IT IS USED REFERRING TO ANIMALS, NOT TO A PERSON. ANIMALS WERE SOULS, LIVING BEINGS, BEFORE ANY MAN EXISTED. "*Then God said, 'Let the waters teem with swarms of **LIVING SOULS*** [soul - nehphesh], *and let birds fly above the earth in the open expanse of the heavens.'* And God created the great sea monsters, and every

LIVING SOUL [soul - nehphesh] *that moves with which the waters swarmed after their kind, and every winged bird after its kind; and God saw that it was good. And God blessed them, saying, 'Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth.'* And there was evening and there was morning, a fifth day. Then God said, 'Let the earth bring forth **LIVING SOULS** [soul - nehphesh] after their kind: cattle and creeping thing and beasts of the earth after their kind'; and it was so...and to every beast of the earth, and to every fowl of the air, and to everything that creeps upon the earth, wherein there is **LIFE** [soul - nehphesh], I have given every green herb for meat" [Genesis 1:20-30]. **"Living creatures"** [soul - nehphesh] is used to describe all living things on earth, animals, birds, fish, people; not eternal life or some immaterial invisible part of them that is eternal.

[5] Genesis 2:7 "A *living soul*" [soul - nehphesh, used referring to a person]. **The first time the King James Version translated nehphesh into "soul," most other translations did not agree with it, not even the New King James Version. "Man became a living being"** New King James Version.

- "A *living creature*" [nehphesh] Genesis 1:20
- "A *living creature*" [nehphesh] Genesis 1:21
- "A *living creature*" [nehphesh] Genesis 1:24
- "Wherein there is *life*" [nehphesh] Genesis 1:30
- "A *living soul*" [nehphesh] Genesis 2:7
 - It is obvious that the translators translated according to a preconceived opinion in an attempt keep animals from having souls.

Man became:

- "A *living being*" New King James Version, New American Standard Version, Revised Standard Version, New Revised Standard Version, New International Version, Amplified Version, The New American Bible.
- "A *living person*" New Century Version, The Living Bible, New Living Translation.
- "A *living creature*" The Revised English Bible, Young's Literal Translation.
- "*Life*" Contemporary English Version.

The first time nehphesh is used referring to a person, most translations apply it to the living breathing being or person, not to an invisible inter part of a person. ADAM BEING SPOKEN OF AS A "LIVING BEING" [nehphesh] PROVES HE WAS MORTAL, NOT

IMMORTAL, JUST AS ALL "LIVING BEINGS" [nehphesh] FISH, BIRDS, ANIMALS, ARE MORTAL, NOT IMMORTAL. HOW CAN THIS BE ONE OF THE PROOF TEXTS USED TO PROVE ADAM WAS MADE WITH AN IMMORTAL SOUL? IF IT PROVES ADAM HAD AN IMMORTAL SOUL, THEN IT PROVES THAT FISH HAVE AN IMMORTAL SOUL THAT CANNOT DIE.

IT IS IMPORTANT TO UNDERSTAND THAT IT IS BEING SAID THAT ANIMALS AND MANKIND ARE A SOUL [ARE LIVING BEINGS] NOT THAT ANIMALS OR MANKIND HAVE A SOUL [HAVE A PART, AN IMMORTAL, INVISIBLE, NO SUBSTITUTE SOMETHING IN THEM THAT CANNOT DIE]. MANY THINK GENESIS IS SAYING ONLY MANKIND HAS SOULS BUT ANIMALS DO NOT. BECAUSE OF WHAT THEY HAVE BEEN TAUGHT MOST, WITHOUT REALIZING IT THEY READ INTO THIS THAT ONLY MANKIND HAS A SOUL THAT IS AN IMMORTAL, INVISIBLE, NO SUBSTITUTES SOMETHING THAT CANNOT DIE. This causes them to believe that only this immortal part of them self will be saved (more on this at the end of this chapter).

THE BREATH OF LIFE: Some have switched from the soul being the immortal part of a person to the spirit being the immortal part of a person that animals do not have. *“Then the Lord God formed man of dust from the ground, and breathe into his nostrils the **breath of life**; and man became a living being”* The phrase *“breath of life”* that was breathed into man is the same Hebrew *“breath of life”* in Genesis 7:21-22 that is in the nostrils of birds, cattle, men and beasts. It is not a soul that men have but animals do not have; it does not say that God breathed into Adam an immortal soul; the breathless body that God made from the earth is what became a living breathing being [nshahmah]. God did not tell Adam he had a body that was made from the earth but the real Adam was made of something not from the earth.

- *“Breathed into his nostrils the **breath of life** [nshahmah]”* man [Genesis 2:7]
- *All in whose nostrils was the **breath of life** [nshahmah]”* both man and animals have the same *“breath of life [nshahmah]”* [Genesis 7:22]
- *“Saved alive nothing that **breaths** [nshahmah]”* both men and animals [Deuteronomy 20:16]
- *“Utterly destroyed all that **breaths** [nshahmah]”* both men and animals [Joshua 10:40]

- “*There was not any left to **breaths** [nshahmah]*” both men and animals [Joshua 11:11]
- “*Neither left they any to **breaths** [nshahmah]*” both men and animals [Joshua 11:14]
 - Why was one word [nshahmah] translated with three words [“*breath of life*”], then with only one word [“*breaths*”]?

[6] Genesis 2:19 "**living creature**" [soul - nehphesh, used referring to **animals**], "*Every beast...every bird...whatsoever the man called every **living creature** [soul - nshahmah], that was the name thereof*"

[7] Genesis 9:4 "**life**" [soul - nehphesh, used referring to **animals**]

[8] Genesis 9:5 "**lives**" [soul - nehphesh, used referring to man]

[9] Genesis 9:5 "**life**" [soul - nehphesh, used referring to man]

[10] Genesis 9:10 "**living creature**" [soul - nehphesh, used referring to **animals**]

[11] Genesis 9:12 "**living creature**" [soul - nehphesh, used referring to **animals**]

[12] Genesis 9:15 "**living creature**" [soul - nehphesh, used referring to man and **animals**]

[13] Genesis 9:16 "**living creature**" [soul - nehphesh, used referring to man and **animals**]

A bird's eye view of the translation of nehphesh in the first nine chapters.

1. "*Moving creature that has **life***" [nehphesh] Genesis 1:20 - **animals**
2. "*A **living creature***" [nehphesh] Genesis 1:21 - **animals**
3. "*A **living creature***" [nehphesh] Genesis 1:24 - **animals**
4. "*Wherein there is **life***" [soul - nehphesh] Genesis 1:30 - **animals**
5. "*A **living soul***" [nehphesh] Genesis 2:7 - man
6. "*A **living creature***" [nehphesh] Genesis 2:19 - **animals**
7. "***Life***" [nehphesh] Genesis 9:4 - **animals**
8. "***Lives***" [nehphesh] Genesis 9:5 - man
9. "***Life***" [nehphesh] Genesis 9:5 - man
10. "***Living creature***" [nehphesh] Genesis 9:10 - **animals**
11. "***Living creature***" [nehphesh] Genesis 9:12 - **animals**
12. "***Living creature***" [nehphesh] Genesis 9:15 - man and **animals**
13. "***Living creature***" [nehphesh] Genesis 9:16 - man and **animals**

This is an example of men attempting to cover up the truth when it is contradictory to their theology. It takes a lot of preconceived theology to make nehphesh be an immaterial invisible no substance part of a man that is now immortal that is not in animals when it is not deliberately hid as it is in the King James Version.

IN GENESIS 9:4-16 THE SAME WORD IS USED FOR BOTH MAN AND ANIMALS SEVEN TIMES IN THE SAME PASSAGE.

To animals five times, to man four times

- THREE TIMES TO ANIMALS ALONE
- TWO TIMES TO ANIMALS AND MAN TOGETHER
- TWO TIMES TO MAN ALONE

*"But flesh with the **LIFE** [#1. **Soul - nehphesh**, used referring to **animals**] thereof, which is the blood thereof, shall you not eat. And surely your blood, the blood of your **LIVES** [#2. **soul - nehphesh**, used referring to man], will I require; at the hand of every beast will I require it: and at the hand of men, even at the hand of every man's brother, will I require the **LIFE** [#3. **soul - nehphesh**, used referring to man] of man. Whoso sheds man's blood, by man shall his blood be shed, for in the image of God made He men. And you, be you fruitful, and multiply; bring forth abundantly in the earth, and multiply therein. And God spoke unto Noah, and to his sons with him, saying, And I, behold, I establish my covenant with you and with your seed after you; And every **LIVING CREATURE** [#4. **soul - nehphesh**, used referring to **animals**] that is with you, of the fowl, and the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth. And I will establish my covenant with you; neither shall the waters of a flood cut off all flesh be any more; neither shall there any more be a flood to destroy the earth. And God said, This is the token of the covenant which I make between me and you and every **LIVING CREATURE** [#5. **soul - nehphesh**, used referring to **animals**] that is with you, for perpetual generation: I do set my bow in the cloud, and it shall be a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: And I will remember my covenant, which is between me and you and every **LIVING CREATURE** [#6. **soul - nehphesh**, used referring to man and **animals**] of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every **LIVING CREATURE** [#7. **soul - nehphesh**, used referring to man and **animals**] of all flesh that is upon the earth."*

All four times that soul [nehphesh] is used in Genesis 1; it is referring to animals, not to a person. IN TEN OF THE FIRST THIRTEEN TIMES SOUL [NEHPHESH] IS USED IT IS USED REFERRING TO ANIMALS, but the King James Version hides this by using different words, and most who read the King James Version never know it.

NEHPHESH IS TRANSLATED "SOUL" ONLY ONE TIME OF THE FIRST THIRTEEN TIMES IT IS USED in the King James Version; but it is not translated "soul" in any of the first thirteen times it is used in the New King James Version, New American Standard Version, New Revised Standard Version, or New International Version. **Mankind has the same soul [life - nehphesh] as the other "living creatures." He does not differ from other living creatures [soul - nehphesh] by having a soul [nehphesh] that cannot die.** His dominion over other living creatures [Other nehpheshs - souls] is not his nehphesh.

Mike Willis said expositors have generally appealed to Genesis 2:7 to prove that all men are born with and now have immortal spirits. However, in 1 Corinthians 15:45, Paul has clearly expounded the meaning of the Hebrew words nehphesh, chayyah. "*The living soul*" of Genesis 2:7 is the natural body of this passage. He said this corresponds with the book of Genesis itself because the same construction is used in Genesis 1:24 to describe animals. When Moses recorded that God breathed into man's nostrils the breath of life and he became a living soul, what the writer of Genesis was saying was that the dust of the earth began to have animal life and does not prove that a person has an immortal spirit (soul); rather it states that a person has animal life. All men possess animal life through Adam. A Commentary On Paul's First Epistle To the Corinthians, Page 578, 1979. For one who knows the Bible as he does and believes a person has an immortal soul, yet says, the living soul of Genesis 2:7 is the natural body, proves beyond doubt that a living soul is not an immortal inter part of a person.

Guy N. Woods said the first time in Genesis 1:20 the word soul is used is from the Hebrew nehphesh where it is assigned to fish, birds, and creeping things. He said it is clear that the soul in these passages does not refer to anything peculiar to the constitution of man, but it signifies, as its usage denotes, and the lexicons affirm, any creature that breathes. "What Is The Soul Of Man," Gospel Advocate, 1985, Number 21.

Adam Clarke "*Nephesh clayyah*; a general term to express all creatures endued with animal life, in any of its infinitely varied gradations, from the half reasoning elephant down to the stupid potto, or lower still, to the polype, which seems equally to share the vegetable and animal life."

IN THE FIRST NINE CHAPTERS OF GENESIS SOUL [nehphesh] HAS BEEN USED MORE OFTEN WITH REFERENCE TO ANIMALS THAN IT IS WITH REFERENCE TO PERSONS; IT IS THE ANIMAL LIFE, WHICH BOTH A PERSON AND ANIMALS HAVE IN COMMON. HOW DID THE TRANSLATORS KNOW WHEN

IT CHANGED TO AN INVISIBLE INTER IMMORTAL PART OF A PERSON, WHICH ANIMALS DO NOT HAVE?

NOTE: BOTH MAN AND ANIMALS ARE SOULS, LIVING BEINGS. WE ARE A SOUL, NOT HAVE A SOUL. IF WE HAVE A SOUL, HAVE A LIVING BEING IN US, THEN WE ARE ONE LIVING BEING WITH ANOTHER LIVING BEING LIVING IN US, A LIVING BEING LIVING IN ANOTHER LIVING BEING. THE DOCTRINE THAT WE HAVE A SOUL LIVING IN US, AND IT IS THIS IMMORTAL DEATHLESS PART OF US THAT WILL BE SAVED OR TORMENTED FOREVER IS THE FOUNDATION OF MANY OF THE ERRORS THAT HAVE DIVIDED THE CHURCHES. THAT *WE ARE A SOUL* (WE ARE A LIVING BEING), NOT *WE HAVE A SOUL* (WE HAVE A LIVING BEING LIVING IN US) IS ONE OF THE MOST FUNDAMENTAL AND MOST MISUNDERSTOOD TEACHING IN THE BIBLE.

[14] Genesis 12:5 "*And the **people** [soul - nehphesh] whom they had acquired*" New King James Version ["soul" in King James Version].

[15] Genesis 12:13 "*That **I** [soul - nehphesh] may live because of you*" New King James Version ["soul" in King James Version].

[16] Genesis 14:21 "*Give me the **persons** [soul - nehphesh] and take the goods*" King James Version.

[17] Genesis 17:14 "*That **person** [soul - nehphesh] shall be cut off*" New King James Version.

[18] Genesis 19:17 "*Escape for your **life** [soul - nehphesh]*" King James Version.

[19] Genesis 19:19 "*Saving my **life** [soul - nehphesh]*" King James Version.

IN THE FIRST NINETEEN TIMES NEHPHESH IS USED IT IS TRANSLATED "SOUL"

- **ONLY THREE TIMES IN THE KING JAMES VERSION**
- **NONE IN THE NEW KING JAMES VERSION**
- **NONE IN THE NEW AMERICAN STANDARD VERSION**
- **NONE IN THE NEW REVISED STANDARD VERSION**
- **NONE IN THE NEW INTERNATIONAL VERSION.**

[20] Genesis 19:20 "*That my **life** [soul - nehphesh] may be saved*" New American Standard Version [Translated soul for the fourth time in the King James Version and first time in the New King James Version].

[21] Genesis 23:8 "*If it be your **mind** [soul - nehphesh]*" King James Version

[22] Genesis 27:4 "*So that I may bless you before **I** [soul - nehphesh] die*" New Revised Standard Version.

- "*So that **I** [nehphesh] may bless you before I die*" Revised Standard Version, New Revised Standard Version

- "So that **I** [nehphesh] may give you my blessing before I die" New International Version
- "So that **I** [nehphesh] may give you my blessing before I die" Revised English Bible
- "To give you **my** [nehphesh] blessing before I die" Amplified Bible
- "That **I** [nehphesh] may give you my special blessing before I die" New American Bible
- "Then **I** [nehphesh] will bless you before I die" New Century Version
- "Then **I** [nehphesh] will pronounce the blessing that belongs to you, my firstborn son, before I die" New Living Translation
- "**I** [nehphesh] want to eat it once more and give you by blessing before I die" Contemporary English Version
- "That **I** [nehphesh] may eat of it, [preparatory] to giving you [as my first-born] my blessing before I die" Amplified Bible
- "That my **soul** [nehphesh] may bless thee before I die" King James Version. How would Isaac's son know if he were blessed by an "immaterial invisible" no substance part of a person that he could not see? By this time, hundreds of years after Genesis 1:1, the King James translators must have been desperate to be able to put "soul" into the Bible.

UP TO GENESIS 27:4 FOR HUNDERS OF YEARS NEHPHESH IS TRANSLATED SOUL:

- **ONLY FOUR TIMES OUT OF TWENTY-TWO IN THE KING JAMES VERSION**
- **ONLY ONE TIME OUT OF TWENTY-TWO IN THE NEW KING JAMES VERSION**
- **NONE IN MANY OTHERS TRANSLATIONS**

Nehphesh has been used 21 times before the New King James Version used "soul" for the first time, but even then the translators of many versions have chosen not to translate it "soul." IN GENESIS "NEHPHESH" IS NOT AN IMMORTAL "IMMATERIAL, INVISIBLE PART OF MAN," BUT IT IS THE LIFE, LIVING CREATURE, LIVING BEING, ANY LIVING THING, WHETHER ANIMALS, FISH, OR MAN. IF THE TRANSLATORS HAD CONTINUED TO TRANSLATE NEHPHESH AS LIFE, LIVING CREATURE, LIVING BEING, OR PERSON, AS THEY DID IN THE FIRST TWENTY-ONE TIMES IT IS USED, THERE MAY NOT BE THE DIVISIONS THERE ARE TODAY. WHY DID THEY NOT TRANSLATE NEHPHESH INTO SOUL IN THE FIRST PART OF THE BIBLE THAT COVERD HUNDARDS OF YEARS? MAYBE BECAUSE

THEY THOUGHT IT WOULD HAVE MADE ANIMALS HAVE SOULS, AND THEY DID NOT BELIEVE ANIMALS COULD HAVE SOULS. I find it difficult to see how anyone could not call their honesty into question for it is undeniable that they put their belief over the word of God and deliberately hid the truth from their readers; deliberately hid the truth from you.

[23] Genesis 32:30 "*My **life** [soul - nehphesh] is preserved*" King James Version. Most translations use "life" in this passage for their soul could not perish and would not need to be preserved.

[24] Genesis 34:3

- "*His **heart** [soul - nehphesh] was drawn to Dinah*" New International Version
- "*He was deeply **attracted** [nehphesh] to Dinah*" New American Standard Version
- "*His **soul** [nehphesh] clave unto Dinah*" King James Version. If this translation is not saying an immaterial immortal soul clave unto a material mortal being what is it saying?

[25] Genesis 34:8

- "*My son Shechem has his **heart** [nehphesh] on your daughter*" New International Version
- "*My son Shechem is in **love** [nehphesh] with this girl*" Revised English Bible
- "*The **heart** [nehphesh] of my son Shechem longs for your daughter*" New Revised Standard Version
- "*The **soul** [nehphesh] of my son Shechem longeth for your daughter*" King James Version

[26] Genesis 35:18

- "*As she **breathed** [nehphesh - soul] her last-for she was dying*" New International Version.
- "*Then with her last **breath**, [nehphesh - soul] as she was dying*" Revised English Bible
- "*As her **soul** [nehphesh] was departing (for she died)*" King James Version

[27] Genesis 36:6 "*All the **persons** [nehphesh] of his house*" King James Version

[28] Genesis 37:21 "*Let us not kill **him** [nehphesh]*" King James Version

[29] Job 12:10 "*In whose hand is the **soul** [soul - nehphesh, used referring to animals] of every living thing, and the breath of all mankind.*" "*The **life** of every living thing*" New American Standard Bible

[30] Job 41:21 "*His **breath*** [soul - nehphesh, used referring to an **animal**, possibly a crocodile]"

[31] Isaiah 19:10 "*All that make sluices and ponds for **fish*** [soul - nehphesh, used referring to **animals, fish**]" King James Version

[32] Jeremiah 2:24 "*A wild ass used to the wilderness, that snuffed up the wind in **her*** [soul - nehphesh, used referring to an **animal**] *desire*"

[33] Numbers 31:28 "*And levy a tribute unto the Lord of the men of war which went out to battle: one **soul*** [nehphesh-used referring to man and **animals**] *of five hundred, both of the persons, and of the beeves, and of the asses and of the sheep.*" Of about 870 times "nehphesh" is in the Old Testament this and Job 12:10 are the only passages where the King James translators translated "nehphesh" as "soul" when it has reference to animals and is maybe that the only reason they did this time is that it has equal reference to people as it does to animals and they had no choice.

"So carefully has the translation of nehphesh been guarded in relation to animals as 'souls,' that we can't help but wonder if it were not done intentionally to conceal the fact that animals are souls as well as men."

David J. Heinizman, "Man Became A Living Soul"

[34 to 870] It would be too long to quote all the 870 times the Hebrew word nehphesh is in the Old Testament with just over one-half being translated "soul" in King James Version [Wigram, Page 829, Old Testament].

1. SOUL about 473 times. Not once do any of them imply anything about life beyond the grave or about the soul being immortal
2. LIFE about 122 times
3. PERSON about 26 times
4. MIND about 15 times
5. HEART about 15 times
6. PERSONAL PRONOUNS 44 + times [yourselves, themselves, her, me, he, his, himself]
7. ALL OTHERS, about 200 times [man, creature, living being, own, any, living thing, lives, the dead, dead body, kills, slays, slay him, mortally, discontented, ghost, breath, will, appetite, hearty desire, desire, pleasure, lust, deadly, fish]. **All 870 times it is associated with the activity of a living being, including dying, and it never implies anything about life after the death of the living being.** None of them are an immortal inter part of a person. They are a living being that can die, be killed, or be dead. **Nehphesh is always associated with the activity of earthly breathing beings, both of person(s) and animal(s). It never implies anything about life beyond the grave. IT IS NEVER TRANSLATED "SPIRIT."**

Can one word be rightly translated this way? Can a word that is not a pronoun be rightly translated into a pronoun as it is in the King James Version? How could the translators know when to change the noun into a pronoun? **NO ONE READING SOME OF THE ENGLISH TRANSLATIONS OF THE BIBLE WOULD HAVE ANY WAY OF KNOWING THAT ALL THESE WORDS ARE TRANSLATIONS (OR MISTRANSLATIONS) OF ONLY ONE WORD.** Did the translators do so because they wanted to make a person be an "immortal being," and more than a "living creatures?" In almost one half of the times *nehphesh* is used in the Old Testament, even the King James translators could not translate it "soul." When the all-knowing God used just one word, why did the translators use many words and change it as they wished to from a noun to a pronoun? Did they think that for all the years from Adam unto Christ, God thought people could understand just one word, but now about forty words are needed to translate one word? If one word were all that was needed from Adam to the King James Version, why would God's one word not be enough today? Do the translators think they have improved the Hebrew Old Testament? The use of many words came when the Catholic Church brought in unconditional immortality, and they had to get it into the Bible. The Hebrew manuscripts still have just one word - *nehphesh*, which was the one word God inspired. Were the translators inspired to change it to many words?

Nehphesh is translated *soul* far fewer times in the New American Standard Version and in most other translations, including the New King James Version, than it is in the King James Version. Were they going as far as they dared to in correcting the King James Version?

The way *soul* is understood and used today in English (an inter undying PART of a person) makes putting the word *soul* in a translation for the English people today be a false and deliberately misleading translation; for it makes it where today's English reader cannot know what God said, and will understand only what the prejudiced outlook the translators wanted their readers to understand **WHEN THE WORD SOUL IS UNDERSTOOD AS IT IS USED TODAY.** Without much study of Bible words, which most Bible reader will never do, they cannot know what God said to them when they read the word *soul* and will think that the outlook of the translator is the word of God, which seems to be somewhat prejudice. God's word has been deliberately replaced with the teaching of man [Matthew 15:9] in a way that will have more influence on our conception of what our nature is and the nature of all living beings than any other question.

THE "SOUL" AND "EATING OF BLOOD"

Is the immortal "soul" [nehphesh] in the blood? Is a part of a person that many say it lives after the death of the body in the blood of both men and animals? [Leviticus 17:10-15] In only six verses nehphesh is used ten times.

- Used referring to animals four times
- Used referring to man six times
- Translated soul six times and life four times in the King James Version

"I will even set my face against that SOUL [person - nehphesh, used referring to man] that eats blood, and will cut him off from among his people. For the LIFE [soul - nehphesh, used referring to animals] of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your SOULS: [nehphesh, used referring to man] for it is the blood that makes an atonement for the SOUL [nehphesh, used referring to man]. Therefore I said unto the children of Israel, No SOUL [nehphesh, used referring to man] of you shall eat blood...For it is the LIFE [soul - nehphesh, used referring to animals] of all flesh; the blood of it is for the LIFE [soul - nehphesh, used referring to animals] thereof; therefore I said unto the children of Israel, No SOUL [nehphesh, used referring to man] shall eat the blood of no manner of flesh: for the LIFE [soul - nehphesh, used referring to animals] of all flesh is the blood thereof: whosoever eats it shall be cut off. And every SOUL [nehphesh, used referring to man] that eats that which died of itself...he shall wash his clothes, and bath himself in water" In this passage, the King James Version translated the same word "soul" six times when it used referring to man and "life" four times when it used referring to animals. Can anyone not see how the translators picked when they wanted "nehphesh" to be "soul" and when they wanted "nehphesh" to be "life"? They could not let an immortal soul be in the blood nor could they let animals have an immortal soul. Their theology said a man had to have a soul, but an animal could not, and they were not willing that their reader see that the word "nehphesh" is used referring to both, and that both do not have a soul but are a soul.

- *"No SOUL (nehphesh) shall eat blood"* Leviticus 17:12. (An immortal soul eating blood?)
- *"The LIFE [soul - nehphesh] of all flesh is the blood"* Leviticus 17:11.
- *"No DEAD BODY [soul - nehphesh]"* A dead immortal soul? The same word that is translated SOUL and LIFE is translated DEAD BODY. Numbers 6:6, also Numbers 5:2; 6:11; 9:6; 9:10. These passages would make no sense if nehphesh were a no substance

immortal something in a person that cannot be dead. It would also make animals have the same no substance immortal something in them. It is life that is in the blood, not an immortal, immaterial, invisible soul in the blood as the word "soul" is used today.

The vanishing use of soul in Leviticus 17:10-15

- In the King James Version nehpesh is translated "soul" six of the ten times it is used.
- The New King James Version used "soul" only two of the ten times.
- "Soul" is not used in the New Revised Standard Version, New International Version, The New American Bible, and others.

Leviticus 17:10-15 New Revised Standard Version, *"If anyone of the house of Israel or of the aliens who reside among them eats any blood, I will set my face against that **PERSON** [nehphesh] who eats blood, and will cut that **PERSON** [nehphesh] off from the people. For the **LIFE** [nehphesh] of the flesh is in the blood; and I have given it to you for making atonement for your **LIVES** [nehphesh] on the altar, for, as **LIFE**, [nehphesh] it is the blood that makes atonement. Therefore I have said to the people of Israel: No **PERSON** [nehphesh] among you shall eat blood...For the **LIFE** [nehphesh] of every creature-its blood is its **LIFE**; [nehphesh] therefore I have said to the people of Israel: You shall not eat the blood of any creature, for the **LIFE** [nehphesh] of every creature is its blood; whoever eats it shall be cut off. All **PERSONS**, [nehphesh] citizens or aliens, who eat what dies of itself...shall wash their clothes, and bathe themselves in water"*

Leviticus 17:10-15 New International Version, *"Any Israelite or any alien living among them who eats any blood-I will set my face against that **PERSON** [nehphesh] who eats blood and will cut **HIM** [nehphesh] off from his people. For the **LIFE** [nehphesh] of a creature is in the blood, and I have given it to you to make atonement for **YOURSELVES** [nehphesh] on the altar; it is the blood that makes atonements for one's **LIFE** [nehphesh]. Therefore I say to the Israelites, 'None of **YOU** [nehphesh] may eat blood, nor may an alien living among you eat blood'...because the **LIFE** [nehphesh] of every creature is its blood. That is why I have said to the Israelites, You must not eat the blood of any creature, because the **LIFE** [nehphesh] of every creature is its blood; anyone who eats it must be cut off. **ANYONE** [nehphesh], whether native-born or alien, who eats anything found dead or torn by wild animals must wash his clothes and bathe with water'."*

“Generally the world ‘soul’ in the ordinary version should be life.”

Ashley S. Johnson, Founder and president of the Johnson Bible

College, "The Resurrection And The Future Life," Page 336, 1913, Knoxville Lithographing Company.

MAN "BECAME A LIVING BEING" Genesis 1:26 "*Then God said, 'Let Us make MAN in Our image,'*" not "Let Us make the soul of man in Our Image" Genesis 2:7. "*Then the Lord formed MAN of dust from the ground and breathed into his nostrils the breath of life;* [not breathed into the body an immortal undying no substance soul, but the breath of life, which both men and animals have], *and MAN became a living being.*" Not a body + an immortal soul, but "*a living being.*" Not two beings, a body being (a person) with an-inter invisible soul being living in the person.

The body of dust + the breath of life = a living soul [a living being - nehphesh], Genesis 2:7. The breath of life without the body would not be a person or animal. It would not be a living being, not a nehphesh. ALL living creatures, whether they are animals or sea-dwelling creatures, are souls [nehpheshs – living beings].

MAN, not merely a body, is formed from the dust of the ground. **MAN** is in the image of God; it is not just an invisible something in a person that has no substance that is in the image of God. Some believe Adam might have loss possible immortality when he loss the tree of life, but if he did or did not it was not a loss of being made in the image of God; after Adam was put out of the garden he was still in the image of God, mankind is still in the image of God.

The Bible says, "*Man BECAME a living soul*" is changed to, "Man WAS GIVEN a soul" or "Man had a soul put in him." There is a world of difference in a person BEING a living soul and a person HAVING a soul. Both man and animals ARE a living soul, neither one HAVE a soul. If the breath of life in his nostrils in Genesis 2:7 makes a person have an immortal part (spirit) living in him or her that cannot die, then "*all in whose nostrils was the breath of the spirit of life*" in Genesis 7:22 proves all beasts, birds, and fish have an immortal part (soul) living in them that cannot die.

ANIMALS ARE "SOULS" nehphesh - living creature

Animals ARE souls, not animals HAVE souls. In Genesis 1:20; 1:21; 1:24; 1:30, most translations try to hide this. WHY? Why is it "*living creature*" when used referring to animals and "*soul*" when used referring to a person? There is no excuse or defense for it. It is a deliberate attempt by the translators, who did not believe God's word as it is, to mislead; all Bible teachers should point this out to all they teach [James 3:1]. If "*the living soul*" [nehphesh] is the immortal part of a person, then bugs, all sea creatures, all birds, and all animals have an immortal soul. In Genesis

"Living soul" is used more of these creatures than it is of man. Passages in which soul [nehphesh] is speaking of animals being souls

1. Genesis 1:20 "*Then God said, Let the waters swarm with swarms of living souls* [soul - nehphesh, used referring to **animals**]"
2. Genesis 1:21 "*And God created the great sea-monsters, and every living soul* [soul - nehphesh, used referring to **animals**] *that moves wherewith the waters swarmed.*"
3. Genesis 1:24 "*And God said, Let the earth bring forth living souls* [soul - nehphesh, used referring to **animals**] *after their kind, cattle, and creeping things, and beasts of the earth after their kind*"
4. "*And with ever living creature* [soul - nehphesh, used referring to **animals**] *that is with you, of the fowl, of the cattle, and of every beast of the earth with you*" [Genesis 9:10]. Also Genesis 9:12, 9:15 and 9:16
5. "*One soul* [nehphesh life, used referring to man and **animals**] *of five hundred, of the persons and of the beeves, and of the asses, and of the sheep*" [Numbers 31:28]
6. The "*leviathan*," [Job 41:1] used six times in the Bible, probably a crocodile, has a **soul** [soul - nehphesh, used referring to **animals**] [Job 41:21]. From over 870 times nehphesh is used, this is the only time it is translated **breath** in the Kings James Version. After all, they could not have a crocodile, a sea monster, or whatever it was having an "immortal soul" for then they would have to put it in Heaven or Hell for an immortal crocodile could never die and would have to be somewhere for all eternity.
7. "**SOUL**" [nehphesh] OF MAN AND ANIMALS IS IN THE BLOOD "*For the life* [soul - nehphesh, used referring to man and to **animals**] *of the flesh is in the blood*" Leviticus 17:11.
8. "*For the life* [soul - nehphesh, used referring to man and to **animals**] *of every creature is the blood of it*" Leviticus 17:14, Genesis 9:4
9. "*In whose hand is the life* [soul - nehphesh, used referring to man and to **animals**] *of every living thing, and the breath of all mankind?*" [Job 12:10].
10. "*A righteous man has regard for the life* [soul - nehphesh, used referring to **animals**] *of his beast*" [Proverbs 12:10].
11. Genesis 2:19, 9:15-16 and many more.

Many say, "*The living soul*" in Genesis 2:7 is the one distinctive thing that makes a person different from an animal, but if this makes a person have an immortal soul in them, there is no way around all living things having immortal souls in them. NOTHING IS SAID IN

THESE PASSAGES ABOUT BUGS, BIRDS, FISH, OR A PERSON BEING ANYTHING MORE THAN "LIVING BEINGS."

"The last two lines of verse 7 affirm that a person's life is God-given. God enables a person to breathe, and thus, to be alive, as he does other creatures (see Genesis 7:22). Some have tried to justify a threefold division of man into flesh (or body), soul, and spirit from Genesis 2:7. They equate **dust** with flesh or body, **breath** with spirit, and insist that the last phrase of the verse must be translated as 'a living soul.' However, this understanding reads more into the biblical text than it really says. (1) The Hebrew words for 'flesh' or 'body' and 'spirit' do not occur in this passage. (2) The Hebrew expression *nehphesh chayyah*, which some insist on translating 'a living soul,' is used of fish and marine life in Genesis 1:30; and beasts and birds in 2:19. **If 'soul' means the eternal part of a person or the sum total of man's 'body' and 'spirit' in Genesis 2:7, it must mean the eternal part of a fish or the sum total of a fish's 'body' and 'spirit' in Genesis 1:20, 21; etc.** (3) The flow of the context in Genesis 2:7 indicates that **the word translated being in RSV (*nehphesh*) means the whole person. The author's emphasis is on the gift of life"** John T. Willis, "The Living Word Commentary On the Old Testament - Genesis" Page 103-104, Sweet Publishing Company, 1979.

"Far from referring simply to one aspect of a person, 'soul' refers to the whole person" Eerdmans Dictionary of the Bible, Page 1245.

"A human being is a totality of being, not a combination of various parts and impulses. **According to the Old Testament understanding, a person is not a body, which happens to possess a soul. Instead, a person is a living soul...**Because of God's breath of life; the man became 'a living being' (Gen. 2:7). A person thus is a complete totality, made up of human flesh, spirit (best understood as "the life-force"), and *nephesh* (best understood as "the total self" but often translated as 'soul')" Holman Bible Dictionary, Page 61.

"There is not dualism in the sense of separation, as though there could be full man either as body alone or as soul alone...together they make up the one man" International Standard Bible Encyclopedia, Volume 1, Page 134.

"A consideration of EVERY passage in which these terms are used leads us to the consideration that the term 'soul' is a term that was applied in the Bible to every being that normally has sensory capacities (life), whether or not they have that capacity when the term is used referring to them. For example, one might see a body of a dead

person and say, 'That poor soul is dead.' The Bible uses the term that way, even as we do, and it has nothing at all to do with the immorality or mortality of the soul. It simply means that the PERSON (the one who HAD life-soul-sensory capacity) is dead." T. Pierce Brown, "Soul and Spirit" Gospel Advocate, June 14, 1979.

[1] *Nehphesh (soul)*: When *nehphesh* is used referring only to **animals** is translated nine different ways in the King James Version.

1. ***Creature*** [soul - *nehphesh*] Genesis 1:21; 1:24; 2:19; 9:10; 2:12; Leviticus 11:46
2. ***Thing*** [soul - *nehphesh*] Leviticus 11:10. Ezekiel 47:9
3. ***Life*** [soul - *nehphesh*] Genesis 1:20; 1:30; Leviticus 17:10-14 - 2 times
4. ***The life*** [soul - *nehphesh*] Genesis 9:4; Deuteronomy 12:23; Proverbs 12:10
5. ***Beast*** [soul - *nehphesh*] Leviticus 24:18
6. ***The soul*** [soul - *nehphesh*] Job 12:10
7. ***Breath*** [soul - *nehphesh*] Job 41:21
8. ***Fish*** [soul - *nehphesh*] Isaiah 19:10
9. ***Her*** [soul - *nehphesh*] Jeremiah 2:24

[2] *Nehphesh (soul)*: When it is used referring to BOTH **Animals** and **Man** is translated in three different ways.

1. ***Creature*** [soul - *nehphesh*] Genesis 9:15; 9:16
2. ***The life*** [soul - *nehphesh*] Leviticus 17:11; 17:14
3. ***Soul*** [soul - *nehphesh*] Numbers 31:28

[3] *Nehphesh (soul)*: When it has the animal appetites and desires of **Man** is translated in five different ways. [1] Soul, [2] pleasure, [3] lust, [4] appetite, [5] and greedy

1. Translated Soul (*Nehphesh*) 13 things the "soul" (person) does
 - The soul **dried away** Numbers 11:6
 - The soul **lusts** Deuteronomy 12:15; 12:21; 14:26
 - The soul **longs to eat flesh** Deuteronomy 12:20
 - The soul **lusts after** Deuteronomy 12:20
 - The soul **desires** Deuteronomy 14:26; 1 Samuel 2:16
 - The soul **loathes** Deuteronomy 21:5
 - The soul **refused** Job 6:7
 - The soul **abhorred** Job 33:20; Psalms 107:18
 - The soul **hunger** Proverbs 6:30
 - The soul **satisfying** Proverbs 13:25
 - The soul **empty** Isaiah 29:8

- The soul **has appetite** Isaiah 29:8
- The soul **desired figs** Micah 7:1
- 2. Translated **pleasure** [soul - nehphesh] Deuteronomy 23:24
- 3. Translated **lust** [soul - nehphesh] Psalms 78:18
- 4. Translated **appetite** [soul - nehphesh] Proverbs 23:2. Ecclesiastes 6:7
- 5. Translated **greedy** [soul - nehphesh] Isaiah 56:11

**THE SOUL [PERSON - NEHPHESH] CAN BE HUNGRY,
HAVE AN APPETITE, BE THIRSTY, EAT MEAT**

*"Men do not despise a thief if he steals to satisfy **himself** [soul - nehphesh] when he is hungry" [Proverbs 6:30].*

*"I will set my face against that **soul** [soul - nehphesh] that eats blood, and will cut him off from among his people" [Leviticus 17:10].*

*"And you shall say, I will eat flesh, because your **soul** [soul - nehphesh] desires to eat flesh; you may eat flesh, after all the desire of your **soul** [soul - nehphesh]" [Deuteronomy 12:20].*

*"And it shall be as when a hungry man dreams and, behold, he eats; but he awakes, and his **soul** [soul - nehphesh] is empty; or as when a thirsty man dreams, and behold, he drinks; but he awakes, and, behold, he is faint, and his **soul** [soul - nehphesh] has appetite" [Isaiah 29:8].*

**IF A SOUL CAN DIE
IT CANNOT BE IMMORTAL**

**CAN WHATEVER IS INTENDED BY THE HEBREW WORD
"NEHPHESH" DIE? THE BIBLE SAYS OVER 320 TIMES THAT
THE NEHPHESH [soul]:**

- 1. CAN DIE**
- 2. CAN BE KILLED BY MAN**
- 3. OR THAT IT IS ALREADY DEAD.**

If it can, then whatever "nehphesh" is translated into **IS** something that can die. **If the many words that "nehphesh" is translated into is something that can die, then the soul cannot be immortal, and it can die.** To say that "nehphesh" [soul] is immortal and cannot die makes the Bible be wrong repeatedly. If the soul [nehphesh] is immortal and cannot die, the writers of the Bible did not know it.

(1). **Souls** [nehpheshs] **can die** Numbers 23:10, Ezekiel 18:4, 20, Joshua 11:11. *"They smote all the **souls**" [nehphesh].* An immortal soul can die?
NOT ONLY DOES THE BIBLE NOT SAY THE SOUL IS

IMMORTAL, IT DENIES IT BY SAYING OFTEN THAT THE SOUL CAN DIE OR BE KILLED OR IS DEAD.

- (2). **Souls** [nehpheshs] **can be murdered.** Deuteronomy 12:23; Numbers 35:11-15.
- (3). **Souls** [nehpheshs] **can be killed** Leviticus 24:17. An immortal soul can be killed? "*Kills any **person***" [soul - nehphesh] Numbers 35:11, 15, 30, 31
- (4). **Souls** [nehpheshs] **can be smote with the sword and utterly destroyed** Joshua 11:11
- (5). **Souls** [nehpheshs] **can be slain.** An immortal soul can be slain? Deuteronomy 27:25
- (6). **Souls** [nehpheshs] **can be destroyed.** An immortal soul can be destroyed? Leviticus 23:30
- (7). **Souls** [nehpheshs] **can be taken away** 1 Kings 19:4
- (8). **Souls** [nehpheshs] **can be sought to kill it** Jeremiah 44:30
- (9). **Souls** [nehpheshs] **cannot be kept alive.** An immortal soul that cannot die but it cannot be kept alive? Psalms 22:29
- (10). **Souls** [nehpheshs] **have blood and can bleed.** "The blood of the souls of the poor" Jeremiah 2:34
- (11). "*Let us not **take his life*** [soul - nehphesh]" Genesis 37:21
- (12). "***Life*** [soul - nehphesh] *for **life*** [soul - nehphesh] Immortal soul for immortal soul?" Exodus 21:23
- (13). "*Any **dead body*** [soul - nehphesh]" Leviticus 21:11
- (14). "*That **person*** [soul - nehphesh] *will I **destroy***" Leviticus 23:30
- (15). "*And if a man **takes the life*** [soul - nehphesh] *of any human being*" Leviticus 24:17. Does anyone believe a person can take an immortal soul of any human being?
- (16). "*And he that smites any man mortally shall be put to death. And he that smites a beast mortally shall make it good, **life*** [soul - nehphesh] *for **life*** [soul - nehphesh] [soul for soul?]" Leviticus 24:18
- (17). "*Because of a **dead person*** [soul - nehphesh]" Numbers 5:2
- (18). "*He shall not go near to a **dead person*** [soul - nehphesh]" Numbers 6:6
- (19). "*Because of a **dead person*** [soul - nehphesh]" Numbers 6:11
- (20). "*Unclean because of the **dead person*** [soul - nehphesh]" Numbers 9:6, 7
- (21). "*Because of a **dead person*** [soul - nehphesh]" Numbers 9:10
- (22). "*The one who touches the **corpse of any person*** [soul - nehphesh]" Numbers 19:11

- (23). "Anyone who touches a **corpse**, the **body** [soul - nehphesh] of a man who has died" Numbers 19:13. How could anyone touch the corpse of something that has no substance and cannot die?
- (24). "Whosoever has **killed any person** [soul - nehphesh]" Numbers 31:19
- (25). "**The manslayer who has killed any person** [soul - nehphesh]" Numbers 35:11
- (26). "Anyone who **kills a person** [soul - nehphesh] *unintentionally may flee there*" Numbers 35:15
- (27). "If anyone **kills a person** [soul - nehphesh]" Numbers 35:30
- (28). "And **take his life** [soul - nehphesh]" Deuteronomy 19:6
- (29). "And strikes him so that **he** [soul - nehphesh] **dies**" Deuteronomy 19:11
- (30). "**Life** [soul - nehphesh] *for life* [soul - nehphesh], *eye for eye, tooth for tooth*" Deuteronomy 19:21
- (31). "A man rises against his neighbor and **murders him** [soul - nehphesh]" Deuteronomy 22:26
- (32). "Cursed be he who takes a bride to **slay an innocent person** [soul - nehphesh]" Deuteronomy 27:25
- (33). "And **deliver our lives** [souls - nehpheshs] **from death**" Joshua 2:13
- (34). "**Our life** [soul - nehphesh] *for yours*" Joshua 2:13. Not, "Our immortal souls for your immortal souls"
- (35). "And they smote all the **souls** [souls - nehpheshs] *that were therein with the edge of the sword, utterly destroying them; there were none left that breathed*" Joshua 11:11
- (36). "**He utterly destroyed them and all the souls** [souls - nehpheshs] *that were therein; he left none remaining*" Joshua 10:28
- (37). "And he smote it with the edge of the sword, and all the **souls** [souls - nehpheshs] *that were therein; he left none remaining in it*" Joshua 10:30
- (38). "And all the **souls** [souls - nehpheshs] *that were therein*" Joshua 10:32
- (39). "And all the **souls** [souls - nehpheshs] *that were therein he utterly destroyed that day*" Joshua 10:35
- (40). "**But he utterly destroyed it, and all the souls** [souls - nehpheshs] *that were therein*" Joshua 10:37.
- (41). "And he captured it and its king and all its cities, and they smote them with the edge of the sword, and **utterly destroyed all the souls** [souls - nehpheshs] *that were therein*" Joshua 10:39. Can immortal souls be utterly destroyed with the sword?
- (42). "**Who kills any person** [soul - nehphesh]" Joshua 20:9. Not, "Who kills any immortal soul that cannot be killed"
- (43). "**That kills any person** [soul - nehphesh]" Joshua 20:3

- (44). "*That his soul* [soul - nehphesh] *was vexed to death*" Judges 16:16
"annoyed to death" New American Standard Version. We say, "He worried me to death"
- (45). "*Let me* [soul - nehphesh] *die*" Judges 16:30. "Let my soul that cannot die, die anyway?"
- (46). "*And you lose your life* [soul - nehphesh], *with the lives* [souls - nehphesh] *of your household*" Judges 18:25
- (47). "*If you do not save your life* [soul - nehphesh] *tonight*" 1 Samuel 19:11
- (48). "*The death of all the persons* [souls - nehpheshs] *of your father's house*" 1 Samuel 22:22
- (49). "*He that seeks my life* [soul - nehphesh] *seeks your life* [soul - nehphesh]" 1 Samuel 22:23
- (50). "*He is seeking my life* [soul - nehphesh]" 1 Samuel 20:1
- (51). "*And David saw that Saul was come out to seek his life* [soul - nehphesh]" 1 Samuel 23:15
- (52). "*You are lying in wait for my soul* [soul - nehphesh] *to take it*" 1 Samuel 24:11
- (53). "*To pursue you and to seek your soul* [soul - nehphesh] 1 Samuel 25:29
also 2 Samuel 4:8, 16:11, 1 Kings 19:10, 14, Psalm 35:4, 38:12, 35:13, 40:14, 40:15, Jeremiah 40:14, 40:15
- (54). "*Deliver him that smote his brother, that we may kill him for the life* [soul - nehphesh] *of his brother whom he slew*" 2 Samuel 14:7
- (55). "*Who today have saved your life* [soul - nehphesh] *and the lives* [souls - nehpheshs] *of your sons and daughter, the lives* [soul - nehphesh] *of your wives, and the lives* [souls - nehpheshs] *of your concubines*" 2 Samuel 19:5
- (56). "*Have you asked for the life* [soul - nehphesh] *of your enemies*" 1 Kings 3:11
- (57). "*Prolong my life* [soul - nehphesh]" Job 6:11. Prolong the life of an immortal soul?
- (58). "*For himself that he might die, and said, It is enough; now, O Lord, take my life* [soul - nehphesh]" 1 Kings 19:4
- (59). "*A man that is laden with the blood of any person* [soul - nehphesh] *shall flee unto the pit; let no man stay him*" Proverbs 28:17
- (60). "*The blood of the souls* [souls - nehpheshs] *of the innocent poor*" Jeremiah 2:34. An immaterial, invisible, part of a person that has no substance had blood!
- (61). "*Ammon has sent Ishmael the son of Nethaniah to take your life* [soul - nehphesh]...*wherefore should he take your life* [soul - nehphesh]" Jeremiah 40:14-15

(62). "*To slay the souls* [souls - nehpheshs] *that should not die and to save the souls* [souls - nehpheshs] *alive that should not live*" Ezekiel 13:19

(63). "*The soul* [soul - nehphesh] *who sins will die*" Ezekiel 18:4

(64). Ezekiel 18:20

1. "*The SOUL* [nehphesh] *that sins, it SHALL DIE*" King James Version
2. "*The PERSON* [soul - nehphesh] *who sins SHALL DIE*" New Revised Standard Version
3. "*The PERSON* [soul - nehphesh] *who sins WILL DIE*" New American Standard Version, and New Revised English Bible
4. "*It is the PERSON* [soul - nehphesh] *who sins that WILL DIE*" The Revised English Bible
5. "*The PERSON* [soul - nehphesh] *who sins is the one who WILL DIE*" New Century Version, Holman, and Christian Standard Bible
6. "*It is for a MAN'S* [soul - nehphesh] *own sins that he WILL DIE*" The Living Bible
7. "*The PERSON* [soul - nehphesh] *who sins will be the one who DIES*" New Living Translation
8. "*Only THOSE* [soul - nehphesh] *who sin will be PUT TO DEATH*" Contemporary English Version
9. "*Only THE ONE* [soul - nehphesh] *who sins SHALL DIE*" The New American Bible (Catholic), and Today's New International Version
10. "*The PERSON* [soul - nehphesh] *who sins WILL DIE*" God Word Translation
11. "*PEOPLE* [soul - nehphesh] *WILL DIE because of their own sins*" New International Reader's Version

This is a person dying [being put to death] for a sin under the Old Testament law, but is almost always used referring to a part of a person that cannot die by those who believe a soul cannot die. WHEN THEY MISAPPLY THIS TO SOME INTER PART OF A PERSON, AND THEY DO, THEY HAVE AN UNDENIABLE STATEMENT THAT THEIR IMMORTAL INTER PART OF A PERSON THAT THEY SAY CANNOT DIE WILL DIE IF IT SINS; AND THAT THE SOUL WILL NOT HAVE EVERLASTING LIFE WITH TORMENT. This is definitely not what they wanted, but what they made in their attempt to make the soul immortal. If "soul" means "an immortal inter part of a person that cannot die," then James says, "Shall save an immortal inter part of man, which cannot die, from death" James 5:20. This theology makes nonsense of the Bible.

The divine sentence, "*The soul that sins, it shall die*" has been reversed to say, "The soul that sins, it shall live eternally in torment." Not only must this be changed from "*die*" to "eternal life" but after making the change then torment must be added; "the soul that sins, it shall live forever being eternally torment by God." To make it teach what many want it to teach, first, God's word must be changed and then added to.

"*Shall die*" in verse four is in contrast to "*shall surely live*" in verse nine. It is life or death of a living person under the Law that is being spoken of, not two kinds of life after death.

(65). "*By shedding blood and **destroying lives*** [souls - nehpheshs]" Ezekiel 22:27

(66). "*Like a roaring lion ravening the prey: they have **devoured souls*** [souls - nehpheshs]" Ezekiel 22:25

(67). "*He did not spare their **soul** [nehphesh] from death, but gave over their life to the plague, and smote all the firstborn in Egypt*" [Psalm 78:50]

(68). **OVER 320 (over one third) OF THE ABOUT 870 TIMES THAT SOUL [NEHPHESH] IS USED, THE SOUL IS DEAD, CAN DIE, CAN BE KILLED, BE SOUGHT TO BE KILLED, BE AFFECTED, BE SMOTE, BE CUT OFF, BE MURDERED, BE DELIVERED FROM DEATH. IN MOST OF THESE PASSAGES THE TRANSLATORS OF THE KING JAMES AND OTHER TRANSLATIONS HAVE HIDDEN FROM THE READERS THAT THE VERY THING THEY BELIEVE TO BE IMMORTAL AND CANNOT DIE DOES DIE BY TRANSLATING "NEHPHEST" INTO "LIFE," "PERSON" AND MANY OTHER WORDS,** but even in the King James Version there are many passages which say souls [nehpheshs] can and do die. Some more of the many passages:

- "*We feared greatly for our **soul** [nehphesh] because of you*" [Joshua 9:24].
- "*All the men who were seeking your **soul** [nehphesh] are dead*" [Exodus 4:19].
- They had to flee to save their **souls** [nehphesh] [2 King 7:7], or their **souls** [nehphesh] would be utterly destroyed "*with the edge of the sword*" or other weapons [Joshua 10:27; 10:30; 10:32; 10:35; 10:37; 10:39].
- Not only could their souls [nehphesh] be killed by their enemies, but their souls [nehphesh] could also die for lack of food [Lamentations 1:11; Numbers 11:6].
- Also, Genesis 9:4; 9:5; 12:13; 17:14; 19:17; 19:19; 19:20; 32:30; 32:31; 35:18; 37:21; Exodus 21:23; 30:12; 30:15; 31:14; Leviticus

7:18; 7:20; 7:21 7:27; 17:11; 17:12; 17:14; 19:8; 21:1; 21:11; 22:3; 24:17; 24:18; Numbers 5:2; 6:6; 9:6; 9:7; 9:10; 9:18; 19:11; 19:13; 19:20; 23:10; 31:19; 35:11; 35:15; 35:30; 35:31; Deuteronomy 12:23; Joshua 2:13; 11:11; 20:3; 20:9; Judges 5:28; 12:3; 16:16; 18:25; Ruth; 4:15; 1 Samuel 1:19; 1: 20; 1:23; 23:15; 23:20; 25:29; 28:9; 28:21; 2 Samuel 4:8; 14:7; 16:11; 19:5; 19:6; 1 Kings 1:12; 1:29; 3:11; 17:21; 17:22; 19:10; 19:14; 20:32; 2 Kings 1:13; 19:24; 1 Chronicles 11:19; 2 Chronicles 11:11; Esther 7:7; Job 13:14; 30:16; 33:18; 33:22; 36:14; Psalms 7:2; 17:13; 22:20; 22:21; 22:29; 22:30; 31:13; 33:19; 35:4; 35:17; 38:12; 38:13; 70:2; 70:3; 71:10; Proverbs 1:19; 7:23; 12:10; 13:3; 23:14; Isaiah 10:18; 43:4; Jeremiah 2:34; 4:30; 34:20-21; 38:2; 38:16; 39:18; 40:15; 44:30; 45:5; 49:37; Ezekiel 17:17; 18:4; 18:20; 18:27; 22:25; 22:27; Jonah 4:3; 4:6.

Summary: **The "nehphesh [soul]" of the Old Testament is an earthly being, man, animal, or sea creature, both living and dead. It can die, it can be dead, be killed, be sought to kill, be smote, die from a lack of food or water, be cut off, be murdered, be delivered from death, be born, live, sorrow, eat, drink water, desire, be discontented, be grieved, be bound with a bond, be affected, loathes, lust, have anguish, etc. Not one of the about 870 times that nehphesh is used does it have reference to an invisible, immaterial part of a person that has no substance and cannot die. NEHPHESH IN THE OLD TESTAMENT AND PSUKEE IN THE NEW TESTAMENT ARE TOGETHER USED ABOUT 967 TIMES WITH OVER ONE-THIRD BING ASSOCIATED WITH THE DEATH OF THE SOUL (PERSON).** Some [nehpheshs - souls] are dead. Some are dying. Some are in fear of death. Some have those who are trying to kill them. Some are saved from death, etc. **ON THE OTHER HAND, IN THE 976 TIMES SOUL IS USED, NOT ONE TIME IS THE SOUL SAID TO BE DEATHLESS OR IMMORTAL.**

In about thirty-two passages souls [nehpheshs] are spoken of as being killed by man “*And he that kills any [nehphesh] man shall surely be put to death. And he that kills a [nehphesh] beast shall make it good; beast [nehphesh] for beast [nehphesh]*” Leviticus 25:17-18. Nehphesh – soul is used four times in the Hebrew but because of the bias of the translators not one time in the King James Version. They changed soul into beast to deliberately hide from their readers that animals the same as men are souls and can die. [See Joshua 10:28; 30; 32; 35; 37; 39; Deuteronomy 27:25; Leviticus 24:17-18].

In about thirteen passages souls [nehpheshs] of men are said to be actually dead [see Numbers 6:6; Leviticus 21:11]. In many of these

passages, the King James Version and others translated nehphesh as life or body; and the English reader cannot see that animals are **souls** [are living creatures], and souls of both men and animals can be killed by man and sometimes souls are actually dead. Under the Law anyone that touched a dead body was unclean. “*Dead body*” [nehphesh] Leviticus 21:11 “*Dead body*” [nehphesh] Numbers 6:6. Corpses are dead souls and anyone who came in contact with a dead soul was unclean.

Most of the times when it is translated "soul," even those who believe in a part of a person that lives after death and before the resurrection says it is not used to mean an immortal part of a person. The whole person dies unto the resurrection [Ezekiel 18:20; Psalms 22:29; 33:18-19; Matthew 10:28; Matthew 16:26; James 5:20]. Not just the person's body.

This clearly shows that the meaning of the Hebrew word nehphesh is something that is not immortal and that it can die or that it already is dead. There is no other word in the Bible which could be translated into Plato's immortal soul; therefore, the translators had to use this one and hide, the best they could, the fact that nehphesh can and does die.

The Companion Bible, Appendix 13 says nehphesh [life - soul] is used:

- Of the lower animals [nehphesh - soul] in 22 passages
- Of the lower animals and man [nehphesh - soul] in 7 passages
- Of man [nehphesh - soul] as an individual person in 53 passages
- Of man [nehphesh - soul] as exercising certain powers or performing certain acts in 96 passages
- Of man [nehphesh - soul] as possessing animal appetites and desires in 92 passages
- Of man [nehphesh - soul] as exercising mental faculties and manifesting certain feelings, affection and passions in 231 passages
- Of man [nehphesh - soul] being cut off by God and as being killed or slain by man in 54 passages
- Of man [nehphesh - soul] as being mortal, subject to death of various kinds, from which it can be saved and delivered and life prolonged in 243 passages
- Of man [nehphesh - soul] as actually dead in 13 passages

Just one of the many examples of the absurdity of the translations of nehphesh in the King James Version with the meaning of "soul" as it is used today, an invisible, no substance something in a person that no one has ever seen or can see and it is immortal and cannot die. "*For mine enemies speak*

against me; and they that lay wait for my **soul** [nehphesh] take counsel together" [Psalms 70:10]. How could anyone lay in wait (ambush) for an undying invisible inter part of a person that no one can see and how could anyone kill something that cannot die even if they could see it?

"**DELIVER MY SOUL**" [nehphesh] Psalms 17:13 in today's English would be "**SAVE MY LIFE**" [nehphesh].

- "*They also that seek after my life*" [soul - nehphesh]. Psalms 38:12. "*That seeks after my soul*" [nehphesh]. Psalms 40:14. Both soul and life are from the same word [nehphesh]. Why were the translators so inconsistent; life and soul, according to the theology they believed, are two completely different things, yet they translated both from the same Hebrew word many times.
- "*They smote all the souls* [nehphesh]" Joshua 11:11 in today's English would be, "They killed all the people." "Whosoever kills any **person**" [soul - nehphesh] Joshua 20:9.
- "*They that lay wait for my soul*" [soul - nehphesh] in today's English would be, "They that are waiting in ambush for my **life**" Psalms 70:10.

Many more times "**soul**" [nehphesh] would only make sense if translated "*life*." To apply today's meaning, "*an undying invisible inter part of man*" makes many passages be total nonsense. Today's meaning of "*soul*" is very different from the meaning of nehphesh in Biblical times, which makes "*soul*" be a mistranslation. When anyone reads the Bible and reads "*soul*" and knows only what the word "*soul*" means today, they cannot understand what God said. Many English translations use "*soul*" and "*person*" interchangeable. The Revised Standard uses "*person*" frequently where the King James used "*soul*." The problem is that most English readers would not know that when they say a "*person*" died, that they are hiding the fact that "**person**" [soul - nehphesh] is the same word that is translated "*soul*" in many places. Why did some translators do this? Was it because they did not believe an immortal "*soul*" can die, but a person can die? If the "*soul*" [soul - nehphesh] dies, it would not be immortal; therefore, they were forced to use "*person*" or "*life*" in many places to hide the fact from you that the nehphesh can die. THE TRUTH IS THAT THEY WERE TRYING TO PUT "SOUL" WITH TODAY'S MEANING IN THE BIBLE DESPITE THE FACT THAT IT IS NOT. If they had been consistent in translating, they would not have been able to add the doctrine of an undying soul in the Bible.

"*The Lord of hosts has sworn by Himself* [soul - nehphesh]" [Jeremiah 51:14]. By His own being or person. God "*could swear by no one greater, He swore by Himself* [psukee - soul]" [Hebrews 6:13]. Not even the King

James translators wanted God to have an invisible inter part that would live after the rest of Him was dead. God's nehphesh and man's nehphesh are their being, person, not just an invisible something in a person.

ALL THE OLD TESTAMENT WORDS, WHICH ARE TRANSLATED LIFE, SPIRIT, BREATH, OR SOUL, ARE ALL USED REFERRING TO BOTH PERSONS AND ANIMALS. EVERY WORD THAT IS USED TO PROVE A PERSON HAS AN IMMORTAL SOUL OR AN IMMORTAL SPIRIT WOULD ALSO PROVE ALL BREATHING CREATURES HAVE AN IN IMMORTAL SOUL IF THEY PROVED A PERSON DOES.

[1] **Nehphesh/soul-life:** It is used to describe all living beings.

- **Animal, birds, reptiles, and insects** have this same nehphesh [soul-life] that a person has. Sea creatures and birds [Genesis 1:20] and every living creature that moves in water or on land are a living soul [Genesis 1:21]. Every beast, bird, and insect has soul-life [nehphesh].
- "**Man became a living being**" Genesis 2:7. See Genesis 2:19; 9:4; 9:10; 9:12; 9:15-16. Note: The word "soul" as it is used in today's English [an immortal no substance part of a person that can never die] is not the meaning of nehphesh.

[2] **Nshahmah:** Is also used to describe all living being/breath of life: All living things that breathes [Used 24 times].

- **Used to describe man** "*Breathed into his nostrils the BREATH of life*" Genesis 2:7; 1 Kings 17:17; Job 27:3.
- **Used to describe man and animals**, both have the same nshahmah [breath of life-spirit].
 - "*All in whose nostrils was the BREATH [nshahmah] of the spirit of life, of all that was on the dry land, died*" Genesis 7:22. All living being, man, and animals.
 - "*But of the cities of these peoples, that Jehovah your God gives you for an inheritance, you shall save alive nothing that BREATHS [nshahmah]*" Deuteronomy 20:16. All living being, both man and animals.
 - "*So Joshua smote all the land, the hill-country, and the South, and the lowland, and the slopes, and all their kings: he left none remaining, but he utterly destroyed all that BREATHED [nshahmah]*" Joshua 10:40. All living being, both man and animals that had life (nshahmah) were killed.
 - "*And they smote all the souls that were therein with the edge of the sword, utterly destroying them; there were none left that*

BREATHED [nshahmah]" Joshua 11:11. All living being, both man and animals.

- Also, Joshua 11:14; 1 Kings 15:29; Job 34:14; Psalms 150:6

Not one of the 24 times nshahmah is used says anything about a part of a person that is immortal.

1. Genesis 2:7 "*Breathed into his nostrils the BREATH* [nshahmah] *of life*"

2. Genesis 7:22 "*All in whose nostrils was the BREATH* [nshahmah] *of life*" All living being, **man and animals**

3. Deuteronomy 20:16 "*Saved alive nothing that BREATHED* [nshahmah]" All living being, **man and animals**

4. Joshua 10:40 "*Utterly destroyed all that BREATHED* [nshahmah]" All living being, **man and animals**

5. Joshua 11:11 "*There was not any left to BREATHE* [nshahmah]" All living being, **man and animals**

6. Joshua 11:14 "*Neither left they any to BREATHE* [nshahmah]" All living being, **man and animals**

7. 2 Samuel 22:16 "*At the BLAST* [nshahmah] *of the breath of his nostrils*"

8. 1 Kings 15:29 "*Left not to Jeroboam any that BREATHED* [nshahmah]"

9. 1 Kings 17:17 "*There was no BREATH* [nshahmah] *left in him*"

10. Job 4:9 "*By the BLAST* [nshahmah] *of God they perish*"

11. Job 26:4 "*And whose SPIRIT* [nshahmah] *came from thee?*"

12. Job 27:3 "*While my BREATH* [nshahmah] *is in me*"

"For as long as life [nshahmah] *is in me, and the breath* [ruach] *of God is in my nostrils"* New American Standard Bible

13. Job 32:8 "*The INSPIRATION* [nshahmah] *of the Almighty*"

14. Job 33:4 "*And the BREATH* [nshahmah] *of the Almighty*"

In Job 32:8 and 33:4 why did they translate one "inspiration" and the other "breath"?

15. Job 34:14 "*He gather unto himself his spirit and his BREATH* [nshahmah]" All living being, both **man and animals**

16. Job 37:10 "*By the BREATH* [nshahmah] *of God frost is given*"

17. Psalms 18:15 "*At the BLAST* [nshahmah] *of the breath of your nostrils*"

18. Psalms 150:6 "*Everything that has BREATH* [nshahmah]" All living being, **man and animals**

19. Proverbs 20:27 "*The SPIRIT* [nshahmah] *of man*"

- 20. Isaiah 2:22 "*Man, whose BREATH [nshahmah] is in his nostrils*"
- 21. Isaiah 30:33 "*The BREATH [nshahmah] of the Lord*"
- 22. Isaiah 42:5 "*He that gives BREATH [nshahmah]*"
- 23. Isaiah 57:16 "***And the SOULS [nshahmah], which he made***"
- 24. Daniel 19:17 "***Neither is there BREATH [nshahmah] left in me***"

[3] Ruach/spirit-breath: Is also used to describe all living beings.

- **Man and beasts,** "*I am bringing the flood of water upon the earth, to destroy all flesh in which is the breath [ruach] of life, from under heaven; everything that is on the earth shall perish*" [Genesis 6:17].
- **All flesh, birds, cattle, beasts, and every creeping thing** - all have the same spirit [ruach] as man [Genesis 7:22].
- **Man and beasts** [Ecclesiastes 3:19].
- **Man** [Ecclesiastes 12:5-7; Psalms 104:29] See Genesis 6:17; 7:15; 54:27; Job 4:9.

Ruach is translated sixteen different ways in the King James Version.

1. WIND [ruach - spirit] is translated about 84 times in the King James Version. Wind, windy, whirlwind, tempest, breath, blast and air about one third of about 389 times ruach is used in the Old Testament.

- "*God made a WIND [ruach - spirit] to pass over*" [Genesis 8:1].
- "*Like the chaff, which the WIND [ruach - spirit] drives*" [Psalms 1:4].
- "*You did blow with your WIND [ruach - spirit]*" [Exodus 15:10].
- "*Clouds and WIND [ruach - spirit] without rain*" [Proverbs 25:14].
- "*My escape from the WINDY [ruach - spirit] storm*" [Psalms 55:8].
- "*A WHIRLWIND [ruach - spirit] came out of the north*" [Ezekiel 1:4].
- "*A destroying WIND [ruach - spirit]*" [Jeremiah 51:1].
- "*A strong WIND [ruach - spirit]*" [Job 8:2].
- "*An horrible TEMPEST [ruach - spirit]*" [Psalms 11:6].
- "*You shall scatter in the WIND [ruach - spirit]*" [Ezekiel 5:2].
- "*An east WIND [ruach - spirit]*" [Exodus 10:13].
- "*A mighty strong west WIND [ruach - spirit]*" [Exodus 10:19].
- Psalms 1:4, Exodus 15:10

2. WINDY ““My escape from the WINDY [ruach] storm” [Psalms 55:8].

3. WHIRLWIND “A WHIRLWIND [ruach] came out of the north” [Ezekiel 1:4].

4. TEMPEST “An horrible TEMPEST [ruach]” [Psalms 116].

5. BREATH [ruach - spirit].

- “All in whose nostrils was the BREATH [ruach] of life” [Genesis 7:22; 6:17; 7:15].

- "*By the BREATH [ruach] of his mouth*" [Genesis 6:17; Psalms 104:29, Job 15:30].
 - "*By the BREATH [ruach - spirit] of his mouth*" [Job 15:30].
 - "*All in whose nostrils was the BREATH [ruach - spirit] of life*" [Genesis 7:22].
 - "*To destroy all flesh in which is the BREATH [ruach - spirit] of life*" [Genesis 6:17].
 - "*So they went into the ark to Noah, by twos of all flesh in which was the BREATH [ruach - spirit] of life*" [Genesis 7:15].
 - "*No BREATH [ruach - spirit] in them*" [Jeremiah 10:14]. Why not, "No SPIRIT [ruach - spirit] in them" or "Takes away their SPIRIT [ruach - spirit]" [Psalms 104:29]? How did the translators know when the same word was wind, breath, spirit, blast, air, mind, courage, cool, or anger? HOW ARE THOSE WHO READ THEIR TRANSLATION TO KNOW THAT THESE ARE ALL THE SAME WORD IN THE HEBREW? Idols are described as not having breath [ruach] [Habakkuk 2:19].
 - "*Every goldsmith...his molten images are deceitful, and there is no BREATH [ruach - spirit] in them*" [Jeremiah 51:17].
 - "*Takes away their BREATH [ruach - spirit]*" [Psalms 104:29].
 - "*As one dies so dies the other; indeed, they all have the same BREATH [ruach - spirit] and there is no advantage for man over beast*" [Ecclesiastes 3:19].
6. SPIRIT [ruach - spirit].
- "*And the SPIRIT [ruach] of God in my nostrils*" [Job 27:3].
 - "*The SPIRIT [ruach] of jealousy came*" [Genesis 1:2; 41:8, Numbers 5:14; 5:30].
 - "*The SPIRIT [ruach] of heaviness*" [Isaiah 61:3].
 - "*And the SPIRIT [ruach] shall return unto God*" [Ecclesiastes 12:7].
 - "*And the SPIRIT [ruach] of the beast that goes downward*" [Ecclesiastes 3:21].
 - "*SPIRIT [ruach] of God*" [Genesis 1:2].
 - "*The SPIRIT [ruach] of jealousy came*" [Numbers 5:30].
 - "*Because he had another SPIRIT [ruach]*" [Numbers 14:24].
 - "*The SPIRIT [ruach] entered into me*" [Ezekiel 2:2; 3:24].
 - "*Neither was there SPIRIT [ruach] in them*" [Joshua 5:1].
 - "*And a new SPIRIT [ruach] will I put within you*" [Ezekiel 36:26].
 - "*God hardened his SPIRIT [ruach]*" [Deuteronomy 2:30].
 - "*Anguish of SPIRIT [ruach]*" [Exodus 6:9].

- "SPIRIT [ruach] of wisdom" [Exodus 28:3].
 - "Joshua...was filled with the SPIRIT [ruach] of wisdom" [Deuteronomy 34:9].
 - "Sorrowful SPIRIT [ruach]" [2 Samuel 1:15].
 - "Why is your SPIRIT [ruach] so sad" [1 Kings 21:5].
 - "SPIRIT [ruach] was troubled" [Genesis 41:8].
 - "A lying SPIRIT [ruach]" [1 Kings 22:23].
 - "The sacrifices of God are a broken SPIRIT [ruach]" [Psalms 51:7].
 - "Hasty of SPIRIT [ruach]" [Proverbs 14:29].
 - "An haughty SPIRIT [ruach]" [Proverbs 16:18].
 - "An humble SPIRIT [ruach]" [Proverbs 16:19].
7. BLAST "*BLASH* [ruach - spirit] of your nostrils" [2 Kings 19:7, Exodus 15:8].
 8. AIR "*That no AIR* [ruach - spirit] can come between them" [Job 41:16; 41:8].
 9. MIND "A fool utters all his *MIND* [ruach - spirit]" [Genesis 26:35, Proverbs 29:11].
 10. COURAGE "*Neither did there remain any more COURAGE* [ruach - spirit] in them" [Joshua 5:1].
 11. COOL "*Walking in the garden in the COOL* [ruach - spirit] of the day" [Genesis 3:8].
 12. ANGER "*Their ANGER* [ruach - spirit] was abated" [Judges 8:3].
 13. SIDE [Jeremiah 52:23; Ezekiel 42:16; 42:17; 42:18; 42:19; "side wind" in footnote].
 14. QUARTERS [ruach - spirit] [1 Chronicles 9:24].
 15. SPIRITUAL [ruach - spirit] [Hosea 9:7].
 16. VAIN [ruach - spirit] [Job 15:2; 16:3].

Why did the translators translate the word "*ruach*" into "*spirit*" in one place and "*blast*" or "*wind*" in others? THE MEANING OF "*SPIRIT*" AS IT WAS USED IN 1611 AND TODAY (AN IMMORTALITY NO SUBSTANCE SOMETHING IN A PERSON IS NOT A THIRTY-FIRST COUSIN TO "*WIND*" OR "*BREATH*," YET THE TRANSLATORS, AT WILL, TRANSLATED THE SAME WORD INTO TWO THINGS THAT ARE WORLDS APART. IF THE SAME WORD HAD TWO MEANINGS THAT WERE WORLDS APART, HOW COULD THE HEBREW PEOPLE KNOW WHEN IT WAS ONE AND WHEN IT WAS THE OTHER? HOW COULD THE TRANSLATORS KNOW? THEY COULD NOT. They had to put their theology into the Bible even if they could not be consistent. How could anyone read the Kings James Version and know that

anger, cool, courage, air, mind, breath, wind, blast, and spirit are the same thing? Most English reader today would not know that "*wind*" and "*spirit*" are indiscriminately translated from the same word and almost without exception today's reader would understand "*spirit*" to be an immortal soul, but would never understand "*wind*" to be an immortal soul. Those who do not read Hebrew are misled by such indiscriminately translations.

Summary: NEHPHESH, NSHAHMAH, AND RUACH ARE SOMETHING THAT BOTH A PERSON AND AN ANIMAL HAVE IN COMMON AND ARE SOMETHING THAT CAN AND DOES DIE.

Both an animal and a man ARE a soul, a living being of this earth. Neither animals nor a person HAS a soul, an immortal inter part that cannot die and will live after the death of the animal or person it is in.

Different characteristics of a person, not different parts of a person that can live without each other, but a person looked at from different points of view.

1. BODY: Flesh and blood.
2. SOUL: A living being: the body + the breath of life.
3. SPIRIT: The body of dust + the breath of life (spirit – ruach) = a living being-soul.
4. MIND: If the intellectual part of a person is his mind, does the "*soul*" as it is used in today's theology have its own mind? Does the soul have any thoughts that our mind does not have? If not, according to today's theology, the only part of a person that will be in Heaven will have no thoughts.
5. HEART: The most commonly used characteristic of a person. [Genesis 6:5; Judges; 16:15, 17, 18, 20; Matthew 5:8; Luke 12:34; Romans 10:10; Hebrews 3:10]. The heart is used in the place of the mind for the thing that the mind does, not the part of the body that pumps blood. [Matthew 13:15; 15:19; Mark 7:19; Luke 6:45; 9:47; Acts 8:21; 8:37; 28:27; Romans 10:9; 10:10; 1 Corinthians 2:9; 7:37; Hebrews 3:10; 4:12; 1 John 3:20-21]. Has not the things said about the heart been transferred to the soul by those who believe the soul is immortal?

Soul - How nehphesh and psukee are translated in seven different versions and in different verses.

	K.J.V.	N.K.J.V.	N.A.S.V.	R.S.V.
Gen 1:20	creatures	creatures	creatures	creatures
Gen 2:7	soul	living being	living being	living being
Gen 9:5	life	life	life	life
Mt 16:25-26	life & soul	life & soul	life and soul	life-4 times
Acts 3:23	soul	soul	soul	soul
1 Cor15:45	soul	living being	soul	living being
1 Pet 3:20	souls	soul	persons	persons
Rev 16:3	soul	creature	living thing	living thing

	N.R.S.V.	N.I.V.	Robert Young
Gen 1:20	creatures	creatures	creature
Gen 2:7	living being	living being	living being-creature
Gen 9:5	life	life	life
Mt 16:25-26	life-4 times	life & soul	soul
Acts 3:23	everyone	anyone	soul
1 Cor15:45	living being	living being	creature
1 Pet 3:20	persons	people	soul
Rev 16:3	living thing	living thing	soul

NEPHESH AND PSUKEE ARE USED OVER 976 TIMES. THE KING JAMES VERSION TRANSLATED THEM SOUL ABOUT HALF OF THE TIME, OTHER TRANSLATIONS MUCH LESS.

KING JAMES VERSION (1611) 498 TIMES

NEW KING JAMES VERSION (1982) 341 TIMES

THE NEW KING JAMES VERSION HAS SOUL 157 TIMES LESS THEN THE KING JAMES VERSION.

AMERICAN STANDARD VERSION (1901) 495 TIMES

NEW AMERICAN STANDARD VERSION (1960) 289 TIMES

NEW INTERNATIONAL VERSION (1987) 136 TIMES

NEW INTERNATIONAL VERSION UPDATED (2010) 95 TIMES

THE NEW INTERNATIONAL VERSION UPDATED TOOK SOUL OUT OF THE NEW INTERNATIONAL VERSION 41 TIMES. IT USED SOUL ONLY 95 OUT OF OVER 976 TIMES.

TODAY'S NEW INTERNATIONAL VERSION (1996) 41 TIMES

ENGLISH STANDARD VERSION (2001) 296 TIMES

AMPLIFIED BIBLE (1987) 190 TIMES

HOLMAN CHRISTIAN STANDARD BIBLE (1999) 58 TIMES

NEW CENTURY VERSION (1987) 35 TIMES

CONTEMPORARY REVISED ENGLISH BIBLE (1995) 26 TIMES

GOD'S WORD TRANSLATION (1995) 110 TIMES

WORLDWIDE ENGLISH NEW TESTAMENT (1995) 12 TIMES

CHRISTIAN BIBLE NEW TESTAMENT ONLY (1995) 0 TIMES

IN THE NEW TESTAMENT: IS THE USE OF THE ENGLISH WORD "SOUL" AS A TRANSLATION OF PSUKEE DYING? Of the 106 times psukee is used it is translated soul only:

KING JAMES VERSION (1611) 58 TIMES

AMERICAN STANDARD VERSION (1901) 56 TIMES

NEW AMERICAN STANDARD VERSION (1960) 47 TIMES

NEW REVISED STANDARD (1946) 33 TIMES

NEW INTERNATIONAL VERSION (1978) 25 TIMES

NEW INTERNATIONAL VERSION UPDATED (2010) 22 TIMES

36 TIMES LESS THAN THE KING JAMES VERSION.

THE CHRISTIAN BIBLE (1991) 0 TIMES

CONTEMPORARY ENGLISH VERSION (1995) 13 TIMES

HOLMAN CHRISTIAN STANDARD BIBLE (1999) 23 TIMES

WORLDWIDE ENGLISH VERSION (2006) 8 TIMES

It is those who are members of churches that believe a person has an immortal soul that are little by little taking the word "soul" out of the Bible.

WHY IS SOUL BEING USED LESS IN THE NEWER TRANSLATIONS? THE TRANSLATORS KNEW "SOUL" AS THE WORD IS USED TODAY IS NOT A TRANSLATION OF NEHPHESH OR PSUKEE.

A few of the many examples that show why the numbers above are difficult in difficult translations.

Numbers 29:7

- "Ye shall afflict your **souls** [nehphesh]" King James Version
- "You shall humble **yourselves** [nehphesh]" New American Standard

Joshua 11:11

- "They smote all the **souls** [nehphesh]" King James Version
- "Not sparing anything that **breathed** [nehphesh]" New International Version

Judges 16:16

- "His **soul** [nehphesh] was vexed unto death" King James Version
- "Unto **he** [nehphesh] was tired to death" New International Version

Numbers 30:2

- "To bind his **soul** [nehphesh] with a bond" King James Version
- "To bind **himself** [nehphesh] with a binding obligation" New American Standard Version

Numbers 15:30

- "That **soul** [nehphesh] shall be cut off" King James Version
- "That **person** [nehphesh] shall be cut off" New American Standard Version

Acts 15:24-26 is an example of how the translation of psukee was changed even in the same passage by the translators when it would not fit in with their belief about an immortal soul. "Since we have heard that some of our number to whom we gave no instruction have disturbed you with their words, unsettling your **souls** [psukee], it seemed good to us, having become of one mind, to select men to send to you with our beloved Barnabas and Paul, men who have risked their **lives** [psukee] for the name of our Lord Jesus Christ."

- "Certain persons who have gone out from us, though with no instruction from us, have said things to disturb you and have unsettled your **minds** [psukee]...who has risked their **lives** [psukee]" New revised Standard Version.
- "And disturbed you, troubling your **minds** [psukee] by what they said...men who have risked their **lives** [psukee] for the name of our Lord Jesus Christ" New International Version.
- "We have heard that some of our group have come to you and said things that **trouble** [psukee]... and upset **you** [psukee]" New Century Version.

A bird's eye view [below] of the way psukee is translated in four versions shows that it is a living being, not an immortal no substance something. The translators wanted to put their immortal soul in the Bible, but they had a problem for if they had uniformly translated psukee into "soul," in some passages their immortal soul would have been subject to death and in other passages it would be dead.

(1) King James (2) New Revised Standard (3) American Standard (4) New International

	(1) LIFE	(2) LIFE	(3) LIFE	(4) LIFE
Matthew 2:20	LIFE	LIFE	LIFE	LIFE
Matthew 6:25	LIFE	LIFE	LIFE	LIFE
Matthew 6:25	LIFE	LIFE	LIFE	LIFE
Matthew 10:28	soul	soul	soul	soul
Matthew 10:28	soul	soul	soul	soul
Matthew 10:39	LIFE	LIFE	LIFE	LIFE
Matthew 10:39	LIFE	LIFE	LIFE	LIFE
Matthew 11:29	souls	souls	souls	souls
Matthew 12:18	soul	soul	soul	I
Matthew 16:25	LIFE	LIFE	LIFE	LIFE
Matthew 16:25	LIFE	LIFE	LIFE	LIFE
Matthew 16:26	soul	LIFE	LIFE	soul
Matthew 16:26	soul	LIFE	LIFE	soul
Matthew 20:28	LIFE	LIFE	LIFE	LIFE
Matthew 22:37	soul	soul	soul	soul
Matthew 26:38	soul	I	soul	soul
Mark 3:4	LIFE	LIFE	LIFE	LIFE
Mark 8:35	LIFE	LIFE	LIFE	LIFE
Mark 8:35	LIFE	LIFE	LIFE	LIFE
Mark 8:36	soul	LIFE	LIFE	soul
Mark 8:37	soul	LIFE	LIFE	soul
Mark 10:45	LIFE	LIFE	LIFE	LIFE
Mark 12:30	soul	soul	soul	soul
Mark 12:33	soul	HEART	HEART	HEART
Mark 14:34	soul	I	soul	soul
Luke 1:46	soul	soul	soul	soul
Luke 2:35	soul	soul	soul	soul
Luke 6:9	LIFE	LIFE	LIFE	LIFE
Luke 9:24	LIFE	LIFE	LIFE	LIFE
Luke 9:24	LIFE	LIFE	LIFE	LIFE
Luke 9:56	LIVES			LIFE
Luke 10:27	soul	soul	soul	soul
Luke 12:19	soul	soul	soul	MYSELF
Luke 12:19	soul	soul	soul	LIFE
Luke 12:20	soul	LIFE	soul	LIFE
Luke 12:22	LIFE	LIFE	LIFE	LIFE
Luke 12:23	LIFE	LIFE	LIFE	LIFE
Luke 14:26	LIFE	LIFE	LIFE	LIFE
Luke 17:33	LIFE	LIFE	LIFE	LIFE
Luke 21:19	soul	souls	souls	YOURSELVES
John 10:11	LIFE	LIFE	LIFE	LIFE
John 10:15	LIFE	LIFE	LIFE	LIFE
John 10:17	LIFE	LIFE	LIFE	LIFE
John 10:24	US	US	US	US
John 12:25	LIFE	LIFE	LIFE	LIFE
John 12:25	LIFE	LIFE	LIFE	LIFE
John 12:27	soul	soul	soul	HEART
John 13:37	LIFE	LIFE	LIFE	LIFE
John 13:38	LIFE	LIFE	LIFE	LIFE
John 15:13	LIFE	LIFE	LIFE	LIFE
Acts 2:27	soul	soul	soul	ME
Acts 2:31	soul	FLESH	FLESH	BODY
Acts 2:41	souls	PERSONS	souls	.
Acts 2:43	soul	EVERYONE	soul	EVERYONE
Acts 3:23	soul	EVERYONE	soul	ANYONE
Acts 4:32	soul	soul	soul	MIND
Acts 7:14	souls	ALL	souls	ALL
Acts 14:2	MINDS	MINDS	souls	MINDS
Acts 14:22	souls	souls	souls	DISCIPLES
Acts 15:24	souls	MINDS	souls	MINDS
Acts 15:26	LIVES	LIVES	LIVES	LIVES
Acts 20:10	LIFE	LIFE	LIFE	ALIVE
Acts 20:24	LIFE	LIFE	LIFE	LIFE
Acts 27:10	LIVES	LIVES	LIVES	LIVES

Acts 27:22	LIFE	LIFE	LIFE	YOU
Acts 27:37	souls	PERSONS	souls	US
Romans 2:9	soul	EVERYONE	soul	BEING
Romans 11:3	LIFE	LIFE	LIFE	ME
Romans 13:1	soul	PERSON	soul	EVERYONE
Romans 16:4	LIFE	LIFE	LIFE	LIVES
1 Cor. 15:45	soul	BEING	soul	BEING
2 Cor. 1:23	soul	ME	soul	
2 Cor. 12:15	YOU	YOU	souls	YOU
Ephesians 6:6	HEART	HEAT	HEART	HEART
Philippians 1:27	MIND	MIND	soul	MEN
Philippians 2:30	LIFE	LIFE	LIFE	LIFE
Colossians 3:23	HEARTILY	YOURSELVES	HEARTILY	HEART
1 Thess. 2:8	souls	SELVES	souls	LIVES
1 Thess. 5:23	soul	soul	soul	soul
Hebrews 4 12	soul	soul	soul	soul
Hebrews 6:19	soul	soul	soul	soul
Hebrews 10:38	soul	soul	soul	I
Hebrews 10:39	soul	SAVED	soul	SAVED
Hebrews 12:3	MINDS	HEART	souls	HEART
Hebrews 13:17	souls	souls	souls	YOU
James 1:21	souls	souls	souls	YOU
James 5:20	soul	soul	soul	HIM
1 Peter 1:9	souls	souls	souls	souls
1 Peter 1:22	souls	souls	souls	YOURSELVES
1 Peter 2:11	soul	soul	soul	soul
1 Peter 2:25	souls	souls	souls	souls
1 Peter 3:20	souls	PERSONS	souls	PEOPLE
1 Peter 4:19	souls	THEMSELVES	souls	THEMSELVES
2 Peter 2:8	soul	soul	soul	soul
2 Peter 2:14	souls	souls	souls	UNSTABLE
1 John 3:16	LIFE	LIFE	LIFE	LIFE
1 John 3:16	LIVES	LIVES	LIVES	LIVES
3 John 2	soul	soul	soul	soul
Revelation 6:9	souls	souls	souls	souls
Revelation 8:9	LIFE	CREATURES	LIFE	CREATURES
Revelation 12:11	LIVES	LIFE	LIFE	LIFE
Revelation 16:3	soul	THING	soul	THING
Revelation 18:13	souls	HUMAN LIVES	souls	souls
Revelation 18:14	soul	soul	soul	YOU
Revelation 20:4	souls	souls	souls	souls

All the words used in the four translations [life, lives, yourself, yourselves, us, mind, minds, you, I, him, heart, heartily, everyone, persons, disciples, creatures, all, me, flesh, being, anyone, alive, and man] **ALL HAVE A REFERENCE TO THE HUMAN PERSON, NOT TO A NO SUBSTANCE INTER PART OF A PERSON.**

SOUL [PSUKEE] IN THE NEW TESTAMENT

Psukee is used 106 times and is the only word translated soul in the New Testament (translated soul only 58 of the 106 times it is used in the King James Version) and is the same word in Greek as nehphesh is in Hebrew. Both can and do die, "*Lose his LIFE*" Matthew 10:39. "*Save a SOUL from death*" James 5:20. "*To save LIFE or to destroy it.*" In Old English, soul, like ghost and charity, might have been a good translation then, but not today. Most of the times nehphesh and psukee are translated "*soul*," even those who believe a person is two beings in one have to admit it is referring to the earthly person, or life, or being; but today the English word "*soul*" has come to mean an inter unseen part of a person, which will live after the person is dead. **THEREFORE, WHEN THOSE WHO DO NOT KNOW**

THIS READ THE BIBLE, THEY ARE MISLED WHEN PSUKEE IS TRANSLATED "SOUL." No word in the Bible means "an immortal inter part of a person that cannot die."

- "*For those who **sought** the Child's **life** [soul - psukee]" Matthew 2:20.*
- "*But rather fear Him who is able to **destroy** both **soul** [soul - psukee] and body" Matthew 10:28.*
- "*And he who has **lost** his **life** [soul - psukee] for My sake shall find it" Matthew 10:39, also Matthew 16:25, Mark 8:35. "*Lost his soul for My sake*" in King James Version. In today's theology the only way to lose your soul is by sinning. Does this translation not make Christ be saying that if we sin and lose our soul for Him we will save our soul? This translation is both false and unacceptable.*
- "*And to **give** His **life** [soul - psukee] a ransom for many" Matthew 20:28.*
- "*To save a **life** [soul - psukee], or destroy it" Luke 6:9.*
- "*And I lay down my **life** [soul - psukee] for the sheep" John 10:15.*
- "*Men who have **risked** their **lives** [soul - psukee] for the name of our Lord Jesus Christ" Acts 15:26.*
- "*And they are **seeking** my **life** [soul - psukee]" Romans 11:3.*
- "*Will save his soul [soul - psukee] **from death**" James 5:20.*

Which one is it, a mortal being that can die, or an immortal being that cannot die? If there were a part of a person called "immortal soul" that could not die, it is strange that both the Old Testament and the New Testament repeatedly speak of the death of this soul that cannot die.

Psukee is translated "*soul*" and "*life*" interchangeably, and sometimes in the same verse; Matthew 16:25-26 where the same word is inconsistently translated two times "*soul*," and two times "*life*" in the King James Version; but corrected in the American Standard Version and most other versions where all four times the same word is translated "*life*." "*In exchange for his life*." The parallel passage in Luke 9:25 says, "*and lose or forfeit his own self*" American Standard Version. "*Yet lose...his very self*" New International Version. "*Lose...themselves*" New Revised Standard Version. Human language could not be any clearer that Christ is speaking of the whole of a person, and not just some internal unseen part of a person. If the immortal soul doctrine were true, a person could not lose his soul if his soul can never die.

The immortality doctrine make the Bible contradict itself, for the Bible says repeatedly that the nehphesh [Old Testament] psukee [New Testament] can die and never says a person has a part that is called "*soul*" that is immortal. Christ "*laid down His LIFE [psukee - life or soul] for us, and we*

ought to lay down our LIVES [psukee - life or soul] for the brethren" 1 John 3:16. "To give His LIFE [psukee - life or soul] a ransom for many" Matthew 20:28.

1. If the SOUL [psukee] cannot die, Christ could not have "laid down His LIFE" [psukee] or "give His LIFE" [psukee], and we could not "lay down our LIVES" [soul - psukee].
2. If the psukee [LIFE or soul] could not die, Christ did not die. He could not have been raised from the dead for He was never dead.
3. If the psukee [LIFE - soul] cannot die, God is telling us to do that which we cannot do "lay down our LIVES [soul - psukee] for the brethren." There would be no possible way to "lay down our immortal soul for the brethren." To put soul (an immaterial, immortal, therefore deathless, something in a person) in this passage makes it nonsense.
 - James 5:20 "Shall save a SOUL [psukee - life or soul] FROM DEATH" King James Version. If a person has a "SOUL" that cannot die, how can it be saved from death?
 - James 5:20 "Will save HIM [psukee - life or soul] FROM DEATH" New International Version.

PSUKEE: A MORTAL BEING OR AN IMMORTAL BEING?

Psukee is translated life, strength, us, he, heart, heartily, you, and mind. These all have a reference to this life and not to a soul that has no substance. How could the same word mean a mortal being some of the time and an immortal inter part of a mortal being some of the time? How would the translators know when it was one and when it was the other?

Psukee [life] is the natural life from Adam. It is the physical life common to all living creatures and is never said to be eternal. All living creatures [animals, fish, man] by natural birth have psukee [life] from birth to death. It is never coupled with the adjective eternal or everlasting. THE ONLY WORD THAT IS TRANSLATED SOUL IN THE NEW TESTAMENT IS TRANSLATED SOUL ONLY ABOUT ONE-HALF OF THE TIMES IT IS USED. Psukee is applied to the life of animals two times in the New Testament.

1. "And there died the third part of the creatures which were in the sea, even they that had life [psukee]" [Revelation 8:9].
2. "And the second poured out his bowl into the sea; and it became blood as of a dead man; and every living soul [psukee] died, even the things that were in the sea" [Revelation 16:3].

Zoe [life] [Wigram, Page 339 - Strong's word 2227, 'Zoopoico...make alive, give life, quicken'] is a gift of life from Christ to those that believe, the life He gives only to those who are His. No one is

born with it and the lost never have it. It refers the eternal life given by Christ in all but about ten of about one hundred thirty times it is used. "*The first man Adam become a living soul (psukee - living being), the last Adam became a life-giving spirit*" [1 Corinthians 15:45]. All living being have psukee life, only those who are born again have zoeë [life] in Christ. See Zoeë life in chapter two, Life or Death.

PASSAGES IN THE NEW TESTAMENT THAT HAS "PSUKEE" IN IT

The many words the translators used to translate "psukee" are nouns or pronouns and refer to (1) God (2) to a person (3) or to an animal, not to an immortal no subject part of God, a person or an animal. The person or animal is sometimes dying and is sometimes dead. This one word, which is a common noun, is translated into many nouns, is changed into a proper noun, and often is changed to a pronoun, then translated by many pronouns just as "nehphesh" is in the Old Testament. The different translations do not agree on when it should be a common or proper noun or when it should be a pronoun.

[1] IN FIFTY OF THE ONE-HUNDARD SIX TIMES IN WHICH PSUKEE [soul] IS USED IT MEANS LIFE,

AND IT CAN DIE, BE KILLED, PERISH, OR BE DESTROYED.

[1] Matthew 2:20 "*Arise and take the young child and his mother, and go into the land of Israel: for they are dead that sought the young child's LIFE* [life-soul-psukee]." There is no doubt that they wanted to kill the child's body, not some inter part of him. No immortal "soul" in this passage.

[2-3] Matthew 6:25 "*Therefore, I say unto you, be not anxious for your LIFE* [life-soul-psukee], *what you shall eat, or what you shall drink; nor yet for your body, what you shall put on. Is not the LIFE* [life-soul-psukee] *more than the food, and the body than the raiment?*" It is the earthly person in the image of Adam that eats and drinks, not an immortal part of a person. A person's life is more than what he or she has to put on the body.

[4-5] Matthew 10:28 "*And be not afraid of them that kill the body, but are not able to kill the soul* [life-soul-psukee]: *but rather fear him who is able to destroy both soul* [life-soul-psukee] *and body in hell* [Gehenna]." See notes on this in chapter four. If psukee is an immortal soul, then God can destroy this immortal soul. **THERE IS NO STRONGER WAY IN WHICH TO SAY GOD CAN AND WILL DESTROY IT.** He is to be feared by those of the world because He will. There would be no reason to fear Him if He could not, or if He will not destroy the Psukee - soul or life. **I FIND IT STRANGE THAT ONE OF THE MOST USED PASSAGES TO**

PROVE THE SOUL CANNOT BE DESTROYED SAYS GOD CAN DESTROY IT. See "**Matthew 10:28, Luke 12:5** God is able to destroy [Apollumi] both soul and body in Gehenna" in chapter four and "**PROVES MORE THAN THEY WANT**" also in chapter four. Not even God could destroy the soul if it is immortal and can never die for if He could, then it would not be immortal and it could die.

[6-7-8-9] Matthew 10:39 "*For whosoever would save his **LIFE** [life-soul-psukee] shall lose it; and whosoever shall lose his **LIFE** [life-soul-psukee] for my sake shall find it. 26 For what shall a man be profited, if he shall gain the whole world, and forfeit his **LIFE** [life-soul-psukee]? Or what shall a man give in exchange for his **LIFE** [life-soul-psukee]?" **The King James Version has the same word [psukee] translated "life" two times and "soul" two times. What made them think Christ used the same word in the same passage with two different meaning? In today's English, the meaning of "soul" and "life" are worlds apart.***

[10-11-12-13] Mark 8:35 "*For whosoever would save his **LIFE** [life-soul-psukee] shall lose it; and whosoever shall lose his **LIFE** [life-soul-psukee] for my sake and the gospel's shall save it. 36 For what does it profit a man, to gain the whole world, and forfeit his **LIFE** [life-soul-psukee]? 37 For what should a man give in exchange for his **LIFE** [life-soul-psukee]?" The life that is prolonged for a little while by denying Christ will be lost, but the life that is lost by being faithful to Christ will be saved at the judgment.*

[14-15] Luke 9:24-25 "*For whosoever would save his **LIFE** [life-soul-psukee] shall lose it; but whosoever shall lose his **LIFE** [life-soul-psukee] for my sake, the same shall save it. For what is a man profited, if he gain the whole world, and **lose or forfeit his own self**?" Psukee is translated "soul" and "life" interchangeably in the Bible, and sometimes in the same verse. In the King James Version the same word is inconsistently translated two times "soul," and two times "life" but corrected in the American Standard Version and most others where all four times the same word is translated "life." "In exchange for his life."*

- "*And lose or forfeit **his own self***" American Standard Version
- "*Yet lose...**his very self***" New International Version
- "*Lose...**themselves**?"* New Revised Standard Version
- Human language could not be any clearer that Christ is speaking of the whole person, and not just some internal unseen part of a person. Luke avoids using the word soul in Luke 12:4-5. Why? His Gentile readers might have understood the word the way it was used by the Greeks of that time, therefore, he used a word that means the whole person, not the Greek soul that will be reincarnated.

[16] Matthew 20:28 "Even as the Son of man came not to be ministered unto, but to minister, and **to give his LIFE** [life-soul-psukee] a ransom for many."

Mark 10:45 "For the Son of man also came not to be ministered unto, but to minister, and **to give his life** [life-soul-psukee] a ransom for many."

[17] Mark 3:4 "And he said unto them, is it lawful on the Sabbath day to do good, or to do harm? To save a **LIFE** [life-soul-psukee], or to kill? But they held their peace."

[18] Luke 6:9 "And Jesus said unto them, I ask you, Is it lawful on the Sabbath to do good, or to do harm? To save a **LIFE** [life-soul-psukee], or to destroy it?" "Kill" and "destroy" are used interchangeably. The translators would not translate psukee into "soul" in this passage for it would then say the soul could be killed or destroyed.

[19] Luke 9:56 "For the Son of man is not come to destroy men's **LIVES** [life-soul-psukee], but to save them. And they went to another village" King James Version. This is not in the American Standard Version, and others for it is not in many Greek Manuscripts, but there is nothing about an immortal part of a person in it.

[20-21] Luke 12:19 "And I will say to my **soul** [life-soul-psukee], **Soul** [life-soul-psukee], you have much goods laid up for many years; take your ease, eat, drink, be merry. 20 But God said unto him, You foolish one, this night is your **soul** [life-soul-psukee] required of you; and the things which you have prepared, whose shall they be? 21 So is he that lays up treasure for himself, and is not rich toward God. 22 And he said unto his disciples, therefore, I say unto you, be not anxious for your **LIFE** [life-soul-psukee], what you shall eat; nor yet for your body, what you shall put on. 23 For the **LIFE** [life-soul-psukee] is more than the food, and the body than the raiment." In this passage they found it necessary to translate psukee into both soul and life, for the soul cannot eat or use a raiment. "You fool! This very night your **LIFE** [life-soul-psukee] is being demanded of you" New Revised Standard Version. His **life** [psukee] was demanded. "So it is with those who store up treasures for themselves but are not rich toward God." It will be their **life** [psukee] that will be demanded of them. Nothing is said about an immortal part of a person that will be forever tormented. In this passage psukee does the things that only this earthly body can do, things that an immortal no substance soul could not do. "And I will say to my **soul** [psukee], **Soul** [psukee], you have much goods laid up for many years; take your ease, **eat, drink**" [Luke 12:19]. An immortal no substance soul could not use the much earthly goods laid up for many years. Can anyone not see how foolish this passage would be if it were speaking of an immortal soul that has no body

and no substance but was using the earthly goods it has lain up? Can a soul that has no earthly body eat, drink, or use any earthly goods?

- *"And I'll say to **myself** [psukee], **You** [psukee] have plenty of good things laid up for many years"* New International Version
- *"I will say to **myself** [psukee], **You** [psukee] have plenty of good things laid by"* The Revised English Bible
- *Then I can say to **myself** [psukee], **I** [psukee] have enough good things stored"* New Century Version

[22] Luke 14:26 *"If any man comes unto me, and hate not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own **LIFE** [life-soul-psukee] also, he cannot be my disciple."*

[23-24] Luke 17:33 *"Whosoever shall seek to gain his **LIFE** [life-soul-psukee] shall lose it: but whosoever shall lose his **LIFE** [soul - psukee] shall preserve it."*

[25-26-27] John 10:11 *"I am the good shepherd: the good shepherd **lays down his LIFE** [life-soul-psukee] for the sheep. 12 He that is a hireling, and not a shepherd, whose own the sheep are not, beholds the wolf coming, and leaves the sheep, and flees, and the wolf snatches them, and scatters [them]: 13 [he flees] because he is a hireling, and cares not for the sheep. 14 I am the good shepherd; and I know mine own, and mine own know me, 15 even as the Father knows me, and I know the Father; and **I lay down my LIFE** [life-soul-psukee] for the sheep. 16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice: and they shall become one flock, one shepherd. 17 Therefore, the Father loves me, because **I lay down my LIFE** [life-soul-psukee], that I may take it again."* An immortal soul, as taught today cannot die; therefore, the translators could not say Christ gave up His immortal soul; He gives His life, not an immortal soul.

[28-29] John 12:25 *"He that loves his **LIFE** [life-soul-psukee] shall lose it; and he that hates his **LIFE** [life-soul-psukee] in this world shall keep it unto life eternal."* Who ever puts this life first shall lose his life, but who ever put God first shall live after the judgment. Those who do not put God first will lose their psukee (life). If psukee is an immortal soul that can never die, it could not be lost.

[30] John 15:13 *"Greater love has no man than this, that a man lay down his **LIFE** [life-soul-psukee] for his friends."* Not even those who believe a person has an immortal soul believe Christ lay down his immoral soul, they do not believe an immoral soul can be dead. He did lay down His life for us.

[31-32] John 13:37 *"Peter said unto him, Lord, why cannot I follow you even now? I will lay down my **LIFE** [life-soul-psukee] for you. 38 Jesus*

*answered, will you lay down your **LIFE** [life-soul-psukee] for me? Verily, verily, I say unto you, the cock shall not crow, till you have denied me thrice.*" "Lay down" means "to give up," "to die." It was Peter that was to give up his life [psukee] for Christ. If psukee is an immortal soul that can never die, Peter could not have given it up.

[34] Acts 3:23 "*And it shall be, that every **soul** [life-soul-psukee] that shall not hearken to that prophet, shall be utterly destroyed from among the people.*" AN IMMORTAL SOUL UTTERLY DESTROYED! HOW COULD GOD SAY ANY STRONGER THAT WHATEVER THE PEUKEE IS [life-soul-person] CAN AND WILL BE **UTTERLY DESTROYED?**

- "*And it will be that **everyone** [life-soul-psukee]" New Revised Standard Version*
- "***Anyone** [life-soul-psukee] who does not listen to him" New International Version*
- "*For **anyone** [psukee] who refuses to listen to that prophet" The Revised English Bible*

[35] Acts 15:24 "*Forasmuch as we have heard that certain who went out from us have troubled you with words, subverting your **souls** [life-soul-psukee]."*

- "*Your **minds**" New Revised Standard Version*
- "*Troubling your **minds**" New International Version*
- "*Unsettled your **minds**" The Revised English Bible*

[36] Acts 15:26 "*Men that have hazarded their **LIVES** [life-soul-psukee] for the name of our Lord Jesus Christ.*" An immortal part of a person that could not die could not be hazarded.

[37] Acts 20:9-10 "*And there sat in the window a certain young man named Eutychus, borne down with deep sleep; and as Paul discoursed yet longer, being borne down by his sleep he fell down from the third story, and was taken up **DEAD**. 10 And Paul went down, and fell on him, and embracing him said, Make you no ado; for his **LIFE** [life-soul-psukee] is in him.*" He was dead, but Paul restored his earthly life that was dead from the fall, not an immortal soul that the fall could not have killed.

[38] Acts 20:24 "*But I hold not my **LIFE** [life-soul-psukee] of any account as dear unto myself.*" The translators would not say he held his immortal soul to be of no account. To use soul in this passage would not teach what they believed, therefore, they did not use it.

[39] Acts 27:10 "*And said unto them, Sirs, I perceive that the voyage will be with injury and much loss, not only of the lading and the ship, but also of our **LIVES** [life-soul-psukee]."* No one will lose an immortal soul in a

shipwreck. It can be seen how the translators picked when they wanted psukee to be a soul and when they wanted it to be life.

[40] Acts 27:22 "*And now I exhort you to be of good cheer; for there shall be no loss of **LIFE** [life-soul-psukee] among you, but (only of the ship).*"

This could not be translated souls for then souls would have been lost just as the ship was lost by a storm, and we are told by those who believe we have an immortal soul that souls are lost by sin and they cannot be lost by a storm. Both there life and the ship could have been lost in this storm but not an immortal soul.

[41] Romans 16:4 "*Who for my **LIFE** [life-soul-psukee] laid down their own necks.*"

[42] Romans 11:3 "*Lord, they have killed your prophets, they have dug down your altars; and I am left alone, and they seek my **LIFE** [life-soul-psukee].*" They were seeking his earthly life to kill, just as they had the prophets, not something that did not have any substance, not something that they could not see or kill.

[43] Philippians 1:27 "*With one **mind** [life-soul-psukee] striving together for the faith.*"

Philippians 2:30 "*Because for the work of Christ he came nigh unto death, hazarding his **LIFE** [life-soul-psukee] to supply that which was lacking in your service toward me.*" Did he hazard his immortal soul; and his soul, which cannot die came nigh unto death even if it could not die?

1 Thessalonians 2:8 "*We were well pleased to impart unto you, not the gospel of God only, but also our own **souls** [life-soul-psukee].*" They were pleased to impart the gospel to them even at the cost of their own lives, not impart the gospel to them even at the cost of their immortal souls.

- "*But also our own **selves** [psukee]*" New Revised Standard Version
- "*But our **lives** [psukee] as well*" New International Version
- "*Our very **lives** [psukee]*" The New American Bible
- "*Our very **selves** [psukee]*" The Revised English Bible
- "*Our own **lives** [psukee]*" New Century Version

1 Peter 2:11 "*Beloved, I beseech you as sojourners and pilgrims, to abstain from fleshly lust, which war against the **soul** [life-soul-psukee].*"

Hebrews 10:39 "*But we are not of them that shrink back unto perdition; but of them that have faith unto the saving of the **soul** [life-soul-psukee].*"

- "*But among those who have faith and so are saved*" New Revised Standard Version.
- "*But of those who believe and are saved*" New International Version.
- "*We have the faith to preserve our **life** [psukee]*" The Revised English Bible.

James 5:19-20 *"My brethren, if any among you err from the truth, and one converts him; 20 let him know, that he who converts a sinner from the error of his way shall save a **soul** [life-soul-psukee] from death, and shall cover a multitude of sins."* If the sinner is not converted, his soul [psukee] will not be saved from death. Many read "Hell" ["shall save a soul from Hell"] into this in the place of "death." Reading Hell in where it is not is the only way to get "save a soul from Hell" into the Bible.

- *"Will save **him** [psukee] from death"* New International Version. The whole person will be saved from death, not just a part of the person that could not be dead.

[44-45] 1 John 3:16 *"Hereby know we love, because he laid down his **LIFE** [life-soul-psukee] for us: and we should lay down our **LIVES** [life-souls-psukee] for the brethren."* Can we lay down our immortal souls for the brethren? Christ lay down His life for us, and we should be willing to lay down our life for our brethren. If this were an immortal part of a person, we would be told to do something that it would not be possible for us to do.

[46] Revelation 6:9 *"**Souls** [life-soul-psukee]...**slain**"*

[47] Revelation 8:9 *"And there **died** the third part...that had **LIFE**"* [life-soul-psukee]

[48] Revelation 12:11 *"Loved not their **LIFE** [life-soul-psukee] even unto **death**"*

[49] Revelation 16:3 *"Every living **soul** [life-soul-psukee] **died**"* [In the sea, all fish died]. Can anyone tell me why the translators, who believed the soul could not die and do not believe fish have a soul, put *"ever living soul died"* in this passage? *"And every **living thing** [life-soul-psukee] in the sea **died**"* New American Standard Bible.

[50] Revelation 20:4 *"The **souls** [life-soul-psukee] of them that had **been beheaded**"*

**[2] PASSAGES WITH PSUKEE USED
REFERRING TO PARTS OF THE HUMAN BODY,
THAT IN SOME WAY CONNECT
THE SPIRIT [pneuma] TO THE HUMAN MIND**

1. Acts 14:2 *"And made their **minds** [life-soul-psukee] **evil affected**"* King James Version. The Gentiles were turned against the brothers in this life, not against immortal inter parts of the brothers.
 - *"And poisoned their **minds** [psukee] against the brothers"* New International Version

2. "But my **mind** [pneuma] could not rest because I did not find my brother Titus there" [2 Corinthians 2:13] New Revised Standard Version.
3. Hebrews 12:3 "Lest ye be wearied and faint in your **minds** [life-soul-psukee]" King James Version.
4. "Because his **spirit** [pneuma] has been refreshed by you all" [2 Corinthians 7:13].
 - o "Because his **mind** [pneuma] has been set at rest by all of you" New Revised Standard Version
 - o "You have all helped to set his **mind** [pneuma] completely at rest" Revised English Bible
5. "And that you be renewed in the **spirit** [pneuma] of your mind" [Ephesians 4:23]. Even in the theology of today, what is "the spirit of you mind"?
 - o "To be made new in the **attitude** [pneuma] of your mind" New International Version
6. "And that you be renewed in the **spirit** [pneuma] of your mind" [Ephesians 4:23].
 - o "To be made new in the **attitude** [pneuma] of your mind" New International Version
7. Matthew 22:37 "And he said unto him, you shall love the Lord your God with all your heart, and with all your **soul** [life-soul-psukee], and with all your mind." Mark 12:30 "And you shall love the Lord your God with all your heart, and with all your **soul** [life-soul-psukee], and with all your mind, and with all your strength."
8. "Blessed are the poor in **spirit** [pneuma]" [Matthew 5:3]. Poor in a no substance immortal spirit?
9. Mark 12:33 "And to love him with all the heart, and with all the understanding, and with all the **strength** [life-soul-psukee] [soul in King James Version], and to love his neighbor as himself, is more than all whole burnt-offerings and sacrifices." Luke 10:27 "And he answering said, You shall love the Lord your God with all your heart, and with all your **soul** [life-soul-psukee], and with all your strength, and with all your mind; and your neighbor as thyself."
 - o In the parallel passages in Mark and Luke, the same word [psukee] is translated "strength" in one and "soul" in the other.
- 10.2 Corinthians 12:15 "Will most gladly spend and be spent for **you** [life-soul-psukee]" King James Version.
11. "For though absent in body, I am present in **spirit** [pneuma]" [Colossians 2:5]. Was his immortal spirit in one place and his body was in another while he was alive? If so, then the immortal spirit can leave the body

when it wants to and the body can live without it, but James tells us that the body without the spirit is dead [James 2:26]. Was Paul's body dead for a time while his spirit was gone to be at Colossae? No, he was saying he was with them in his thoughts and heart, not that an immortal spirit had left his body and returned.

12. Colossians 3: 23 "*Whatsoever you do, work **heartily** [life-soul-psukee], as unto the Lord.*" Whatsoever you do, work soul [pneuma], as unto the Lord?
13. "*Walked we not in the same **spirit** [pneuma]? Walked we not in the same steps?*" [2 Corinthians 12:18]. Did they all have only one immortal soul or spirit?
14. "*Restore such a one in a **spirit** [pneuma] of gentleness*" [Galatians 6:1].
15. "*May give unto you a **spirit** [pneuma] of wisdom and revelation in the knowledge of him*" [Ephesians 1:17]. Would they not have already had an immortal soul; if another one was given to them would they have two?
16. Ephesians 6:6 "*Not in the way of eye service, as men pleasers; but as servants of Christ, doing the will of God from the **heart** [life-soul-psukee].*" "Doing the will of God from an immortal soul"?
17. "*That you stand fast in one **spirit** [pneuma]*" [Philippians 1:27].
18. "*A meek and quiet **spirit** [pneuma]*" [1 Peter 3:4].

[3] PASSAGES WITH PSUKEE

USED REFERRING A NUMBER OF PEOPLE

In Old English, and even today souls is used to mean persons or life. A newspaper reporting a shipwreck in which fifty people drown would say, "Fifty souls were lost." People were called "souls" about twenty-five times in the King James Version but this has been changed in many translations.

1. Acts 2:41-43 "*They then that received his word were baptized: and there were added [unto them] in that day about three thousand **souls** [psukee - person]. And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers. And fear came upon **every soul** [psukee-every person]: and many wonders and signs were done through the apostles.*"
 - "*About three thousand **persons** [psukee]*" New Revised Standard Version
 - "*About three thousand **people** [psukee]*" Today's English Version
 - "*About three thousand were added to their number*" New International Version
 - "*Three thousand were added to the number of believers*" Revised English Bible

- "About three thousand **people** [psukee] were added to the number of believers" New Century Version
 - "Three thousand were added that day" New American Bible
 - "About 3,000 in all" The Living Bible
 - "About 3,000 **people** [psukee] were added" Simple English Bible
 - "About three thousand **people** [psukee] were added" Good News For Modern Man.
 - Some translations leave psukee out, just as we would say, "Three thousand persons were saved," or "Three thousand were saved"
 - "And fear came upon **every soul** [life-soul-psukee]." [Acts 2:43 King James Version]. "**Everyone**" New American Standard Version, New Revised Standard Version, New International Version
2. Acts 7:14 "And Joseph sent, and called to him Jacob his father, and all his kindred, threescore and fifteen **souls** [life-soul-psukee]."
 - "And all his relatives to come to him, seventy-five in all" New Revised Standard Version.
 - "And his whole family, seventy-five in all" New International Version
 - "Seventy-five **person** in all [psukee]" New American Bible
 - "Seventy-five **person** in all [psukee]" Revised English Bible
 3. Acts 27:37 "And we were in all in the ship two hundred threescore and sixteen **souls** [life-soul-psukee]." Also Acts 27:10; 27:22.
 - "Two hundred seventy-six **persons** [psukee]" New Revised Standard Version
 - "Two hundred and seventy-six of **us** [psukee]" Revised English Bible
 4. 1 Peter 3:19-20 "In which also he went and preached unto the spirits in prison, that aforetime were disobedient, when the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight **souls** [life-soul-psukee], were saved through water."
 - "Eight **persons** [psukee] were brought safely through the water" New American Standard Bible
 - "Eight **persons** [psukee] were saved through water" New Revised Standard Version.
 - "In it only a few **people** [psukee], eight in all" New International Version
 - "A few **persons** [psukee], eight in all" New American Bible
 5. Matthew 11:29 "You shall find rest unto your **souls** [life-soul-psukee]."
 - "You will find rest for your **lives** [psukee]." New Century Version

6. Luke 1:46 "*And Mary said, my **soul** [life-soul-psukee] does magnify the Lord.*"
7. Luke 2:35 "*Yea and a sword shall pierce through your own **soul** [life-soul-psukee].*"
 - "*And **you** [psukee] too will be pierced to the heart*" Revised English Bible
8. Luke 21:19 "*In your patience you shall win your **souls** [life-soul-psukee].*"
 - "*By standing firm you will save **yourselves** [psukee]*" New International Version
 - "*By patient endurance you will save your **lives** [psukee]*" New American Bible
 - "*By standing firm you will win yourselves **life** [psukee]*" Revised English Bible
9. John 10:24 "*The Jews therefore came round about him, and said unto him, how long do you hold **us** [life-soul-psukee] in suspense?*" This has a reference to suspense in this life, not to suspense in life after death; they were being held in suspense then, not after death.
10. Acts 4:32 "*And the multitude of them that believed were of one heart and **soul** [life-soul-psukee]...they had all things common.*" They were all united, but were not all one immortal being; not one immortal soul with many bodies.
 - a. "*All the believers were one in heart and **mind** [psukee]*" New International Version.
11. Acts 14:22 "*Confirming the **souls** [life-soul-psukee] of the disciples, exhorting them to continue in the faith, and that through many tribulations we must enter into the kingdom of God.*"
12. Romans 2:9 "*Tribulation and anguish, upon every **soul** [life-soul-psukee] of man that works evil.*"
 - "*There will be anguish and distress for **everyone***" [psukee] New Revised Standard Version
 - "*There will be trouble and distress for every **human being** [psukee]*" New International Version
 - "*Anguish will come upon **every man** [psukee]*" New American Bible
 - "*For every **human being** [psukee]*" Revised English Bible
13. Romans 13:1 "*Let every **soul** [life-soul-psukee] be in subjection to the higher powers.*" Every immortal soul subject to world governments?
 - "*Let every **person** [psukee]*" New Revised Standard Version
 - "*Let **everyone** [psukee]*" New American Bible

- "Every **person** [psukee]" Revised English Bible
- 14.1 Corinthians 15:45 *"So also it is written, the first man Adam became a living **soul** [life-soul-psukee]. The last Adam [became] a life-giving spirit"*
- *"The first man, Adam, became a **living being** [psukee]"* New Revised Standard Version
 - *"The first man Adam became a **living being** [psukee]"* New International Version
 - *"Adam, became a **living creature** [psukee]"* Revised English Bible
- 15.2 Corinthians 1:23 *"But I call God for a witness upon my **soul** [life-soul-psukee], that to spare you I come no more unto Corinth."*
- *"But I call on God as witness against **me** [psukee]"* New Revised Standard Version
- 16.1 Thessalonians 5:23 *"And the God of peace himself sanctify you wholly; and may your spirit and **soul** [life-soul-psukee] and body be preserved entire, without blame at the coming of our Lord Jesus Christ."*
17. Hebrews 4:12 *"For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of **soul** [life-soul-psukee] and spirit."*
18. Hebrews 6:19 *"Which we have as an anchor of the **soul** [life-soul-psukee]."*
- *"We have that hope as an anchor for our **lives**" [psukee]"* Revised English Bible
19. Hebrews 13:17 *"For they watch in behalf of your **souls** [life-soul-psukee]"*
- *"They keep watch over **you** [psukee]"* New International Version
20. James 1:21 *"Receive with meekness the implanted word, which is able to save your **souls** [life-soul-psukee]."*
- *"Which can save **you** [psukee]"* New International Version
 - *"With its power to save **you** [psukee]"* Revised English Bible
- 21.1 Peter 1:9 *"Receiving the end of your faith, [even] the salvation of [your] **souls** [life-soul-psukee]."*
- *"**Your** [psukee] salvation"* New American Bible
- 22.1 Peter 1:22 *"Seeing you have purified your **souls** [life-soul-psukee] in your obedience to the truth."*
- *"Now that you have purified **yourselves** [psukee]"* New International Version
 - *"You have purified **yourselves** [psukee]"* New American Bible
- 23.1 Peter 2:25 *"For you were going astray like sheep; but are now returned unto the Shepherd and Bishop of your **souls** [life-soul-psukee]."*

24.1 Peter 4:19 "Wherefore let them also that suffer according to the will of God commit their **souls** [life-soul-psukee] in well-doing unto a faithful Creator."

- "Trust **themselves** [psukee] to a faithful Creator" New Revised Standard Version
- "Entrust their **lives** [psukee] to a faithful Creator" New American Bible

25.2 Peter 2:8 "For that righteous man dwelling among them, in seeing and hearing, vexed [his] righteous **soul** [life-soul-psukee] from day to day with [their] lawless deeds."

- "Felt **himself** [psukee] tormented by seeing and hearing about the lawless deeds." New American Bible

26.2 Peter 2:14 "Enticing un-steadfast **souls** [life-soul-psukee] having a heart exercised in covetousness; children of cursing."

- "They seduce the unstable" New International Version

27.26. 3 John 2 "Beloved, I pray that in all things you may prosper and be in health, even as your **soul** [life-soul-psukee] prospers."

[4] PASSAGES WITH PSUKEE APPLIED TO GOD OR CHRIST.

1. Matthew 12:18 "Behold, my servant whom I have chosen; my beloved in whom my **soul** [life-soul-psukee] is well pleased."

- "My loved one in whom **I** [psukee] delight" New American Bible
- "My beloved, in whom **I** [psukee] take delight" Revised English Bible

2. Matthew 26:38 "Then said he unto them, My **soul** [life-soul-psukee] is exceeding sorrowful, even unto **death**: abide you here, and watch with me." Mark 14:34 "And he said unto them, My **soul** [life-soul-psukee] is exceeding sorrowful even unto **death**: abide you here, and watch."

- "Then he said to them, **I** [psukee] am deeply grieved, even to death" Matthew 26:38 New Revised Standard Version
- "My **heart** [psukee] is nearly broken with sorrow" New American Bible
- "My **heart** [psukee] is ready to break with grief" Revised English Bible

3. Matthew 20:28 "Even as the Son of man came not to be ministered unto, but to minister, and to **give his life** [life-soul-psukee] a ransom for many." Mark 10:45 "For the Son of man also came not to be ministered unto, but to minister, and to **give his life** [life-soul-psukee] a ransom for many."

4. John 10:11 "*I am the good shepherd: the good shepherd **lays down his life** [life-soul-psukee] for the sheep. 12 He that is a hireling, and not a shepherd, whose own the sheep are not, beholds the wolf coming, and leaves the sheep, and flees, and the wolf snatches them, and scatters [them]: 13 [he flees] because he is a hireling, and cares not for the sheep. 14 I am the good shepherd; and I know mine own, and mine own know me, 15 even as the Father knows me, and I know the Father; and **I lay down my life** [life-soul-psukee] for the sheep. 16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice: and they shall become one flock, one shepherd. 17 Therefore, the Father loves me, because **I lay down my life** [life-soul-psukee], that I may take it again.*" An immortal soul, as taught today, cannot die; therefore, the translators could not say Christ gave up His immortal soul. He gives His life, not an immortal soul.
5. John 12:27 "*Now is my **soul** [life-soul-psukee] troubled; and what shall I say? Father, save me from this hour.*"
 - "*Now my **heart** is troubled*" New International Version.
6. Acts 2:27 "*Because you will not leave my **soul** [life-soul-psukee] unto Hades, neither will you give your **Holy One** to see corruption.*"
 - "*You will not abandon **me** [psukee] to the grave*" New International Version
 - "*You will not abandon **me** [psukee] to death*" Revised English Bible
7. Acts 2:31 "*He foreseeing [this] spoke of the resurrection of the Christ, that neither was **he** [life-soul-psukee] left unto Hades, nor did his flesh see corruption.*"
 - The same word is translated "soul" in Acts 2:27 and "he" in Acts 2:31 in the King James Version
8. Hebrews 10:38 "*But my righteous one shall live by faith: And if he shrink back, my **soul** [life-soul-psukee] has no pleasure in him.*" In these passages psukee, which is translate soul or life, refers to God or Christ.
 - "*And if he shrinks back, **I** [psukee] will not be pleased with him*" New International Version
 - "*And if he draws back **I** [psukee] take no pleasure in him*" New American Bible
 - "*But if anyone shrinks back, **I** [psukee] take no pleasure in him*" Revised English Bible

**[5] PASSAGES WITH PSUKEE (soul)
USED IN SYMBOLIC LANGUAGE.**

For notes on these see chapter eight. Those who believe in the Pagan doctrine of an immortal soul from birth and Hell have no plain easily understood non-figurative statement. **That they must make figurative language, metaphors and symbolic passage into literal statements SHOWS THE WEAKNESS OF THEIR BELIEF**, that it is from man and not from God. Figurative language and parables are made to be superior over plain statements, and clear language must be made to agree with what they think is said in the symbolic language.

1. Revelation 6:9 "*And when he opened the fifth seal, I saw underneath the altar the **souls** [life-soul-psukee] of them that had **been slain** for the word of God.*" See chapter eight - the fifth seal - souls under the altar in heaven - a symbolic picture.
2. Revelation 8:9 "*And there **died** the third part of the creatures which were in the sea, [even] they that had **life** [life-soul-psukee]; and the third part of the ships were destroyed.*" A third of the immortal undying souls died? Are immortal souls, as the word is used today, in the sea? Do fish have an immortal soul?
3. Revelation 12:11 "*And they overcame him because of the blood of the Lamb, and because of the word of their testimony; and they loved not their **life** [life-soul-psukee] **even unto death**.*" If this symbolic passage were made literal, it would say the soul [psukee] does die.
4. Revelation 16:3 "*And the second poured out his bowl into the sea; and it became blood as of a dead man; and every **living soul** [life-soul-psukee] **died**, [even] the things that were in the sea.*" If made literal, this symbolic passage says living souls are the things that are in the sea. Every "*living creature*" fish in the sea are "**souls** [psukee]" that died. When will all the fish in the sea literally die?
 - "*And every **living thing** [psukee] in the sea died*" New International Version
 - "*And every **creature** [psukee] living in the sea died*" New American Bible
 - "*And every **living thing** [psukee] in it died*" Revised English Bible
5. Revelation 18:13-14 "*And cinnamon, and spice, and incense, and ointment, and frankincense, and wine, and oil, and fine flour, and wheat, and cattle, and sheep; and [merchandise] of horses and chariots and slaves; and **souls** [life-soul-psukee] of men. And the fruits which your **soul** [life-soul-psukee] lusted after are gone from thee.*" If there were an immaterial part of a person, could it lust after material things? Will an immortal soul be slaves in Heaven or any other place?
 - "***Slaves, and human lives** [psukee]*" Revised English Bible.

6. Revelation 20:4 *"And I saw thrones, and they sat upon them, and judgment was given unto them: and [I saw] the souls [life-soul-psukee] of them that had **been beheaded** for the testimony of Jesus, and for the word of God, and such as worshiped not the beast, neither his image, and received not the mark upon their forehead and upon their hand; and they lived ["came to life" New American Standard Version, New Revised Standard Version], and reigned with Christ a thousand years." "The rest of the dead lived not until ..." ["did not come to life" New American Standard Version, New Revised Standard Version] Revelation 20:5. Some immortal souls "came to life" and some "lived not." If the soul cannot die, it cannot come to life and if it cannot die, then all souls live and none can "lived not." This passage is a real problem when taken literal.*
- Five of the six times psukee is used in Revelation, is something that can and does die.
 1. Revelation 6:9 *"Souls [life-soul-psukee]...slain"*
 2. Revelation 8:9 *"And there **died** the third part...that had **life**" [life-soul-psukee]*
 3. Revelation 12:11 *"Loved not their **life** [life-soul-psukee] even unto **death**"*
 4. Revelation 16:3 *"Every living **soul** [life-soul-psukee] **died**" [In the sea, all fish died]. Can anyone tell me why the translators, who believed the soul could not die and do not believe fish have a soul, put "ever living soul died" in this passage? *"And every **living thing** [life-soul-psukee] in the sea **died**"* New American Standard Bible.*
 5. Revelation 20:4 *"The **souls** [life-soul-psukee] of them that had **been beheaded**"*

**THE SOUL IS THE EARTHLY IMAGE OF ADAM
A "LIVING SOUL" IS THE "NATURAL BODY"**

Psukikos: natural [earthly].

- *"The NATURAL (psukikos - man)" [1 Corinthians 2:4]*
- *"A NATURAL (psukikos - body)" [1 Corinthians 15:44]*
- *"There is a NATURAL (psukikos - body)" [1 Corinthians 15:44]*
- *"That which is NATURAL (psukikos)" [1 Corinthians 15:46]*

**THE SOUL OR THE SPIRIT IS NOT THE SPIRITUAL BODY THAT
WE WILL HAVE AFTER THE RESURRECTION.**

WE ARE NOW A LIVING SOUL WHICH IS IN THE IMAGE OF ADAM

1 Corinthians 15 [1] NATURAL BODY verse 44,46 **WE NOW HAVE**

ADAM [2] A LIVING SOUL verse 45 **ADAM'S**

[3] EARTHLY verse 47 **IMAGE** verse 49

WE WILL BE A SPIRITUAL BODY WHICH WILL BE IN THE IMAGE OF CHRIST

	[1] SPIRITUAL BODY	verse 45	WE WILL HAVE
CHRIST	[2] LIFE GIVING SPIRIT	verse 46	CHRIST'S IMAGE
	[3] HEAVENLY	verse 48	verse 49

"NATURAL" in verse 46 is used in place of "A LIVING SOUL" in verse 45, and ARE THE SAME THING. **WE NOW HAVE ADAM'S IMAGE [a living soul-a living being, a natural being of this earth], BUT WE WILL HAVE THE IMAGE OF CHRIST [a spiritual body].**

"For our citizenship is in heaven; whence also we wait for a Savior, the Lord Jesus Christ: who shall FASHION ANEW the body of our humiliation, that it may be conformed to the body of His glory" [Philippians 2:20-21 American Standard Version] "CHANGE" King James Version "TRANSFORM" New American Standard Version.

"Beloved, now are we children of God, and IT IS NOT YET MADE MANIFEST WHAT WE SHALL BE [what a spiritual body is composed of]. We know that, if he shall be manifested, we shall be like him; [have a spiritual body, be of the same substance] for we shall see him even as he is" [1 John 3:2].

"For in the resurrection they neither marry, nor are given in marriage, but ARE AS ANGELS IN HEAVEN" [Matthew 22:30]. "For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as angels in heaven" [Mark 12:26].

The image of Christ, the spiritual bodies we will have after the resurrection is not an earthly body in the image of Adam. **WE ARE NOW A SOUL [living being] IN THE IMAGE OF ADAM, BUT WE WILL NOT BE A SOUL [living being] IN THE IMAGE OF ADAM AFTER THE RESURRECTION.** All animals are souls [living beings-Hebrew nehphesh-Greek psukee] but they will never have a spiritual body.

In commenting on "*the natural man*" in 1 Corinthians 2:14, Guy N. Woods said, "...the soulish man, since the adjective 'natural' translates a form of the Greek word for soul, which may be expressed in English as psychical. Thus, this usage is supported by etymology and required by the context. See, especially, Paul's teaching in 1 Corinthians 1:18-28 and 2:6-16." Gospel Advocate, 1985, November 21.

"Natural" is translated from "psuchikos." Psuchikos is the adjective form of psukee is used six times in the New Testament.

1. "*But the natural [psuchikos-soulish] man received not*" [1 Corinthians 2:14].
2. "*It is sown a natural [psuchikos-soulish] body, it is raised a spiritual body*" [1 Corinthians 15:44].
3. "*There is a natural [psuchikos-soulish] body, there is also a spiritual body*" [1 Corinthians 15:44].

4. "*Howbeit that is not first which is spiritual, but that which is **natural*** [psuchikos-soulsh]; *than that which is spiritual*" [1 Corinthians 15:46].
5. "*But it is earthly, **sensual*** [psuchikos-soulsh], *devilish*" [James 3:15]. "**Natural**" in the New American Standard Bible.
6. "*These are they who made separations, **sensual*** [psuchikos-soulsh], *having not the Spirit*" [Jude 19]. "*These are the men who divide you, who follow mere **natural*** [psuchikos-soulsh] *instincts and do not have the Spirit*" New International Version.

The adjective form of a noun never has a meaning that is totally different from the meaning of the noun. Both the noun [psukee] and the adjective [psuchikos] are the earthly, natural (soulsh) person, the image of Adam. If I believed the psukee [soul] was an immaterial invisible part of a person, then I would hope no one would ever see its adjective form in the above six passages.

A living soul, the earthly being in the image of Adam will be changed to a spiritual body in the image of Christ at the resurrection.

- Sown in corruption - raised in incorruption [1 Corinthians 15:42].
- This mortal - must put on immortality [1 Corinthians 15:53].
- Sown in dishonor - raised in glory [1 Corinthians 15:42].
- Sown in weakness - raised in power [1 Corinthians 15:43].
- Sown a natural body (flesh and blood) - raised a spiritual body [1 Corinthians 15:44].
- First (now) the natural - then that, which is spiritual [1 Corinthians 15:44-49].
- The first Adam a living soul - the last Adam (Christ) a life giving spirit [1 Corinthians 15:45].
- As we bare the image of the earthy (Adam) - we shall bare the image of the heavenly (Christ) [1 Corinthians 15:49].
- Image of Adam is the earthy soul (psukee – body). Image of heavenly - Christ, the spiritual body [1 Corinthians 15:49].

This change from the image of Adam's natural soul body to the spiritual body in the image of Christ, from mortal to immortal, will occur at the Resurrection, NOT AT DEATH. No one now has the spiritual body, not anyone that is now alive or anyone that is now asleep in Christ.

If a person has a soul that is now immortal, it cannot be mortal; therefore, it cannot put on immortality. What do some think is now mortal and will put on immortality? If a person has a soul that is now immortal, it could only be the body that will put on immortality. It is the person that will put on

immortality at the resurrection, not a part of a person that was immortal from birth that could never be mortal. "And just as WE HAVE BORNE the image of the earthy, WE SHALL ALSO BEAR the image of the heavenly" [1 Corinthians 15:49]. "There SHALL BE a resurrection both of the just and unjust" [Acts 24:14]. When Paul said this many believers had died but their resurrection was still a thing to come, not something that had already come at their death.

Summary: A **"LIVING SOUL" IS THE EARTHLY BODY OF FLESH AND BLOOD IN THE IMAGE OF ADAM, NOT THE "SPIRITUAL BODY" WHICH WILL BE IN THE IMAGE OF CHRIST.** There is a difference in "a living soul," which we now are; and a "spiritual body," which we will be after the resurrection but are not at this time. The "living soul," being, life, or creature that is in the "image of Adam" is not the "spiritual body" ["image of Christ"] that we will have. **THIS CLEARLY SAYS AFTER THE RESURRECTION, WE WILL NOT BE A "LIVING SOUL," but changed to a "spiritual body"; therefore, a "living soul" and the "spiritual body" are different things. One ("The living soul") belongs to this life; the other (a "spiritual body") will belong to life after the resurrection. They are opposite to each other; a person cannot be both simultaneously. Many preachers today say, "Save you soul" which is saying, "Save your 'image of Adam,'" or, "Save your earthly flesh and blood body." While we are a "living soul," we cannot be a "spiritual body." After the resurrection, when we shall have been changed to a "spiritual body," we will no longer be a "living soul," no longer be an earthly creature in the image of Adam. IF THE "LIVING SOUL" WAS AN IMMORTAL PART OF A PERSON THAT WOULD LIVE FOREVER, THAT PERSON WOULD ALWAYS HAVE THE IMAGE OF ADAM, NOT THE IMAGE OF CHRIST. CAN ANYONE HAVE THE IMAGE OF ADAM IN HEAVEN? NO. WE ARE A "LIVING SOUL" ONLY WHILE WE ARE ALIVE IN THIS WORLD; IN HEAVEN WE WILL HAVE A "SPIRITUAL BODY" AND WILL NOT BE A SOUL.** Adam was, and we now are "a living soul-being"; but Adam did not, and we do not have an immortal "spiritual body" [not unto the resurrection 1 Corinthians 15:53].

- "It is sown a natural body: it is raised a spiritual body" ["Greek physical" body: Footnote in American Standard Version].
- "It is sown a physical body" [1 Corinthians 15:44]. "The dead shall be raised incorruptible" [1 Corinthians 15:52].

Paul could not have said any stronger that we will be raised "a spiritual body" [1 Corinthians 15:44] "incorruptible" [1 Corinthians

15:52], not with the physical body we now have. THE PHYSICAL BODY IS THE "LIVING SOUL" BODY WE NOW HAVE AND IT IS NOT THE BODY THAT WILL BE RAISED. If we are raised with a body that is a spiritual body and is incorruptible, we could not at the same time be raised with an earthly body that is a corruptible body. McCord's translation, printed by Freed-Hardeman College says, "*And the dead shall be raised immortal*" [1 Corinthians 15:53]. Paul said that at the time those who are asleep in Christ shall be raised incorruptible, that we who are not asleep shall "*be changed*" [1 Corinthians 15:51]. All will be raised from the dead at the resurrection, and those in Christ will have a new body not of flesh. WE WILL NOT BE A "LIVING SOUL" AFTER THE RESURRECTION. THE "SOUL" [the image of Adam], WHICH MANY SAY WE MUST SAVE FOR THEY THINK IT IS THE ONLY PART OF US THAT WILL BE IN HEAVEN, WILL NOT EXIST THEN; THEREFORE, IT IS NOT A PART OF US THAT WILL BE IN HEAVEN. IT IS OUR WHOLE SELF THAT WE MUST SAVE, NOT JUST AN "IMMATERIAL INVISIBLE" INTER PART OF OURSELF. WE WILL NOT HAVE THE IMAGE OF ADAM, the earthly "*living soul*," IN HEAVEN. WE WILL NOT BE A SOUL IN THE IMAGE OF ADAM AS WE ARE NOW, BUT WE, WILL BE THE SAME PERSON WE NOW ARE. **HOW IS IT THAT MANY CANNOT SEE THAT WHEN THEY SAY "SAVE YOUR SOUL" THEY ARE SAYING "KEEP THE IMAGE OF ADAM" [the earthly body]? DO THEY WANT TO BE RAISED WITH AN EARTHY BODY IN THE IMAGE OF ADAM OR THE SPIRITUAL BODY IN THE IMAGE OF CHRIST?** "*And as we have borne the image of the earthy* (now in this life time we are a psukikos – a living being in the image of the earthy Adam) *we SHALL also bear the image of the heavenly*" [1 Corinthians 15:49]. We are born a soul – a living being, but the saved will be resurrected a spiritual being in the image of Christ and will not have the earthly image of Adam after the resurrection.

There are many, the Church of God, many Premillennialists and others that believe the earthly body, the image of Adam, will be raised and we will live on this earth forever, not in Heaven, that the earthly body will restored to be like Adam before he sinned. I know of no passage that says Adam's body was different before and after he sinned, but even if his body was different the rest of mankind never had the body Adam had before he sinned, therefore, all but Adam would have to be raised with a body different from this body we now have. There is a mountain of writing on how God will be able to restore the same body with the same particles of matter it now has. All the particles of matter in our bodies are completely changed every few

years; all the matter that has been in the body of a person that lives to be old would be enough to make many bodies, it would be a mountain of matter.

T. P Connelly, in The Connelly Field Debate says, "The resurrection is, therefore, a reunion of spirit and matter, and this being true, the same particles of matter in the same body are no more necessary in order to a reunion, than that the same particles should remain at all times the same here to perpetuate the union."

Then it would be the spirit coming back from Heaven or Hell and creating a new earthly body, not a resurrection of the body a person had when he or she was living, not a resurrection of anything, not a resurrection of the body we now have and not a resurrection of a soul that would not be dead. Because the natural body, the image of Adam, will not be raised, this mountain of writing is about nothing. I can understand why those in the Church Of God are concerned about what particles of matter the earthly body will be raised with, but he is an evangelist in the Christian Church, and I cannot understand why he thinks a soul which he thinks has no substance and will live forever in Heaven without this body must come back to earth and make itself a new body, but many who say they do not believe this body will ever be in Heaven think that we now have an immortal part that must put the earthly body it had left back on at the resurrection.

Synonyms for "soul" that are used in 1 Corinthians 15: earth, earthly [dust], corruption, natural body, mortal, image of Adam, flesh and blood.
HOW CAN DEATH BE A SEPARATION OF BODY AND SOUL WHEN:

- THE SOUL IS THE BODY, WHICH IS IN THE IMAGE OF ADAM?
- IT IS THE SOUL, WHICH IS THE EARTHLY BODY IN THE IMAGE OF ADAM THAT DIES.
- IT WOULD BE A SEPARATION OF THE SOUL FROM THE SOUL (the image of Adam from the image of Adam).

Mike Willis said a spiritual body is not an ethereal body any more than Christ's was a shadowy, ghostly, ethereal body. But rather, a spiritual body is a body that is suited for the spiritual world, which God has planned for mankind. He said just as certainly as there is a natural body, there will also be a spiritual body; and one is no more uncertain than the other, and just as certainly as we have a body adapted to life in the world we now live in, so also shall we have a body that will be adapted to life in the world to come. A Commentary On Paul's First Epistle To the Corinthians, 1979. He has clearly said the "spirit" he thinks we now have is not the "spiritual body" which we shall have in Heaven. The "spirit" could then only be a shadowy, ghostly, ethereal body, which he said Christ did not have. A spiritual body is

not just a thin air, no substance, ghostly something; but we know not what.
THE SOUL IS THE NATURAL BODY, THE IMAGE OF ADAM, A LIVING BEING, THE EARTHY BODY THAT WILL DIE AND CANNOT INHERIT THE KINGDOM OF HEAVEN.

B. W. Johnson, Author of "People's New Testament With Notes" 1898: "'So also in the resurrection of the dead.' On earth there was a body adapted to earthly condition. At death that earthly body was 'sown' or planted in the earth. 'It is sown in corruption,' or subject, to corruption. 'It is raised in incorruption...It is sown a natural body; it is raised a spiritual body.' Our earthly bodies, like that of the earthly Adam, are of earth; the new body, 'the house not made with hands,' is in the image of the heavenly man, the glorified body of Jesus Christ, for 'as we have borne the image of the earthly, [a living soul-living being] so shall we also bear the image of the heavenly.' Then, to silence forever those who expect a sensual heaven in which they shall abide in the flesh eternally, he exclaims, 'Now, this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither does corruption inherit incorruption.' This, in its connection, can only have one meaning. Flesh and blood bodies [a living soul-living being], bodies made of corruptible earthly materials, are not compatible with a home in the world of redeemed and glorified spirits. The soul's tenement, if it has one, must be adapted to the new conditions of being. Are we then denied a body in the future state? By no means. I may not be able to understand the nature of that body, because I have never seen such an existence, but I can accept the statements of the word of God and believe that it is exactly fitted to the happy sphere of glorified existence. It 'is a building of God,' it is made 'as it has pleased him,' it is 'a spiritual body,' it is 'incorruptible,' it is 'immortal,' it is after the image of the heavenly man, and 'our vile bodies [a living soul-living being] are changed into the likeness of his glorified body.'" Page 413, 1891, "Christ and the Future Life" at:

<http://www.mun.ca/rels/restmov/texts/bjohnson/etc/CATFL.HTM>

B. W. Johnson, "The first man, Adam, was made a living soul. Gen. 2:7. From him came our natural life. The last Adam, Christ, of whom Adam was a type. A quickening spirit. By giving life to the dead, and imparting spiritual existence. Howbeit that is not first which is spiritual. The first Adam came before the second Adam. The natural body, which proceeds from the first Adam is our tabernacle first; after this life comes the 'spiritual body,' which the second Adam gives. The first man is of the earth. Was fashioned out of the earth. Genesis 2:7.

The second man is the Lord who came from heaven. As is the earthy. All have earthly bodies, like that of Adam. As is the heavenly. When we are raised to heaven we shall have spiritual bodies like Christ's." "People's New Testament With Notes" pages 124-125.

Carl Holladay, "To the first Adam, God gave the first physical body: Adam became a living being (Gen. 2:7). To the second Adam, or the last Adam, Christ, God gave the first spiritual body. Their essential difference (and the Greek makes this clear) is that the former was essentially life-receiving, whereas the latter was life-giving. It is this that renders one physical and the other spiritual. It was the last Adam upon whom, and within whom the Spirit of God dwelt; by raising him from the dead. God breathed into history a second breath of life, and vividly confirmed another mode of existence, which wholly transcended physical life: spiritual life. But, it succeeds the physical instead of replacing the physical: it is not the spiritual, which is first but the physical, and then the spiritual. Spiritual life is the hope which the resurrection of the last Adam confirmed and will eventually provide; it is inaccessible to those who are still in the physical body" "The First Letter of Paul to The Corinthians," Page 209, Abilene Christian University Press.

J. W. McGarvey, "The life principle of Adam is soul, and he was formed of the earth: the life principle of Christ is spiritual. He was in heaven (John 1:10 and from thence entered the world and became flesh (John 1:14; 3:13, 21; Phil. 2:6-8; John 1:1-3; Luke 1:35). Now, as the two heads differ, so do the two families, and each resembles it's head; the earthly progeny of Adam having earthly natures, and the spiritual progeny of Christ having spiritual and heavenly natures. But in both families the earthly nature come first, and the spiritual children wait for their manifestation, which is the very thing about which the apostle has been talking, for it comes when they are raised from the dead (Rom. 8:29; 1 John 3:2; Rom. 8:22, 23; 2 Cor. 5:1-10)" Standard Bible Commentary, Page 158, 1916, Standard Publishing Company.

Dr. Lange, "The expression living soul, as used in Genesis, is often taken to indicate an order of being superior to the brute, and is the text of many an argument to prove the immortality of the soul. The incorrectness of this assumption will be readily seen by referring to Genesis 1:20, 21, 24, and elsewhere, in which passages the words translated 'living soul' are used referring to the entire lower creation. They are used indifferently of man and beast to express animal life in general; and it is in this light the apostle uses them as the very course

of his argument shows. **Adam is spoken of as a living soul, not to prove his immortality, but rather his mortality**" Commentary on 1 Corinthians 15:45.

**ELEVEN DEFINITIONS OF "SOUL"
AND EIGHTEEN DEFINITIONS OF "SPIRIT"
AS GIVEN BY VINE**

"Vine's Complete Expository Dictionary Of Old And New Testament Words" by W. E. Vine is one of, if not the best and most used and accepted Lexicon in use. Therefore, I will use his definitions of "soul" and "spirit" as a standard work that is used to uphold the doctrine of an immortal soul.

[1] W. E. Vine on psukee [SOUL] Page 588

[a] *The natural life of the body* [a living soul-living being].

[b] *The immaterial, invisible part of man, Matthew 10:28; Acts 2:27.*

In the first two of his eleven definitions of soul, he makes the soul be both the natural body in the image of Adam and "*the immaterial, invisible part of man.*" This is the common way of most that believe we have a part that is now immortal. Any passage with psukee-life-soul must be interpreted in a way that makes psukee be an immortal part of a person, and this is most of them for only a few can be made to say what they want them to say.

Of the 106 times psukee is used, he used only 4 of the 106 in [b and c].

Of the 288 times spirit-pnuma is used, he used only 8 of the 288 in [c and d]. According to his definitions, both soul and spirit are both an "*immaterial, invisible part of man*" in only 12 times in the 394 times that both soul and spirit are used; the other 382 are an earthly being. Matthew 10:28 says God can destroy the soul-psukee. In Acts 2:27 the soul (psukee-person) is in the grave un-resurrected. Neither says anything about an "*immaterial, invisible part of man.*"

[c] *The disembodied or "unclothed" or "naked" man, 2 Corinthians 5:3-4 and Revelation 6:9.* "Disembodied" is not in 2 Corinthians 5:3-4, he added it. He clearly says soul and spirit are two different things, yet he applied "naked" to both the soul (psukee) and the spirit (pneuma), even though he made a distinction in the two. He says, "*The language of Heb. 4:12 suggests the extreme difficulty of distinguishing between the soul and the spirit, alike in their nature and in their activities. Generally speaking, the spirit may be recognized as the life principle bestowed on man by God, the soul as the resulting life constituted in the individual, the body being the material organism animated by soul and spirit.*"

1. "*The spirit may be recognized as the life principle bestowed on man from God*"-W. E. Vine

2. "The body being the material organism"-W. E. Vine
3. "The soul as the resulting life" "[a] The natural life of the body" - W. E. Vine. Body + breath of life, spirit = a living being, a soul. This is true of both man and animals. The spirit - life principle came from God and returns to God [Ecclesiastes 12:7]. The soul is the breathing creature whether a person or animal. What does he think is the immortal PART of a person? The soul or spirit? He seems to say one (soul) at one time and the other (spirit) at another time.

[d] *The seat of personality...explained as = "own self," ...the seat of the sentient element in man, that by which he perceives, reflects, feels, desires.*

[e] *The seat of the sentient element in man, that by which he perceives, reflects, feels, desires.* [f] *The seat of will and purpose.* [g] *The seat of appetite.* [h] *Persons, individuals..."persons"..."anyone" ...of dead*

bodies..."dead soul" and of animals. [i] *The equivalent of the personal pronoun, used for emphasis and effect: 1st person, 2nd person, 3rd person.*

[j] ***An animate creature, human or other.***

If the soul [pneuma] is "*An animate creature, human or other*" how is it that he thinks people have souls but animals do not?

He applies only two [b] and [c] in his list to what he thinks is an immortal soul. ALL THE OTHERS [a, d, e, f, g, h, i, and j] ARE USED REFERRING TO MEN AND ANIMALS, NOT TO AN INTER BEING THAT LIVES AFTER THE DEATH OF THE PERSON OR ANIMAL.

The four passages Vine used

To prove we have an immortal, immaterial soul.

VINE USED ONLY FOUR PASSAGES TO PROVE A PERSON HAS AN IMMORTAL SOUL [Matthew 10:28; Acts 2:27; 2 Corinthians 5:3,4; Revelation 6:9]. All the other passages where soul-psukee refers to a person he applied to the earthly person, not an "*immaterial, invisible part of a man.*"

[1]. Matthew 10:28: See Gehenna in chapter four, second occasion.

[2]. Acts 2:27: See hades in the New Testament in chapter six

[3]. 2 Corinthian 5:3-4: See below - [5]. W. E. VINE'S FIFTH PASSAGE OF HIS EIGHT "*Longing to be clothed upon with our habitation which is from heaven.*" He used this passage to prove we have both a soul and a spirit and both are "*the immaterial, invisible part of a person.*"

[4]. Revelation 6:9: Souls under the altar See chapter eight, part three. Not one of his four passages has immortal or immortality in them.

- Not one of the four says the soul cannot die.
- Not one of the four says the soul will live after the death of the body.

- Not one of the four says only a "part" of a person, only the no substance "*immaterial, invisible part of man,*" will be in Heaven, and not the whole person.

[2] W. E. VINE ON PNEUMA [SPIRIT]

"*Pneuma primarily denotes 'the wind' ['to breathe, blow']; also 'breath.'*" W. E. Vine, Vine's Complete Expository Dictionary Of Old and New Testament Words, Page 593.

[Note: While they are men who have learned more than most on Bible words; and we can learn from them, they are still just as human, just as uninspired as other men are, just as subject to err and be wrong, they are still men and hold to such things as Calvinism: He says, "*Adam died on the day he disobeyed God. Genesis 2:17, and hence all mankind are born in the same spiritual condition*" W. E. Vine, Page 149, New Testament; and like the men who have made translations of the Bible, their views sometime show up in their work, intentional or unintentional; and we must not believe there can be no error in even the best lexicon or translations. They all have some, and no lexicon can be taken as law. McCord says they can be and are sometimes wrong. See "Lexicons Can Be Wrong" McCord, Guardian of Truth, Page 448, 1996]. In the early translations, one Greek word would be translated into many English words [an example-*apollumi* was translated into eight English words in the King James Version]. A Lexicon wrote later would give all eight English words as the meaning of the one Greek word. Lexicons sometimes define a Greek word more by the way that word is used in the English translations than that by the way it was used in the Greek New Testament, if the English translations translate it 8 or 10 different ways, the lexicons give 8 or 10 different meanings of the one Greek word. The question is, why did the early translations use many words to translate one word? By being able to translate one Greek word into many English words gives them the ability to make any verse not say something they did not want it to say. One word, *nehphesh*, is rendered with about forty-four different words in the King James Old Testament.

W. E. VINE'S EIGHTEEN WAYS "SPIRIT" IS USED: They are almost the same as his "soul" - see above. **Of the eighteen ways Vine says the word "spirit" is used in the Bible, he says sixteen of them are not used with reference to an undying "*immaterial, invisible part of man*" [A through R]. C and D are the only two of the eighteen different ways he says**

spirit is used, which he used to prove a person is a two-fold being, and they do not do it. None of the passages he used say anything about an immortality soul.

1. Being not of this earth, God, Christ, Holy Spirit, angels, and other spirits both clean and unclean. [k] The Holy Spirit [m] Unclean spirits, demons. [n] Angels
2. To man. W. E. Vine lists a number of ways that "spirit" applies to man. [a] *The wind* [b] *The breath* [c] ***The immaterial, invisible part of man***, Luke 8:55; Acts 7:59; 1 Corinthians 5:5; James 2:26. [d] ***The disembodied, or unclothed, or naked***, 2 Corinthians 5:3, 4; Luke 24:37-39; Hebrews 12:23; 1 Peter 4:6 [e] *The resurrection body* [f] *The sentient element in man, that by which he perceives, reflect, feels, desires* [g] *Purpose, aim* [h] *The equivalent of the personal pronoun, used for emphasis and effect* [i] *Character* [j] *Moral qualities and activities. Bad, As of bondage, As of a slave, Stupor, and Timidity, Good, As of adoption, liberty as of a son, Faith, Quietness,* [l] *'The inward man,' an expression used only of the believer, The new life* [o] *Divine gift for service* [p] *By metonymy, those who claim to be depositories of these gifts* [q] *The significance, as contrasted with the form, of words, or of a rite* [r] *A vision.*

W. E. Vine's gives eight passages in [c] and [d] to prove a person has in immortal part. [1] Luke 8:55; [2] Acts 7:59; [3] 1 Corinthians 5:5; [4] James 2:26; [5] 2 Corinthians 5:3-4; [6] Luke 24:37-39; [7] Hebrews 12:23; [8] 1 Peter 4:6

**[1]. HIS FIRST PASSAGE OF HIS EIGHT: Luke 8:55
"AND HER SPIRIT RETURNED."**

W. E. Vine says pneuma (soul) is "*the natural life of the body*," Page 588. It means her life returned. W. E. Vine said, "*The spirit may be recognized as the life principle bestowed on man by God, the soul as the resulting life constituted in the individual, the body being the material organism animated by soul and spirit*" Page 589. He points out that man as he is now can have no life without the body. After the resurrection the saved will have a new body. The lost are not said to put on a new glorious spiritual body (2 Thessalonians 4:23ff, 1 Corinthians 15:43), or to have immortality, which they must have if they will live forever in torment. Pneuma-spirit is also translated "life" in Revelation 13:15. **VINE MAKES A CLEAR DISTINCTION BETWEEN SOUL AND SPIRIT, BUT SAYS BOTH ARE AN "IMMATERIAL, INVISIBLE PART OF MAN."** Does he think people have two "*immaterial, invisible part(s)*"? Is this proof that, as

McCord says, "Lexicons Can Be Wrong"? **W. E. Vine also applied "A building from God, a house not made with hands, eternal, in the heavens" [2 Corinthians 5:3-4] to both the soul and the spirit, but he and many others believe the soul and the spirit is not the same. Do they think we have two buildings from God, one for the soul, and one for the spirit? "RECEIVE MY SPIRIT" Acts 7:59**

Also see Luke 23:46. If he were asking for his spirit to be received at the resurrection, for this is when we will be received in Heaven, then where is his spirit before the resurrection? For this to prove the spirit is alive from death unto the Resurrection, his spirit would have to be received by God at death. Stephen was asking God to receive him at the judgment. Those who teach we go to Abraham's bosom do not believe we are caught up to Heaven immediately at death so why are they using this to prove what happens to us at death when they do not believe God receives us into Heaven at the time of our death? To make this teach we have an immortal soul, which does not die when the body dies, [1] soul and spirit must be made to be the same thing [2] then contrary to their belief about Abraham's bosom that no one will be in Heaven before the resurrection; they send Stephen to Heaven at his death. Is it because there is no real proof, and scripture must be misused to make it sound as though there is proof, and even misuse them in a way that is contradictory to their own belief. We are not told that Stephen went to Heaven or to Abraham's bosom, but we are clearly told that he "*fell asleep*" [Acts 7:60]. Maybe they think Stephen is asleep in Heaven or Abraham's bosom. If the real Stephen were the spirit, then what was the "*he*" that "*fell asleep*" [Acts 7:60]? The "*he*" that fell asleep is Stephen, not just an earthly body that will never be in Heaven.

Stephen said, "*LAY NOT THIS SIN TO THEIR CHARGE*" [Acts 7:60]. The book of Job was inspired, but the speeches of his three friends were not inspired, and much in their speeches is not true. See "Job" By Homer Hailey and "Guide to Bible Study" by J. W. McGarvey. Was Stephen speaking by inspiration, or was Luke only inspired to write what Stephen said, just as the writer of Job was inspired to write the uninspired speeches of Job's friends even when it is said that they spoke not the truth? The question is "what did he ask God to do, and when was he asking God to do it"? "*Lord, lay not this sin to their charge?*" [Acts 7:60]. This shows he had love even to those who were doing him harm as he should, but what he was asking could not be unless they believed, repented, and were baptized. There is no other way that God could not lay this sin to their charge, or the death of Christ would not have been needed. Therefore, God could not do what Stephen was asking. Stephen was not speaking by inspiration when he said this, for if he were, he

would not have been inspired to ask God to do something He could not do. Christ said, "*Father, into your hands I commit My spirit: and having said this, He breathed His last*" [Luke 23:46]. ISAIAH 53:12 IN THE KING JAMES VERSION "**BECAUSE HE HAS Poured OUT HIS SOUL UNTO DEATH,**" IS "**BECAUSE HE Poured OUT HIMSELF TO DEATH**" IN THE NEW AMERICAN STANDARD VERSION, AND "**BECAUSE HE Poured OUT HIS LIFE UNTO DEATH**" IN THE NEW INTERNATIONAL VERSION. CHRIST GAVE HIS LIFE FOR US, NOT A NO SUBSTANCE SOMETHING THAT ACCORDING TO TODAY'S THEOLOGY COULD NOT DIE AND WAS ALIVE IN "HELL" IN THE THREE DAYS THAT HIS BODY WAS IN THE GRAVE. If Christ did not really give up His life, if He were as much alive as He was before He came to earth there was no resurrection. He did not die for us. We are still in our sins with no hope. "**FOR YOU WILL NOT ABANDON MY SOUL TO SHEOL**" [Psalms 16:10]. "*Because you will not abandon me to the GRAVE*" New International Version is quoted in the New Testament, "**BECAUSE YOU WILL NOT LEAVE MY SOUL UNTO HADES**" [Acts 2:27 and 31]. "*In hell*" in the King James Version. Christ gave His life for our sins. Sheol is the grave. He died our death and went to the grave and was raised from the grave by the Father. He was not abandon to the grave.

**[3]. W. E. VINE'S THIRD PASSAGE OF HIS EIGHT
I Corinthians 5:5**

"To deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." The day of the Lord Jesus is the day of His second coming and the resurrection. Is Vine saying salvation will be given to any one after the resurrection?

The context of this passage is disfellowship of the person committing fornication with his father's wife. "*To deliver such a one unto Satan*" is to disfellowship him in hope that he will repent; it is not to literally to deliver him to Satan; there would be no way that the Corinthians are any one could literally take any living person to Satan. "*For the destruction of the flesh*" is the destruction of the sinful desires of this life, not to literally destroy his body. No Christian can literally destroy the body of another living person and this is not what Paul was telling them to do. "*That the spirit may be saved in the day of the Lord Jesus*" is one of Paul's "*things hard to be understood*" [1 Peter 3:16]. "*The day of the Lord Jesus*" is the day of His second coming, the resurrection, and judgment. Even most of those who believe we have an immortal soul or an immortal spirit that is different than the person does not believe either one can be saved at any time after death, not even on "*The day of the Lord Jesus.*" It most likely means that he will

be saved after the Judgment from the second death [Revelation 21:8] if being disfellowshipped makes him repent before his death.

[4]. ANOTHER PASSAGE W. E. VINE USED

“For as the body apart from the spirit is dead,” James 2:26

WHAT DOES THIS PASSAGE TEACH US ABOUT THE SPIRIT?

Only that the body is dead without it. Nothing more. To teach anything more than this from this passage it must be read into it.

WHAT THIS PASSAGE DOES NOT SAY.

- It does not say the spirit is alive without the body, **BUT THIS IS WHAT THEY THINK IS PROVED BY IT.**
- It does not say the spirit is an "*immaterial, invisible part of man*" that will live without the body after the body is dead.
- It does not say the spirit, and the soul are both the same thing, but this passage is used repeatedly to prove the "soul" is immortal. There could not be a better example of adding to God's word than this passage when it is used to teach mankind has an immortal soul, for it says nothing about a soul, Hell, torment, Heaven, or eternal life but all these are read into it.
- **HOW IS THIS PASSAGE USED? IT IS CHANGED FROM SAYING "*THE BODY APART FROM THE SPIRIT IS DEAD*" TO "THE SPIRIT APART FROM GOD IS SEPARATED FROM GOD BUT NOT DEAD, (changed to being “spiritual dead” often while the body is still alive)." DEATH IS REMOVED FROM THIS PASSAGE AND REPLACED WITH LIFE SEPARATED FROM GOD. It is changed to teach something that is not even close to what it says.**

[5]. W. E. VINE'S FIFTH PASSAGE OF HIS EIGHT

“Longing to be clothed upon with our habitation which is from heaven”

He used 2 Corinthians 5:5 to prove a person has an "*immaterial, invisible part of man.*" In 2 Corinthians 5:3-4 we are unclothed while we are in the earthly house, but will be clothed in heaven. Nothing is said in this about a person being a dual being while in the earthly house. IF IT WERE AS VINE SAYS, THAT THIS CLOTHING IS "A NEVER-DYING SPIRIT" IT WOULD NOT BE POSSIBLE TO BE UNCLOTHED. IF THIS CLOTHING WERE OUR SPIRIT, TO BE "*UNCLOTHED*" OR "*NAKED*" WOULD BE TO NOT HAVE A SPIRIT. He added "*disembodied*" to get his immaterial soul, but adds it to both soul and spirit, which he said are not the same. IF ALL HAVE AN IMMORTAL SOUL FROM BIRTH, NOT EVEN THE LOST COULD BE "*NAKED*" OR "*UNCLOTHED.*" IF ALL HAVE

AN IMMORTAL SOUL AND THE “HOUSE NOT MADE WITH HANDS” IS THIS SOUL, EVEN THE LOST WOULD HAVE THIS “HOUSE NOT MADE WITH HANDS” AND NO ONE, SAVED OR LOST COULD EVER NOT HAVE IT, NOT NOW IN THIS LIFE TIME OR AT ANY TIME AFTER DEATH.

2 Corinthians 5:1-8 “(1) For WE know that if the earthly house of our tabernacle be dissolved [if our earthly body be dead], WE have a building from God, a house not made with hands, eternal, in the heavens [a new immortal body]. (2) For verily in this WE groan, **longing to be clothed upon with our habitation which is from heaven**; [wanting to be with Christ in Heaven and clothed with our immortal bodies] (3) if so be that being clothed [with a new spiritual immortal body] WE shall not be found naked [not be dead, not have the life Christ gives to them that obey Him]. (4) For indeed WE that are in this tabernacle [our earthly body] do groan, being burdened: [in this life we have persecutions, sickness, death; but most of all a longing to be with Christ] not for that WE would be unclothed, [Not that we want the sleep of death before we put on immortal life at the resurrection. To be "unclothed" is not to have a body, not an earthly or spiritual body from death unto the resurrection. To be "unclothed" is to be asleep without a body waiting to wake up at the resurrection and "put on immortality." (1) We are NOW clothed with the earthly body. (2) We WILL BE unclothed, asleep without a body from death to the resurrection. (3) We LONG TO BE clothed [with our immortal bodies in Heaven] but that WE would be clothed upon; that what is mortal may be swallowed up of life [that this life on earth with out mortal bodies may be replaced with life in Heaven with an immortal bodies]. (5) Now he that wrought US for this very thing is God, who gave unto US the earnest of the Spirit. (6) Being therefore, always of good courage, and knowing that, while WE are at home in the body, [while we are living on this earth] WE are absent from the Lord [not immortal in Heaven with Christ] (7) (for WE walk by faith, not by sight): (8) WE are of good courage, I say, and are willing rather to be absent from the body, and to be at home with the Lord [willing to change this mortal body for an immortal body, and be in Heaven with Christ]." It is not the "soul" which will be naked after death; it is “we” the whole person. **Those who believe the soul is an inter part of a person, which will be alive after dead, BELIEVE THE SAME SOUL WE HAVE NOW IS THE SAME SOUL WE WILL HAVE AFTER DEATH, AND IS THE SAME SOUL WE WILL HAVE IN HEAVEN; FOR THEY BELIEVE "The immaterial, invisible part of man"-W. E. Vine IS JUST AS IMMORTAL NOW AS IT WILL BE AFTER THE RESURRECTION AND JUDGMENT; THEY BELIEVE**

IT IS JUST AS IMMORTAL NOW WHILE WE ARE ON EARTH AS IT WILL BE AFTER WE ARE IN HEAVEN. The soul being naked after death does not fit into what many believe, and makes no sense if you believe a person now has the immortal soul that he will always have; and that it is only this "immaterial, invisible part of man" that will live forever in Heaven or Hell. A person being "disembodied" is not in the Bible, and therefore is a doctrine of man. He added, "disembodied," and makes it equal to "unclothed," or "naked"; it was Paul and the Corinthians that would be "unclothed," or "naked," not an "immaterial" part of them. He had to change Paul's words to get his immaterial immortal soul. Most Protestants believe the soul goes immediately to Heaven or Hell at death, therefore, a soul being "disembodied" does not fit with what most Protestants believe, it is a total conduction to it. The Catholic or the Protestant views do not have any room for an intermediate "disembodied" state from death to the resurrection. VINE'S "DISEMBODIED" SOUL FROM DEATH TO THE RESURRECTION IS SAYING THEY ARE BOTH WRONG, FOR MANY IN THE MAINSTREAM PROTESTANTS OR CATHOLICS DO NOT BELIEVE THERE IS A "DISEMBODIED" STATE FOR THE SOUL FROM DEATH TO THE RESURRECTION, BUT THAT THE SOUL GOES INSTANTLY TO HEAVEN OR HELL AT DEATH. This passage is just another of the many passages that are an unexplainable passage to anyone with the Protestant view, but Vine did the best he could even if he has to be both unorthodox and change the Bible.

2 Corinthians 5:1-10 is used to show the "house not made with hands" is the spirit and it will be conscious before the resurrection. This "longing to be clothed upon with our habitation that is from Heaven," is longing for our habitation at "the judgment seat" [5:10], not in this life, or not at our death. IF THIS "HOUSE NOT MADE WITH HANDS" WERE AN IMMORTAL SOUL, AS THOSE WHO USE THIS PASSAGE TO TEACH WE NOW HAVE AN IMMORTAL SOUL SAYS IT IS; THEN WE WOULD NOW HAVE THIS IMMORTAL SOUL NOW LIVING IN US, THEN WHY WOULD WE BE "LONGING TO BE CLOTHED" WITH OUR "HOUSE NOT MADE WITH HANDS" WHEN WE ARE NOW CLOTHED WITH IT AND ALL, EVEN THOSE NOT IN CHRIST HAVE BEEN CLOTHED WITH IT FROM THE DAY OF BIRTH? Paul is made to say we are longing to be clothed with that which we are already clothed with; that with which we were clothed with from birth. IT IS NOT AN IMMORTAL SOUL THAT PAUL IS SPEAKING OF, BUT THE "HOUSE NOT MADE WITH HANDS" IN HEAVEN WHICH WE ARE LOOKING FOR, NOT AN IMMATERIAL INVISIBLE PART OF A PERSON, WHICH THEY ARE

SOMEHOW TRYING TO PROVE WE NOW HAVE WITH THIS PASSAGE. There is nothing about a "soul" in this passage. "Spirit" has to be read into this for Paul said nothing about "spirit" in 2 Corinthians 5:1-10.

- (1) It is about us now in this life.
- (2) And us at the judgment seat.
- (3) And then us at home in Heaven.

It is about our whole person both now and in Heaven, not just an *"immaterial, invisible part of man."*

NOW ON EARTH 2 Cor. 5:1-11 IN HEAVEN AFTER SECOND COMING
"THE EARTHLY HOUSE" "A BUILDING FROM GOD—ETERNAL IN THE HEAVENS"
"LONGING TO BE CLOTHED UPON" "WITH OUR HABITATION THAT IS FROM HEAVEN"
"AT HOME IN THE BODY" "AT HOME WITH THE LORD"
"THAT WHAT IS MORTAL" "MAY BE SWALLOWED UP OF LIFE"
"THIS MORTAL" "MUST PUT ON IMMORTALITY" 1 CORINTHIANS 15:53

Paul says nothing about life between death and the resurrection or about an immortal soul, which as many teach is the same now as it will be in Heaven. He is comparing this life with life in Heaven. We now have an earthly house, a mortal soul mode of existence, but will have a building from God, an immortal spiritual mode of existence. Nothing is said about any kind of existence from death to the resurrection. *"That what is mortal may be swallowed up of life"* [2 Corinthians 5:4]. When will this be? At the resurrection, not instantly at death [1 Corinthians 15:54].

If the "house not made with hands" were an immortal soul and the lost now have an immortal soul AS SOME TEACH THEY DO, then the lost would NOW have this "house not made with hands," the same immortal soul NOW while they are living and will ALWAYS have this "house not made with hands" in Hell. If the lost do not have eternal life, they would not know they were in Hell and could not feel any pain. Their teaching makes all now have this house, which they say is an *"immaterial, invisible part of man,"* and no one, lost or saved, need to long for it for all now have this *"immaterial, invisible part of man,"* and all will always have it, but in an attempt to prove a person now has an immortal soul they use *"longing to be clothed upon with our habitation which is from heaven"* when they say that we are born with it?

1. THE LOST do not and will never have *"a building from God, a house not made with hands, eternal in the heavens"* They will never *"be clothed upon with our habitation which is from heaven."* **Therefore, if this house were an immortal soul or an immortal spirit as many teach it to be, the lost do not have and will never have an immortal soul or spirit.**
2. THE SAVED are *"longing to be clothed upon with our habitation which is from heaven."* **Therefore, if this house is an immortal soul**

or an immortal spirit as many teach it to be, the saved do not now have an immortal soul or spirit but are longing to have one or both.

3. Paul was not longing for a disembodied existence but the gaining of a body far superior to this earthly body.

According to the immortal soul teaching of today, what is "*mortal that is swallowed up of life?*" [2 Corinthians 5:4.

- At death, the body that is mortal dies and goes to the grave. The dead body has no life and is not swallowed up of life.
- They believe the soul is now as immortal as it will be after the death of the body and as immortal as it will ever be. Is there any swallowing of mortality by life here? No. According to this view the body will be dead, and soul will have no more life after death and be no more immortal than it now is, therefore, there will be less life than now. Nothing will be swallowed up by life. According to this view, there is no way to make any sense from what Paul said.
 - The mortal person is swallowed up by life at the resurrection of the dead when immortality will be put on. "*He who has prepared us for this very thing is God, who has given us the Spirit as a guarantee*" [2 Corinthians 5:5 New Revised Standard Version].

We need to take care that we do not put an interpretation on any passage that will make it clash with other passages. It is evident that Paul did not expect the dead in Christ, those who have fallen asleep [1 Corinthians 15:1-28], to be with Christ before the resurrection.

1. In the body (now)
2. Death, out of the body
3. The resurrection to eternal life when ALL the dead in Christ will simultaneously be raised TOGETHER. Then "*so shall we ever be (at home) with the Lord.*" Paul looked for and thought the Lord may come soon, maybe in his lifetime. He said, "*I tell you a mystery: WE all shall not sleep, but WE shall all be changed [shall instantly put on a spiritual body] *in a moment, in the twinkling of an eye, at the last trump*" [1 Corinthians 15:51]. He did not want to die [sleep unto the resurrection] and be naked [have no body] but wanted to be alive at the time Christ came and in a moment put off this earthly body and put on the spiritual body and be with Christ. There is some evident in Paul's letters that he may have thought Christ would come in their lifetime. Paul seems to have been longing the return of Christ and for the time when he would be at home with Christ thinking it would be*

soon and that any day he would be at home with the Lord without the sleep of death unto the resurrection, although he knows many believers were already asleep in Christ [1 Thessalonians 4:14], already out of the body, but not at home with the Lord.

Paul speaks of three states.

- State 1 - The earthly house or tabernacle, the present body we now have.
- State 2 - The naked or unclothed, the state he did not groan for, asleep in Christ without a body.
- State 3 - A building of God not made with hands eternal in the heavens, the clothed or resurrected body he wanted.

If, as Vine says, the naked state is the "disembodied" soul in Heaven during the intermediate state, why does Paul not want to be "found naked"? Did he not want to be in Heaven without the earthly body in the intermediate state? Did he not want to be in Heaven with Christ and all the saved unto the Judgment Day? No. Paul knew that he would not be with Christ unto the Resurrection if Christ did not return before his death. He knew that there is no life for the dead before the Resurrection. To be naked or unclothed is to have no life, not be alive in Heaven or Hell.

The doctrine that the body is only a dwelling place of an immortal soul that goes to Heaven or Hell as a "disembodied" soul without the "spiritual body" before the resurrection and judgment is not found in this passage, but many read it into it. The passage says nothing about a "soul." Paul used "we" not "our soul." **"BUT THAT WE WOULD BE CLOTHED UPON THAT WHAT IS MORTAL MAY BE SWALLOWED UP OF LIFE."** The context this passage is in is speaking of the resurrection FROM THE DEAD [2 Corinthians 4:14 to 5:10], not on being alive after death without a body, and having no need of the resurrection.

WHEN WILL WE BE PRESENT WITH THE LORD? *If "to be present with the Lord" is to take up our residence in Heaven immediately at death, what is the "naked" and "unclothed" state of verses 3 and 4, and when is it? It is not while Paul was in "this tabernacle" or when he would be clothed in Heaven, therefore, neither in this life nor in Heaven is when he could be "unclothed." All will be absent from the body at death (the naked state), but no one will be present with the Lord in Heaven unto after the second coming of Christ. The intermediate nakedness from death unto the resurrection is something Paul did not want, something he DID NOT GROAN FOR; it is death, not any kind of life anyplace.* From 1 Thessalonians 4:17 we learn that after death the only way we will be with

the Lord is the resurrection, not immediately at death without the resurrection.

- "*For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: AND THE DEAD IN CHRIST SHALL RISE FIRST*; [all the dead in Christ shall rise at the same time at the coming of Christ] *them that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: AND SO SHALL WE EVER BE WITH THE LORD*" [1 Thessalonians 4:16-17]. Both (1) believers that are dead in Christ and (2) believers that will be alive at His coming will BOTH TOGETHER be caught up and ever be with the Lord; this clearly shows that the dead in Christ are not now in Heaven with the Lord before and without being resurrected from the dead. If they were now alive in Heaven they would not be "*dead in Christ*," they could not "*rise first*," be resurrected from the dead before those who are alive are "*changed*."
- "*We all shall not sleep but we shall all be changed, in a moment, in the twinkling of an eye, AT THE LAST TRUMP: for the trumpet shall sound and THE DEAD SHALL BE RAISED INCORRUPTIBLE, AND WE* (those who are alive when Christ comes) *SHALL BE CHANGED. For this corruptible must put on incorruption, and THIS MORTAL MUST PUT ON IMMORTALITY*" [1 Corinthians 15:51-53]. Paul is clearly speaking of this mortal person putting on immortality, not an immortal soul putting on immortality. An immortal soul is read into this passage when nothing is said about a soul in it.
- At our gathering together unto Him at "*the coming of the Lord*" [2 Thessalonians 2:1]
- When the Lord shall descend from Heaven with a shout [1 Thessalonians 4:13-17]
- When Christ who is our life shall be manifest [Colossians 3:4]
- "*In the future there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me **on that day**; and not only to me, but also to all who have loved His appearing*" [2 Timothy 4:8]. If it is "*on that day*" it is not possible to be at death.
- "*In My Father's house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, **I will come again, and RECEIVE YOU to Myself, that where I am, there you may be also***" [John 14:2-3]. Christ has not yet come to receive Paul or any one; therefore, Christ has not received any one to be in the prepared place. He did not say to

those in Heaven with Him, "I will come again, and RECEIVE YOUR BODY, that where we are, there YOUR BODY may be also be with us." Did Jesus say, "And if I go" your death shall soon bring you to me? No. He said, "***I will come again and receive you to Myself.***"

- "***For this is the will of my Father that everyone that beholds the Son, and believes on him, should have eternal life; AND I WILL RAISE HIM UP AT THE LAST DAY***" [John 6:40, 44, 54]. Is He going to rise up "everyone that beholds the Son, and believes on him" by bringing them from Heaven, or by raising them from the dead? Also 1 Thessalonians 4:16-17; John 11:24; 1 John 3:2, and many other passages.

Even though Paul know his death was near he anticipated receiving "*the crown or righteousness*" to be given to him by the Lord "*at that day,*" not at his dead if he should die before the coming of the Lord, and that this crown of life would also be given to "*all them that have loved his appearing*" at that day [2 Timothy 4:6-8], both to all that are asleep in Christ and to all that will be alive when He comes.

In the above passages it is said when we will go to Heaven in such a simple and clear way that I cannot understand how anyone cannot understand them, or how they could say, "Not true Lord, we are not going to wait unto You come again. If an immaterial no substance soul were alive with the Lord immediately after death it could not be resurrected from the dead at His coming; an immortal soul could not "*put on immortality*" at the coming of Christ. In 2 Corinthians 5:1-10 Paul says nothing about a "soul," he is speaking of the whole person.

- According to both the Catholic and Protestant versions, the body is now mortal and the soul is now immortal. At the death of the body, the soul is already immortal and is not changed, and nothing of this mortal is swallowed up of life; at death the body goes back to the earth and nothing of the body will put on immortality or is swallowed up of life.
- According to the Bible version, this mortal is changed and puts on immortality at the resurrection, immortality that this mortal does not now have [1 Corinthians 15:50-55; 1 Thessalonians 4:13-17]. This mortal is swallowed up of life.

Paul says the same thing in Romans 8:23-24 and 2 "Corinthians 5:1-2. "*Waiting for our adoption, to wit, the redemption of our body*" and "*longing to be clothed upon with our habitation which is from heaven*" is the same thing and will be at the resurrection, not at death and says nothing about a

part of an immortal person that will be alive from death unto the resurrection.

ROMANS 8:23-24	2 CORINTHIANS 5:1-2
BUT OURSELVES ALSO, WHO HAVE THE FIRST-FRUITS OF THE SPIRIT	WHO GIVE UNTO US THE EARNEST OF THE SPIRIT" SEE EPH 1:13-14; ROM 8:11
EVEN WE OURSELVES GROAN WITHIN OURSELVES	IN THIS WE GROAN,
WAITING FOR OUR ADOPTION, TO WIT, THE REDEMPTION OF OUR BODY	LONGING TO BE CLOTHED UPON WITH OUR HABITATION WHICH IS FROM HEAVEN

Scott P. Wiley in "Eternal Torment or Annihilation" makes the grave be the place where man puts bodies but he says sheol is not the grave but a place under the earth where God puts the souls of the dead, some in one part of sheol are happy and some in another part of sheol are in torment, and they are waiting there for the resurrection. If Paul and all the saved go to be with the Lord at death and the Lord is in Heaven there is no such place as sheol or hades or if there where such a place, no one would be in it for they would be with the Lord in Heaven. If the dead all go to sheol and they are with the Lord, the Lord would be in sheol under the earth or wherever those who believe sheol is a storehouse for living souls believe it to be, He would not in Heaven, not setting on the right hand of God. BEING TRANSPORTED TO HEAVEN OR HELL INSTANTLY AT DEATH MAKES ALL THE PASSAGES THAT SPEAK OF THE DEAD BEING IN SHEOL OR HADES A LIE AND ALL THE PASSAGES THAT SPEAK OF THE RESURRECTION OF THE DEAD A LIE FOR THOSE IN HEAVEN COULD NOT BE DEAD; AND MAKES THE BIBLE SAY ONE THING IN ONE PLACE AND ANOTHER THING IN ANOTHER PLACE.

COMPANION BIBLE by E.W. Bullinger, on 2 Corinthians 5:8: "It is little less than a crime for anyone to pick out certain words and frame them into a sentence, not only disregarding the scope and context, but ignoring the other words in the verse, and quote the words 'absent from the body, present with the Lord' with the view of dispensing with the hope of the Resurrection (which is the subject of the whole passage) as though it were unnecessary; an as though 'present with the Lord' is obtainable without it."

Summary: The teaching of some makes Paul be wrong when he said we are "longing to be clothed upon with our habitation which is from heaven" for their teaching says we had it at birth and will always have it even if we go to "Hell."

[6]. W. E. VINE'S SIXTH PASSAGE OF HIS EIGHT

"Supposed that they beheld a spirit" Luke 24:37

The sixth proof that Vine used to prove a person now has an "immaterial, invisible part of man" is Luke 24:37-39, "*Supposed that they beheld a spirit.*" This is what they [as men] thought based on their fear, and was not

based on inspiration. The two parallel account of this says phantom [Matthew 14:26; Mark 6:49]. Strong [Page 1006] says this word is not pneuma [spirit] #4151, but "phantasma" #5326 [also #5324]; "A [mere] show...i.e. specter [a hunting vision]" When Christ walked on the water is the one time this word (phantasma) is used in the Bible, and is translated "ghost" in the American Standard Version and most others. It is translated "a phantom" by Marshall and in the "Christian Bible." The "Englishman Greek Concordance," Page 783 says, "Lit. A phantom." These disciples seem to have believed they were seeing a ghost or phantom; and like these disciples, some today believe in ghosts, spooks, haunted houses, and such things. This maybe the only time Vine's thin air with no substance ghost or spirit is in the New Testament, and then it was only what these disciples thought they were seeing, and not what they did see. Spirits, God, Christ, Angels have a body, and mankind after judgment will have a body, and are more than just thin air; but not two bodies with two opposite natures both at the same time. **THE USE OF THIS PASSAGE TO PROVE A PERSON HAS AN IMMORTAL SOUL MAKES THE PROOF BE BASED ON A LIE, ON WHAT THE DISCIPLES THOUGHT THEY WERE SEEING, NOT ON WHAT THEY DID SEE.** Then what they thought they were seeing, a phantasm or ghost must be changed to say they were seeing "*The immaterial, invisible part of man*" which W. E. Vine does not seem to know whether it was an invisible "soul" or an invisible "spirit" they were seeing, but it was not very invisible for they were seeing it. **Christ said to them that He was not a spirit**, not a phantom or ghost that has no body that they thought He was, that He was flesh and blood. **WHY DID VINE USE AN UNINSPIRED STATEMENT, MADE BY MEN IN FEAR, WHO WAS NOT SEEING WHAT THEY THOUGHT THEY WERE SEEING, TO PROVE SOMETHING TO BE A DIVINE TRUTH?** This passage says absolutely nothing about a person having an immortal invisible soul that he used it to prove. Does he think they were inspired to believe a lie and that this lie becomes truth, but only after he changes this "phantom" to a "soul"? And that this "*immaterial, invisible part of man*" is just air, and it has no kind of substance or no body of any kind; and that a spiritual body is no body at all, with just nothing to it? Yet, V. W. Vine said these disciples thought they were seeing something that he says is invisible, therefore, could not be seen. Although what they were seeing was not invisible, he used it to prove a person has an invisible part in him. **MOST WHO BELIEVE A PERSON HAS AN IMMORTAL SOUL DO NOT BELIEVE A SOUL CAN BE SEEN, BUT WILL USE THIS TO PROVE THESE MEN WERE SEEING A SOUL THAT THEY SAY CANNOT BE SEEN.**

LUKE 24:27-29 and ACTS 7:59: Two of the passages, which W. E. Vine used to prove a person has an immortal part are uninspired statements. What these disciples thought they were seeing but were not, and what Stephen was asking that could not be unless they believed in Christ. (See [2] Acts 7:59 above) DOES THIS NOT SAY ANYTHING ABOUT HOW WEAK HIS PROOF IS?

**[7]. ANOTHER PASSAGE OF HIS EIGHT THAT W. E. VINE USED
"THE SPIRITS OF JUST MEN MADE PERFECT"**

He used "*the spirits of just men made perfect*" to prove that the spirits of the just dead men are alive in Heaven and were made perfect at the moment of death. Hebrews 12:22-23 is a list of seven ways the New Covenant is NOW better than the Old Covenant. Paul said they HAD COME, not will come after death to the spirits of just men made perfect. This was then, while Paul and the others were alive, it was before death, before the Resurrection, before the Judgment, before anyone will be in Heaven they had already come "*to the spirits of just men made perfect*" at the time Paul wrote this. We could not have come to the spirits of those made perfect in Heaven for they are not yet in Heaven. If it did refer to spirits in Heaven after the Resurrection, they would not have been "*made perfect*" when Paul was writing this before the Resurrection.

Seven ways the New Covenant is better than the Old Covenant.

1. You have not come unto a mount that could be touched and that burned with fire, "*but YOU ARE COME unto mount Zion, and unto the city of the living God, the heavenly Jerusalem.*"
2. You are come "*To innumerable hosts of angels.*"
3. You are come "*To the general assembly and church of the firstborn who are enrolled in heaven.*"
4. You are come "*To God the Judge of all.*"
5. You are come "*To the spirits of **just men made perfect.***" "*And to the spirits of the **righteous made perfect***" [New Revised Standard Version]
6. You are come "*To Jesus the mediator of a new covenant.*"
7. You are come "*To the blood of sprinkling that speaks better than that of Abel.*"

If the "spirits" of the just dead were now in Heaven, the just dead under both the Old and New Covenants would be in Heaven and would not prove the New Covenant to be better than the Old Covenant. It would be out of place in this list of ways the New Covenant is better than the Old Covenant. THOSE WHO BELIEVE ALL, THE SAVED AND THE LOST, HAVE SOULS THAT ARE NOW IMMORTAL BELIEVE THEY WERE JUST

AS IMMORTAL UNDER THE LAW AS THEY NOW ARE UNDER THE NEW COVENANT, THEREFORE, IT WOULD NOT BE A WAY THE NEW COVENANT IS BETTER THAN THE OLD.

When and how are the spirits of just man made perfect? "*The spirits of just men made perfect*" refers to men made perfect by having their sins washed away by the blood of Christ. We have had our sins washed away and have come to have fellowship with others who have been made perfect by having their sins washed away.

Adam Clarke in his Commentary on Hebrews 12:23, "In several parts of this epistle *teleiōv*, the just man, signifies one who has a full knowledge of the Christian system, who is justified and saved by Christ Jesus; and the *teteleiōnēmoi* are the adult Christians, who are opposed to the *nēpioi* or babes in knowledge and grace...The spirits of the just men made perfect, or the righteous perfect, are the full grown Christians; those who are justified by the blood and sanctified by the Spirit of Christ. Being come to such, *implies* that spiritual union which the disciples of Christ have with each other, and which they possess how far so ever separate; for they are all joined in one spirit, #Eph 2:18; they are in the unity of the spirit, #Eph 4:3, 4; and of one soul, #Ac 4:32. This is a unity which was never possessed even by the Jews themselves in their best state; it is peculiar to real Christianity: (See Heb 12:29)."

There is no way we could have come to the "spirits" of those in Heaven; if they were in Heaven, they would be beyond our reach unto we are in Heaven with them. We would not have come to them.

"*And to the spirits of the righteous made perfect*" [New Revised Standard Version]. If disembodied spirits were in Heaven and in any way had fellowship or communication with us it would prove Spiritualism, which is forbidden by God. Most all who uses this to prove we now have an immortal soul do not believe we have any communication with the dead if they are in Heaven, Hell, the grave, or any other place, therefore, they do not believe we could have came unto them, but they are desperately looking for any passage to prove we now have an immaterial, immortal soul in us and take "*And to the spirits of the righteous made perfect*" out of it's contexts.

WHEN THIS IS USED TO PROVE THAT AFTER DEATH WE HAVE A "SOUL" THAT IS ALIVE AND MADE PERFECT, IT MAKES THE JUDGMENT AND RESURRECTION BE 100% TOTALLY USELESS. The "*made perfect*" in Hebrews 12:23 is something that had happened, not something that will not happen unto after the resurrection.

- “*To the spirits of just men made perfect [telioo]*” [Hebrews 12:23]
- “*Herein is our love made perfect [telioo]*” [1 John 4:17]
- “*He that fears is not made perfect [telioo] in love*” [1 John 4:18]
- “*And by works was faith made perfect [telioo]*” [James 2:22]

[8] W. E. VINE’S EIGHT PASSAGE

1 PETER 4:6

“*For unto this end was the gospel preached (past tense) even to the dead (present tense), that they might be judged indeed according to men in the flesh, but live according to God in the spirit*” The question is (1) who were the dead (2) and when was the gospel preached to them?

Two views of who were the dead were that the Gospel was preached to. [1] Christians that had died at the time Peter was writing this. They were alive in the flesh at the time the gospel was preached to them and they believed but were dead (asleep in Christ) at the time Peter wrote this. See 1 Corinthians 15:12-28.

[2] Those who “*were dead in your trespasses and sins*” [Ephesians 2:1] before the gospel was preached to them. The Gospel was preached to them when they were dead through their trespasses and sins (past tense) so that they may live.

1. “*And you did he **make alive, when you were dead** through your trespasses and sins*” [Ephesians 2:1].
1. “*He that hears my word, and believes him that sent me, has eternal life, and **has passed out of death into life***” [John 5:24].

Nothing is said about any preaching to any one after they were physically dead or to spirits. The Gospel is preached to save; Peter is not saying salvation is being offered to anyone after they are dead.

THE GREAT CONFUSION: Soul or spirit or both?

Two terms that comes from different words

And are not used interchangeable in the Bible

Yet Vine said both are an "*immaterial, invisible part of man*"

Does a person have an immortal soul or an immortal spirit that is not subject to death and that has eternal life without the resurrection? How many immortal parts does a person have? If two, a soul and a spirit, will both of the immortal parts of a person always exist as two independent and separate beings? If one, which is the immortal part of a person, the soul, or the spirit? Vine says they are different, "*Generally speaking the spirit is the higher, the soul the lower element*" (Page 589), yet he says both are "*the immaterial, invisible part of man*" (soul on page 588 and spirit on page 593). He said we have both a higher and a lower "*immaterial, invisible part of man.*"

Those who believe all mankind have an "*immaterial, invisible part of man*" do not seem to know whether it is the "soul" or the "spirit" that is the "*immaterial, invisible part of man*" that will live without the earthly body. When preachers preach on the soul being immortal, they use passages that speak of the spirit but say nothing of the soul. THERE IS MUCH CONFUSION ON WHAT PART OF A PERSON IS IMMORTAL AND WHAT WILL BE IN HEAVEN.

MANY USE SOUL AND SPIRIT INTERCHANGEABLY. For their belief, the soul and the spirit must be the same. If they were not, they would be forced to say one or the other is the immortal part of a person, or that a person has two immortal beings inside of them. When I believed in Hell I could not see there being a separate IMMORTAL SOUL and IMMORTAL SPIRIT; I used them interchangeably just as most do now without realizing it. When some read the SPIRIT GOES BACK TO GOD, in their mind they see the immortal SOUL GOING BACK TO GOD. Those who believe the SOUL will take up permanent residence in Heaven at the moment of death, and many who believe the SOUL is in Abraham's bosom and will not be in Heaven unto the judgment day both use Ecclesiastes 12:7 to prove the SOUL (the "*immaterial, invisible part of man*") goes back to God in Heaven at death. How could the SPIRIT (the other "*immaterial, invisible part of man*" that is immortal part of a person) return unto God at death if it goes to Abraham's bosom or to Hell? I have continually been told for years that lost souls go to Hell at the moment of death. Then how could the soul return to God if it goes to Hell and only the few souls that are saved go to Heaven at the moment of death? How can they not see that they are saying the soul goes to one place and at the same time they are saying the soul goes to another place?

After Christ had been dead for three days and after His resurrection He said, "*Touch me not for I have not yet ascended to my father*" [John 20:17]. Many say Christ went to an intermediate place where souls go before the resurrection but not to Heaven. If there were such an intermediate place, then the soul or the spirit does not return to God at death. One position is taken on one passage, and then the same persons shifts to another position on another passage and are continually shifting their position.

SOUL OR SPIRIT, WHICH ONE IS IMMORTAL?

Any time 1 Thessalonians 5:23, Hebrews 4:12, etc., comes up in a Bible class, the teacher has the same problem, the same confusion. What is the difference in soul and spirit? Which one is immortal? Many never seem to be quite sure which of the two, the soul, or the spirit they believe to be immortal and not sure if they are the same or two entirely different parts of a

person. 1 Thessalonians 5:23 does not say what the functions of the body, soul, or spirit is and what becomes of them at death. It does not say one is mortal and two of them are immortal and will forever live somewhere. This must be read into it.

- THERE IS NOTHING ABOUT ANY PART OF A PERSON NOW BEING IMMORTAL IN IT.
- THERE IS NOTHING ABOUT HELL AFTER THE JUDGMENT IN IT. This also must be read into it.

Those who say the "soul" is the "*immaterial, invisible part of man*" that is immortal must stop using passages, which speaks of the "spirit" to prove the soul is immortal. "*The spirit returns to God*" cannot be used to prove the soul is immortal if they are not the same; however, many do use this passage to prove a person has an immortal soul.

Those who say the "spirit" is the "*immaterial, invisible part of man*" that is immortal must stop using passages speak of the "soul" to prove the spirit is immortal. "*Fear him who is able to destroy both soul and body in Gehenna*" cannot be used to prove the spirit is immortal if they are not both the same the "*immaterial, invisible part of man*" that is immortal, but many do use one to prove the other, then will use the other to prove the one. Is this what is called "reasoning in a circle"?

- They use passages, which have "spirit" in them to prove a person has an immortal soul.
- Then use passages, which have "soul" in them to prove a person has an immortal spirit.

Body, soul-life, and spirit all are a person as he is now in the image of Adam. All three terms, body, soul, and spirit are used referring to a person at the same time. They are not three parts that can exist without each other. If they were, a person would have two separate immortal beings in Heaven simultaneously. They are not three separate beings with opposite natures, with two living within the other one.

- BODY: The body the Lord formed from the dust of the ground [Genesis 2:7].
- SOUL: "*The life...is in the blood*" Leviticus 17:10-14. The living nature of a person that he has in common with all animals.
- SPIRIT: The breath of life breathed in the earthy body. All life is from God, and returns to God at death [Ecclesiastes 12:7, Job 34:14-15]. All life is a gift from God to both man and animals, and it goes back to God at death. The spirit is not an immortal part of a person that preexisted as a living being with God before the birth of the person.

Paul does not say may your soul be preserved blameless without your body or spirit. He puts the three together as being inseparable, the whole person, not three separate parts of a person.

Mark 12:30 *"And you shall love the Lord your God with all your HEART, and with all your SOUL (psukee – life), and with all your MIND, and with all your STRENGTH."*

1. With all your HEART
2. With all your SOUL (psukee – life)
3. With all your MIND
4. With all your STRENGTH.

What Jesus is saying is that we are to love God with all our being, not some immaterial invisible no substance something that we would have no control over and no way to know whether it loved God or not. I can know I love God with all my heart and with all my mind, but if there were an immaterial invisible no substance being in me that will live after my death, I would have no way to know whether it loved God or not. The psukee is no more a part of a person that lives after the death of the person than the heart, mind or strength are. All four are a person looked at from different points of view, not four parts of a person.

Hebrews 4:12: *"For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart."*

1. Dividing of soul and spirit
2. Dividing of both joints and marrow
3. Dividing of the thoughts and intents of the heart

This passage shows that the soul and spirit are different things and can be divided, but there is nothing in it that says the soul, or the spirit is an immortal part of a person that will exist without the person

Unlike animals, God made man in His image with the potential of living forever. The spirit (ruach - spirit, breath, wind), of both man and animals returns to God, but one of the differences in persons and animals is that animals will not be raised from the dead. They are forever dead, just as a person would be if there were not going to be a resurrection. After death animals will never again have life just as the loss will never again have life after the second death. Death is death for both men and animals. Death is not death for animals and another kind of life for men; it is death for both. The second death will be death, not another kind of life that will go on forever.

- **SPIRIT IN THE OLD TESTAMENT IS FROM RUACH** [Strong's word number 7307]. It is translated spirit, breath, and wind, in the King James Version, but it is NEVER TRANSLATED SOUL.
- **SPIRIT IN THE NEW TESTAMENT IS FROM PNUMA** [Strong's word number 4151]. It is translated spirit, ghost, and wind in the King James Version, but it is NEVER TRANSLATED SOUL.
 - Pneuma is translated both WIND and SPIRIT in the same passage. *“The WIND [pneuma] blows wherever it pleases. You may hear its sound, but you cannot tell where it comes from or where it is going. So it is with everyone born of the SPIRIT [pneuma]”* [John 3:8].
- **SOUL IN THE OLD TESTAMENT IS FROM NEHPHESH** [Strong's word number 5315]. It is translated life, creature, soul, person, mind, etc. in the King James Version, but it is NEVER TRANSLATED SPIRIT.
- **SOUL IN THE NEW TESTAMENT IS FROM PSUKEE** [Strong's word number 5590. Psukee-Wigran, Page 807]. In the King James Version it is translated life, soul, heart, heartily, mind, he, strength, and us, but it is NEVER TRANSLATED SPIRIT.

There are more than 1,600 references to soul and spirit in the Bible but not a one of them says anything about the soul or spirit living without the body yet many who say they teach only the Bible teach it all the time.

"May your spirit and soul and body be preserved entire, [may the whole person, not just an invisible no substance part of a person] without blame at the coming of our Lord Jesus Christ."

- Spirit preserved entire, when, *“at the coming of our Lord Jesus Christ”*
- Soul preserved entire, when, *“at the coming of our Lord Jesus Christ”*
- Body preserved entire, when, *“at the coming of our Lord Jesus Christ”*
 - This is speaking of the whole person being preserved when *“this mortal must put on immortality”* [1 Corinthians 15:53], a spiritual being with a spiritual body when mortal earthly body of flesh and blood will not be preserved.

"Blessed are the poor in spirit [pneuma]" [Matthew 5:3]. Are they poor in a no substance immortal spirit? **Spirit and soul are not used interchangeably, and a passage that has one in it cannot be used to prove anything about the other one as many do today.** BODY, SOUL, SPIRIT: The whole man of Genesis 2:7 and 1 Thessalonians 5:23 *"And Jehovah God formed man of the dust of the ground [BODY], and breathed*

into his nostrils the breath of life [SPIRIT]; and man became a living soul [SOUL]." Body + the breath of life (spirit) = soul-a living being.

**PASSAGES IN WHICH "SPIRIT" [pneuma]
IS USED BY MANY AS IF IT IS THE SAME AS "SOUL" [psukee]**

Not one time is any part of a person said to have an existence after death or to be able to function without the body.

[1]. THE SPIRITS IN PRISON 1 Peter 3:18-20

Most who uses this to prove the "spirit" is immortal believe the Protestant version that lost souls go to Hell instantaneous at death; therefore, to them these disobedient spirits that were destroyed in the time of Noah for being disobedient were not destroyed but are now being tormented in Hell. **If they were in Hell why did Christ go to these disobedient spirits?**

(1) For what purpose would Christ go into Hell and preach to only some that were there? To save them? Can those in Hell ever be saved? The very ones who believe there is a Hell and use this passage to prove the souls of the lost are alive in Hell before they are raised from the dead and before they are judged also says no that once a person is in Hell he or she can never get out, can never be saved.

(2) What message would He take them that can never get out of Hell; the time when they could be saved was past therefore, the Gospel would do them no good? Would He go to raise a hope of release that could never be, or to taunt them?

1. It would mean that Christ was alive in the three days from His death unto His resurrection; therefore, He was never dead and could not have been raised from the dead.
2. It would mean that Christ did not die for our sins, therefore, we are still in our sins. If the soul is immortal and cannot die, Christ gave only His earthly body for our sins. He was as much alive in the three days His earthly body was in the grave as He was before He came to earth and as He was after the resurrection of His earthly body.
THEREFORE, CHRIST COULD NOT HAVE DIED FOR OUR SINS IF HE WERE NEVER DEAD. If only His earthly body were dead, then He was the same "spiritual being" with all the power and glory in the three days His body was in the grave that He is now, or had before He came to earth. There would have been no difference in Christ when only His earthly body was in the grave than there is now when He is in Heaven, or in the time before He came to earth. If His death were not a real death, than what did God gave when He gives His only Son? Just one human body for three days. Nothing more.

According to today's teaching there was no real sacrifice by God or Christ, **no real death or resurrection** as He was not really and in truth dead. Nevertheless, He said, "*I am he that lives, and was dead*" [Revelation 1:18].

3. It would mean:

- That those who were disobedient in the days of Noah were more important than all others who were disobedient, and that Christ went into Hell to preach unto them for those that say the soul is immortal and does not die, say the lost go directly to "Hell" at death; therefore, Christ had to go into "Hell" to preach to them.
- That these may have been given a second chance after death but all others will not be.
- That God is a respecter of persons giving some a second chance, but not to all.

"Put to death in the flesh, but made alive in the spirit" [1 Peter 3:18].

Notice carefully what is said. This passage is used to prove there is an immortal spirit in all that can never die. If it were speaking of an immortal spirit, this immortal spirit was "*made alive*," therefore it had to be dead. Made alive in the spirit AFTER He was put to death in the flesh. If "*made alive in the spirit*" was not His resurrection, then the very thing they are trying to prove is that the spirit cannot die, nevertheless, the spirit was dead and was "*made alive*." IF HE WERE ALIVE AND NEVER DEAD, HE COULD NOT HAVE BEEN "*MADE ALIVE*," BUT WOULD HAVE BEEN "*KEPT ALIVE*" OR "*PRESERVED ALIVE*" AND THERE COULD HAVE BEEN NO RESURRECTION. Made alive: "*Quickened by the spirit*" King James Version. "*Made alive by the spirit*" New King James Version. Strong's word #2227 "*made alive, give life, quicken*."

If this preaching were by Christ in person, not by Christ through Noah, then the order was:

1. Put to death
2. Quickened or made alive-His resurrection
3. Preached to the spirits in prison after His resurrection. Therefore, the preaching would have been done after His resurrection, not before and would not prove that His "soul" was alive in the three days before He was quickened or made alive.

To fit with today's theology Peter's order must be changed to:

1. Put to death
2. Preached to the spirits in prison in the three days before He was "*made alive*," before His resurrection

3. Quickened or “*made alive*” - His resurrection AFTER He had preached to the spirits in prison. THE REASON THIS PASSAGE IS USED IS TO PROVE HIS SOUL WAS ALIVE BEFORE HIS RESURRECTION, THAT IT WAS NEVER DEAD, BUT THEY MUST CHANGE IT AND MAKE IT SAY CHRIST DID THE PREACHING BEFORE HIS RESURRECTION. IF THEY DO NOT CHANGE IT, IT DOES NOT PROVE WHAT THEY WANT IT TO. If this preaching were by Christ during the three days He was in the grave, and if the prison were somewhere other than Hell it would prove that there is somewhere like the Catholic Purgatory but only for a few, and that most are not in it.

When was this preaching done? In the days of Noah, or in the three days Christ was in the grave? This is the whole question. Was it:
[1] AFTER THEY WERE DEAD AND IN HELL WHEN THEY COULD NOT BE SAVED? Those who believe the soul of the lost is transported instantly into Hell at death do not believe any that are in Hell can be saved. According to their belief, all go to Heaven or Hell at the moment of death, therefore, if Christ went and preached to them in the three days He was in the grave, He would have had to preach to them either in Heaven or Hell. Why would He go to Hell and preach to those who could not be saved? Why do they use this verve? Is it not because they are desperate for any verse that will prove their immortal soul that they will give a few a second chance after death to be taken out of Hell if it would prove a part of a person is now immortal?

[2] OR WAS IT WHEN THEY WERE ALIVE AND COULD BE BENEFITED BY THE PREACHING? Adam Clarke said He went and preached by Noah for one hundred and twenty years. The preaching was done in the days of Noah through Noah, a preacher of righteousness [2 Peter 2:5], not after the death of Christ. Noah warned them of the destruction to come if they did not repent. How were they in prison? "*His servants you are whom you obey*" [Romans 6:16]. "*For of whom a man is overcome, by this he is enslaved*" [2 Peter 19]. "*To open blind eyes, to bring out prisoners from the dungeon, and those who dwell in darkness from the prison*" [Isaiah 42:7; also Isaiah 61:1; Psalm 142:7; Luke 4:18; John 8:34-45]. Those who obey Satan are in prison to him. Those who would not hear Christ preaching through Noah were in prison to Satan. "*For we also once were...enslaved to various lusts and pleasures*" [Titus 3:3]. "*For of whom a man is overcome, of the same is he also brought into bondage*" [2 Peter 2:19]. "*Then certain of the scribes and Pharisees answered him, saying, Teacher, we would see a sign from you. But he answered and said unto them, an evil and adulterous*

generation seeks after a sign; and shall no sign be given to it but the sign of Jonah the prophet: for as Jonah was three days and three nights in the belly of the whale; so shall the Son of man be three days and three nights in the heart of the earth" [Matthew 12:38-40]. If Jesus were in the earth, the grave, from His death to His resurrection, how could He have gone to "Hell" and preached to those in it? I do not think anyone believes "Hell" is in the grave, but the grave is where Jesus was at onto His resurrection.

Adam Clarke: “‘He went and preached’ By the ministry of Noah, one hundred and twenty years. Unto the spirits in prison. The inhabitants of the antediluvian world, who, having been disobedient, and convicted of the most flagrant transgressions against God, were sentenced by his just law to destruction. But their punishment was delayed to see if they would repent; and the long-suffering of God waited one hundred and twenty years, which were granted to them for this purpose; during which time, as criminals tried and convicted, they are represented as being in prison - detained under the arrest of Divine justice, which waited either for their repentance or the expiration of the respite, that the punishment pronounced might be inflicted” Clarke’s Commentary on 1 Peter 3:18-20.

Dillard Thurman: Gospel Minutes, Volume 34, Number 5, February 1, 1985, West Freeway church of Christ, “I have heard funeral orations extol the happiness and bliss the departed has instantly with death; but on checking the New Testament assiduously, I have het to find a single promise where the dead go to heaven on instant pass, or have immediate conscious happiness.” Gospel Minutes April 2, 1990, "Notice carefully what is said. Jesus was put to death in the flesh, and died like any mortal man. But He was quickened, or made alive by the Spirit. By what Spirit? By the same Spirit by which He once preached to spirits imprisoned by sin and Satan in the days of Noah! When did this happen? The passage plainly states it: 'When once the long-suffering of God waited in the days of Noah.' The word 'when' is an adverb of time that tells when the action took place: in the days of Noah! The idea of the Son of God being off on a preaching junket for the three days and nights that His body was in the tomb is utterly foreign to any Bible teaching! If false doctrines had not first brought forth this fanciful idea, this passage would not have been twisted to support the error."

**PASSAGES IN WHICH "SOUL" [psukee]
IS USED AS IF IT IS THE SAME AS "SPIRIT" [pneuma]**

[1]. LOSING LIFE [SOUL] or SAVING LIFE [SOUL]

Matthew 16:26; Mark 8:37

Those who believe the soul to be immortal and cannot die also believe it is the soul that must be saved or lost. To them, to lose your soul means you will go to Hell; therefore, to "*lose his SOUL [psukee] for my sake*" means going to Hell for Christ. Their own definition of "*lose his soul*" is going to Hell. Do they think anyone will go to Hell for Christ's sake? If "psukee" means an immortal something in a person that will live forever in Heaven or Hell and they lose their SOUL [psukee] for Christ, going to Hell for Him would be just what this passage would say they would do.

BY TODAY'S THEOLOGY DOES LOSING THE SOUL SAVE IT? Christ said, "*For whosoever would save his PSUKEE [soul or life] shall lose it: and whosoever shall lose his PSUKEE [soul - life] for my sake shall find it. For what shall a man be profited, if he shall gain the whole world, and forfeit his PSUKEE [soul - life]? Or what shall a man give in exchange for his PSUKEE [soul-life]?*" TO LOSE ONES LIFE FOR CHRIST'S SAKE IS TO LOSE IT BECAUSE OF BEING FAITHFUL TO CHRIST AND MANY DID IN THE FIRST CENTURY. Those who lose there life for Christ will find eternal life at the judgment. BUT, IF PSUKEE IS AN IMMORTAL SOUL, WILL SOME LOSE THEIR IMMORTAL SOUL BECAUSE THEY ARE FAITHFUL TO CHRIST? IN TODAY'S THEOLOGY, "SAVE THE SOUL" IS TO SAVE IT FROM HELL, AND "LOSE THE SOUL" IS TO LOSE IT IN HELL. WHEN THIS PASSAGE IS USED TO PROVE A PERSON HAS AN IMMORTAL "*immaterial, invisible part of man*" THAT WILL NEVER DIE, IT MAKES CHRIST SAY:

1. "Whosoever would SAVE his immaterial invisible immoral soul from Hell will LOSE his immaterial invisible immoral soul in Hell."
2. "Whosoever would LOSE his immaterial invisible immoral soul in Hell will SAVE his immaterial invisible immoral soul from Hell."

Those who say the soul is immortal also say we lose it when we sin, and save it when we obey Christ. If they were right, the only way we could lose our souls for Christ's sake would be for us to sin. According to them the only possible way to lose our "immortal soul" is to sin; then did Christ say we were to sin to save our soul? No, it is life some would lose BECAUSE THEY WILL NOT SIN AND ARE FAITHFUL TO CHRIST, not lose some immaterial, invisible immortal part of them selves BECAUSE THEY DO SIN AND ARE NOT FAITHFUL TO CHRIST. The promise that the PSUKEE [soul-life] will be saved when it is sacrificed for Christ makes no sense if the soul is some "immaterial, invisible" undying part of a person. How could we lose "our soul" for Christ's sake? "*He that loves his PSUKEE*

[life] loses it; and he that hates his PSUKEE [life] in this world shall keep it unto life eternal" [John 12:25]. How do they think a person could lose the only part of his or her self that they say cannot die? When a person has sinned and "lost his soul," does that person have a living body with no soul in it? **Christ was saying that gaining much would profit us nothing if we lose our life-our very existence.** All who die without being in Christ have lost their psukee [life], they will not put on immortality at the resurrection; they will not have eternal life in Heaven. After the judgment and second death, they will have lost their very existence.

The same thing that is saved is the same thing that will be lost.

- The person who saves his LIFE by denying Christ.
- Will lose the same thing, his LIFE at the judgment.
 - It is not the soul that is saved by denying Christ but LIFE on earth.
 - It is not the soul that will be lost at the judgment but LIFE in Heaven.
- John 12:25 said the same, "*He that loves his LIFE [soul-psukee] shall lose it; and he that hates his LIFE [soul-psukee] in this world, shall keep it unto LIFE eternal.*"

THOSE WHO DO NOT OBEY CHRIST SHALL LOSE THE VERY THING THAT IS SAVED BY THOSE WHO DO OBEY HIM-LIFE; THE LOST SHALL DIE AND THE SAVED SHALL LIVE. No doctrine of the Bible is more plain than the loss of life in this passage is the lost of our earthly life because of being faithful to Christ, not eternal life with torment for the sinner; finding life is to find eternal life at the resurrection, and the person that saves his earthly life [psukee] by denying Christ will lose his life at the judgment.

Epaphroditus hazarded "his PSUKEE [life]" [Philippians 2:30]. Judas and Silas have "*hazarded their PSUKEE [lives] for the name of our Lord Jesus Christ*" [Acts 15:26-27]. They could put their life in danger for the sake of Christ. Many put their life in danger and lost their life for preaching Christ, but how could they risk an immortal part of a person that cannot die, and no man can see it or kill it? Paul says, "*But I hold not my PSUKEE [soul-life] of any account as dear unto myself*" [Acts 20:24]. If this psukee is an inter being which has immortality from our birth, Paul must not have thought it not to be of any account, or not worth much. Just as have been said about other passages, today's theology that says psukee means an "*immaterial, invisible part of man*" makes these passages be nonsense.

"On what authority many have translated the word psukee in the twenty-fifth verse life, and in this verse (26) soul I know not; but I am certain it means life in both places." Adam Clarke.

**[2]. "WHAT SHALL A MAN GIVE [not sell]
IN EXCHANGE FOR HIS SOUL."**

Matthew 16:26; Mark 8:37 This passage is used to show that a person has an undying soul that is of more value than the entire world, but many will sell their PSUKEE "SOUL" for very little. Does it teach this? The American Standard Version and most other translations, translates "PSUKEE" into "LIFE," not "SOUL" as the King James does. A man can give all he has to someone about to take his life to get that someone to let him live, but he could in no way give anything in exchange for an immortal inter part of himself which cannot die. THINK ABOUT THIS; HOW COULD ANYONE BUY OR SELL AN "IMMATERIAL, INVISIBLE" IMMORTAL PART OF ANOTHER PERSON WHICH HE CANNOT SEE AND IT CAN NEVER DIE? It would be impossible for anyone to give anything in exchange for it.

"Or what shall a man give in exchange for his life?" WHEN "PSUKEE" IS MADE TO BE AN INTER IMMORTAL PART OF A PERSON THAT CANNOT DIE, THEN WOULD NOT GIVING SOMETHING IN EXCHANGE FOR IT BE BUYING ONES WAY INTO HEAVEN? Frequently, in sermons and invitations, I have *heard* "what would a man give in exchange for his life" changed to "what would a man sell his immortal soul for." To give something in exchange for something is to buy it, not sell it. "Give" [pay, to give money or something] is changed to "sell" [to take money]. It is changed to say the opposite of what it does say to make it say what many want it to say. There is not one word in this verse about a person, or a part of a person being tormented forever. THIS PASSAGE IS ABOUT HOW A MAN WOULD PAY ALL HE HAS IN EXCHANGE FOR A FEW MORE YEARS OF LIFE, BUT WOULD "FORFEIT HIS LIFE" IN HEAVEN IN EXCHANGE FOR THE PLEASURE OF SIN. The wages of sin is death [Romans 6:23]. Do not take the pleasures of sin for a few years in exchange for your life in Heaven as many do. When it is translated right, as in the American Standard Version and many others, not even the word "soul" as it is used in today's theology is not in this verse.

[3]. SOUL REQUIRED Luke 12:19-21

"And I will say to my LIFE [Greek psukee], LIFE [psukee], you have much goods lain up for many years: take your ease, eat, drink, be merry. But, God said unto him, You foolish one, this night is your LIFE [psukee] required of you; and the things which you have prepared, whose shall they

be? So is he that lies up treasure for himself, and is not rich toward God." It is not eternal torment that will be required of them but life. The New International Version reads, "And I'll say to MYSELF [Greek psukee-life], 'YOU [Greek psukee-life] have plenty of good things laid up for many years. Take life easy; eat drink and be merry' But, God said to him, 'You fool! This very night your LIFE [Greek psukee] will be demanded from you. Then who will get what you have prepared for yourself?' This is how it will be with anyone whom stores up things for himself [puts the world ahead of God] but is not rich toward God." Those who believe souls are immortal use this to prove there will be life after death. They say this life must be from the time of death onward and never end, but it does not say either. There will be a resurrection and judgment of all, not just those in Christ. After the judgment, those who have laid up treasure for them self on earth, and are not rich toward God, their life will be required of them. CHRIST COULD NOT HAVE SAID ANY PLAINER THAT LIFE [not torment] WOULD BE REQUIRED OF THOSE NOT RICH TOWARD GOD. IT WOULD MAKE NO SENSE IF THIS PSUKEE WERE AN UNDYING IMMORTAL SOUL. HOW COULD THE ONLY PART OF A PERSON THAT WILL LIVE FOREVER BE REQUIRED OF HIM?

*"YOUR soul [life-psukee] required of YOU." Who is the "your" and "you"? They could not be the soul for then it would be saying the "soul" is required of the "soul." "Your" is the person whose life will be required. **The Soul, as the word is used today, was never required of anyone.** Psukee in the New Testament is never an undying "*immaterial, invisible part of man.*" Life will be required of the sinner, not an undying soul.*

**[4]. God is able to destroy both soul and body in Gehenna
Matthew 10:28, Luke 12:5**

See Gehenna in chapter four, second occasion.

[5]. Souls under the altar Revelation 6:9

See chapter eight, part three.

**PASSAGES THAT DO NOT HAVE "SPIRIT"
OR "SOUL" IN THEM**

BUT ARE USED TO PROVE A PERSON HAS AN IMMORTAL SPIRIT /SOUL.

Some passages are said to "imply" that a person has an immortal soul/spirit but do not state it. They base their doctrine on what they think is implied, not on what is said; based only on the assumption that there is such a thing an immaterial invisible no substance something in mankind that is not immortal.

[1]. THE THIEF ON THE CROSS Luke 23:43

DID THE THIEF KNOW ANYTHING ABOUT THE KINGDOM AND THAT CHRIST WAS TO BE RESURRECTED AND AT THAT TIME NO OTHERS KNEW, NOT EVEN THE TWELVE? From

Matthew one to Acts two it was believed that the Christ was to restore the kingdom to Israel and sit on the throne of David and be a king on this earth.

- Herod thought Jesus was to was born to be an earthly "*king of the Jews*" and "*slew all the male children that were in Bethlehem*" [Matthew 3:1-16] to keep Jesus from replacing him as king of an earthly kingdom.
- "*And Jesus said unto him, 'Do you see these great buildings? There shall not be left here one stone upon another, which shall not be thrown down.'* And as he sat on the Mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, *tell us, when shall THESE THINGS be?*" [Mark 13:2-3]. The disciples, thinking of what the Lord had said, asked two questions, which they supposed both would be at the same time. "***When shall THESE THINGS You speak of be and what shall be the sign that THESE THINGS are about to come to pass?***" **AT THE TIME THEY ASKED THESE QUESTIONS THEY DID NOT BELIEVE OR KNOW THAT JESUS WOULD BE PUT TO DEATH OR THAT HE WOULD BE GOING BACK TO HEAVEN AND COMING A SECOND TIME. THE DISCIPLES STILL THOUGHT THE CHRIST WOULD RESTORE THE EARTHY KINGDOM OF ISRAEL JUST AS ALL THE JEWS DID.** "*And they understood none of these things, and this saying was hidden from them, and they did not comprehend the things that were said*" [Luke 18:34; also Luke 19:11; 24:21-27; John 16:16-18; 20:9]. When the Disciples asked these two questions they did not know or believe Christ would die and be resurrected from the dead or know or believe anything about the second coming of Christ or the judgment day.
- On the day of His resurrection the Disciples did not know it was the resurrected Christ they were talking to and said to Him, "***But we hoped (past tense) that it was he who should REDEEM ISRAEL***" [Luke 24:21].
- Forty days after He was raised from the dead the Disciples still did not understand therefore, they still did not expect Christ to go away and return to earth a second time at the end of the world; they expected

Him to restore the kingdom to Israel "*They therefore, when they were come together, asked him, saying, Lord, do you at this time restore the kingdom to Israel?*" [Acts 1:6]. **EVEN AFTER HIS RESURRECTION THEY WERE LOOKING FOR THE EARTHLY KINGDOM OF ISRAEL TO BE RESTORED AND CHRIST TO BE IT'S KING.**

If this thief was not speaking of an earthly kingdom of Israel he would have had to know that Christ was going to be resurrected from the dead and then set up His kingdom when no one, not even the twelve know.

THE MOCKERY OF JESUS

MOCKERY AT HIS TRIAL BEFORE PILATE "*Then the soldiers of the governor took Jesus into the palace, and gathered unto him the whole band. And they stripped him, and put on him a scarlet robe, and they platted a crown of thorns and put it upon his head, and a reed in his right hand; and they kneeled down before him, and mocked him, saying, Hail, King of the Jews! And they spat upon him, and took the reed and smote him on the head. And when they had mocked him, they took off from him the robe, and put on him his garments, and led him away to crucify him*" [Matthew 27:27-30]. "*And the soldiers platted a crown of thorns, and put it on his head, and arrayed him in a purple garment; and they came unto him, and said, Hail, King of the Jews! And they struck him with their hands*" [John 19:2-3].

- They stripped Him
- They put on Him a scarlet robe
- They platted a crown of thorns and put it upon His head
- They put a reed in His right hand
- They kneeled down before Him, and mocked Him, saying, Hail, King of the Jews!
- They spat upon Him
- They took the reed and smote Him on the head.
- They struck Him with their hands

The scarlet robe, crown of thorns, a reed in His hand and kneeling down before Him was mockery of His claim to be a king.

"*Now it was the Preparation of the Passover: it was about the sixth hour. And he said unto the Jews, Behold your King! They therefore cried out, Away with him, away with him, crucify him! Pilate said unto them, 'Shall I crucify your King?' The chief priests answered, 'We have no king but Caesar'*" [John 18:14-15]. Jesus was the king the Jews were looking for but He said, "*My kingdom is not of this world*" and He did not restore the earthly kingdom to Israel as they thought their savior was going to do, they rejected Him and mocked Him.

MOCKERY BY PILATE WHEN CHRIST WAS ON THE CROSS

"And Pilate wrote a title also, and put it on the cross. And there was written, JESUS OF NAZARETH, THE KING OF THE JEWS. This title therefore read many of the Jews, for the place where Jesus was crucified was nigh to the city; and it was written in Hebrew, and in Latin, and in Greek. The chief priests of the Jews therefore said to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. Pilate answered, 'What I have written I have written'" [John 19:19-22]. When Pilate put this on the cross of a man he did not think was a king or who would ever be a king, it was nothing but mockery by Pilate.

MOCKERY BY THOSE THAT PASSED BY, THE CHIEF PRIESTS AND THE ROBBERS

*Matthew 27:39-48 "And they that passed by railed on him, wagging their heads, and saying, You that destroyed the temple, and builds it in three days, save yourself: if you are the Son of God, come down from the cross. In like manner also **the chief priests mocking** him, with the scribes and elders, said, He saved others; himself he cannot save. He is the King of Israel; let him now come down from the cross, and we will believe on him. He trusted on God; let him deliver him now, if he desires him: for he said, I am the Son of God. **AND THE ROBBERS ALSO THAT WERE CRUCIFIED WITH HIM CAST UPON HIM THE SAME REPROACH.** Now from the sixth hour there was darkness over all the land until the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is, My God, my God, why have you forsaken me? And some of them stood there, when they heard it, said, 'This man calls Elijah'. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. And the rest said, Let be; let us see whether Elijah cometh to save him."*

*Mark 15:29-32: "And they that passed by railed on him, wagging their heads, and saying, ha! You that destroys the temple, and builds it in three days, save yourself, and come down from the cross. In like manner also **the chief priests mocking** him among themselves with the scribes said, He saved others; himself he cannot save. Let the Christ, the King of Israel, now come down from the cross that we may see and believe. **AND THEY THAT WERE CRUCIFIED WITH HIM REPROACHED HIM.** And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, Eloi, Eloi, lama sabachthani? Which is, being interpreted, My God, my God, why have you forsaken me? And some of them that stood by, when they heard it, said, Behold, he calls Elijah. And one ran, and filling a sponge full of vinegar, put*

it on a reed, and gave him to drink, saying, Let be; let us see whether Elijah comes to take him down."

THIS MOCKERY WAS OVER CHRIST CLAIMING TO BE KING
BY:

1. By the soldiers
2. By Pilate
3. By those that passed by
4. By the chief priests
5. By BOTH robbers

MOCKERY BY THE BOTH ROBBERS *"And robbers also that were crucified with him cast upon him the same reproach" [Matthew 27:44]. Matthew and Mark give details of the mockery by all but the robbers saying only that they "**cast upon him the same reproach.**" Luke tells how they "**cast upon him the same reproach.**" Just as Pilate did not believe Jesus, who had never been king over any nation and was about to be put to death, was "**THE KING OF THE JEWS,**" this robber did not believe the person being put to death with him would ever be a king and come into His kingdom. *"And the people stood beholding. And **the rulers also scoffed at him,** saying, He saved others; let him save himself, if this is the Christ of God, his chosen. And **the soldiers also mocked him,** coming to him, offering him vinegar, and saying, '**If you are the King of the Jews, save yourself**'. And there was also a superscription over him, '**THIS IS THE KING OF THE JEWS**'. And **one of the malefactors that were hanged railed on him,** saying, '**Are not you the Christ? Save yourself and us**'. But the other answered, and rebuking him said, '**Do you not even fear God, seeing you are in the same condemnation? And we indeed justly, for we receive the due reward of our deeds: but this man has done nothing amiss**'. And he said, '**Jesus, remember me when you come into your kingdom**'. And he said unto him, '**Truly I say unto you, to-day you shall be with me in Paradise**'" [Luke 23:33-38].**

- One robber railed on Christ by saying, "*Are not you the Christ? Save yourself and us.*"
- The other robber by saying, "*Remember me when you come into your kingdom.*" What would "*remember me when*" mean to the Jews of that day; they understood the kingdom to be an earthly kingdom of Israel, the Old Testament kingdom restored. The thief know he was dying and was speaking to a person that he could see was dying, mocking Him about coming into His kingdom when He was dying. Neither of the robbers thought this dying man was the Christ or that He would come into a kingdom. Saying to someone whom he knows would soon be dead, "*Remember me when you come into your*

kingdom" was nothing more than mockery just as the sign the thief could see over His head *saying "THIS IS THE KING OF THE JEWS"* was mockery. Neither of the robbers would have understood the messianic kingdom the Jews were looking for to be anything but a physical kingdom of Israel with an earthly king.

CHRIST DID NOT GO TO PARADISE THAT DAY. When will anyone go to paradise or Heaven? Not unto after the judgment. We must wait for the resurrection and judgment before we will go to heaven. Did Christ tell the thief that he would be in Heaven that day? Jesus did not go to paradise that day. **He had said He would be in the heart of the earth [grave] for three days [Matthew 12:40];** "*For as Jonah was three days and three nights in the belly of the whale; so shall the Son of man be three days and three nights in the heart of the earth.*" It was on Friday evening just before the beginning of the Sabbath day when Christ told the robber that he would be with Him in Paradise, but on Sunday morning He said, "*Touch me not; for I am not yet ascended unto the Father*" [John 20:17]. Paul said Christ died, was buried, **and was raised on the third day** [1 Corinthians 15:3-4; see Matthew 12:40]. He was dead and in the grave unto the third day when the Father raised Him. **IF CHRIST WERE ALIVE AND WENT TO HEAVEN THE DAY HE DIED, WHAT WAS HIS RESURRECTION ON THE THIRD DAY? IT WOULD BE NOTHING BUT MOCKERY TO SAY HE WAS RAISED FROM THE DEAD WHEN HE WAS ALIVE IN HEAVEN.** Christ said, "*No one has ascended into heaven, but He who descended from heaven, even the Son of Man*" [John 3:13]. If Moses did not ascend into Heaven at his death and had not ascended at the time Christ spoke this how did the robber ascend to Heaven if Moses and David did not? In an attempt to make a passage say someone went to Heaven at death the thief has been made to be better than Moses and David? **WHERE WAS CHRIST FROM HIS DEATH TO HIS RESURRECTION?** "*He foreseeing this spoke of the resurrection of the Christ, that neither was he left unto Hades, nor did his flesh see corruption. This Jesus did God raise up*" [Acts 2:31-32]. This is from Psalm 16:10, "*Because you will not abandon me to the grave (sheol)*" New International Version.

WHICH WAY DO THEY SEND CHRIST? The advocates of an immortal soul say Christ went both up and down at His death.

- In **THE SPIRITS IN PRISON** 1 Peter 3:18-20 the advocates of an immortal soul say Christ went down to Hell to preach to the spirits in prison at His death.

- In THE ROBBER Luke 23:43 the advocates of an immortal soul say He went up to Heaven at His death. They say one place one time and another place another time.
- **The advocates of an immortal soul send Christ both down to Hell to preach to spirits in prison AND up to Heaven with the robber, both places at the same time.**

WHAT IS NOT SAID: Nothing is said about the robber believing after he had "*reproached him*." This is added by those who say they do not believe in adding to the word of God. I have been told the robber "could have" heard Christ before this. If he did, he did not believe for he was still a robber and even after he was on the cross he railed on Christ ("*reproached him*"). He was one of the many that could have heard Christ before this but if he had heard Christ he did not believe for he was one of the many who railed on Christ. Anyone can prove anything that they want to with a "could have."

CHRIST WENT TO THE GRAVE THAT DAY, NOT HEAVEN. Both Christ and the robber were in hades - the grave - on "*this day*."

THREE PROBLEMS

1. Christ did not go to Heaven that day.
2. It must be assumed that mankind now has immortality and will never die.
3. It must be assumed that all the saved go to Heaven at the moment of death, before and without the resurrection and judgment, none to sheol (the grave) and none to Abraham's bosom.
4. It must be assumed that David did ascend into the heavens [Acts 2:34].

THE KING JAMES VERSION AND THE COMMA

The way it is worded in the Kings James Version makes Christ be asking the thief a question with the question mark left out and it ends the question with a period.

As it is in the Kings James Version and with the Old English changed to today English."

- "*I say unto thee, To-day shalt thou be with me in paradise.*"
- "*I say unto you, To-day shall you be with me in paradise?*"

Yet this question Christ asked is frequency used to prove Christ was telling the thief that they both would be together in Heaven that very day. Christ went to the grave that day. **Where is Paradise?** The only other uses of Paradise in the New Testament are:

[1] Paul was "*caught up into paradise*," which he says is in "*the third heaven*" [2 Corinthians 12:2-4].

[2] "*To him that overcomes, to him will I give to eat of the tree of life, which is in the Paradise of God*" [Revelation 2:7]; the tree of life is in the New Jerusalem [See Revelation 21:1 to 22:5].

Many translations make Christ be telling the thief they both would be together in paradise (Heaven?) that day.

- Wycliffe New Testament: "*And Jesus said to him, Truly I say to thee, **this day thou shalt be with me in paradise***"
- English Standard Version: "*And he said to him, Truly, I say to you, **today you will be with me in Paradise***"
- Young's Literal Translation: "*And Jesus said to him, Verily I say to thee, **To-day with me thou shalt be in the paradise***"
- New International Version: "*Jesus answered him, I tell you the truth, **today you will be with me in paradise***"
- New American Standard Bible: "*And He said to him, Truly I say to you, **today you shall be with Me in Paradise***"
- English Standard Version: "*And he said to him, Truly, I say to you, **today you will be with me in Paradise***"
- Amplified Bible: "*And He answered him, Truly I tell you, **today you shall be with Me in Paradise***"
- English Standard Version: "*And he said to him, Truly, I say to you, **today you will be with me in Paradise***"
- Darby Translation: "*And Jesus said to him, Verily I say to thee, **To-day shalt thou be with me in paradise.***" This Catholic Bible also makes Christ be asking the thief a question without using a question mark.
- Holman Christian Standard Bible: "*And He said to him, I assure you: **Today you will be with Me in paradise***"
- New International Reader's Version: "*Jesus answered him, What I'm about to tell you is true. **Today you will be with me in paradise***"
- Today's New International Version "*Jesus answered him, Truly I tell you, **today you will be with me in paradise***"
- New International Version - UK: "*Jesus answered him, I tell you the truth, **today you will be with me in paradise***"
- Marshall Parallel New Testament In Greek And English: "*Truly thee I tell, **Today with me thou will be in the paradise***"

With the comma where it is in most translations, Christ answer to the mockery of the thief was that he would be with Him that day. That day

Christ was in the grave, therefore, Christ told the thief that he would be in the grave that day. TELLING THE THIEF THAT HE WAS GOING TO DIE AND BE IN THE GRAVE THAT DAY DOES NOT SOUND LIKE AN ANSWER THE THIEF WOULD HAVE RECEIVED IF HE HAD TRULY REPENTED AND WAS FORGIVEN.

IF CHRIST WERE TELLING THE THIEF THAT HE WOULD BE WITH HIM IN HEAVEN IT WAS NOT ON THAT DAY; the comma, which is not in the Greek must be moved for both Christ and the thief went to the grave that day, not to Heaven. *"I say unto you to-day, you shall you be with me in paradise."* This would not make the being in paradise be on that day, not on the day of their death. No one goes to Heaven at death before the resurrection and judgment. If the thief truly did repent and by "*paradise*" Christ was telling the thief that he would be in Heaven with Him, the comma must be put after "*today*" for Christ or the thief did not go to Heaven that day.

The Greek, in which the New Testament was written, did not have chapters or punctuation. Men have added the punctuation. The oldest manuscripts are all capitals, the words are not separated, and there is no punctuation. Cardinal Huger de Sancta Caro divided it into chapters in A. D. 1250. Robert Stevens divided the Bible into verses about A. D. 1550. Manutius, a printer of Venice in A. D. 1490, invented the comma. It was put in the King James Version in A. D. 1611, BUT IT WAS NOT USED BY LUKE BEFORE IT WAS INVENTED, THEREFORE, THERE WAS NO COMMA IN LUKE 23:43. There was not a comma in the whole New Testament. Men put all the punctuation marks in the Bible we use today, not God. The translators could sometimes make it say what was consistent with their beliefs by the way they used punctuation. Move the comma, which was not invented until 1490 and was added by uninspired men in the King James Version by man in A. D. 1611, and it does not say when they would be in paradise.

- VERILY ISAY UNTO YOU TODAY YOU SHALL BE WITH ME IN PARADISE The oldest Greek manuscripts have all capital letters with no separation between words and sentences, and no punctuation marks.
- VERILY·ISAY·UNTO·YOU·TODAY·YOU·SHALL·BE·WITH·ME·IN·PARADISE
Dots were put into the Greek in the ninth century to separate the words. The dots and all later punctuation of all Greek texts, which has been added after the ninth century is entirely on human authority.
- *"Verily I say unto you, 'To-day you shall be with me in paradise.'"*

- “*Verily I say unto you today, ‘You shall be with me in paradise.’*” The comma was invented in 1490 and put in the Bible by men. “*This day*” is a common expression in the Bible. See Genesis 31:18; Exodus 34:11; Deuteronomy 4:26; 4:40; 6:6; 7:11; 8:1; 8:11; 30:5.
- “*I declare to you this day, that you shall surely perish*” [Deuteronomy 30:18].
- “*Wherefore I take you to record this day, that I am pure from the blood of all man*” [Acts 20:26 King James Version].
The Companion Bible, Appendix 173: “**The interpretation of this verse depends entirely on punctuation, which rests wholly on human authority, the Greek manuscripts having no punctuation of any kind till the ninth century**, and then it is only a dot in the middle of the line separating each word.”

To put the comma where the King James Version put it makes Jesus a liar for He know He would not be in paradise that day. The King James translators, who believed that all will go immediately to Heaven or Hell at death, punctuated it to makes both Christ and the thief be in Heaven ON THAT VERY DAY.

H Leo Boles: "Evidently Jesus did not mean that this robber would go with him to heaven that day, as it seems clear from other statements that Jesus did not go to heaven that day. His day of ascension came about forty days after that time" A Commentary On The Gospel Of Luke, Page 454, 1954, Gospel Advocate Company.

“It may be asked why translators of most modern version do not place the comma after the ‘today’ so that the verse will harmonize with other scriptural teaching on death and resurrection. We might as well ask why they do not translate the Greek *bapitizo* as ‘immerse’ or *diakonos* as ‘servant’ instead of merely spelling them with English letters. To do so would put the translation at odds with most denominational doctrine and almost insure its failure to be accepted” Curtis Dickinson, “The Witness” Volume 30, Number 8, 1990.

There is no grammatical justification for the placement of the comma before “*today*.” Christ or the thief did not go to Heaven that day. By moving the comma that was added by uninspired men with a theological prejudice, the conflict with other passages is removed even if “*in paradise*” does mean “in Heaven.”

Note: The punctuation can change the meaning of the same words.

Woman, without her man, is nothing.

Woman, without her, man is nothing.

[2]. “**TO DIE IS GAIN**”

Philippians 1:21-23

When this passage is used to prove that a person takes up residence in their permanent abode at once in Heaven at death, it is taken out of context. Paul says, "*So that my bonds became manifest in Christ throughout the whole praetorian guard, and to all the rest; and that most of the brethren in the Lord, being confident through my bonds, are more abundantly bold to speak the word of God without fear*" [Philippians 1:13-14]. His imprisonment was not a personal gain, but because of it the word of Christ was being preached, therefore, it was gain to the cause of Christ. In verse 18 it did not matter the motives, Christ was being preached and he rejoiced. Verse 20 "*So now also Christ shall be magnified in my body, whether by life, or by death.*" If he lived, he would preach Christ. If he died, others would be made more bold and preach Christ because of his death. Verse 21 "*For to me to live is Christ, and to die is gain.*" Death is an enemy [1 Corinthians 15:26]. It was not a personal gain for Paul. He knows that if he died before the coming of Christ he would not be in Heaven unto after the resurrection and judgment at the second coming of Christ. HE KNOWS HIS DEATH WOULD BE A GAIN FOR THE CAUSE OF CHRIST, THAT CHRIST WOULD BE PREACHED BECAUSE OF IT, NOT A PERSONAL GAIN FOR HIMSELF. Verse 22 "*But if to live in the flesh, if this shall bring fruit from my work, then what I shall choose I know not*" If he lived and preached Christ, or if his death would cause others to preach Christ, which one would bring the most fruit, he knew not. HE IS NOT SAYING HE DID NOT KNOW WHETHER LIVING IN THIS WORLD WAS BEST, OR LIVING IN HEAVEN WAS BEST; BUT THIS IS WHAT HE IS MADE TO SAY WHEN THIS PASSAGE IS USED TO PROVE AN IMMORTAL SOUL.

Philippians 1:12-30: When it became known that Paul was in prison it was gain to the Gospel for it made others bold to preach the Gospel and others preached the Gospel "*thinking to raise up affliction for me in my bonds.*" In the same way Paul is saying his death would be gain to the cause of Christ just as his being in prison was, not a personal gain. **If "To die is gain," means we go to Heaven when we die, WHY WOULD PAUL SAY HE DID NOT KNOW IF GOING TO HEAVEN WAS BETTER THAN LIVING ON EARTH; why do we go to a doctor to get well and do all we can to keep from going to Heaven; why do we pray for each other when one of us is sick; would we not asking God not to take us to Heaven and are thankful if He does not?** The reason we do not want to die is that death is not a gateway to Heaven, but death is an enemy. If death were a gateway to Heaven, we would be praying, "Lord, do not make us

come live up there with You, let us live down here on earth where Satan can tempt us."

We are repeatedly told **we will be with the Lord at His coming**, not at death [2 Thessalonians 2:1] when He shall appear [Colossians 3:4], yet "*To die is gain*" is used to set aside many plain and clear passages and make the entrance to Heaven be immediately at death, not after the resurrection.

[3]. "TO DEPART AND TO BE WITH THE LORD"

Philippians 1:23; 2 Corinthians 5:8

BE WITH THE LORD AT THE JUDGMENT DAY, NOT INSTANTLY AT DEATH: In the same letter Paul says, "*If by any means I may attain unto the resurrection from the dead*" [Philippians 3:11]. He tells the Thessalonians that we will **BE WITH THE LORD** after the resurrection, "*For the Lord Himself will descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God; and the dead in Christ shall rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and thus we shall always **BE WITH THE LORD***" [1 Thessalonians 4:16-17].

- Be with the Lord "*at that day*" 2 Timothy 4:8
- Be with the Lord at "*His appearing*" 2 Timothy 4:8

"*Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, **SHALL GIVE TO ME AT THAT DAY; and not to me only, but also TO ALL THEM THAT HAVE LOVED HIS APPEARING***" [2 Timothy 4:8]. Paul clearly says the time of his death has come, but he will not receive the crown of righteousness unto the appearing of Christ at the Judgment Day. He will be with the Lord at the same time all the saved will be, "**AT THAT DAY**" the Judgment Day, not at death. At "**HIS APPEARING**" See 2 Timothy 1:12; 1:18; 4:18; 2 Thessalonians 1:10; Philippians 1:10; 1:6; 1 Corinthians 1:8; 5:6. When will Paul be given "*the crown of righteousness,*" when Christ comes, not at death? See 1 Peter 5:4. When will Paul and all the saved be with the Lord, at "*His appearing,*" not at death? "*To be with the Lord,*" says nothing about an "*immaterial, invisible part of man*" between death and the resurrection or after the resurrection. "*For the Lord himself shall descend for Heaven...and so **WE shall we ever be with the Lord***" [1 Thessalonians 4:16-17]; it is after the resurrection that **WE** will be with the Lord, not at death. No one has ascended into Heaven but Christ; therefore, Paul has not ascended to Heaven and is not now in Heaven with the Lord [John 3:13]. **PAUL DIED ABOUT TWO THOUSAND YEARS AGO, BUT LIKE DAVID [Acts 2:29], PAUL IS NOT YET IN HEAVEN WITH THE LORD AND WILL NOT BE UNTO AFTER THE RESURRECTION; THEREFORE, THIS PASSAGE COULD**

NOT BE SAYING PAUL HAD AN IMMORTAL, INVISIBLE SOUL THAT WOULD GO TO HEAVEN AND BE WITH THE LORD AT THE TIME OF HIS DEATH.

- Peter says of David "*that he both died and was buried...for David ascended not into the heavens*" [Acts 2:29-34].
- Today's theology says, "David is not dead and has ascended into Heaven."

To make "*with the Lord*" mean we go to Heaven with the Lord at death takes away any need for a resurrection and makes it useless and foolish. After some had been in Heaven with the Lord for centuries, why would He send them back to earth to raise them from the dead and take them back to Heaven when from the day of their death they had been very much alive in Heaven and were never dead?

There are three major views on the condition of the dead.

1. The dead are dead and will be dead unto the resurrection of the dead.
2. The dead are alive in an intermediate state without the resurrection.
3. The dead are alive in Heaven or Hell without the resurrection.

Although this passage is used as undeniable proof of both 2 and 3 and to set aside the many passages on the resurrection, this passage is completely silent about where the dead are before the resurrection.

Those who believe the dead go to hades, some to be with the rich man in torment and some to be in "*Abraham's bosom*" also use "*be with the Lord*" when they are trying to prove men now have an immortal soul, but in doing so they do not seem to be able to see that they are making all go to Heaven or Hell at death and, therefore, they have made going to hades at death impossible. We could not be in "*Abraham's bosom*" and in Heaven with the Lord both at the same time. When they need to, they make hades be "the grave" for the body to be in; and when they need to, they make it be "*Abraham's bosom*" for the "soul" to live in. How do they know when it should be one, and when it should be the other? In trying to make Paul and Stephen be conscious after death, they are both put directly in heaven at death before and without the Judgment Day; sometimes even by those who do not believe anyone is now in Heaven.

We need to be very careful not to make Paul say something he did not say [2 Peter 3:16]. "*To be with the Lord*," but where and when will we be with the Lord? Not in our permanent abode in Heaven at death, for we will not be there unto after the judgment. If we go to Heaven or Hell at death, this would mean that the final judgment takes place immediately at death, for God would have to decide our destiny then; therefore, God would have

made the final judgment before the Judgment Day, before the coming of Christ.

Jesus said, "*AND IF I GO AND PREPARE A PLACE FOR YOU, I WILL COME AGAIN, AND RECEIVE YOU TO MYSELF; THAT WHERE I AM, THERE YOU MAY BE ALSO*" [John 14:3]. Many say, "Not so Lord, we will be with you in Heaven, Your second coming and the resurrection will not be needed for we will be alive with You in Heaven." But Paul says, "*For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ; WHO WILL TRANSFORM THE BODY OF OUR HUMBLE STATE INTO CONFORMITY WITH THE BODY OF HIS GLORY*" [Philippians 3:20-21]. It is us who will be transformed, not just a part of us that is now just as immortal as it will always be and will not need to be transformed, and this part of us will not wait for the Lord Jesus to come again, but immediately go to Heaven to be with Him at death.

Living Christians need not sorrow as the rest who have no hope [1 Thessalonians 4:13]. There are four points in this passage.

1. Those who are asleep will be resurrected from the dead at the second coming of Christ. **THE DEPARTED PERSON WILL NOT BE WITH CHRIST UNTO HE COMES "AGAIN, AND RECEIVE YOU TO MYSELF; THAT WHERE I AM, THERE YOU MAY BE ALSO"** [John 14:2]. Not alive before "*The Lord himself shall descend from heaven...and the dead in Christ shall rise first.*" At the coming of Christ the dead shall rise from the grave, not come back from Hell or Heaven.
2. Those who are living at the time Christ comes will be changed. Living Christians will not precede [go ahead of] the Christians that are not living [them that are fallen asleep] to meet the Lord, "**AND SO SHALL WE EVER BE WITH THE LORD**" [1 Thessalonians 4:15].
3. **Both those in Christ who are dead and those who are living, will TOGETHER GO FROM THE EARTH TO MEET THE LORD IN THE AIR WHEN HE IS COMING FROM HEAVEN BEFORE WE WILL "BE WITH THE LORD."** "*Then we that are alive, that are left, SHALL TOGETHER with them be caught up (from the earth) in the clouds, to meet the Lord in the air*" [1 Thessalonians 4:17-18]. HOW COULD PAUL HAVE SAID ANY CLEARER THAT THOSE WHO ARE NOW ASLEEP ARE NOT NOW ALIVE IN HEAVEN, BUT THAT THEY WILL BE RAISED FROM THE DEAD AND MEET THE LORD IN THE AIR AS HE IS RETURNING?

4. "*And so shall we* (both the living Christians and the Christians that are not living at the time He comes) *ever be with the Lord*" [1 Thessalonians 4:17]. With the Lord in the place in Heaven where He has gone to prepare for the saved [John 14:2]. The future existence of the dead in Christ absolutely depends upon (1) the resurrection of those who are asleep (2) or on a translation of those who are living when Christ comes.

Why did Paul say he had a desire to depart? He lived a life of suffering, toil, and trials [2 Corinthians 11:23-33] and like Job, he understood death would be a relief from pain; and he knew that from the standpoint of the person that departs it will be as if he or she is with the Lord the next moment for we will know nothing of the time between death and the resurrection, that time will seem as if it was only a moment. The dead in Christ are asleep and have not ascended into Heaven, not even David or Paul, only Christ is now in Heaven, "*But now has Christ been raised from the dead, the first-fruits of them that ARE ASLEEP...in Christ shall all be made alive. But each in his own order: Christ the first fruits, then they that are Christ's at His coming*" [1 Corinthians 15:20-23]. To those who are asleep there is no awareness of time; it will be as if we are with the Lord in only a moment. For us, there is no life after death unto the resurrection and never would be life without a resurrection of the dead.

Analus is used in the New Testament only two times. Luke 12:36
"when he will RETURN [Greek-analus] from the wedding." Philippians 1:23 "having a desire to DEPART [Greek-analus], and to be with the Lord." "To depart" or "Will return," which one does analus means?

[4] IN THE BODY OR OUT OF THE BODY [2 Corinthians 12:1-2]
"But I will come to visions and revelations of the Lord" PAUL HAD NOT DIED, THEREFORE, THERE ARE ONLY TWO POSSIBILITIES.

1. **FIRST POSSIBILITY: PAUL WAS TAKEN TO THE THIRD HEAVEN IN HIS EARTHLY BODY** and given a revelation, which was not lawful for him to utter, and then returned to Earth. He did not die. This would prove nothing about a disembodied soul from death unto the resurrection. **Being taken to Heaven alive in his body would not even be a death. At the time he says this, he was still a living human being that had not died, he was not a disembodied spirit or soul after the death of his body. Then how can this be used to show that Paul had an "immaterial, invisible part of man" that would not die when he did? "Whether in the body."** Although it is almost certain that no flesh and blood body has ever been in Heaven or ever will be, God has the power and could have taken Paul to the

third Heaven when he was in his body, or He has the power to have taken Paul to the third Heaven in a vision. Paul did not know which so we cannot know. If Paul were caught up to the third Heaven this was special case, and not what happens to all mankind instantaneously at death. It is not going to Abraham's bosom, which is where many teach all the saved will go immediately at death. **There is nothing in this passage about what will be after death, nether before the resurrection nor after the resurrection for Paul or for us; SO HOW CAN THIS PASSAGE BE USED TO PROVE A PERSON BECOMES A "DISEMBODIED SPIRIT" AFTER DEATH?** Paul had not died, and nothing is said about him having a disembodied spirit that went to Heaven without his body or after the death of his body.

2. SECOND POSSIBILITY: THIS WAS A VISION: Neither would a vision prove anything about a disembodied soul from death unto the resurrection. "Visions" in 2 Corinthians 12:1 is translated from "optasia" and is used only four times in the New Testament.
- (1) "*That he had seen a VISION [optasia] in the temple*" [Luke 1:2].
 - (2) "*They had also seen a VISION [optasia] of angels*" [Luke 24:23].
 - (3) "*Disobedient unto the heavenly VISION*" [optasia] [Acts 26:19].
 - (4) And in this passage, "*I will come to VISIONS [optasia] and revelations*" [2 Corinthians 12:1]. A vision, which is something like a dream, cannot be used to prove Paul or anyone has either an immortal soul or an immortal spirit.

EITHER WAY: If Paul were taken to Heaven or if this was a vision.

- This says nothing about an "*immaterial invisible part of man*."
- Or nothing about anything that will be after death either before or after the resurrection.

Those who use this to prove a person has an immortal soul must say they know what Paul said he did not know. They must say only a part of Paul, his "soul" but not his body went to Heaven, and that this was not a vision. How could anyone know this when Paul did not? According to the common view, when the soul leaves the body, the body is dead, and death is the separation of body and soul. Therefore, if a part of Paul called "soul" separated from the body and went to the third Heaven; his body was on the earth separated from this soul, therefore, dead. According to what some say death is, Paul was dead and his return to earth would have to be a resurrection from the dead. According to this teaching, his dead body was on earth and his soul

was in Heaven separated from his body, he died and was raised from the dead and did not know it. We are told that "*out of the body*" means Paul's soul went to paradise and left his corpse on the earth, therefore, Paul was dead according to their own definition of death. Who can believe Paul was dead and resurrected and did not know it?

Summary: First ADDED, then CHANGED. First "psukee [life, soul, living being]" must be ADDED into this passage when it is not in it, then the ADDED psukee must be CHANGED into an immortal being. Theology had to go on a long trip to put what they wanted into this. There is nothing in this passage about the intermediate time from death unto the resurrection; but that a part of a person called "soul" is alive in the intermediate time from death to the resurrection is what they are trying to prove with it. **PAUL WAS SPEAKING ABOUT A VISION THAT HAD HAPPENED FOURTEEN YEARS BEFORE [2 Corinthians 12:1], NOT A DEATH, AND THERE IS NOTHING IN THIS PASSAGE (1) ABOUT A SOUL, (2) ABOUT DEATH (3) OR ABOUT ANYTHING THAT WILL BE AFTER DEATH.** How could this possibly be used to prove Paul or anyone has a soul that is immortal?

[5]. THE BELIEF OF THE PHARISEES AND OF THE SADDUCEES WHOSE WIFE SHALL SHE BE

THE GOD OF ABRAHAM, ISAAC AND JACOB Luke 20:27-38

There is much conflict and confusion in what has been written about the beliefs of both the Pharisee and the Sadducees. Below is a brief outline of their beliefs, which is in agreement with most writers.

THE SADDUCEES: They believed in a strict following of the Law and believed that the Law said nothing about an immortal soul, or about the resurrection of the dead. See [6]. "The God of Abraham" in this chapter.

THE PHARISEES: The Pharisees originated in the time of the Maccabees and died out soon after A. D. 70. A belief in some kind of resurrection was established among some of the Jews in the time of Christ, but was not believed by most; but the teaching of Christ in Mark 12:26-27, on anyone having eternal life and immortality after death was new to them [2 Timothy 1:10]. The Pharisees seem to have believed much of Rabbinic Judaism, mostly writings that were written between the Testaments that were influenced by Greek pagan teaching. Some form of an immortal soul was believed by the Greeks and is in some of the Rabbinical writings. The Pharisees did believe in both the resurrection of the dead, and in spirits and angels [Acts 23:8] and they did believe the teaching of eternal life was found in the Scriptures and searched the scriptures for proof [John 5:39]. But, what did they believe about the resurrection? The only resurrections in the Old

Testament Scriptures that they searched were resurrections of earthly body back to a mortal life that was no different from the mortal life of those who had not been resurrected. The New Testament teaching of a resurrection to immortality was unknown to them. Christ abolished death, and "*brought life and immortality to light through the gospel*" [2 Timothy 1:10-11]; a resurrection to immortality was unknown in the Old Testament, therefore, how could the Pharisees or anyone have known about something God had not made known? They looked for the Christ to restore Israel as a great nation and to set on the throne of David in Jerusalem, not to be killed and resurrected and set on His throne in Heaven. They may have thought Abraham, David, and others would be resurrected as mortals in restored Israel under the savior they looked for. **WHATEVER THEY BELIEVED ABOUT A RESURRECTION, IT COULD NOT HAVE BEEN THE RESURRECTION TO ETERNAL LIFE IN HEAVEN, WHICH WAS NOT KNOWN ABOUT BEFORE CHRIST.** A resurrection of all, judgment, and eternal life in Heaven for believers after death was unknown to them. They had many traditions and were rebuked for making the Law void by their traditions. Jesus said to them, "*You hypocrites, well did Isaiah prophesy of you, saying, this people honors me with their lips; but their heart is far from me. But in vain do they worship me, teaching as their doctrines the precept of men*" [Matthew 15:7-9]. Much of the teaching of Christ was a rebuke to them. See Matthew 19.

"In the resurrection; therefore, whose wife shall she be of the seven?" [Matthew 22:28. Notice the question or the answer did not mention an intermediate state. Although there were resurrections of the earthly body back to life just as it was before the death of the person resurrected in the Old Testament, there is nothing of a resurrection to immortality life with a spiritual body without the earthly body. The fact that they thought that if there were a resurrection she would have to be the wife of one of the seven points out that they were thinking of a resurrection of an earthly mortal body with life on this earth as it is now with husbands, wives, and children. This reply by Christ is one of, if not the first suggestion of a resurrection that will not be a resurrection back to a mortal life. This was a new teaching of Christ that was not known about before He brought it to light through the gospel [2 Timothy 1:10], therefore, could not have been known about by the Pharisees.

"The sons of this world (aion - age) marry, and are given in marriage: but they that are accounted worthy to attain to that world (aion - age), and the resurrection from the dead, neither marry, nor are given in marriage: for neither can they die any more; for they are equal unto the angels; and

are sons of God" [Luke 20:34-36]. Jesus is speaking of life in two different ages, in this age where there is marriage and death, and life in the next age (Heaven) where there is no marriage or death. The Pharisees view of the resurrection seems to be a resurrection to life as it now is in this age. Christians, while living on this earth, are (1) not immortal, (2) not deathless, (3) not spirits.

Today most that are called Jews believe more like the Sadducees did, and do not believe the Old Testament says anything about an immortal soul or anything about anyone going to Heaven at anytime after death; they do not believe their slaver had come and when he does come he will restore Israel as a nation.

Alexander Campbell said, "1. That before the Captivity, and the Macedonian and Roman conquests, the Jews observed the most profound silence upon the state of the deceased, as to their happiness or misery. They spoke of it simply as a place of silence, darkness, and inactivity. 2. But after the Hebrews mingled with the Greeks and Romans, they insensibly aided into their use of terms, and adopted some of their ideas on such subjects as those on which their oracles were silent." Appendix to "The Living Oracles" Page 59.

The belief of the Greeks was reincarnation back to some kind of earthly life that would die again; they had no conception of eternal life in Heaven that was made known by Christ.

The Sadducees did not believe in a resurrection. "*On that day there came to him Sadducees, they that say that there is no resurrection*" [Matthew 22:23]. **To prove there was no resurrection they tried to trick Jesus with a question that would prove there was not. The point of His answer was to prove there is to be a resurrection, not to prove anything about the state of the dead before the resurrection. THERE IS NOTHING IN THEIR QUESTION OR IN CHRIST'S ANSWER ABOUT A DISEMBODIED SOUL OR SPIRIT THAT IS ALIVE BEFORE THE RESURRECTION.** Christ was asked, "*The woman also died...in the resurrection; therefore, whose wife of them shall she be*" [Luke 20:33]? They did not ask whose wife she would be at death but in the resurrection; their question was not who now has her disembodied spirit in the intermediate state. Christ said to them, "*but they that are accounted worthy to attain to that world (aion-age) and the resurrection from the dead...but that THE DEAD ARE RAISED*" [Luke 20:35-37], "*But as touching the resurrection of the dead*" [Matthew 22:31]. "*For when they shall rise from the dead...But as touching the dead, that they are raised*" [Mark 12:25-26].

[6]. THE GOD OF ABRAHAM

Matthew 22:32 “*But as touching the resurrection of the dead, have you not read that which was spoken unto you by God, saying, ‘I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.’*” Christ was proving to the Sadducees that there will be a resurrection, not that Abraham was alive at the time He was saying this; at that time Abraham was not alive in Heaven, Hell, in Abraham’s bosom, or alive any other place. **IF THE DEAD ARE LIVING IN A DISEMBODED STATE, FOR GOD TO SAY HE WAS THE GOD OF ABRAHAM WOULD NOT PROVE THERE WILL BE A RESURRECTION, BUT WOULD PROVE ONE WAS NOT NEEDED. IF ABRAHAM WERE NOT DEAD, CHRIST COULD NOT HAVE USED ABRAHAM TO PROVE THE DEAD WILL BE RAISED.** The dead must be dead to be raised; a living Abraham would not need to be raised, would not need a resurrection to make him alive. **The whole point Christ was making is that there will be a resurrection, not that none are dead to be resurrected. Not that a disembodied spirit is the only part of a person that will be in Heaven or Hell, and this immaterial part of a person is now alive in Heaven or Hell while his or her dead body is in the grave. If this disembodied part of a person were alive anywhere it would make the resurrection impossible. A resurrection of those who are living would be an empty show, a fraud, not a resurrection.** The belief of many says, "Not so Christ, I was born immortal and cannot die, therefore, I cannot be dead or raised from the dead"? This theology destroys the Biblical doctrine of the resurrection.

If Abraham were alive, as many teach he was, then he was never asleep. Many believe we have an immortal part of us that can never be dead but despite the fact that it is alive, it is going be resurrected from the dead to be in Heaven? Paul said of Able, "*He being dead*" [Hebrews 11:4], if language has any meaning, Abel was dead, not alive at the time Paul said this. "*For David...fell asleep, and was laid unto his fathers, and saw corruption*" [Acts 13:36]; if David were living (awake) at this time, if only his body was in the tomb, Peter had no point or argument; what Peter said had no meaning. "*From the day that the fathers fell asleep*" [2 Peter 3:4] shows that Abraham and David are still asleep, along with all other's that "*are fallen asleep*" [1 Corinthians 15:6]. To say that Abraham has been raised is to say the resurrection is past, and Christ was not the "*first fruits*" [2 Corinthians 15:20], or the "*first born*" [Colossians 1:18, Revelation 1:5]. To say that an immortal part of Abraham was never dead is to make a resurrection impossible. The resurrection at the coming of Christ is the subject, and nothing is said about what will be between death and the resurrection.

Abraham "*believed, even God, who gives life to the dead, and calls the things that are not, as though they were*" [Romans 4:18]. "*For none of us live to himself, and none die to himself. For whether we live, we live unto the Lord; or whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord's. For to this end Christ died and lived again, that he might be Lord of BOTH THE DEAD AND THE LIVING*" [Romans 14:7-9]. How could Christ be LORD OF THE DEAD if no one is dead?

Summary: If the dead are more alive than when they were living, it both takes away the need for a resurrection and made it impossible. CHRIST'S ARGUMENT THAT THERE WILL BE A RESURRECTION IS TOTALLY DESTROYED. **When this passage is used to prove the dead are not dead but are conscious then it would prove that there is no resurrection. If the dead are alive then how would His answer prove there would be a resurrection, and what would be the need of one? This is a serious problem for those who teach unconditionally immortality. IT CANNOT BE TAUGHT THAT THE DEAD ARE MORE ALIVE THAN THE LIVING WITHOUT DESTROYING THE BIBLICAL DOCTRINE OF THE RESURRECTION. If Abraham, David, Job, and other saints are alive in Heaven, death has already been destroyed. Death would have been destroyed for all at death, not at Christ's second coming; and even those in the Old Testament would have had life, eternal life, without the death of Christ and without the resurrection and judgment.** Take away the fact that Abraham was dead, which is the very thing that those who say a person is born immortal and can never die are trying to do; and you take away the point of Christ's argument, and make Him be saying just so many words that say nothing. Christ's argument, that there will be a resurrection, requires that Abraham is dead at the time Christ made the argument. Abraham being alive would have requires that he never died or that his resurrection was past before the death and resurrection of Christ. When did it happen? The resurrection of Christ, Abraham, or anyone requires that they be dead at the time of the resurrection for they could not be resurrected if they were alive. How could anyone think that a coming back of the living from Heaven is a resurrection of the dead? If David were not still in the tomb then he had been raised the same as Christ, but before Christ, therefore, Christ was not the first fruit. Today's theology has changed this to read, "But that the dead are not dead to be raised," or "But that the separated are not dead to be raised." **If He were saying Abraham is alive now, He would be denying the point He was making, that there will be a resurrection, for Abraham could not be raised if he were alive. If Abraham were alive at that time then Luke 20:27-38 proves that there**

will not and cannot be a resurrection. This passage teaches a "resurrection of the dead," not "no one is dead to be resurrected from the dead."

**[7]. THE TRANSFIGURATION: A RESURRECTION or A VISION?
Matthew 17:1-9, Mark 9:2-9.**

A VISION: Christ said it was a vision. "*Tell the VISION to no man*" [Matthew 17:9]. Moses and Elijah ("Elias" in the King James Version) were seen with Christ and then were gone, leaving only Christ. Vision [Greek-horama] is used in the New Testament twelve times, and in the King James Version it is always translated "vision" except in Acts 7:31 where it is translated "the sight." This is not the Greek word "optasia" that is translated "vision" in 2 Corinthians 12:1.

1. "*Tell the VISION [Greek-horama] to no man*" Matthew 17:9
2. "*He wondered at the SIGHT [Greek-horama]*" Acts 7:31
3. "*To him said the Lord in a VISION [Greek-horama]*" Acts 9:10
4. "*And has seen in a VISION [Greek-horama] a man*" Acts 9:12
5. "*He saw in a VISION [Greek-horama]*" Acts 10:3
6. "*What this VISION [Greek-horama] which he had seen might mean*" Acts 10:17
7. "*While Peter thought on the VISION [Greek-horama]*" Acts 10:19
8. "*And in a trance I saw a VISION [Greek-horama]*" Acts 11:5
9. "*But thought he was seeing a VISION [Greek-horama]*" Acts 12:9
10. "*A VISION [Greek-horama] appeared to Paul in the night*" Acts 16:9
11. "*And after he had seen the VISION [Greek-horama]*" Acts 16:10
12. "*To Paul in the night by a VISION [Greek-horama]*" Acts 18:9

If this were a vision, no argument can be taken from it for the existence of disembodied souls for Moses and Elijah were only seen in a vision. Those who believe in unconditional immortality MUST reinterpret this into bringing a soul that was alive in Heaven and came back from Heaven to earth, and that Moses had ascended to Heaven despite the fact that Christ said no man had. They must say to Christ, "No it is not a vision of Moses, but the real Moses back from Heaven where he has been with You alive from his death." It is not said or implied that Moses was in Heaven and came back to earth, or that he was alive. **WE ARE TOLD THAT THIS WAS A VISION. "*Tell the VISION to no man*" [Matthew 17:9]. THIS BEING A VISION PROVES THEY WERE NOT CALLED BACK FROM HEAVEN; IT DOES NOT PROVE THAT THERE WAS AN IMMATERIAL, INVISIBLE PART OF THEM THAT IS NOW ALIVE**

ANYWHERE; if Moses and Elijah were alive and in Heaven Christ could not have been the first fruits.

A RESURRECTION: If Moses and Elijah were really there, then Matthew was wrong when he called it a vision. If it were a resurrection, it was a resurrection like Lazarus and other resurrections in the Bible and proved Moses was dead, not alive and had to be resurrected to be there. **If Moses were alive and immortal, he would have been brought back from Heaven; he would not have needed to be raised from the dead. FOR THIS PASSAGE TO TEACH A PERSON NOW HAS AN "IMMATERIAL, INVISIBLE PART OF MAN" IT MUST BE PROVED THAT THIS WAS NOT A VISION OR A RESURRECTION OF THE DEAD, BUT A BRINGING BACK OF THE LIVING MOSES FROM HEAVEN.** Would the apostles be able to see an "*immaterial, invisible*" disembodied spirits that had no human body? It had to be a vision or a resurrection for the apostles to be able to see them. If they were alive in the flesh, they had to be brought back from the dead just as Lazarus and others were. All resurrections in the Bible, other than of Christ, were only temporary, and those who were raised from the dead did not put on immortality, as those in Christ will at the resurrection [1 Corinthians 15:50-54]. Just as Lazarus was brought back in his earthly body to a mortal life, they were resurrected back to a mortal life and still in a mortal body and were not like the resurrection of Christ, or like the resurrection of the saved at the coming of Christ. **THEY WERE ALL RAISED MORTALS SUBJECT TO DEATH AND ALL DIED AGAIN. NOT ONE OF THEM IS STILL ALIVE TODAY. NOT ONE OF THEM WAS RAISED IMMORTAL.** In any of these temporary resurrections, not one thing is said about what will be after our death or after the resurrection. If God raised one or ten thousand back to an earthly body, it does not effect the resurrection of all at the coming of Christ and would not in any way prove a person is now mortal or immortal. These earthly resurrections of mortal bodies say nothing about the resurrection at the coming of Christ when the saved will put on immortality. From the resurrections of Lazarus and others back to the mortal earthly body if there were no other revelation about the resurrection we would not know anything about those in Christ that are going to be raised immortal on the Resurrection Day.

Summary: **EITHER WAY**, if the transfiguration were a resurrection or a vision, it does not prove that a person is now mortal or immortal. The reason for this vision or resurrection was to show that we are not to hear the law and the prophets, but to "*hear you him.*" Christ is now the one who has "*All authority*" [Matthew 28:18]. If any of the resurrections in the Old or New

Testament were a resurrection to immortality, Christ could not have been "*the first-fruits of them that are asleep*" [1 Corinthians 15:20-23]. **How can death be changed to life in Heaven without a resurrection?**

[8]. GOD WILL BRING WITH CHRIST 1 Thessalonians 4:14-17

This is often used to prove those who have died are now in Heaven, and Christ will bring them back when He comes for the judgment. This passage is about the resurrection at the coming of Christ, and it like those that says not a word about an "*immaterial, invisible part of man*" that is now alive before the resurrection and it says nothing about a place called Hell. "*For if we believe that Jesus died and rose again, even so them also that fallen asleep [are dead] in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede [go before] them that are fallen asleep.*"

There are three point in 1 Thessalonians 4:16-17.

1. THE SECOND COMING OF CHRIST: "*For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God.*"
2. THE RESURRECTION OF THE DEAD IN CHRIST: And the DEAD in Christ shall RISE, BE RESURRECTED first, not those who are alive in Heaven or any other place returning to earth.
3. THOSE WHO WILL BE LIVING WHEN CHRIST RETURNS: THEN we that are alive at the time Christ descends, "*that are left, shall TOGETHER WITH THEM be caught up in the clouds, TO MEET THE LORD IN THE AIR: and so shall we ever be with the Lord*" [1 Thessalonians 4:16-17]. BOTH the dead in Christ and those who are alive when He comes shall together be caught up from the earth to the clouds. Not as some say, that we that are alive shall be caught up to meet Christ AND those He is to bring from Heaven with Him.
 - This passage is a plain statement that there will be a resurrection, and it is opposed to the theory that no one is really dead. Both cannot be true.
 - It is clearly said that they "*are asleep*" not awake in Heaven. "*And I will RAISE HIM UP AT THE LAST DAY*" [John 6:40].

"The dead in Christ **shall rise first.**" Those who are asleep will wake up first. **HOW COULD THEY WAKE UP IF THEY ARE NOT ASLEEP? HOW COULD THEY RISE FROM THE DEAD IF THEY ARE NOT DEAD AND HOW COULD THEY MEET THE LORD IN THE AIR IF**

THEY WERE COMING WITH HIM FROM HEAVEN? Paul says nothing about an immortal soul, but persons.

1. Persons "*who are asleep in Christ*"
2. And persons "*that are alive*" when Christ comes.

Those who believe we have an "*immaterial, invisible part of man*" that is now immortal take the resurrection out of this passage and makes it be about:

1. Those who are now alive (not asleep) in Heaven with Christ shall come with Him.
2. And "we that are alive" when Christ comes shall meet them in the air.
THERE WILL BE NO RESURRECTION for no one is dead. IF YOU BELIEVE IN PLATO'S IMMORTAL SOUL THERE IS NO REASON FOR A RESURRECTION AND NO ROOM FOR IT.

"In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I COME AGAIN, AND WILL RECEIVE YOU UNTO MYSELF THAT WHERE I AM, THERE YOU MAY BE ALSO" [John 14:2-3]. Those who teach we have a soul that goes directly to Heaven at death believe that souls are now in the place where Christ has gone to prepare before He comes to receive them and have made the coming of Christ, the resurrection, and the judgment useless. Those who preach at funerals often say our loved ones are now with the Lord in Heaven. This is a contradiction of Paul's detailed account of what will happen at the resurrection.

Two views:

1. The dead in Christ are now in Heaven and God will bring them back to earth with Christ.
2. God will bring those who have fallen asleep in Christ with Christ when He returns to Heaven after the judgment.

The first view makes many problems.

- At the time Paul wrote this the dead Christians were "*asleep in Christ*," not in Heaven. "*Concerning them that fall asleep...even so them also that are fallen asleep in Jesus*" [1 Thessalonians 4:13-14]. "*Then they also that fallen asleep in Christ have perished*" [1 Corinthians 15:18]. There would be no need to sorrow for the dead in Christ if they are alive in Heaven; they should have been rejoicing for their loved ones would be in a much better place and be with Jesus. The fact that those who have fallen asleep in Christ have perished if there is no resurrection clearly states that they are not in Heaven before the resurrection, that life after death is completely dependent on the resurrection and that no one will be alive in Heaven before the

resurrection of the dead. Many gospel preachers who say they speak only where the Bible speaks and are silent where it is silent, when they teach the dead in Christ are now in Heaven clearly are speaking the opposite of the Bible. *"In Christ shall all be made alive. But each in his own order: Christ the first fruits, then they that are Christ's at his coming"* [1 Corinthians 15:22-23]. The victory over death is not instantly at death [1 Corinthians 15:54] but at the resurrection of the dead. The *"dead in Christ"* shall rise at the coming of Christ, not at death. [1 Thessalonians 4:16].

- When *"those who are asleep"* is used to prove a person has an immortal soul, THEN IT WOULD PROVE THE IMMORTAL SOUL IS ASLEEP, AND THEY PROVE "SOUL SLEEPING," which they falsely accuse those of believing who do not believe a person has an immaterial invisible something. It is the whole person, not just an immaterial something in the person that is asleep unto the waking up at the Resurrection.
- THE DEATH OF LAZARUS: In John 11 is the account of the death of Lazarus and his restoration to life on this earth. **When Jesus arrived, the sister of Lazarus said, "Lord, if You had been here, my brother had not died." Did Jesus comfort her by saying her brother was a good person and was now happy in Heaven with other saints and angels and would never again have pain and he was much better off than when he was in this world but He was going to take Lazarus out of Heaven and bring him back to this world; this is the way of today's theology but is not found in the Bible. His reply was, "Your brother shall rise again." Martha declared her faith in the resurrection as was taught by Jesus by saying, "I know that he shall rise again in the resurrection at the last day" showing she did not believe he was then alive and in Heaven.** Paul says the same when he says that those in Christ who have fallen asleep have perished if the dead are not raised [1 Corinthians 15:14-20]. If they were forever alive in Heaven, they would not have perished if there were no resurrection. Today's teaching is not found in the Bible and makes a lie of the Biblical teaching. Those who have *"fallen asleep in Christ"* will be asleep unto the resurrection and without it they will forever be asleep. *"And this is the will of him that sent me, that of all that which he has given me I should lose nothing, BUT SHOULD RAISE IT UP AT THE LAST DAY"* [John 6:39]. God could not have told us any clearer where we will be after death. PLATO'S PHILOSOPHY OF AN IMMORTAL

SOUL THAT CAN NEVER BE DEAD HAS REPLACED THE BIBLE TEACHING OF THE RESURRECTION OF THE DEAD AT THE COMING OF CHRIST IN MANY CHURCHES.

Although "soul sleeping" and "annihilation" are often confused and thought to be the same, THE TWO ARE TOTALLY DIFFERENT.

- "SOUL SLEEPING" is the belief that a person has an invisible immaterial something living in them that will never die, but from the death of the body unto the resurrection that immaterial part of a person is "asleep," not "annihilated," and only the sleeping immaterial, no substance soul will awake at the judgment to eternal life in Heaven or Hell.
- ANNIHILATION is the belief that "*the wages of sin is death*" not eternal life in torment; after annihilation no part of a person is asleep, no part of a person will ever wake up. Annihilation is an unbiblical way of saying "*the wages of sin is death*," that all of a person will be annihilated after the judgment. THOSE WHO BELIEVE "*THE WAGES OF SIN IS DEATH*" DO NOT BELIEVE IN "SOUL SLEEPING" ALTHOUGH THEY ARE OFTEN FALSELY ACCUSED OF IT. It is the person that is asleep and not just an immaterial part of a person.

The second view solves these problems.

- Those who are "*asleep in Christ*" are asleep waiting for the return of Christ and the resurrection.
- Makes the resurrection necessary.
- After the judgment when Christ returns to Heaven, those in Christ will go with Him. "*We that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord*" [1 Thessalonians 4:17]. GOD WILL BRING [BOTH THOSE WHO ARE ASLEEP IN CHRIST AND THOSE WHO ARE ALIVE] WITH CHRIST WHEN CHRIST RETURNS TO HEAVEN AFTER THE RESURRECTION AND JUDGMENT.

CHRIST WILL BE COMING FROM HEAVEN WITH HIS "*HOLY ONES*," THE ANGELS, NOT DEAD SAINTS THAT ARE NOT DEAD. "*Behold, the Lord comes with many thousands of His holy [hagios] ones*" [Jude 14 New American Standard Version]. "*Saints*" in the King James Version is from "hagios," which is the same word that is translated "holy" 93 times in the "*Holy [hagios] Spirit*." THOSE WHO COME WITH CHRIST FROM HEAVEN ARE THE HOLY ANGELS, NOT THOSE WHO ARE ASLEEP IN CHRIST. "*When the Son of Man shall come in his glory, and*

all the holy [hagios] angels with Him" [Matthew 25:31, King James Version]. "*When he comes in the glory of his father with the holy [hagios] angels*" [Mark 8:38]. "*For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel*" [1 Thessalonians 4:16]. "*The Son of man shall send forth his angels*" [Matthew 13:41]. "*At the coming of our Lord Jesus with all His saints [hagios-holy]*" [1 Thessalonians 3:13], "*holy ones*" New International Version; both Jude 14 and 1 Thessalonians 3:13 use "hagios." Strong's word number 40 "Sacred...blameless or religious (most) holy (one, thing), saint."

[9]. "EVERYONE WHO LIVES

AND BELIEVES IN ME SHALL NEVER DIE" John 11:26

This passage is used to prove that all men now have an immortal "*immaterial, invisible part of man*" that can never die, but when it is so used, it makes a problem for them. **Christ is clearly saying ONLY those that believe on Him "shall never die," therefore, those that do not believe on Him SHALL DIE.** If all have immortality from birth and can never die, what was He saying? This passage makes "*never die*" be conditional on believing on Christ, not on a never dying "*immaterial, invisible part of man*" that is read into it. It is used to prove all unconditionally have an immortal soul and can never die, even those who do not believe on Him. Those who believe on Him die a physical death, just as those who do not believe on Him. In what way do those who believe never die? Their name is in the book of life and there will be a resurrection when they will "*put on immortality*" [1 Corinthians 15:54]. Their resurrection and their eternal life are so sure that it is counted as if they now have it. They will not die the second death which all that do not believe will die.

Summary: According to today's theology, when this is read, as many read it, "He that has the Son has an immortal soul that shall never die," then it must also be read, "He that has not the Son has an immortal soul that shall never die" for today's theology says all now have an immortal soul that shall never die if they believe or if they do not believe. **EVEN THOUGH ETERNAL LIFE AND NEVER DYING IS CONDITIONAL ON BELIEVEING CHRIST THEOLOGY SAYS NOT SO, ALL ARE NOW IMMORTAL AND HAVE ETERNAL LIFE AND CAN NEVER DIE.**

[10] WHAT IS ETERNAL?

THE PUNISHMENT OR THE PUNISHING? MATTHEW 25:46

Many say the PUNISHMENT must last as long as the LIFE, but this does not say what the punishment is. It is a question of whether the punishment is an eternal LIFE with torment, or eternal DEATH. It is SUPPOSED by many that punishment can only be conscious suffering and their conditioning

makes them read an eternal life of torment into it although we are told repeatedly that punishment will be death, destruction, perish, die, lost, etc.; but never that the punishment will be to be tormented by God forever. Nothing could be a more eternal punishment than a death from which there will never be a resurrection. There are many kinds of punishment, but from Matthew 25 all we can say is that there will be punishment, but nothing more or less than punishment. To say Matthew 25 says where or what the punishment will be is to say more than it says and, therefore, is adding to what God said. **To know what the punishment will be we must go to other passages.** God's word must say what it is, and it nowhere says God will be tormenting people forever. His word says, "*The wages of sin is death,*" not eternal life with torment. If a person were put to death for a crime but could be restored to life after one year, his punishment would end after one year. If he were never restored to life, his punishment would never end; it would be eternal punishment but not eternal torment. The Scripture clearly says that the punishment is death, the wages of sin [Romans 6:23]. Paul clearly says what the everlasting punishment is, "*even eternal destruction*" [2 Thessalonians 1:9]. Christ contrasts "*eternal life*" for the saved with "*eternal punishment*" for the lost. "*Life*" or "*eternal life*" is promised to the saved repeatedly [See chapter two: LIFE and DEATH], but life is never promised to the lost. It will be "*death*" for them [Romans 6:23; James 1:15]. "*They that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment*" [John 5:29], not to a resurrection of eternal life for those that have done evil. In revelation 21:3-8 the saved are given the fountain of the water of life freely but the lost shall have there part in the lake of fire which is the second death, life for the saved, death (not eternal life in torment) for the lost. Christ said, "*If a man abide not in me, he is cast forth as a branch, and they gather them, and cast them into the fire, and they are burnt*" [John 15:6]. **THE PUNISHMENT IS NOT TO BE FOREVER DYING, OR IS NOT FOREVER LIVING SEPARATED FROM GOD; BUT IT IS FOREVER BEING DEAD. THE PUNISHMENT FOR SIN IS DEATH [Roman 6:23; James 1:15] AND THE PUNISHMENT OF DEATH IS JUST AS ETERNAL AS THE LIFE.** Punishment can have many forms, but because of the conditioning of some [through their red glasses], they can see only fire and torment in Hell. We do not torment our children when we punish them do we? The concept of Hell is not from the Bible. The name or the place is not in it, and unto it is clearly shown that there shall be such a place, it cannot be said that this punishment is going to be eternal life in "Hell;" or shown that "*the wages of sin*" is not death that there will be any kind of life anyplace.

After the judgment there is much said about the saved. They will be in the image of Christ; they will be immortal and have incorruption. But, there is nothing said about the lost, not what image they will have, not where they will be, or anything at all except that they will be dead [the second death]. Those who read the Bible with their Hell fire and damnation glasses on see Hell in Matthew 25:46, and on every page of the Bible.

Matthew 25:46 may be the #1 proof text for Hell.

1. The name Hell is not in it.
2. Today's concept of Hell, a place after the judgment where God will cruelly torment forever is not in it.
3. It says that the lost will have a punishment that will be forever, but nothing is said about what the punishment will be, where it will be, or how long it will last.

BEFORE ANYONE COULD POSSIBLY SEE "HELL" IN THIS PASSAGE:

- 1. A PLACE CALLED "HELL" MUST BE ASSUMED.**
- 2. THEN ACCEPTED AS A FACT.**
- 3. THEN GOD MUST BE MADE INTO THE MOST CRUEL, SADISTIC, AND FIENDISH BEING THERE IS, FAR SURPASSING EVEN SATAN IN CRUELTY.**

There is not one word in Matthew 25:46 about where, or what the punishment will be. Other texts say it is death, perish, destroyed, lost, and end. It does not say the punishment is eternal torment after the Judgment Day is over. To teach that Matthew 25:46 says the punishment is an eternal life of torment in Hell, as many do, is adding to it.

Some traditionalists say annihilation [death] is not punishment. They believe that "by no stretch of the imagination can the punishment spoken of in Matthew 25:46 be defined as an extinction of consciousness, for if actual suffering is lacking, then so is punishment." Where does Matthew 25:46 say anything about suffering? Punishment must be CHANGED to eternal suffering and a place ADDED to have anyone suffering in Hell. If death row is not punishment, then why is the death sentence the worse punishment a person can get, for worse than life in prison; and how is being on death row considered by those on it to be in the worst part of a prison. WHAT WOULD THOSE ON DEATH ROW SAY IF SOMEONE TOLD THEM DEATH IS NOT A PUNISHMENT? Throughout all of history, death has been thought of as being the worst punishment there is. Why would most on death row love to get off it and have the punishment of life in prison instead of death? They are told they are not fit to live, and their punishment is to be death. For the sinner to stand before God on the judgment day and be told he

is not fit to live and will be punished with the second death is the worst kind of punishment. Most fear death more than pain and will do all they can to live a little longer even if it is in pain. Death is worse because it takes everything from them and deprives of all the life and joy a person would have had, and the second death will deprive of eternal life in Heaven, of an eternity of ceaseless years of joy beyond any joy we can now even dream of, it is an infinite punishment in that it takes an infinite amount of life and joy from a person. We cannot vision all the joy that will be in Heaven for all eternity; therefore, we cannot know how much death will take from them. It is much more than we can know before the judgment. Death is a much greater punishment than any person can now imagine, and the second death will be an eternal punishment. **THOSE WHO TEACH HELL MUST MAKE THEM SELVES AND ALL OTHERS BELIEVE DEATH IS NOT A PUNISHMENT, THEREFORE, THERE MUST BE TORMENT IN HELL.** When a lost person comes to the judgment, he may see that the saved will have an eternal life of joy and bliss in a place of indescribable glory and to know that all this could have been his, but for him there will be only the blackness and darkness of nothing. And some say this is not punishment!

Summary: **WHATEVER THE PUNISHMENT IS IN MATTHEW 25:46, IT IS THE SAME PUNISHMENT AS Romans 6:16; 6:23; 8:6; Revelation 21:8; James 5:22; 2 Peter 2:1; 2:6; 3:7; Philippians 1:28; 3:19; 2 Corinthians 7:10; 2 Thessalonians 1:7-9; Matthew 3:12; 13:40; John 3:16, etc.** The Bible does not teach one kind of punishment in one verse and another in another verse. It does not teach the punishment is everlasting life with torment in one verse and death in another verse. It comes down to the question of,

- Is the wages of sin death, or is the wages of sin everlasting life with torment?
- Is the second death a death, or is the second death everlasting life?
- Did God really mean "the wages of sin is eternal life with torment" and mistakenly said "*the wages of sin is death?*"

A PASSAGE, WHICH DOES NOT SAY WHAT THE PUNISHMENT IS, CANNOT OVERRIDE THE MANY PASSAGES THAT DOES SAY WHAT IT IS. FROM MATTHEW 25:46 ALONE, NO ONE CAN SAY WHAT THE PUNISHMENT WILL BE. JUST THAT IT WILL BE AFTER THE JUDGMENT AND WILL BE FOREVER. The only way to know what is the punishment of Matthew 25:46 is to go to other passages that do say how God is going to punish the lost. **THAT A PASSAGE WHICH DOES NOT SAY WHAT THE PUNISHMENT WILL BE IS THE #1 PROOF TEXT FOR HELL SHOWS THE WEAKNESS OF THE PROOF.** Can they deny that they

are going beyond what the Bible says when they say what the punishment of Matthew 25:56 will be, and that they are adding eternal life in Hell when it is not there?

IS THE ONLY DIFFERENCE IN WHAT THE PUNISHMENT WILL BE? Robert A. Peterson, a strong believer in Hell, says, the Old Testament judgments, the Flood, the destruction of Sodom and Gomorrah, the Egyptian plagues and the crossing of the Red Sea, and the captivities of Israel, the punishment of Sodom and Gomorrah was the loss of human life. Page 23-24. Then on page 26, he says the punishments described in them are consistently earthly and temporal, resulting in physical death. None of these passages speak of life after death or eternal destinies, but Annihilationist err, for their belief would entail cessation of existence at death, not the resurrection and punishment of the wicked. "Hell On Trial" P & R Publishing. The New Testament used them as a type of God's judgment after the resurrection. He says they resulted in physical death. Peterson, Page 26. If the result of the judgment is not DEATH, but an everlasting LIFE of torment, then the types are not true for they do not show ETERNAL LIFE with punishment; but they would be true if DEATH is the end. The New Testament writers used the Old Testament types to show the destruction of [Death], not the torment of the lost. He errs in that he does not give God the power to raise the dead for judgment and punishment if the punishment is to be death. God will raise and judge them and just as His judgments in the Old Testament resulted "in death," so will His judgment at the resurrection be a second death. His statement that Annihilationist err because they believe the first death to be the end of those not in Christ and the lost will not be raised for judgment may possibly be true of some Annihilationist (none that I know of), but it is not true of most. MOST believe the Bible teaching that all the dead will be raised for the judgment, then for those not in Christ there will be the second death from which there will never be a resurrection. Did Robert A. Peterson just make a make believe man of hay or stubble so that he could pull down his stubble Annihilationist? THE ONLY DIFFERENCE IS IN WHAT THE PUNISHMENT WILL BE AFTER THE JUDGMENT. Annihilationist believes "*the wages of sin is death*" [Romans 6:23]. Believers in Hell believe the punishment, the wages of sin will be "everlasting life with torment." Those who believe in Hell often argue as if they think that those who oppose Hell do not believe in the resurrection, the judgment, or punishment. They know that if Annihilationist do believe in the resurrection, judgment and punishment they have loss much of their argument, FOR THEN THE ONLY QUESTION IS WHAT WILL THE PUNISHMENT BE AND THERE IS NO QUESTION THAT THE BIBLE

SAYS IT IS DEATH. In much of his book he does as many, he assumes that those who do not believe in "Hell" do not believe the lost will be raised for judgment, and he assumes that there is a Hell and that Hell is its name; then he unjustly puts this name into the mouth of Christ.

A MORE BASIC QUESTION THAN WHAT THE PUNISHMENT WILL BE AFTER THE RESURRECTION IS "WHAT IS THE RESURRECTION?" If he is right, that there is that a part of a person NOW has immortality and there is no death for it, then there cannot be a resurrection for it, and his belief makes him be the one that does not believe in the resurrection that those he calls Annihilationist do believe in. Will what he falsely calls the resurrection be only a bringing of those who are alive in Heaven and Hell, therefore already judged, back to earth for a second judgment, or will the resurrection be as annihilationist believe, a raising the dead that are really dead and bringing them back to life? On page 68 Peterson says God did not send his Son into the world to condemn the lost, but to rescue them from hell. This is a typical example of the way Hell is added to the Bible. The Bible is changed to read the way they want it to read and Hell is added where it is not. How could he know the lost shall be rescued from hell? Does he have a revelation that is not in the Bible? There is no revelation in the Bible that says the lost are rescued from hell, but there is much revelation that says the lost are saved from death. *"Let him know that he who converts a sinner from the error of his way shall save a soul from death"* [James 5:20]. Salvation is from death, the wages of sin [Romans 6:23] not from an everlasting life of torment. *"God gave unto us eternal life, and this life is in him Son. He that has the Son has the life; he that has not the Son of God has not the life"* [1 John 5:11-12].

“The word ‘PUNISHMENT’ is not a puzzling word. One of the most familiar terms in the English language. Do you know its meaning? Just think a moment and try to define it. The Dictionary tells us it is the infliction of PENALTY for an offence. IS IT? If the teacher tells the pupil she will ‘punish’ him a question would spring up in his mind, WHAT WAY? Even the child knows there are many ways to punish. THOUGH OUR THEOLOGIANS, AFTER LOSING SIGHT OF THE DEFINITION OF THE WORD, AT LAST GIVE IT BUT ONE IDEA, THAT OF MISERY. Cunning enough, indeed, to separate it from its primary meaning in the New Testament. As if death inflicted for sin was not a punishment. If it is a recompense of the some nature, WHAT IS THE NATURE, HOW SEVERE? The term punishment as a retaliation for offence, NEVER DEFINES THE NATURE OF THE INFLICTION TO BE EXECUTEE. It only

announces the fact that a judicial penalty is due, without revealing the severity of it. Punishment, retaliation, recompense, penalty, are synonymous words, and may be used interchangeably. So if the Lord had said, 'These shall go into everlasting recompense' or penalty, or retaliation, we would still be forced to seek other scriptures to learn WHAT KIND OF RECOMPENSE IS MEANT. We are told there can be no punishment with pain. I deny the assertion. I challenge the reader to search the Old Testament for the hundreds of instances where the infliction of death was the penalty for crimes. And that it was inflicted to satisfy the offence regardless of the pain accompanying it. Punishment lasts so long as its results last, and where death has been administered for the satisfaction of crime, THE PUNISHMENT CONTINUES TILL LIFE IS RESTORED, AND IF NEVER RESTORED, IT IS AN EVERLASTING PUNISHMENT. Lost of property, loss of liberty, loss of life, may all be meted out to the transgressors under the label of punishment. And death as the capital punishment, legalized on the statutes of all civilized nations of the world, is the highest punishment man can inflict—or so recognized,—being the deprivation of life, the first source of all pleasures and enjoyments, and recognized as being forfeited for certain crimes." E. D. Slough, "The Indictment Of Eternal Torment—The Self-negation Of A Monstrous Doctrine," Page 196-197, F. L. Rowe, Publisher, 1914, evangelist, church of Christ.

Summary: **THERE IS NO WAY THAT THOSE WHO BELIEVE ALL ARE BORN IMMORTAL COULD REALLY BELIEVE IN THE RESURRECTION OR IN THE NEED FOR IT. BY TEACHING THAT ALL ARE BORN WITH AN IMMORTAL PART THAT CAN NEVER DIE THE RESURRECTION IS DENIED AND MADE NOT POSSIBLE. THE TWO ARE NOT COMPATIBLE AND BOTH CANNOT BE TRUE. SATAN HAS DONE HIS WORK WELL.**

ETERNAL

ETERNAL JUDGMENT Hebrews 6:2. The judgment will be in one "day" at the second coming of Christ and is not being judged forever without end; but a judgment in which the results will last for eternity. Eternal is not describing a judging that has no end. Eternal has reference to the result of the judgment, not to the act of judging. The judging will end, but its result will never end. The punishment is after the judging. Will it take God all eternity to do the judging? If so, He will never get to the punishment. Whether the punishment is, Hell or death will not matter if God never gets

past the judging. IT IS THE RESULTS OF THE JUDGMENT, AN ENDLESSLY BINDING VERDICT THAT WILL NEVER BE CHANGED THAT IS ETERNAL, NOT THE JUDGING.

ETERNAL REDEMPTION Hebrews 9:12, and **ETERNAL SALVATION** Hebrews 5:9. Not redemption or a saving that goes on without end, but saving once that will be for eternity. The time of salvation ends. God will not be savings those in Heaven for eternity. THE REDEMPTION WILL NOT BE GOING ON FOREVER, BUT THE RESULTS OF THE REDEMPTION WILL BE WITH OUT END. Those that are saved are forever saved, forever redeemed, not forever being redeemed; their salvation is without an end. Even those who believe in Hell believe those in Heaven are redeemed, not being eternally redeemed; and those they believe to be in Hell can never be redeemed.

ETERNAL SIN [Mark 3:29] is a sin, which will be committed in this lifetime, and not a sin that will be being committed without end in Hell after the judgment. IT IS A SIN THAT THE RESULTS [DEATH: THE WAGES OF SIN] IS A DEATH FROM WHICH THERE WILL NEVER BE A RESURRECTION.

ETERNAL FIRE [Jude 7] is not a fire that is still burning Sodom and Gomorrah and will be burning these cities from now on, but the results, the total destruction of them will have no end. These cities are not still burning, but the results of the fire were their eternal destruction. THE FACT THAT SODOM AND GOMORRAH SUFFERED THE VENGEANCE OF "*ETERNAL FIRE*" SHOWS THAT THE RESULTS ARE ETERNAL, NOT THE FIRE WAS ETERNAL AND THAT IT IS STILL BURNING TODAY AND WILL BURNING THESE CITIES FOR ETERNITY. The fire that destroyed Sodom has long since gone out but their destruction remains and will always remain, and their eternal destruction is set forth as an example of "*eternal fire*" that will eternally destroy the wicked just as it eternally completely destroyed these cities.

ETERNAL DESTRUCTION 2 Thessalonians 1:9 and **ETERNAL PUNISHMENT** Matthew 25:46. Is this a destruction that will be bit by bit, but will take forever? No. It is destruction that the results will be final and eternal; a destruction that never destroys would not be destruction for destruction would never take place if the destroying were never completed. An everlasting process of destroying would never be destruction. Death, the wages of sin, is eternal punishment, but not eternal punishing; the death will be a permanent death, not forever dying but never dead. Eternal destruction and eternal punishment are speaking of the permanent results of both, a destruction and a punishment that will last forever, and is not describing the

duration of the destroying, that it will take forever; not describing a destruction that the destroying will go on forever but never be destroyed. THERE WILL NEVER BE A RESURRECTION FROM THE SECOND DEATH, IT IS ETERNAL. Those who teach that a person has a soul that can never be destroyed make God be forever destroying but never able to completely destroy the lost. Unconditional immoralists believe God made them destruction proof, and even He cannot destroy them, but nevertheless He will be trying to destroy them by burning them for all eternity. IT IS THE DESTRUCTION THAT IS ETERNAL, NOT ETERNALLY DESTROYING.

- Eternal judgment, not eternally judging
- Eternal redemption, not eternally redeeming
- Eternal salvation, not eternally saving
- Eternal sin, not eternally sinning
- Eternal destruction, not eternally destroying
- Eternal punishment, not eternally punishing
- Does anyone think the saving will go on forever?
- Does anyone think the redeeming will go on forever?
- Does anyone think the dying will go on forever but death will never come?

The Bible does not say the lost will receive eternal punishing, eternal destroying, eternal dying, eternal perishing, but eternal punishment is death, destruction.

None of the above is an endless processes that will go on forever, but rather they have a permanent result; the result of salvation is being eternally saved, not eternally being saved.

- Eternal judgment is a judgment that happens one time, but the verdict will never be changed.
- Eternal redemption and eternal salvation is not a saving will be going on for eternity; not a saving that the saving will never be finished.
- Eternal sin is a sin that happens in this lifetime, but the results will last for eternity.
- Eternal destruction and punishment is a destruction that the results will last for eternity.

[10]. 1 Peter 4:5 "Ready to judge the living and the dead"

Christ will be ready to judge those who are living at the time of His coming, and those who have died before He comes. Nothing is said about a spirit or soul in this verse. Nothing is said about any of the dead being alive

and having immortality before the resurrection. Before the resurrection the dead will be dead, not more alive than when they were alive.

OLD TESTAMENT PASSAGES THAT ARE USED TO PROVE A PERSON HAS AN IMMORTAL SOUL AND/OR SPIRIT AT BIRTH

This doctrine, "That man cannot die," made it necessary for evil people to have an endless existence, and this existence has been made into endless torment in a place that has been given the name Hell; but where did this doctrine or this name come from? The Bible says, "*This mortal must put on immortality*" 1 Corinthians 15:53. How can we put on that which we now have on? **Can a person be both mortal and immortal at the same time?**

[1]. MADE IN GOD'S IMAGE Genesis 1:27

Most probably the #1 proof text for immortality at birth. The argument is that God is immortal. A man is in God's image. Therefore, a man must also be immortal. This argument would make:

- God is immortal. A man is in God's image. Therefore, a man must also be immortal.
- God is omniscient [almighty]. A man is in God's image. Therefore, a man must also be almighty.
- God is omnipotent [all knowing]. A man is in God's image. Therefore, a man must also be all knowing.

When God made a man, He did not give him all His characteristics. God is omnipotent [almighty] and omniscient [all knowing]. A man is not almighty or all knowing although he is in God's image, but God is both; it does not prove that a person is immortal anymore than it proves a person is almighty. Animals are "*living souls*" [Genesis 1:20, 21, 24, 30, 2:19] just as persons are "*living souls*," but animals were not created in the image of God; it is not the "*living soul*" that makes a person be in the image of God. It is obvious that immortality, not subject to death, is not the way man is in "*image of God*," and it is only assumed to be even when the Bible specifically says otherwise. We now seek immortality [Romans 2:7] and will put on immortality at the resurrection [1 Corinthians 15:53-54], but we are not now immortal; nor do we now have an immaterial invisible part of us that has no substance which is now as immortal as it will ever be. This argument gives the impression that the person making it thinks God has only one attribute, therefore, if a person is in the image of God, that person must also be just as immortal as God is.

A man is to rule (have authority) over all that God has put under him just as God rules over all. It maybe that man's authority over all the earth, which none of the other created being of the earth have, is the way man is in the

image of God. The two are without any doubt spoken of in the same context. Mankind rules over all created beings on earth in a finite way as God does in an infinite way. Christians *"have put on the new man that is being renewed unto knowledge after the image of him that created him"* [Colossians 3:10, See Romans 3:29; 1 Corinthians 15:49; Ephesians 4:24].

[2]. THE BREATH OF LIFE [Genesis 2]

The breath of life is used to prove God breathed into a person an immortal soul, which He did not give to lower animals. They overlook the fact that **the same writer applies the same expression to both a person and animals, also to fish and birds.** *"So they went into the ark to Noah, by twos of all flesh in which was the BREATH OF LIFE...And all flesh that moved on the earth perished, birds and cattle and beasts and every swarming that the swarms upon the earth, and all mankind; of all that was on the dry land, ALL IN WHOSE NOSTRILS WAS THE BREATH OF THE SPIRIT OF LIFE, DIED "* [Genesis 7:15-22 New American Standard Bible, also Ecclesiastes 3:19-20].

- *"Jehovah God formed man of the dust of the ground, and breathed into his nostrils **the breath of life** and man became a living soul"*
Genesis 2:7
- *"Two of all flesh wherein is **the breath of life**"* Genesis 7:15
- The reverse of Genesis 2:7 *"**His breath goes forth**, he returns to his earth"* Psalms 146:4

*"Stop regarding man, whose **breath of life** is in his nostrils"* [Isaiah 2:22]. I find it difficult to understand how anyone can find an immortal soul in this. It is the body that has breath, and that breath is in its nostrils. Do they think the immortal soul is nothing but breath in the nostrils of man? As long as the *"breath of life"* is in his nostrils, a person has *"life."* When the *"breath of life"* is no longer in his nostrils, he no longer has *"life."* Instead of saying mankind is immortal and therefore, cannot be destroyed, this is speaking of the frail and perishable nature of a person that their life depends on the breath in the nostrils.

It is even more difficult to understand how anyone can find an immortal soul that cannot die in this when it plainly says, *"And all mankind; of all that was on the dry land, all in whose nostrils was the **breath of the spirit of life, DIED.**"* Beasts and man BOTH have the breath of life, and BOTH died. Did souls that cannot die, die? The breath of life is not a living, thinking, conscious entity that survives death and lives without the body. *"Then the Lord God formed man of the dust from the ground [the body without breath was a lifeless person that could not think, see, speak, or feel] and breathed into his nostrils the breath of life [lives, plural in the Hebrew] and man [the*

thing that was made of dust] *became a living being* [nehphesh]." Not "A *living being*" was put into the thing made of dust.

[3]. A LIVING BEING Genesis 2:7

See "USE OF SOUL [NEHPHESH] IN THE OLD TESTAMENT" in the first part of this chapter, all living beings are a nehphesh. The argument of many seems to be that God made man out of the elements He had created, then super-added a living being to the man making him a dual being. It does not say God made a being living and then put another living being in the first one. It says God made the man and then put life into him. According to Plato's a soul was put into the prison house, the body at birth and freed from it at death; while in the prison house of man, the soul uses its eyes to see, its ears to hear, and uses all the body. If it were a living being that was put into the body, could it see, hear, etc., before without the eyes and ears of the body, and can it do so after the death of the body? If the "soul" was not capable of performing these functions without the body, how can it do so after the death of the body? THE BODY GOD MADE BECAME A LIVING BEING WHEN GOD BREATHED INTO IT'S NOSTRILS THE BREATH OF LIFE AND WHEN THE BREATH OF LIFE LEAVES THE BODY, IT BECOMES A LIFELESS BODY. IT WAS LIFE GIVEN TO THE BODY, NOT AN IMMORTAL LIVING BEING IMPRISONED IN IT THAT WAS BETTER OFF WITHOUT THE BODY IN WHICH IT WAS IMPRISONED.

[4]. "YOU SURELY SHALL NOT DIE" [Genesis 3]

WHERE DID THE IDEA OF AN IMMORTAL SOUL ORIGINATE? Not from the first lie as many believe. Adam and Eve were told, "*YOU* [not your soul] *shall not eat of it; neither shall YOU* [not your soul] *touch it lest YOU* [not your soul] *die.*" Satan said, "*YOU* [not your soul] *shall not surely die.*" They were not told their "souls" would die. THEY [Adam and Eve] not their "soul" were sent out of the Garden of Eden "*lest HE* [not his soul] *put forth HIS* [not his soul] *hand and take also of the tree of life, and eat, AND LIVE FOREVER.*" Not their "immaterial, invisible" undying soul eats and lives forever.

1. THERE IS NOT ONE WORD ABOUT A SOUL IN GENESIS CHAPTER THREE, BUT THIS CHAPTER IS USED TO PROVE A PERSON HAS AN IMMORTAL SOUL THAT CANNOT DIE
2. THERE IS NOT ONE WORD ABOUT "HELL" IN GENESIS CHAPTER THREE, BUT THIS CHAPTER IS ALSO USED TO PROVE AN ETERNAL LIFE OF TORMENT IN HELL.
 - God said, "*In the day YOU eat it DYING YOU SHALL DIE.*"
 - Eve said, "*YOU shall not eat from it or touch it, LEST YOU DIE.*"

- Satan said, "**YOU** surely **SHALL NOT DIE.**"
 - Satan lie has been added to in today's preaching. It has been changed to be, "*Your body shall die but YOUR SOUL, WHICH IS THE REAL YOU, SHALL SURELY NOT DIE.*"
 - "*And all the days that Adam LIVED were nine hundred and thirty years: and HE DIED*" [Genesis 5:5]. "Adam LIVED...and HE DIED." Today's theology says not so, "Adam LIVED and he CONTINUED TO LIVE. Satan was right when he said, 'you surely shall NOT die'"

The warning for eating of the tree was "*YOU shall surely die.*" God's sentence for eating of the tree was "*to dust YOU shall return*" [not your soul shall return to dust]. In God's statement to Adam, the personal pronouns "you" and "your" are used about fifteen times (it varies in different translations). "*Then to Adam He said, 'Because YOU have listened to the voice of YOUR wife, and have eaten from the tree about which I commanded YOU, saying, YOU shall not eat from it; cursed is the ground because of YOU; in toil YOU shall eat of it all the days of YOUR life. Both thorns and thistles it shall grow for YOU; and YOU shall eat the plants of the field; by the sweat of YOUR face YOU shall eat bread, till YOU return to the ground, because from it YOU were taken; for YOU are dust, and to dust YOU shall return*" [New American Standard Version]. The "YOU" is Adam that had to work to live, would sweat, and would die, not just an immaterial, invisible part of Adam. Those who use this passage to teach a person has an immortal soul pick one of the many of the "YOU'S" and say only this one is an immortal part of Adam but say nothing of the others and hope you do not see the others for their immortal "*immaterial, invisible part of man*" cannot eat, will not return to the ground, does not sweat, etc.; **the YOU that eat is the same YOU that died; there is nothing obscure or vague in this statement, language could not be more definite.** This passage is used to teach the doctrine of an immortal soul [nehphesh] even though it says nothing of a soul [nehphesh] or immortality, and at the same time, death, which is in the passage, is removed and made not to exist. **WHY WOULD AN IMMORTAL, IMMATERIAL SOUL THAT CANNOT DIE HAVE ANY NEED OF THE TREE OF LIFE TO LIVE?** Why do many think God would tell Adam he would die if God know Adam was immortal and could not die, and why would God take the tree of life from him "*lest he eat and live forever*" if God know Adam had an "immortal soul" that was the only part of him that would live forever, and his "immortal soul" would live forever without the tree of life?

In “*YOU shall surely DIE,*” die is from mooth, Strong’s world 4191, and it is used repeatedly through out the Old Testament with reference to the death of mankind, animals, fish, etc., but never means eternal life with torment. It is “*YOU*” Adam that would “*DIE*” just as animals and fish die, not some part of Adam that could not die that would LIVE some place separated from God.

It was a real tree with a real earthly fruit that a real person with a real earthly hand that was told HE would die if HE eats, and a real earthly person that was put out of a real garden lest HE [not his soul] put forth HIS hand [not his soul's hand], and take also of the real tree of life by eating the fruit HE would have had in the same hand HE put forth [not his soul eating], AND LIVE FOREVER. TO WHAT DID LIVING DEPEND ON EATING OF THE TREE OF LIFE; to Adam, or to an “*immaterial, invisible*” immortal part of Adam that could not die even if it did not eat? Would it not be a contradiction to say Adam had an immortal soul that could not die and must live forever, but it depended on eating of the tree of life to live, or that the soul that could not die would die if it did not eat of the tree of life? Yet, we are told that all, even Adam, have an immortal soul that will live forever, and this deathless soul has no need of the tree of life, and that this deathless part of a person is the only part of a person that will ever live forever; therefore, what could the tree of life give to Adam's deathless soul that it did not already have? Nothing. According to this doctrine, Adam’s deathless soul did not lose it’s deathless when Adam eat of the tree. This doctrine makes the flaming sword useless to keep Adam from the tree of life so that he may eat and live forever, for it makes Adam live forever if he eats or if he does not eat.

1. God placed Adam in the garden and gave him access to the tree of life to sustain his life; his life was dependent on his having access to this tree, not on his being created with unconditional immortality and not subject to death.
2. Adam was removed from the tree of life “*lest he eat and live forever*”; his life depended on his eating of the tree before he sinned. He was not remade, not recreated with a different body; he had the same body before and after he was put out of the garden, just did not have access to the tree of life.

It was Adam that God said would die if he ate, not an immortal soul that cannot die. It was Satan that told Adam he would not die if he did eat. Nothing is said by God about Adam having an immortal deathless soul that could not die. “*You shall surely die*” is far from saying, “When you die, a part of you will live and suffer eternal torment” but many read this

into it. Was Adam created mortal or immortal? If immortal, how could he be threatened with death when he could not die? If he were immortal, he would be death-proof; therefore, God's sentence of death if he eats would have been a lie.

"It is appointed unto man to die, and after this comes the judgment" [Hebrews 9:27]. Not just part of a person, not only the body of the man. This is changed to read only your outer shell, and not the real YOU shall die. *"In the day YOU eat thereof YOU shall surely die"* is not, "After the death of your body, your soul, a part of you, shall be eternity alive in Hell and tormented by God" but this is what many read into it. Some say this is not physical death but a spiritual death. Then where did physical death come from? What death was passed unto ALL men [Romans 5:12]? Is it appointed for a man to die, or changed to be it is appointed for only a part of a man to die?

"The first man is of the earth, earthy" [1 Corinthians 15:47; Ecclesiastes 3:20].

- THE DEATH SENTENCE: God: *"YOU shall surely die"* [Genesis 2:17] versus Satan: *"YOU shall not surely die"* [Genesis 3:4].
- THE DEATH SENTENCE REPEATED: *"Dust YOU are, and unto dust YOU shall return"* [Genesis 2:19]. The YOU that shall die is the same YOU that shall return to dust. These words do not point to a continuation of life but to the end of it.
- THE DEATH SENTENCE PASSED TO ALL: *"Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned"* [Romans 5:12]. As a results of Adam's sin took him away from the tree of life and brought death which passed on to all for all are born mortal and do not have access to the tree of life, all return to dust.
- THE REMEDY FOR THE DEATH THAT CAME THROUGH ADAM'S SIN. *"For the hour is coming, in which ALL THAT ARE IN THE TOMBS shall hear his voice, and SHALL COME FORTH; they that have done good, unto the resurrection of life; and those that have done evil, unto the resurrection of judgment"* [John 5:28-29].

Was this sentence of death given to an immortal soul that cannot die? If it is immortal how could any kind of death sentence be given to it, how could it not live forever? It could not be subject to death. It would not matter if Adam ate or did not eat for his immaterial invisible immortal soul could not die. In the fall of Adam and his sentence, nothing is said about an immortal soul. It was Adam that sinned, Adam that died; and it was through Adam that death came into the world and passed unto all men, not death passed to

all immortal souls [1 Corinthians 15:21-22; Romans 5:12-14]. The penalty to Adam and all his seed is death, not eternal life in Hell. There will be a resurrection from the death that came into the world from Adam's sin.

Today's preachers would tell Adam that he was going to Hell for his sin, but God said not one word about Hell. "Die" has been changed to "Hell." "Death" has been changed to "life with torment." Satan said, "*YOU surely SHALL NOT DIE.*" Satan added the "not" and many have changed his "*YOU shall not*" to "*YOUR SOUL shall not die*" to make a person now have an "*immaterial invisible*" immortal soul that shall not die.

- GOD: "*You shall surely die...dust you are, and unto dust shall you return.*"
- TODAY'S PREACHERS: "You shall not surely die...for you are now immortal and will live forever some place."

For a person to have an immortal soul two kinds of life and two kinds of death must be read into Genesis 2 with one of the deaths not being a death at all, but eternal life with torment. Look in your concordance and you will see that "Spiritual life" or "spiritual death" which is read into this is not in the Bible. It is argued that Adam did not die physically that day; therefore, "spiritual death" was Adam's penalty for eating. If this were true, why did he ever die a physical death, and how did physical death come into the world? In the Hebrew the penalty was "*dying YOU shall die.*" It was the "*living being*" [Genesis 2:7] that would die, not an immortal soul that cannot die but was told that it would die anyway. Death came into the world through Adam and all die [1 Corinthians 15:22; Romans 5:12-21]. "*And inasmuch as it is appointed unto men once to die, and after this comes judgment*" [Hebrews 9:27]. The death that came into the world by Adam's sin is the same death that he died for eating, a physical death. "*By the sweat of your face YOU shall eat bread, till YOU return to the ground, because from it YOU were taken; for YOU are dust, and to dust YOU shall return*" [Genesis 2:19]. It was not the death of Adam's "soul," an inward immortal never dying part of Adam that could not die. Adam could not have understood that YOU was only his body, and that only a part of the YOU would die, but the rest of the YOU would not die but would live forever in torment unless he had a revelation from God to tell him a part of him was deathless. There is no such revelation recorded in Genesis although it is repeatedly read into it today. Adam's undying soul theory is based on the silence recorded in Genesis two and three.

"No word is said either before the fall, or on the approach of the Judge, or afterwards, of Adam's possession of a deathless soul, when his mortal integer was broken up; - not a word is uttered in the divine

comment on the curse, of an eternity of misery to be endured by the soul after dissolution of the Man. Indeed, that notion seems to deserve little else than the scorn, which Locke bestows upon it. It is the gratuitous invention of theologians who have forfeited the claim to be listened to in that matter by their perverse departure from the record.” Edward White, *Life In Christ*, Page 212, 1878.

A definition of death from the Bible, "***Till YOU return to the ground, because from it YOU were taken; for YOU are dust, and to dust YOU shall return,***" and without the resurrection, all would forever remain dust. But, God's definition of death cannot be believed by any that believe the soul is immortal; they tell us that by, "*You shall die,*" God really means "spiritually death," not to really die and return to the ground. The tradition of many makes changing the Bible a must; how many times have we been told that "*YOU shall surely die*" means "YOUR SOUL, NOT YOU shall surely die spiritually?"

ANOTHER USE OF "*YOU SHALL SURELY DIE*" [the same words in the Hebrew]; Solomon told Shimei to "*Build yourself a house in Jerusalem, and dwell there, and go not forth thence any whither. For on the day you go out, and pass over the brook Kidron, know you for certain that YOU SHALL SURELY DIE*" [1 Kings 2:37]. He did go out of Jerusalem, and he did die just as Adam did but not on the very day he went out. "*Surely die*" is used 19 times in the Old Testament to mean the death of the person, not a "spiritual death." Genesis 2:27; 3:4; 20:7; Numbers 26:65; Judges 13:32; 1 Samuel 14:39; 14:44; 20:31; 22:16; 2 Samuel 12:14; 1 Kings 2:37; 2:42; 2 Kings 1:4; 8:10; Jeremiah 26:8; Ezekiel 3:18; 18:13; 33:8; 33:14.

IF HELL WERE ADAM'S SENTENCE: "Die" must be changed into an eternal life for a part of Adam but not his body. If Hell was Adam's sentence then God was unclear in His warning and unclear in the sentence. What was the penalty God give in Genesis 3:9-24?

1. The serpent cursed
2. Sorrow in bringing forth children
3. The man ruling over his wife
4. The earth bringing forth thorns and thistles
5. Must work to eat, by the sweat of his face
6. They would return to the ground from which they came

HOW CAN ANYONE GET HELL OUT OF THIS SENTENCE?

THERE IS NOT ONE WORD ABOUT AN IMMORTAL, IMMATERIAL PART OF A PERSON IN IT AND NOT ONE WORD ABOUT HELL OR TORMENT AFTER DEATH IN IT. THERE IS NOTHING ABOUT ANYTHING AFTER DEATH IN IT. THE PENALTY FOR EATING OF

THE FORBIDDEN TREE ENDED WHEN THEY RETURNED TO THE GROUND.

WHAT IS THE DEATH THAT CAME INTO THE WORLD AND PASSED UNTO ALL THROUGH ADAM'S SIN?

"It seems a strange way of understanding a law which requires the plainest and direct words, that by death should be meant eternal life in misery...I must confess that by death, here, I can understand nothing but a ceasing to be, the losing of all actions of life and sense. Such a death came upon Adam and all his posterity, by his first disobedience in paradise, under which death they should have lain forever had it not been for the redemption by Jesus Christ" John Locke,

"Reasonableness of Christianity," Volume 6, page 3, 1695

The "soul" as it is used today will live forever if it eats of this fruit or does not eat of it, and the teaching is that not even God can keep it from living forever. If God had made men with unconditional immortality, would it have done any good to put him out of the garden to keep him from eating of the tree of life to live forever? If Adam were made with an immortal undying part, he would have lived forever and could not have died even if he did not eat of the tree of life.

Adam and Eve passed from a state in the garden where they had access to the tree of life, where it was possible for them to live forever, to a state where it was impossible for them not to die. The day they did eat was the beginning of the dying process [*"Dying you shall die"*]. There is nothing in this about a person being a dual being with an immortal soul, but most read it into this. It was the whole person as he was then, which would have lived forever if he had eaten of the tree of life. It was the whole person, not just some inter part of a person, which God said would die. HOW COULD AN "IMMATERIAL INVISIBLE" PART OF A PERSON EAT OF A VISIBLE MATERIAL TREE? Satan's lie was that THEY, not some inter part of them, would not die. The presence of the *"tree of life"* in Eden indicates that immortality was conditional on eating of that tree. To prevent the possibility of being able to *"live forever"* [Genesis 3:22] God put a barrier to the garden when Adam was put out of Eden and the dying process began.

The New JOHN GILL Exposition of the Entire Bible "For in the day thou eat thereof thou shalt surely die; or in dying, die; which denotes the certainty of it...man became at once a mortal creature, who otherwise continuing in a state of innocence, and by eating of the tree of life, he was allowed to do, would have lived an immortal life; of the eating of which tree, by sinning he was debarred, his natural life not now to be continued long, at least not forever; he was immediately

arraigned, tried, and condemned to death, was found guilty of it, and became obnoxious to it, and death at once began to work in him; sin sowed the seeds of it in his body, and a train of miseries, afflictions, and diseases, began to appear, which at length issued in death."

YOUNG'S Literal Translation Genesis 2:17 "*For in the day of thine eating of it - dying thou dost die.*"

ADAM CLARKE "Thou shall surely die. Literally, a death thou shall die; or, dying thou shall die-from that moment thou shall become mortal, and shall continue in a dying state till thou die. This we find literally accomplished; every moment of man's life may be considered as an act of dying." On Genesis 2:7: "From that moment thou shall become mortal, and shall continue in a dying state till thou die."

JOHN WESLEY "Thou shall die-That is, thou shalt lose all the happiness thou hast either in possession or prospect; and thou shalt become liable to death, and all the miseries that preface and attend it. This was threatened as the immediate consequence of sin."

A DOUBLE CHANCE: First change: Adam's death must be changed to be a "separation," not death. Second change: Then his "separation" must be made to be an eternal life of torment in Hell. "*For as in Adam all die*" [1 Corinthians 15:22]. If death = separation, and separation = Hell, then all go to Hell for "*in Adam all die.*"

[5]. "WITHOUT MY FLESH SHALL I SEE GOD" Job 19:25-27

In "Reason and Revelation" May 2000, Dr. Bert Thompson used this question Job asked to prove a person has a part in him or her that will live after the death of the body. If I understand him right, he is saying a person without a body will see God. Job said, "*Even after my skin is destroyed, yet from my flesh I shall see God; whom I myself shall behold, and whom my eyes shall see and not another.*" When will anyone see God? Will it be before the resurrection or not unto after the resurrection? The clear teaching of the Bible is that no one will see God before the resurrection and that it will be without the body of flesh, but not without a body. "*It is sown a natural body; it is raised a spiritual body*" [1 Corinthians 15:44]. No one can see God while in the natural body, and no one will see God before they are raised from the dead. The dead do not know anything [Ecclesiastes 9:5] and will not know anything unto the resurrection. He is reading into this passage that Job is saying he has a part that cannot die, and reading in that it is not Job but only this immaterial no substance part of Job that will see God without the resurrection.

WHAT WAS JOB REALLY SAYING? Job had much but lost everything and his friends and wife was telling him it was because he had

sinned. The book is made up mostly of speeches by his three friends accusing Job of sin and Job's response to them. Earlier in Job's third response he had said, *"For there is hope for a tree, when it is cut down, that it will sprout again, and its shoots will not fail. Though its roots grow old in the ground, and its stump dies in the dry soul, at the scent of water it will flourish and put forth sprigs like a plant."* For a tree that has been cut down Job sees hope that it will live again. *"But man dies and lies prostrate. Man expires, and where is he? As water evaporates from the sea, and a river becomes parched and dried up, so man lies down and does not rise. Until the heavens be no more, he will not awake nor be aroused out of his sleep."* He sees hope of life for a tree cut down but for a person he sees no hope of life [Job 14:7-12]. In Job's time, what would be understood by *"until the heavens be no more"*? In the Old Testament the heavens were thought to be forever, their end was not known about. See Psalms 89:29, 148:6. In his hopelessness he could see hope for a tree cut down but for person after death he could see no hope *"until the heavens be no more"* which he thought would never be. This is one of the many expressions of hopelessness that are throughout his speeches. He sees a person as dead, asleep, not as being alive.

In his fifth speech in chapter 19, Job seems to be at his lowest level of hope but in his hopelessness he may see a ray of hope. *"And as for me, I know that my Redeemer lives, and at the last He will take His stand on the earth."* Many see Christ as being the redeemer Job was speaking of, but there is no revelation given at this time from which he could know about Christ being the redeemer. God was seen as the redeemer and deliverer. See Psalms 19:14; 78:35; Proverbs 23:11; Jeremiah 50:34. Over and over they sinned and went into bondage and were delivered when they repented. Even in the time of Christ, the Jews thought their Christ would be a redeemer of their nation from Rome, not a redeemer from eternal death. *"Even after my skin is destroyed, yet from my flesh I shall see God,"* the translators had difficulties with understanding what the Hebrew says in this passage, the King James says, *"in my flesh,"* the Revised Standard says, *"from my flesh,"* the American Standard says, *"without my flesh,"* the Revised English Bible translates this passage, *"But I know that vindicator lives and that he will rise last to speak in court: I shall discern my witness standing at my side and see my defending counsel, even God himself, whom I shall see with my own eyes, I myself and no other."* Is the fulfillment of this after God his deliverer had delivered Job. Job 42:5, *"I know of you only by report, but now I see you with my own eyes, therefore I yield, repenting in dust and ashes"* The Revised English Bible. His three friends and his wife accused Job of sin, but he knows he had not sinned, and God, his redeemer, lived and in the end he

would be vindicate. In the end of the book of Job God his redeemer vindicated him.

It is difficult to read Job and the Old Testament and not read into it things that were not made known unto the New Testament or things that we have been taught by the theologies of today that are not in the Bible. The concept of Heaven is in the Old Testament but only as a place where God and angels are, not as a place where the just would ever be and where they would live forever. Job would never have said any person would be in Heaven. The resurrection and eternal life in Heaven was not made known unto the New Testament. See chapter seven, A STRANGE AND UNEXPLAINABLE SILENCE, THE SILENCE OF THE OLD TESTAMENT ON PUNISHMENT AFTER DEATH. All the rewards and punishments in the Old Testament were in this lifetime, not after death. The teaching of Christ cannot be read into the words of Job, Daniel, or anyone in the Old Testament.

[6]. "SHAME AND EVERLASTING CONTEMPT" Daniel 12:2

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting CONTEMPT." Who has this "contempt"? *"Then THEY shall go forth and look on the corpses of the men who have transgressed against Me for THEIR worm shall not die, and THEIR fire shall not be quenched: and THEY shall be an ABHORRENCE to all mankind"* [Isaiah 66:24]. The antecedent of these three pronouns is "corpses." Strong says both CONTEMPT and ABHORRENCE are from the same Hebrew word. Strong's word # 1860, "To repulse, an object of aversion, abhorring, contempt." Contempt and abhorrence are the way others think about, *"The corpses of the men who have transgressed against Me."* It does not say they will forever be conscious or in torment, it says nothing about torment, but that others will forever have shame and contempt for them. IT IS THE CONTEMPT THAT IS SAID TO BE EVERLASTING, NOT PERSONS. Torment is read into this in an attempt to put Hell in it. How does "everlasting contempt" by "all mankind" become "everlasting torment" by God? Where is there anything about God forever tormenting those in "Hell" in this passage?

"And MANY of them that sleep" is not the same *"ALL that are in the tombs shall hear his voice, and shall come forth"* [John 5:28]. When this passage is kept in the context of Daniel 11 and 12, Daniel is not speaking of the resurrection at the coming of Christ, but seems to be speaking of a time of restoration of Israel when MANY would return to God just as Ezekiel 37:11-14 was speaking of a restoration of Israel when many did return to

God which Ezekiel pictured as a resurrection of the dead. See Isaiah 52:1-2; 26:5.

"The belief in the resurrection was nationalistic rather than individualistic." "Afterlife and Eschatology" at MyJewishLearning.com. Israel believed God would restore (resurrect) the nation when it sinned and turned back to God but not in the resurrection of the dead individuals.

"Ezekiel's prophecy referred to a spiritual resurrection of the Jews in Babylon and their return to Judea; for Jehovah added, 'Son of man these bones are the whole house of Israel'" Homer Hailey, A Commentary on Daniel, Page 243, 2001, Nevada Publications.

Most, if not all of Daniel chapter 11 and 12 are about Israel coming out of the captivity and being restored as a nation. **If Daniel 12:2 were speaking of the resurrection and judgment at the second coming of Christ, there could not be a bigger conflict with the orthodoxy teaching that all go to Heaven or Hell at the moment of death. How could those in Heaven be asleep "in the dust of the ground"? How could those in Heaven "awake"? How could an immortal soul that now has everlasting life and cannot die** (which some tell us is the only part of a person that will live in Heaven or Hell), **which soul cannot sleep the sleep of death, awake from the dust of the ground if that immortal soul was alive and awake in Heaven or Hell, not in the dust of the ground and not asleep?** Orthodox teaches that long BEFORE the resurrection and judgment day the saved are in Heaven and have everlasting life. The Abraham's bosom version would also in conflict with it.

[7]. PLEASE EXPLAIN HOW A SOUL IN HELL IS THE SPIRIT THAT RETURNED TO GOD? Ecclesiastes 12:7

Some of my brothers in Christ, who believe in "Abraham's bosom," and that no one will be in Heaven or Hell unto after the judgment, use this and other scriptures to prove the soul or spirit, the only part of a person they think will ever be in Heaven, goes to Heaven at death.

In there own words: "And I wondered why my dear brother did not see the verse just preceding it, which says, 'And they stoned Stephen, calling upon God and saying, Lord Jesus, receive my spirit.' Where was Jesus? Stephen saw him alive at the right hand of God. Where could Jesus receive his spirit? He could receive his spirit only where he was. Where does the spirit go? Eccl. 12:7, 'Then shall the dust return to the earth as it was, and the spirit shall return unto God who give it.' That immortal principle of the human family that never dies. So they killed the body of Stephen, but Stephen prayed for the Lord to

receive his spirit where he was" L S White, Russell-White Debate, Page 51, 1912, F. L. Rowe Publisher.

When he answered his own question of where is Stephen now before the resurrection, he said Stephen is now in Heaven, therefore he is saying Stephen is not now in "Abraham's bosom" unto the resurrection. Sometimes Stephen is said to be in "Abraham's bosom" and sometimes the same preachers say Stephen is now in Heaven. I think where they put Stephen depends on what they are trying to prove at that time. Ecclesiastes 12:7 says the bodies of all returned to the earth and the spirit [ruach] of all returned to God. Can my brothers not see that if the only part of a person he believe is immortal and is the only part of a person he believe will be saved or lost, if this is the part that goes back to God who gives it, HE HAS ALL, BOTH THE SAVED AND THE UNSAVED, GOING BACK TO GOD IN HEAVEN AT THE TIME OF DEATH? WHAT HAPPENED TO HIS "HELL?" HE IS SAYING NO ONE GOES TO HELL AT DEATH AND NO ONE GOES TO ABRAHAM'S BOSOM AT DEATH FOR ALL, BOTH THE SAVED AND THE LOST RETURN TO GOD. What happened to "Abraham's bosom," the second coming of Christ, the resurrection, the judgment, and the second death? If no one goes to Heaven at death, which is what those who believe in "Abraham's bosom" believe, how is it that this immortal part of a person, which will not go to Heaven unto after the judgment will go back to God at death? "*Do not all go to one place?*" [Ecclesiastes 6:6]. The whole chapter of Ecclesiastes 12 is speaking to all mankind, not just to the saved. ALL are admonished to remember God in their youth before the evil days of old age, then ALL shall return to dust and the spirit of ALL shall return to God. No reference is made to their being good or evil at the time of their death. If the spirit of all goes back to God at death is an immortal soul, then the immortal soul of no one will not go to Hell. THERE IS NOTHING IN THE SPIRIT RETURNING TO GOD THAT MAKES THOSE WHO ARE SAVED ANY DIFFERENT FROM THOSE WHO ARE NOT SAVED. THE SPIRIT OF ALL RETURNS TO GOD; YET, THOSE WHO USE THIS TO PROVE A PERSON HAS AN IMMORTAL SOUL SAYS, "NO, SOLOMON WAS WRONG. THE SPIRIT OF THE LOST DOES NOT RETURN TO GOD AT DEATH, SOME SAYS IT GOES TO HELL AT DEATH AND OTHERS SAYS IT GOES THE BAD SIDE OF HADES AT DEATH."

1. Does the spirit of the lost go to Hell at death?
2. Or does the spirit of the lost go to the bad side of hades (Abraham's bosom)?
3. Or does the spirit of all, the lost and the saved, return to God?

Has the zeal to prove Plato's immortal soul, which needs no resurrection, blinded him so he does not see that he is going both ways at the same time? He believes that after the soul is freed from the body by death [as Plato put it, freed from its earthly prison] that it is just as alive as it will ever be, and when a person dies, he believes that person has everything that is ever going to be dead, already dead; and everything that will be alive after the resurrection is already alive and immortal from birth, the soul, the only part of a person that he believes will ever be immortal he believes is just as alive and just as immortal before death as it will be after death and after the resurrection.

The Hebrew word translated “spirit” in Ecclesiastes 12:7 is from Ruach, not from nehphesh, which is the word that is translated “soul.” Ruach is translated breath, wind, spirit, etc., but never translated “soul.” It is the breath of life [Genesis 2:7] that came from God and made man “*a living being*” and that returns to God. In Ecclesiastes 11:4 it is, “*He who watches the wind [ruach].*” If Ecclesiastes 12:7 did prove that a person has an immortal soul that returns to God in Heaven, then it proves that the same immortal souls preexisted with God in Heaven before the birth of the body. By misusing this verse to prove a person now has a part that is immortal and it is this immortal part of a person goes back to God at death then it would prove more than they want to prove. If the spirit that returns to God is an inward part of a person that is immortal, and it came from God, this inward immortal part of a person had to preexist in Heaven with God before the person was born. Most do not want **preexistence** before birth of **ALL**, neither do they want **ALL**, both the saved and the lost going back to Heaven unto second coming of Christ; but if their view were right, that the spirit is an immortal inter part of a person that came from and then returns to God at death, there would be no way around it. **THE INCORRECT USE OF THIS PASSAGE TO PROVE A PERSON IS BORN WITH AN IMMORTAL SOUL UNDENIABLY IMPLIES THE PREEXISTENCE OF THAT SOUL** and that at death all souls, the saved and the unsaved, also the souls of animals, returns to God who is in Heaven.

It would prove:

1. **BEFORE BIRTH:** The preexistence of **ALL** in Heaven. In the part of eternity before birth **ALL** would have been safe in Heaven.
2. **AT BIRTH:** **ALL** were put out of Heaven and sent down to earth.
3. **FROM DEATH UNTO THE RESURRECTION THE BODY:** At their death **ALL** will go back to Heaven with God unto the judgment. Some of the lost will be in Heaven for thousands of years before the judgment.

4. AT SECOND COMING: **ALL** sent back to earth for judgment.
5. AFTER JUDGMENT: **ALL** go to Heaven or Hell, the “many” in Hell. According to their teaching many who preexisted in Heaven before their birth (most of mankind) will go to Hell after the judgment. In the part of eternity that will be after the judgment, they will end up in Hell with God forever tormenting them. If this view were true, why did God not leave them in Heaven? Did He want most to be lost where He could torment them forever?

If the spirits that came from God is man’s immortal soul then:

- Birth is changed to be only a moving day from Heaven to earth for a soul that preexisted in Heaven before birth.
- Death is changed to be only a moving day from earth to Heaven or Hell for a soul that preexisted in Heaven but had moved to earth.
- From the resurrection onward: For many Protestants nothing happens; the saved are resurrected only to return to Heaven where they were before the resurrection and the lost are resurrected only to return to Hell where they were before the resurrection. Both the saved, and the unsaved would have to be judged at death to know whether they would go to Heaven or Hell. They say they believe in the resurrection and the judgment day, but by their teaching they deny both the Day of Judgment and the Resurrection by making both impossible.
- Both the saved and the lost preexisted in Heaven but most of them will never return to Heaven after the judgment.

IT IS THE "SPIRIT," NOT "AN IMMORTAL SOUL" THAT RETURNS TO GOD. What is the spirit? *"Then the Lord God formed a man of the dust from the ground and BREATHED INTO HIS NOSTRILS THE BREATH OF LIFE; and man [the body of dust] became a living being [a soul - nehphesh." - Genesis 2:7].* A body made of dust + the spirit, the breath of life from God [Genesis 2:7] = a soul, a living creature whether it is a person or an animal. The spirit (breath of life) all life comes from God whether a person or animal and returns to God. When the life returns to God, the body returns to dust and we will have no work, device, knowledge, or wisdom [Ecclesiastes 9:10] unto the resurrection when life comes from God. All life is from God.

Ecclesiastes 12:7 is the reverse of the process in Genesis 2:7.

- Body from the ground + breath of life from God = a soul, a living being [Genesis 2:7].
- Dust returns to the ground - spirit returns to God = a dead being (soul) [Ecclesiastes 12:7].

- Body minus the spirit = a dead soul (a dead being, a person or animal) [James 2:26].

TODAY'S THEOLOGY TELLS US TWO CONFLICTING THINGS

1. IT SAYS THAT MOST SOULS GO TO HELL AT DEATH AND THAT SOME SOULS RETURN TO GOD AT DEATH
2. AND AT THE SAME TIME IT USES ECCLESIASTES 12:7 TO SAY ALL *SOULS* RETURNS TO GOD AT DEATH

The way Ecclesiastes 12:7 is misused to prove a person has an immortal part that cannot die makes this passage prove:

1. Before birth: Today's theology makes the soul be both alive and immortal; JUST THE SAME AS THEY SAY IT WAS AT BIRTH AND AS IT WILL ALWAYS BE. The view of many implies the spirit that came from God was an immortal, conscious, independent and an intelligent being before it came from God to man, before birth.
2. From birth to death: They make the soul be both alive and immortal; JUST THE SAME AS THEY SAY IT WAS AT BIRTH AND AS IT WILL ALWAYS BE.
3. From death unto the resurrection: They make the soul be both alive and immortal; JUST THE SAME AS THEY SAY IT WAS AT BIRTH AND AS IT WILL ALWAYS BE.
4. From the resurrection onward: They make the soul be both alive and immortal; JUST THE SAME AS THEY SAY IT WAS AT BIRTH AND AS IT WILL ALWAYS BE. Soul and spirit are used as if they are the same thing.

According to today's theology the only thing that can change for the soul is its location. Birth, death, and the resurrection are only three moving days for it. There could not be a real death for an immortal soul or a real resurrection for a soul that was not dead.

They prove Universalism, but not the same Universalism taught by the Universalist. If this "spirit" that returns to God is an immortal soul, they prove all, both good and bad will go to Heaven at death without the "attitude adjustments" taught by the Universalism; but it may not last forever for, according to their doctrine, **ALL** will be taken out of Heaven and return to earth at the judgment; then if one is a Christian or not a Christian, his spirit that came from God at birth goes back to Heaven to God at death, but all will leave Heaven for judgment and only some will go back. If the "spirit" that came from God were an immortal part (soul) of a person then **MOST OF THE ALL THAT WAS WITH GOD IN HEAVEN BEFORE THEIR BIRTH WILL END UP IN HELL**, even if they do not believe what their incorrect use of this passage would prove, it would still prove it.

Job said, "*If He should gather to Himself His SPIRIT AND HIS BREATH, all flesh would perish together, and man would return to dust*" [Job 34:14-15]. The breath of life came from God and returns to God, it was not a conscious immortal being before it came from God and is not a conscious immortal being after it returns to God. The spirit that returns to God at death is not an immortal soul. It is not the spiritual body that the dead in Christ will put on at the resurrection [1 Corinthians 15:44].

Most Eastern religions, most New Age believers, and many Christians believe in the preexistence of the soul, literally billions. Many Christians believe God creates a new soul for each at birth, some at the time of conception-some at the time of the first breath, which they believe to be only a part of a person that is immortal, and it is only this immaterial something in a person that will be in Heaven or Hell. However, if Ecclesiastes 12:7 is used to prove a person has an immortal soul that will live forever, **THERE IS NO WAY TO GET AROUND PREEXISTENCE OF THE SOUL THAT CAME FROM HEAVEN AT BIRTH, OR THAT ALL (the saved, the lost, and all beasts) WILL GO BACK TO HEAVEN AT DEATH.**

It is said that the dead do not know anything was only, "The way the world perceives the dead" at the time Solomon wrote this, but that is not true. Most of the world at that time, other than the Jews, believed in reincarnation and the dead had some kind of life and thoughts in the underworld until they were reincarnated. Egypt where the Jews had come from believed the dead lived and had always lived and would always live, therefore, they would have had thoughts and known something. Many Pagans believed the soul has always existed and must always exist, that the soul is self-existence. It has always been reincarnated and always will be. If a person has an immortal soul that came from God and will go back to God; it lived before the person was born and will live when the person is dead. The inescapable conclusion would be that the pagans were right, and all that I am; all that I think and do is just a temporary passing thing just as my body is. It is only the soul that existed before me and was put in a prison in my body for a short time and it (not me) will always exist. This is no surprise for it is just what the pagans teach and is the source from which the church fathers brought this teaching into the church.

Old age and death are the subject in Ecclesiastes 12:7. All are born and all die and when "**it**" the spirit [Ruach-breath of life-See Job 27:3; 33:4] of both men and animals returns to God. Solomon says **it is a vanity**, not a blessed event of going home to God [Ecclesiastes 12:7-8]. Those who use the spirit returning to God to prove a person has an immortal soul that returns to God at death overlook verse 8.

Solomon called the "spirit" an "it." Ecclesiastes 12:7 "And the spirit [ruach] returns to God who give *it*." Psalms 104:29-30 "You take away their breath [ruach - sea creature and animals - see verses 24-25], they die, and return to their dust. You send forth Your spirit [ruach - sea creature and animals]; they are created." Psalms 146:4 "His breath [ruach] goes forth, he returns to his earth; in that very day his thoughts perish." It is not possible to reconcile today's immortal soul theology or immortal spirit theology with God's word.

Summary: **IF THIS SPIRIT THAT RETURNS TO GOD WERE AN IMMORTAL SOUL, IT WOULD UNDENIABLE BE IN CONFLICT WITH THE TEACHING OF TODAY'S THEOLOGY THAT LOST SOULS GO TO HELL IMMEDIATELY AT DEATH AND NOT TO HEAVEN.** Why is this one of the most used passages to teach a person has an immortal soul? Maybe because there is no passage that really teaches it, and this is the best that can be found.

[8] THE SPIRIT OF MAN AND THE SPIRIT OF BEAST Ecclesiastes 3:21

If this SPIRIT [ruach] were an immortal soul, then it is like Ecclesiastes 12:7 above in that it would prove ALL are saved at death. See notes above. "***THEY ALL HAVE THE SAME BREATH [ruach] and there is no advantage for man over beast***"

- "***WHO KNOWS that the SPIRIT [ruach] of man***" goes up when the body return to the dust?
- "***WHO KNOWS that the SPIRIT [ruach] of beast***" goes down when the body return to the dust?

There is an old saying "That which proves to much proves nothing." The SPIRIT of a person going up after his death is used to prove a person has a SOUL that does not die when his body dies, therefore, this soul is immortal. If it does, then the beast having a spirit that goes down after its death would prove that the beast has a soul just as immortal as a person's soul and that it does not die when it body of the beast dies, therefore, its soul is immortal. **THE "SPIRIT [ruach] OF A BEAST" AND THE "SPIRIT [ruach] OF A MAN" ARE IN THE SAME SENTENCE and both times "spirit" if from the same Hebrew word, THEREFORE, THERE IS NO WAY TO MAKE ONE "SPIRIT" BE AN IMMORTAL SOMETHING THAT CANNOT DIE AND THE OTHER "SPIRIT" BE ONLY THE LIFE OF THE BODY THAT IS NOT IMMORTAL.** If a beast has a soul or spirit that separates from its body and goes anywhere after its death, then it is just as alive after its death as the soul of a person would be after it

separated from its body. If the spirit going up proves it is immortal, then the spirit going down would prove that it is immortal.

This is spoken of **ALL MEN**, not just the good ones. If it is an immortal spirit going to Heaven, then both the good and the bad go to Heaven at death, and this was before the death of Christ. If all were going to Heaven ["up" which they say is back to God in Heaven] at death before and without the death of Christ, before anyone had ascended to Heaven, why did Christ die? **HAS NOT THE DEATH OF CHRIST BEEN MADE USELESS?**

This is a question that Solomon asked but did not give an answer. Yet, many give their own answer and say, "Yes I know where the spirit of man goes, it goes to up all the way to Heaven," and then use their uninspired answer to prove that Solomon said a person has an immortal soul that goes up to God in Heaven or down to Hell at death. **THAT THE LOST ARE TRANSPORTED DIRECTLY DOWN TO HELL AT DEATH MUCH BE ADDED, FOR IF NOT, THEY HAVE MADE THIS PASSAGE TEACH ALL WILL BE SAVED AT DEATH, AND THAT BEFORE AND WITHOUT THE DEATH OF CHRIST. BUT WAS SOLOMON ASKING WHETHER ANYONE KNOWS THAT THE DEAD GO TO HEAVEN?** In the time of Solomon the Pagans that were all around Israel believed in reincarnation. The doctrine of an immortal soul as taught today is not in the Old Testament and did not come about unto the Dark Age. His question might have been to the Pagans asking them how do they know about reincarnation, how do they know a spirit, or soul of a person or beast goes anywhere after death and is reincarnated. According to Pagan teaching, all, both persons and beasts do have an immortal soul and they believe this soul goes somewhere after death. He asked by what authority do you know this; how did they know some reincarnated **down** to a lower life and some **up** to a higher life? Their only answer would be none. They had no revelation, no way to know about reincarnation but human reasoning.

Unconditional immortality must change what Solomon said. He said, *"For the fate of the sons of men and the fate of beasts is the same. As one dies so dies the other; indeed, they all have the same breath [ruach] and there is no advantage for man over beast, for all is vanity. All go to the same place, All come from the dust and all return to the dust. [After clearly saying man and beast go to the same place, he is made to say in the next sentence that they do not go to the same place]. Who knows that the breath [ruach] of man ascends upward and the breath [ruach] of beast descends downward to the earth?"* His question must be changed into a statement of fact that is a direct contradiction of what he had just said for it to teach today's theology. Solomon says the living knows something, but the dead do not know

anything. [Ecclesiastes 9:5]. He did not say, "Dead bodies do not know anything." There is no way anyone can say the dead know anything unless they say Solomon did not tell the truth for if the dead go immediately to Heaven or Hell at death they do know something. How could they be in torment in Hell if those in Hell do not know anything?

[9] LIFE DEPARTING AND RETURNING 1 Kings 17:2

"Then he stretched himself upon the child three times, and called to the Lord, and said, 'O Lord my God, I pray Thee, let this child's LIFE [nehphesh] return to him.'" [1 Kings 17:21 New American Standard Version]. The same Hebrew word is used in Genesis 1:30. "And to everything that creeps upon the earth, wherein there is LIFE [nehphesh]." Nehphesh is translated "life" or "lives" 108 times in the King James Version. A person having an immortal part that is not subject to death is not in this passage. Since the child later died again, he was still mortal after this resurrection, just as mortal as before.

Passages that speak of life departing and returning (to the body)
1 Kings 17:21

- *"And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let the child's SOUL [life - nehphesh] come into him again. And the Lord heard the voice of Elijah; and the SOUL [life - nehphesh] of the child came into him again, and he revived" King James Version.*
- *"Then he stretched himself upon the child three times, and called to the Lord, and said, 'O Lord my God, I pray Thee, let this child's LIFE [nehphesh] return to him,' And the Lord heard the voice of Elijah, and the LIFE [nehphesh] of the child returned to him and he revived" New American Standard Bible.*
- *"Then he stretched himself out on the body three times and cried to the Lord, 'O Lord my God, let this boy's LIFE [nehphesh] return to him!' The Lord heard Elijah's cry, and the boy's LIFE [nehphesh] returned to him and he lived" New International Version.*
- *"He called out to the Lord: 'O Lord, my God, will you afflict even the widow with whom I am staying by killing her son?' Then he stretched himself out upon the child three times and called out to the Lord: 'O Lord, my God, let the LIFE BREATH [nehphesh] return to the body of this child.' The Lord heard the prayer of Elijah; the LIFE BREATH [nehphesh] returned to the child's body and he revived" The New American Bible.*

Genesis 35:18

- "And it came to pass as her SOUL [life - nehphesh] was in departing (for she died)" King James Version.
- "As she BREATHED HER LAST [nehphesh] -for she was dying" New International Version.
- "Then with her LAST BREATH [nehphesh], as she was dying" Revised English Bible.
- "As she LAY DYING [nehphesh], she named the boy" New Century Version.
- "Rachel was about to die, but with her LAST BREATH [nehphesh] she named him Bensni" New Living Bible.
- "With her LAST BREATH [nehphesh]...for she was at the point of death" The New American Bible.

An immortal undying part of a person can be read into this only by applying today's meaning of the English word "soul" to the Hebrew word "nehphesh" See Acts 20:9-10. It was "LIFE" that departed, not some inter immortal part of a person that cannot die departing for Heaven or Hell before and without the Judgment. Psalm 104:29-30 "You take away their SPIRIT [ruach-sea creature and animals-see verses 24-25], they expire, and return to their dust. You send forth Your SPIRIT [ruach-sea creature and animals] they are created."

[10] GATHERED TO HIS PEOPLE Genesis 25:8-9

See chapter three.

[11] DAVID'S SON 2 Samuel 12:23

"I shall go to him, but he will not return to me" 2 Samuel 12:23. How and where did David think he would go to his son? See [10] above. Many years after David's death, Peter said David has not gone to Heaven [Acts 2:29].

[12] SAMUEL OR A DEMON 1 Samuel 28:7-28

From the days of the "church fathers," it has been debated whether this was Samuel or a demon. Those who believe in an immortal "immaterial, invisible part of man" say this was Samuel to prove all are living after death. If it were Samuel, then it proves he was in the earth or the ground [in sheol - the grave]. Whether it was Samuel or a demon, he "came up out of the earth." Saul said, "Bring UP Samuel," not "Bring DOWN Samuel from Heaven." "And the woman said to Saul, I see a divine being COMING UP OUT OF THE EARTH," not coming down from Heaven [1 Samuel 28:13]. This being did not come from Heaven or Hell. An immortal "immaterial, invisible part of man" being in the earth is not what is believe by many today and she would not have been able to see an invisible spirit. If it were Samuel, instead of proving he was alive, it proves he was dead and in the grave. To bring one back from the dead is a resurrection of the dead; if not,

why not? If it were Samuel, it would have been as all the other temporary resurrections of the Bible. Lazarus and other temporary resurrections lived a normal human life and died as all others do. They were not raised immortal. They were raised still in the image of Adam, not immortal, not with the spiritual body in the image of Christ. **If this were a resurrection of Samuel, then Samuel knew that he would be back in the grave the next day; therefore, he was not raised immortal. How can this be used to prove a person now has a part that is immortal? A temporary resurrection of Samuel from the grave or an evil spirit impersonating Samuel would tell us nothing of life after death or that a person now has an immortal "immaterial, invisible part."**

SAUL DID NOT BELIEVE TODAY'S THEOLOGY THAT THE DEAD ARE IN HEAVEN; HE BELIEVED THEY ARE IN THE EARTH. HE ASKED THE WOMEN TO "BRING UP" SAMUEL, NOT "BRING DOWN" SAMUEL.

- "And BRING UP for me whom I shall name to you" [1 Samuel 28:8]
- "Whom shall I BRING UP for you?" [1 Samuel 28:11]
- "I see a divine being COMING UP OUT OF THE EARTH" [1 Samuel 28:13]
- "Why have you disturbed me BY BRINGING ME UP?" [1 Samuel 28:15]

If this were Samuel, it would be a contradiction to today's theology of the saved going to Heaven at death for Samuel would be UP IN HEAVEN without the resurrection, not DOWN IN THE GRAVE (sheol – hades) unto the resurrection of the dead. It must first be assumed that there is a part of a person that is now immortal and cannot die, then assumed that a person using witchcraft can call a "soul" out of Heaven which is where those who believe that this was the soul of Samuel believed his soul was, for they believe that the saved go to Heaven at the moment of death, then assumed that an "*immaterial, invisible part of man (soul)*" can be seen but only by the person using witchcraft, not by Saul. Would not this make Satan and those who practice witchcraft have the power to actually reach into Heaven and remove a "soul?"

Familiar spirits are spirits of devils [See Numbers 25:13]. God had forbid dealing with familiar spirits. Their interpretation of this passage supports Spiritualism, communication with the spirits of the dead, the "New Age" movement of the channeling craze with spirits of the dead, and near-death experiences. It shows us that Satan has been successful in making his lie, "*You shall not die*" be believed, and even today he is using these to promote it. There are so few passages that they can use to teach we have an immortal

"immaterial, invisible part of man" that they are willing to use it despite the problems it creates for them. "So Saul died for his trespass which he committed against the Lord, because of the word of the Lord which he did not keep; and also because he asked counsel of a medium, making inquiry of it, and did not inquire of the Lord. Therefore He killed him, and turned the kingdom to David the son of Jesse" [1 Chronicles 10:13-14].

WHAT ABOUT "ABRAHAM'S BOSOM"? Those who believe all go to the good or bad side of hades believe none can come back to earth. How is it that they have Samuel coming back from the good side of hades and telling Saul that he would be with him in Abraham's bosom the next day? It would not only teach that the living can converse with the those in hades but also teaches a witch can bring someone back to earth from hades (or Heaven) even when they did want to come.

WHAT DOES THE BIBLE SAY ABOUT IMMORTALITY OF THE SOUL AND/OR SPIRIT?

Nothing. Together soul and spirit are used almost 1,100 times in the King James Version, but not one time is immortal even used in the same verse with either one. Immortal and immortality are in the Old Testament 0 times, in the New Testament, immortal one time, immortality five times, all by Paul. What does he say?

1. Only God has immortality [1 Timothy 6:16].
2. *"Now unto the King eternal, immortal"* [1 Timothy 1:17].
3. Christ *"abolished death and brought life and immortality to light through the gospel"* [2 Timothy 1:10].
4. *"To them (Christians) that...seek for glory and honor and incorruption, (immortality in King James Version) eternal life"* [Romans 2:7].
5. *"This mortal must put on immortality"* [1 Corinthians 15:53] at the resurrection.
6. *"This mortal shall have put on immortality"* [1 Corinthians 15:54] after the resurrection.

Why are we to *"seek for"* that which we are born with? Why will we *"put on immortality"* if the only part of us that will ever be immortal, has been immortal from birth (or before birth)? **The fact that a person must "seek for...immortality" and immortality must be "put on" at the resurrection is conclusive proof that a person does not now have it.** If Romans 2:7 and 1 Corinthians 15:53 teaches nothing more, it teaches that no part of a person now possess immortality.

SEEK FOR IMMORTALITY: *"To those who by perseverance in doing good **seek** [zeeteo] for glory and honor and immortality, eternal life"* [Romans 2:7]. Zeeteo is used 119 times in the New Testament and is always some thing that the person that is seeking for but does not have.

- *"But **seek** [zeeteo] you first the kingdom"* [Matthew 6:33].
- *"**Seeking** [zeeteo] of him a sign from heaven"* [Mark 8:11].
- *"For Herod will **seek** [zeeteo] the young child"* [Matthew 2:13].
- *"For I **seek** [zeeteo] not your's but you"* [2 Corinthians 12;14].
- *"In doing good **seek** [zeeteo] for glory and honor and immortality"* [Romans 2:7].

PUT ON IMMORTALITY: *"For this perishable must **put on** [enduno] the imperishable, and this mortal must **put on** [enduno] immortality. But when this perishable will have **put on** [enduno] the imperishable, and this mortal will have **put on** [enduno] immortality"* [1 Corinthians 15:53-54]; most every one understands that a person cannot **put on** something they have on.

- *"Be not anxious for your life...nor yet for your body, what you shall **put on** [enduno]"* [Matthew 6:25]
- *"**Put not on** [enduno] two coats"* [Mark 6:9]
- *"**Put on** [enduno] the whole armor of God"* [Ephesians 6:11]

We seek for that which we do not have, we put on that which we do not have on. It is so simple that only those who do not want to see will not see it.

If a person is made immortal from birth and is now immortal, how is it that only God has immortality? If only God has immortality at this present time, then being *"created in the image of God"* cannot mean a person was created with immortality.

CORRUPTION AND MORTAL: Both are used throughout the Bible, but incorruption and immortal are used only by Paul, and are never used referring to the lost or never to the soul or to the spirit. Immortality was brought to light by the Gospel, and will be *"put on"* by the saved at the judgment. **It is never said the lost will ever "put on immortality" or that they will ever have either incorruption or immortality, or that anyone (lost or saved) has immortality before the resurrection.** There is not one verse that teaches all men, good and bad are born with an immortal soul that can never die; and God cannot kill it. An *"immaterial invisible"* part of a person called an "immortal soul" is not in the Bible. If this doctrine is not changing the Bible, it cannot be changed. **FOR A PERSON TO HAVE A SOUL AND/OR SPIRIT, WHICH WILL LIVE FOREVER IN HEAVEN OR HELL, THAT PERSON MUST NOW HAVE IMMORTALITY. According to the teaching of some, the soul is the**

only part of a person that will ever be immortal and it is now as immortal as it will ever be. This teaching makes Paul's statement in 1 Corinthians 15:53, "This mortal must put on immortality" not possible; this mortal person must put on immortality, not this already immortal soul must put on immortality. With today's teaching, there is no sense to what Paul said for it would make him be saying "this immortal (soul) must put on immortality" and become an immortal soul at the resurrection.

- If we now have a soul that is not corruptible, how can that soul "put on incorruption" when it would now has incorruption on?
- If we now have a soul that is now immortal, how can that soul "put on immortality" when it would now has immortality on?
- If we now have a soul that cannot die, how can that soul inherit "eternal life" when it would now has eternal life?

What is the part of a person that is now mortal but will put on immortality [1 Corinthians 15:53]? IT COULD NOT BE A SOUL THAT IS NOW IMMORTAL THAT WILL PUT ON IMMORTALITY AT THE RESURRECTION, BUT A PERSON THAT IS NOW MORTAL THAT WILL PUT ON IMMORTALITY AT THE RESURRECTION. "*This mortal*" is a person as he now is in the image of Adam and will become an immortal person with a spiritual body in the image of Christ. Only the body will be different, not the person.

1. The doctrine and precepts of man. An immortal soul from birth-the soul, which many teach is the only part of a person that will ever be immortal, would already be immortal before the resurrection.
2. Bible doctrine. A mortal person will put on immortality at the resurrection [1 Corinthians 15:53]. BOTH CANNOT BE TRUE.
 - NOT ONE PASSAGE IN THE WHOLE BIBLE SAYS A PERSON IS NOW IMMORTAL.
 - NOT ONE PASSAGE IN THE WHOLE BIBLE SAYS A PERSON HAS AN IMMORTAL SOUL.
 - NOT ONE PASSAGE IN THE WHOLE BIBLE SAYS A PERSON HAS AN IMMORTAL SPIRIT.

The Bible is not silent on this question for there are many passages that say loud and clear that all are now mortal and not one that say any person will be immortal before the resurrection.

Three words are translated immortal and incorruptible in the New Testament. Not one time are they used referring to the soul; every time they are used referring to a person, not just to an "*immaterial invisible part of man*." Immortality is always something a person will have but does not now

have. Only when they are used referring to God are they in the present tense. When used referring to a person they are always in the future tense.

1. ATHANASIA (immortality) is used three times, Wigram Englishman's Greek Concordance, Page 15. Not one of them is used referring to a person now in this life before the resurrection or to a no substance invisible part of a person. IMMORTALITY [ATHANASIA] IS NEVER USED REFERRING TO THE LOST.

- Athanasia used referring to God.
 - (1) 1 Timothy 6:16 "*Who alone possesses IMMORTALITY [athanasia] and dwells in unapproachable light*" God has immortality now.
- Athanasia used referring to a person only after the resurrection, not to a part of a person in this lifetime.
 - (2) 1 Corinthians 15:53 "*This mortal must put on IMMORTALITY [athanasia].*"
 - (3) 1 Corinthians 15:54 "*But when...this mortal shall have put on IMMORTALITY [athanasia].*" Immortality for a person is in the future, not the present. He must put it on.

2. APHTHARTOS (incorruptible) is used seven times, Wigram Englishman's Greek Concordance, Page 97. Not one of the seven is used referring to a person or to a no substance part of a person now in this life.

- Aphthartos used referring to God.
 - (1) Romans 1:23 "*The glory of the INCORRUPTIBLE [aphthartos] God.*" In this passage man now being corruptible is in contrast with God being incorruptible.
 - (2) 1 Timothy 1:17 "*Now unto the King eternal, IMMORTAL [aphthartos], invisible, the only God.*"
- Aphthartos used referring to a person only after the resurrection.
 - (3) 1 Corinthians 15:52 "*And the dead shall be raised INCORRUPTIBLE [aphthartos], and we shall be changed.*"
- Aphthartos used referring to our inheritance after the resurrection.
 - (4) 1 Peter 1:4 "*Who...begat us again...unto an inheritance INCORRUPTIBLE [aphthartos], and*

undefiled, and that fades not away, reserved in heaven for you."

- Aphthartos used referring to our crown we will receive after the resurrection.
 - (5) 1 Corinthians 9:25 *"Now they do it to receive a corruptible crown; but we an INCORRUPTIBLE [aphthartos]."* (An incorruptible crown, not an incorruptible soul).
 - Aphthartos used referring to the word of God.
 - (6) 1 Peter 1:23 *"Having been begotten again, not of corruptible seed, but of INCORRUPTIBLE [aphthartos], through the word of God, which lives and abides forever."*
 - Aphthartos used referring to our adorning.
 - (7) 1 Peter 3:4 *"But let it be the hidden man of the heart, in the INCORRUPTIBLE [aphthartos] apparel of a meek and quiet spirit."*
3. APHTHARSIA (incorruption – uncorruptness) is used eight times, Wigram Englishman's Greek Concordance, Page 97. Not one of them is used referring to a person or an immortal *"immaterial, invisible part of man"* now in this life.
- Aphtharsia used referring to a person only after the resurrection, something we seek for but do not now have (the body we will have, not soul).
 - (1) Romans 2:7 *"Who will render to every man according to his works: to them that...seek for glory and honor and INCORRUPTION [aphtharsia], eternal life."*
 - (2) 1 Corinthians 15:42 *"So also is the resurrection of the dead. It is sown in corruption; it is raised in INCORRUPTION [aphtharsia]."*
 - (3) (4) and (5) 1 Corinthians 15:50, 15:53 and 15:54 *"Now...flesh and blood cannot inherit the kingdom of God; neither does corruption inherit INCORRUPTION [aphtharsia]. Behold, I tell you a mystery: We all shall not sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on INCORRUPTION [aphtharsia], and this mortal must put on immortality [thanasia]. But, when this corruptible shall have put on*

INCORRUPTION [aphtharsia], and this mortal shall have put on immortality [thanasia]."

- (6) 2 Timothy 1:10 "*Christ Jesus, who abolished death, and brought life and IMMORTALITY [aphtharsia] to light through the gospel.*" The only way we can know about immortality after the resurrection is through the gospel, not from philosophy or science.
- Aphtharsia used referring to our love for Christ.
 - (7) Ephesians 6:24 "*Grace be with all them that love our Lord Jesus Christ with a love INCORRUPTIBLE [aphtharsia]."*
- Aphtharsia used referring to our doctrine.
 - (8) Titus 2:7 "*In all things showing yourself an ensample of good works; in your doctrine showing UNCORRUPTNESS [aphtharsia], gravity, sound speech.*"

Immortality or uncorruption is not used in the Old Testament. Eternal is used in the King James Version two times. It is used referring to God one time, "*The eternal God*" Deuteronomy 33:27, and is used in Isaiah 60:15. The doctrine that God made a person with an immortal soul that cannot cease to exist, and that even God cannot destroy this part of a person is based on pagan philosophy, not on the word of God, therefore, the argument that the lost must live somewhere for they cannot cease to exist is also based on pagan philosophy.

IF A PERSON WERE BORN WITH A PART THAT IS NOW IMMORTAL AND NOT SUBJECT TO DEATH, WOULD IT NOT BE STRANGE THAT THERE IS BUT ONE CLEAR PASSAGE IN THE ENTIRE BIBLE WHICH SAYS "*YOU SHALL NOT SURELY DIE*" [Genesis 3:4] AND IT IS FROM THE FATHER OF LIES [John 8:44].

THE MANY VIEWS OF "SOUL" and/or "SPIRIT"

A BRIEF REVIEW OF SOME OF THE MANY DIVISIONS IN WHAT PEOPLE BELIEVE ABOUT IMMORTALITY AND THE SOUL. **Views of the soul that require death to mean eternal life somewhere, and that all men are deathless and possess immortality inherently at or before birth.**

1. THE PAGAN VIEW OF REINCARNATION OF THE SOUL.

Ancient Egyptian belief was that the soul had a gloomy existence in the underworld (transmigration). The Greeks and Romans believed almost the same with some changes. Oriental and Pythagorean philosophy, Hindus, Burmans, Buddhists, and Grand Lama all

- believed in some form of reincarnation. They believed the "soul" of the evil had some punishment, but not all believed it had the same punishment. Today, worldwide there are more who believe in reincarnation than all other afterlife beliefs combined. Many religions that are not Christian believe in some form of reincarnation.
2. **THE CATHOLIC AND PROTESTANT VIEW.** Mankind is born with an immortal soul that can never die or be destroyed. A very small percent will go to Heaven at death but most will go to Hell.
 3. **THE HADES VIEW.** This view is that no one goes to Heaven or Hell at death but the saved are rewarded in a place many call Abraham's bosom, and the lost are tormented before they are judged, before the resurrection and judgment. Death is changed to eternal life but not life in Heaven or Hell.
 4. **THE UNIVERSALIST VIEW.** All will be saved. Those who do not obey Christ in this lifetime will have an "attitude adjustment" after death and all will end up in Heaven with none in Hell.
 5. **THE RESURRECTION TO IMMORTAL LIFE ON THE RESTORED EARTH.** This view is that the earthly body will be raised and restored to be like Adam before his sin on a restored earth. No one's soul will be immortal in Heaven or Hell. Some believe the lost will be raised with the same mortal bodies we now have, and Christ will return to earth and will rule forever over the earth from Jerusalem; and the lost will literally be cast into Gehenna, which will have been restored.
 6. Many other minor views in religions around the world.
 - o There are some minor differences within all the above views. The fate of those who do not obey Christ is made to fit with their view of immortality. Protestants now have many minor differences and some differences that in no way could be called minor.
 7. **THE BIBLE VIEW.** It does not teach the natural immortality of a person or any part of a person at birth. All are now mortal. Those in Christ will be raised immortal at the coming of Christ. All others will be raised to judgment and will have their part in the lake of fire, which is the second death.

**HISTORICAL PROOF
OF THE CHANGING OF THE TEACHING OF THE BIBLE
THE HEATHENIZING OF THE CHURCH IN THE MEDIEVAL
DARK AGE: The Bible teaching were changed by bringing into the church**

the doctrines of Purgatory, the sale of indulgences, an immortal soul, Hell, going to Heaven or Hell at death without the judgment, worship of Mary and saints, Nether World, Holy Water, forbidding eating of meat on Friday, candle-burning, and many other teachings.

[1] TERTULLIAN: Often known as the father of the Latin Church. "How indeed, shall the soul mount up to heaven, where Christ is already sitting at the Father's right hand, when as yet the archangel's trumpet has not been heard by the command of God. When as yet those whom the coming of the Lord is to find on the earth, have not been caught up into the air to meet Him at His coming, in company with the dead in Christ, who shall be the first to arise? To no one is heaven opened" Treatise on the Soul, Chapter 55. The Catholic Church would now call anyone who teaches this a heretic [See 1 Thessalonians 4:13].

[2] MARTIN LUTHER: "Solomon judged that the dead are asleep, and feel nothing at all. For the dead lie there accomplishing nether days nor years, but then they are awaked, they shall seem to have slept scarce one minute." "An exposition of "Ecclesiastes or the Preacher" 1573. In Luther's Defense, proposition 27. "Now, if one would say that Abraham's soul lives with God but his body is dead, this distinction is rubbish. I will attack it. One must say, 'The whole Abraham, the whole man shall live.' The other way you tear off a part of Abraham and say, 'It lives.' This is the way the philosophers speak: 'Afterward the soul departed from its domicile,' etc. That would be a silly soul if it were in heaven and desired its body" Luther's Works, Volume 54, Page 447. Luther called the theory of the immortality of the soul the "monstrous fables that forms part of the Roman dunghill of decretals." E. Petavel, The Problem of Immortality, Page 255.

[3] PAUL ALTHAUS, "The hope of the early church centered on the resurrection of the Last Day. It is this which first calls the dead into eternal life (1 Cor. 15; Phil. 3:21). This resurrection happens to the man and not only to the body. Paul speaks of the resurrection not 'of the body' but 'of the dead.' This understanding of the resurrection implicitly understands death as also affecting the whole man... Thus the original Biblical concepts have been replaced by ideas from Hellenistic Gnostic dualism. The New Testament idea of the resurrection, which affects the whole man, has had to give way to the immortality of the soul. The Last Day also loses its significance, for souls have received all that is decisively important long before this. Eschatological tension is no longer strongly directed to the day of Jesus' Coming. *The difference between this and the hope of the New Testament is very great*" "The Theology Of Martin Luther" pages 413-414, 1966.

[4] JOHN WESLEY "It is indeed generally supposed that the souls of good men as soon as dislodged from the body, go directly to heaven, but this opinion has not the least foundation in the oracles of God" From Wesley's sermon on Luke 16:23.

[5] WILLIAM TYNDALE translated the first English New Testament, "In putting them (sleeping souls) in heaven, hell or purgatory, you destroy the arguments wherewith Christ and Paul proves the resurrection...if the souls be in heaven, tell me why they be not in as good a case as the angels be? And then what cause is there of a resurrection...The true faith put forth the resurrection, which we be warned to look for every hour. **The heathen philosophers, denying that, did put that the souls did ever live. And the pope join the spiritual doctrine of Christ and the fleshy doctrine of philosophers together:** things so contrary that they cannot agree...And because the fleshy-minded pope consented unto heathen doctrine, therefore, he corrupted the Scripture to establish it." bk. 4, chapter 4, pages 108-109, in 1530, and also in Burns, "Christian Moralism," Page 99. Tyndale (like Luther) said it was heathen philosophers and the Pope, not the Bible that taught, "souls did ever live."

[6] JOHN DARBY: "We would express our conviction, then the idea of the immortality of the soul has no source in the gospel; that it comes, on the contrary, from the Platonists, and that it was just when the coming of Christ was denied in the church, or at least began to be lost sight of, that the doctrine of the immortality of the soul came in to replace that of the resurrection. This was about the time of Origen." "The Hopes of the Church of God" Only in the early editions before what he said was changed by other persons.

Greek philosophy of an immortal soul was first bought into the church by the so-called church fathers that were believers in the Greek philosophy, and were only partly converted. They know more about the teaching of Plato than they did of Christ. It did not become commonly accepted unto after Tertullian in the third century. It was fought bitterly by Martin Luther, William Tyndale, and many others as being a part of the false Catholic doctrine. It was eventually accepted by most Protestant Churches, but only after a long fight. Most today know little or nothing of all this, and think the doctrine of an immortal soul was held by almost all, even back in the Old Testament.

NOTE: The teachings of many founders of the Protestant Reformation are an embarrassment to the Protestants Churches today, which bear their name and or claim them as their founders. The teaching of the churches they

founded now makes them be heretics. Their own churches would now call anyone teaching the same as Luther and Wesley heretics.

Calvin might have been the leading influence in turning the Protestant Reformation back to Catholicism. Dr Joseph Priestley said, "Had it not been for the authority of Calvin, who wrote expressly against soul sleep, **the doctrine of an intermediate conscious state would, in all probability, have been as effectually exploded as the doctrine of purgatory itself**" Works, Volume 5, Page 229, 1818.

[7] JAMIESON, FAUSSET AND BROWN: "**Nowhere is the immortality of the soul, distinct from the body, taught:** A notion which many erroneously have derived from heathen philosophers. Scripture does not look for the anomalous state brought about by death, as the consummation to be earnestly looked for [2 Cor. 5:4], but the resurrection." Notes on 1 Corinthians 15:53.

[8] STRONG: "**A breathing creature, i.e. animal...**" word number 5315. "Strong's Exhaustive Concordance Of The Bible."

[9] W. E. VINE: "A Noun **soul; self; life; person; heart...**it occurs over 780 times in Old Testament...**the noun refers to the essence of life, the act of breathing, taking breath...**in its primary sense **the noun appears in its first occurrence in Gen 1:20; 'the moving creature that has life,' and in its second occurrence in Gen 2:7; 'living soul... HOWEVER, IN OVER 400 LATER OCCURRENCES IT IS TRANSLATED 'SOUL.' WHILE THIS SERVES TO MAKE SENSE IN MOST PASSAGES, IT IS AN UNFORTUNATE MISTRANSLATION OF THE TERM.** The real difficulty of the term is seen in the inability of almost all English translations to find a consistent equivalent or even a small group of high-frequency equivalents for the term. The KJV alone uses over 28 different English terms for this one Hebrew word...in narrative or historical passages of the Old Testament, **NEPES CAN BE TRANSLATED AS 'LIFE' OR 'SELF'** as in Leviticus 17:11; 'for the life of the flesh is in the blood... **NEEDLESS TO SAY, THE READING 'SOUL' IS MEANINGLESS IN SUCH A TEXT...THE VERSIONS VERY WIDELY IN THE READING OF NEPES, WITH THE MORE CONTEMPORARY VERSIONS CASTING WIDELY FOR MEANING,**" Page 237 Old Testament, "Vine's Complete Expository Dictionary Of Old And New Testament Words." It did not change its meaning in the second part of the Old Testament, but the translators of the early English Bibles had to put in their beliefs, and later translators, those that are called "the major translations" have only partly gotten away from this mistakes, but a few of the latest translations have almost made it.

[10] THAYER: "1. Breath...a. the breath of life...b. life...2. The soul...a. the seat of the feelings, desires, affections, aversions (our soul, heart, etc.)." "A Greek-English Lexicon Of The New Testament."

[11] ROBERT YOUNG, author of Young's Literal Translation of the Bible said, "Animal soul...Nehphesh" Page 917 "It (nehphesh_ does not denote the immortal part of man, but his animal life." "Young's Analytical Concordance To The Bible."

[12] INTERNATIONAL STANDARD BIBLE ENCYCLOPEDIA: "Not, however, to dwell on the fact that many peoples have no clear conception of an immaterial 'soul' in the modern sense (the Egyptians, e. g. distinguished several parts, the Ka, the Ba, etc., which survived death; often the surviving self is simply a ghostly resemblance of the earthly self, nourished with food, offerings, etc.), there is the more serious consideration that the state into which the surviving part is supposed to enter as death is anything but a state which can be described as 'life,' or worthy to be dignified with the name 'immortality.' It is a state peculiar to 'death;' in most cases, shadowy, inert, feeble, dependent, joyless; a state to be dreaded and shrunk from, not one to be hoped for. If, on the other hand, as in the hope of immortality among the nobler heathen, it is conceived of, as for some, a state of happiness-the clog of the body being shaken off-this yields the idea, which has passed into so much of our modern thinking, of an 'immortality of the soul,' of an imperishableness of the spiritual part, sometimes supposed to extend backward as well as forward; an inherent indestructibility." From the article "Immortal; Immortality." Also from the International Standard Bible Encyclopedia, "**We are influenced always more or less by the Greek, Platonic idea that the body dies, yet the soul is immortal. Such an idea is utterly contrary to the Israelite consciousness and is nowhere found in the Old Testament**" From the article "Death," Page 812. Also from the International Standard Bible Encyclopedia, "Soul, like spirit, has various shades of meaning in the O.T., which may be summarized as follows: 'Soul,' 'living being,' 'life,' 'self,' 'person,' 'desire,' 'appetite,' 'emotion' and 'passion'...**Nehphesh or soul, can only denote the individual life with a material organization or body.**" Page 2837. "For the Hebrews a person was a unity, not to be divided into body, soul, and spirit as the Greeks did," Page 592.

[13] INTERPRETER'S DICTIONARY OF THE BIBLE: "No biblical text authorizes the statement that the soul is separated from the body at the moment of death" Volume one, page 802.

[14] JEWISH ENCYCLOPEDIA: "The belief that the soul continues its existence after the dissolution of the body is a matter of philosophical or

theological speculation rather than of simple faith, and is accordingly, nowhere taught in the Holy Scripture...**The belief in the immortality of the soul came to the Jews from contact with Greek thought and chiefly through the philosophy of Plato, its principal exponent, who was led to it through Orphic and Dleusinian mysteries in which Babylonian and Egyptian views were strangely blended,**" "Immortality of the Soul," 1925. The concept of punishment after death is not in the Old Testament. The Law given through Moses deals only with punishment in this life and has no provisions for punishment after death. From their contact with pagan philosophy, the pagan immortal soul teaching had made some inroads with some Jews by the time of Christ. Paul warned about this Philosophy [Colossians 2:8].

[15] FUNK AND WAGNALL ENCYCLOPEDIA: "The Christian doctrine of the immortal soul has been strongly influenced by pagans such as Plato and Aristotle."

[16] C. R. GRESHAM: "It is generally conceived that there is little about resurrection or after-life in what the Jews called the Torah...and the Former Prophets...Death is seen as the end, the destruction of human existence." Page 25. "Man's soul is primarily his vitality, his life, not some separate part of a person that has independent existence and an immortal nature, God's spirit (His breath, His power) creates and sustains all living things (Ps 33:6; 104:29-30), even the human spirit (Zech 12:1), but never is man's soul or spirit seen as an immortal part of man surviving death." Page 40. "The widespread misunderstanding that the New Testament teaches the immortality of the soul...If one recognizes that death and eternal life in the New Testament are always bound up the Christ-event, then it becomes clear that for the first Christians the soul is not intrinsically immortal, but rather became so only through the resurrection of Jesus Christ." Page 275. "What The Bible Says About Resurrection" The College Press, 1983. (church of Christ)

[17] ADAM CLARKE: "The doctrine of the resurrection appears to have been thought of much more consequence among the primitive Christians than it is now! How is this? The apostles were continually insisting on it, and exciting the followers of God to diligence, obedience, and cheerfulness through it. And their successors in the present day seldom mention it! So apostles preached, and so primitive Christians believed; so we preach, and so our hearers believe. There is not a doctrine in the gospel on which more stress is laid; and there is not a doctrine in the present system of preaching which is treated with more neglect" Commentary on I Corinthians 15.

[18] WILLIAM ENFIELD: "Very soon after the rise of Christianity, many persons, who had been educated in the schools of the philosophers, becoming converts to the Christian faith, the doctrines of the Grecian sects, and especially Platonism, were interwoven with the simple truths of pure religion. As the Eclectic philosophy spread, Heathen and Christian doctrines were still more intimately blended, till, at last, both were almost entirely lost in the thick clouds of ignorance and barbarism which covered the earth" History of Philosophy.

[19] HOMER HAILEY: "Time passed and innovations came into the Church. When untaught individuals became nominal Christians, changes were made. Attitudes were no longer as they were in former years, and the pattern was altered. The pristine simplicity was gradually marred and covered, until little of the original simple plan of God could be recognized. Ambitions began to manifest themselves when pagan philosophies became a substitute for the word of God. Over time, darkness descended upon the face of the earth and the light of truth was covered by ignorance and superstition" From my class note in 1957 at Florida College. (church of Christ)

[20] JERRY CROSS: "When Jesus was on earth he didn't speak of immortality, but rather of eternal life. The Greeks taught that the soul had a natural and innate quality to enable it to pass through death and resist corruption. But, Jesus taught that our 'immortality' is anchored in a life-relationship with God. Jesus was a teacher of 'eternal life,' but Plato of the 'immortality of the soul.' Today these expressions are often confusingly used as synonyms. Yet, they spring from two different sources, one from Greek philosophy, the other from New Testament Christianity... It is very easy to read the term 'soul' or 'spirit' in the English Bible and impart modern western philosophical beliefs into the terms. With Plato and (much later) Descartes, Western thinking became very much dualistic in its view of man. A person is composed, according to this view, of material, extended, substance (body) and immaterial, non-extended, substance (mind). The soul is the imperishable element that is housed in a bodily prison. Therefore, when western man hears the term 'soul,' he thinks of that element of himself that is confined within his body that is destined to live forever. The presentation of 'soul' in the Hebrew Old Testament is quite different however...the Old Testament presents man as an 'animated body' which is a 'complex of parts, drawing life and activity from a breath-soul, which has no existence apart from the body" Magnolia Bible College 1984 Lectures, Page 48 and 49. (church of Christ)

[21] SAMUEL DAWSON: "You may be surprised to learn that most, if not all, of our popular concepts of Hell can be found in the writings of

Roman Catholic writers...None of our concepts of Hell can be found in the teaching of Jesus Christ! You know how indignant we get at the mention of purgatory-we know that's not in the Bible. You may also find out that our popular concepts of Hell came from the same place that purgatory did-Roman Catholicism" "Jesus' Teaching On Hell," Page 13. A free copy of this book at: www.gospelthemes.com. (church of Christ)

[22] CURTIS DICKINSON: "There is not one scripture to support the idea that man is an immortal soul living for the moment in a temple of clay, and that when the body dies the man goes on living...It might come as a surprise to some to know that the term immortal is never used in scripture in connection with soul or man's spirit" "What The Bible Teaches About Immortality And Future Punishment," Page 8 and 9. (church of Christ)

[23] JOHN SCOTT: "Genesis 2:7 is the classic statement of the uniting of flesh and spirit. Here, we have the creature of flesh and bone created from the dust and then brought into a living existence by the Lord blowing into man's nostrils the breath of life. The phrase 'became a living soul' is the same Hebrew phrase used in verse 19 referring to 'every living creature,' that is, to the beasts and birds as other forms of life. In this sense of the word then, man is not distinguished from the animal world as far as life is concerned by the use of these special terms ...The *nehphesh* may even be said to die [Judges 16:30], but **nehphesh is never used of the spirit of the dead; in fact, nowhere is the suggestion made that the soul survives the man whose life it was in the Old Testament**" Harding Graduate School Lectures, 1971, Pages 130-131, Gospel Advocate Company. (church of Christ)

[24] ROGER DICKSON: "A general meaning would be that the soul has reference to any animate being of life that has sense perception ... thus, the soul would be the life principle of an individual" "Life, Death and Beyond," Biblical Research Library, Page 45. (church of Christ)

[25] ELIAS SMITH: Often referred to as "Elder" Elias Smith. "This year, in June, my attention was called to think of the real state of the wicked after the last judgment. Before this time, I had taken for truth the old pagan doctrine of 'eternal misery' for the wicked. In June, 1804, being in Mr. Holmes' bookstore, in Boston, I asked him if he had any new publications. He handed me Evan's Sketch. On opening the book my eyes first fixed on the word, 'destructionists.' I read one page, and concluded, people who held the wicked would be destroyed, were in strange error, as no such thing ever before entered my mind. I bought the book. Often after that the destruction of the wicked would pass through my mind, though I supposed eternal misery was recorded in the Bible. In April 1805, I concluded one day to take

my Bible and concordance, and find eternal misery, and not have my mind any longer troubled about destruction. I examined the words misery, miserable, and miserably; and found there was not one place in the Bible where the word was used to describe the state of man beyond death. Next I looked for the word torment, and found that was limited, and that there was no torment mentioned beyond the Day of Judgment. I then looked at the words destroy, destruction, death, second death, perish, consumed, perdition, burnt up, end, etc. I examined the similitudes used to describe the end of the wicked, such as chaff and stubble burnt up; dry trees cast into the fire, and tares burnt up; the fat of lambs consumed, whirlwinds, a dream, and noise. All these things proved to me that at the last judgment, the wicked would be punished with everlasting destruction, which would be their end. My mind was settled upon the subject; but concluded to keep my discovery to myself; as the people were almost distracted with having so many new things; such as that God was one and not three, and that all rules but the Bible was useless, and that salvation was free for all. My first preaching and writing disturbed the clergy and the wicked; the next disturbed the Baptists, and I was about certain, if this were known, it would disturb my brethren with whom I was connected. I kept it back as long as duty would suffer me, and was constrained at last to make it known, or preach no more. It made some stir, but people bore it as well as could be expected. Soon after preaching it, I wrote and published five sermons upon the subject, which has never been answered to this day." *The Life, Conversion, Preaching, Travel and Sufferings of Elias Smith, 1886, Page 347. (church of Christ)*

[26] AL MAXEY: "The Maxey-Thrasher Debate" A debate on the eternal destiny of the wicked between two Gospel preachers, church of Christ.

"Then the Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living SOUL/being' (Genesis 2:7). Some traditionalists virtually equate this last phrase (living soul) with 'immortal soul.' But, that is NOT what the passage says. God put breath within this body and the body became a living being. The exact same words are used of animals in the Scriptures. Further, it doesn't say man was GIVEN a soul. It says man BECAME a soul. Big difference!" Free on the web at: <http://www.zianet.com/maxey/MxThrshr.htm>(church of Christ)

[27] ROBERT DOZIER: "Dozier-Johnson Debate," The eternal destiny of the wicked by a Gospel preacher, church of Christ. "But Gehenna was all about destroying that which was dumped there. There were not cries of never ending conscious pain coming out of the bodies cast there. No conscious torment, just destruction of trash, carcasses of animals, and some dead human bodies. It was all about death and destruction. That is what

those who heard Jesus speak of Gehenna would think of. Jesus spoke of the wicked and lost as being cast into Gehenna AFTER God killed them (Luke 12:5)." Free on the web at:

[http://groups.yahoo.com/group/Religiousdebates/message/1408\(church of Christ\)](http://groups.yahoo.com/group/Religiousdebates/message/1408(church%20of%20Christ))

[28] MOSES E. LARD: "*For the wages of sin is death*" it always pays. Whether the sinner stipulates for his wages or not, he is sure to receive it. What the wages of sin are, the apostle here tells us: it is eternal death. How astounding the fact that so many should serve for such a reward!" Commentary on Romans from "The Restoration Library" Page 218, 1875, Gospel Light Publishing Company, and also his book "Do The Holy Scriptures Teach The Endlessness Of Future Punishment?" I have been unable to find a copy of his book but found this about it by Steven Clark Goad in "church of Christ Christian Podcast." He said in a recent conversation he had with Jimmy Allen of Harding University, Jimmy Allen said that he was rethinking and restudying the traditional understanding of hell. That Jimmy Allen of Harding University shared with him more that confidentiality he would not be allow to repeat, but Jimmy Allen at Harding University sent him a copy of a paper by Moses E. Lard, 1879, "Do the Holy Scriptures Teach the Endlessness of Future Punishment?" Steven Clark Goad said this booklet by Moses E. Lord is a magnificent word study of the Greek word *aion* draws many of the conclusions he had outlined at: <http://www.godsmessagetheweb.net/2010/07/25/thoughts-on-punishment-of-the-wicked/> and this booklet by Lard points out that his understanding is not new or something a few harebrained fanatics have recently thought up to stir controversy. (church of Christ)

[29] F. LaGARD SMITH: Teacher at David Lipscomb University, "If, as we are told at funerals, out loved ones are already in heaven with Jesus, what is the purpose of Christ's Coming and the Resurrection?" After Life, A Glimpse Of Eternity Beyond Death's Door. (church of Christ)

[30] ROBERTSON L. WHITESIDE: "If you serve sin, you need not doubt as to what your wages are to be, nor as to whether you will be paid in full. The final reward for your service to sin is eternal death" A New Commentary On Paul's Letter To The Saints At Rome, Page 142, 1945. (church of Christ)

[31] B. W. JOHNSON: "*For the wages of sin*. Sin is a master of his servants and pays wages. The wages is *death*, one of the saddest, but profoundest truths of the world. But the *gift of God*. God gives to those who turn from sin, life eternal" The People's New Testament With Notes, Gospel Light Publishing Company. (church of Christ)

[32] E. M. ZERR: "It denotes, therefore, that a life devoted to the service of sin will earn or merit the wages of death, not physical death, for all have to go through that, but the second death, designated in Revelation 21:8." Bible Commentary, Volume 5, Page 360, Copyrighted 1952 by E. M Zerr. (church of Christ)

[33] LEROY GARRETT: "Nowhere in Scripture will you find the idea that God bestows upon the wicked everlasting (unending) life or immortality so that he can then torment them forever in hell fire. The wicked die forever for two reasons: they do not have the gift of immortality, and they have to receive the wages earned for their life of sin, which is death." Restoration Review, November 2990, "Is Hell Fire Endless?" (church of Christ)

[34] STEVEN CLARK GOAD: "Our present traditional view of hell, borrowed from Catholicism and paganism, is no more biblical than their doctrine of limbo," "Thoughts on Punishment of the Wicked" church of Christ Christian Ekklesia Podcast
<http://www.godsmessagetheweb.net/2010/07/25/thoughts-on-punishment-of-the-wicked/>(church of Christ)

[35] JEREMY K. MORITZ: "I grew up in the church. For many years, I believed in the traditional view of Heaven and Hell—that souls are taken from the body immediately following death and are placed in either Heaven or Hell where they will spend eternity in bliss or unending torture. This is what most of the Christian church right now believes. For the last six or seven years, however, I have found countless scriptures that have changed my thinking considerably in this area. It seems to me that nearly the entire Bible teaches that eternal life is only experienced in Heaven, that Hell is a place of complete destruction and annihilation." "HELL: Eternal Torment or Complete Annihilation?"
<http://www.jeremyandchristine.com/articles/eternal.php> (church of Christ)

[36] ASHLEY S. JOHNSON: "Does the doctrine of endless punishment harmonize with the fundamental principles underlying God's government that the hopelessly wicked, the incorrigibly wicked, shall be blotted out? Trace his dealings with the nations through the centuries. On this principle he destroyed the antediluvians (Gen. 5:1-7; 7:1-24). Also Sodom and Gomorrah (Gen., 18:20,21). Also Korah and his rebels (Num., 16:31-33). Also he made provision for the utter destruction of idolaters (Deut., 12:13-18). Also the Egyptians (Ex., 14:1-31). Also Babylon (Isa., 13:19-220. Moses predicted the destruction of the incorrigible (Deut., 18:18, 19). So did Peter (Acts, 3:22,23). John had a vision of the day (Rev., 3:13-21). Why should this be God's method of getting rid of the wicked all through history if he is to suddenly change it at the judgment day, and consign all his sinful

creatures to torment and punish that all alike and that without end? I cannot answer. Can you?" Founder and president of the Johnson Bible College, "The Resurrection And The Future Life," Page 432-433, 1913, Knoxville Lithographing Company, (church of Christ).

[37] DILLARD THURMAN, Brown Trail Church of Christ: "The hope and aspiration of many has been shifted from His coming again to receive His own, to an immediate immortality and heavenly bliss immediately at death! Jesus DID NOT promise that!" Gospel Minutes, Volume 34, Number 5, February 1, 1985, (church of Christ).

[38] E. D. SLOUGH "Punishment lasts so long as its results last, and where death has been administered for the satisfaction of crime, THE PUNISHMENT CONTINUES TILL LIFE IS RESTORED, AND IF NEVER RESTORED, IT IS AN EVERLASTING PUNISHMENT. Lost of property, loss of liberty, loss of life, may all be meted out to the transgressors under the label of punishment. And death as the capital punishment, legalized on the statutes of all civilized nations of the world, is the highest punishment man can inflict—or so recognized,—being the deprivation of life, the first source of all pleasures and enjoyments, and recognized as being forfeited for certain crimes." "The Indictment Of Eternal Torment—The Self-negation Of A Monstrous Doctrine," Page 196-197, F. L. Rowe, Publisher, 1914, (evangelist, church of Christ).

[39] OREN ORAHOOD and many other in the restoration movement and after (church of Christ).

[40] CHURCH FATHERS: The early so-called church fathers, Clement of Rome [said to be a companion of Paul], Ignatius [killed 107], Theophilus [died 181], Justin Martyr [killed 166], Tatian, Irenaeus, and others of the second century writers believed in conditional immortality. It was not until the end of the second and the third century that the doctrine of an immortal soul gained a foothold in the church.

J. A. Beeth summed it up very well. **"The phrase, the soul immortal, so frequent and conspicuous in the writings of Plato, we have not found in pre-Christian literature outside the influence of Greek philosophy; nor have we found it in Christian literature until the latter part of the second century. We have noticed that all the earliest Christian writers who use this phrase were familiar with the teaching of Plato; that one of these, Tertullian, expressly refers both the phrase and doctrine to him; and that the early Christian writers never support this doctrine by appeals to the Bible, but only by arguments similar to those of Plato...We have failed to find any trace of this doctrine in the Bible...It is altogether alien, both in phrase and**

thought, to the teaching of Christ and His apostles" Immortality Of The Soul, Pages 53, 54. Tertullian is truthful about where his belief came from and said he based it on Plato, not the Bible. He said, "For some things are known even by nature: the immortality of the soul, for instance, is held by many...I may use, therefore, the opinion of a Plato, when he declares, 'Every soul is immortal'" Ante-Nicene Fathers, Volume 3, Page 1916.

JUSTIN MARTYR: Killed about A. D. 166. The Greek doctrine of an immortal soul was believed by some in his time and opposed by him and others of the Church Fathers. He said, "**For if you have fallen in with some who are called Christians, but who do not admit this...who say there is no resurrection of the dead, and that their souls, when they die, are taken to heaven; do not imagine that they are Christians.**" The First Apology Of Justin, Edinburgh Edition, Page 480.

IRENAEUS MARTYR: Died about A. D. 202, a pupil of Polycarp, Martyr A. D. 147 said, "Some who are reckoned among the orthodox to beyond the prearranged plan for the exaltation of the just, and are ignorant of the methods by which they are disciplined beforehand for incorruption; they entertain heretical opinions. **For the heretics...affirm that immediately upon their death they shall pass above to heavens.** Those persons, therefore, who reject a resurrection affecting the whole man, and do their best to remove it from the Christian scheme, know nothing as to the plan of resurrection" Ante-Nicene Fathers, Eerdmans Publishing, Volume one, page 560. "It is the Father of all who IMPART CONTINUANCE FOREVER AND EVER TO THOSE WHO ARE SAVED. FOR LIFE DOES NOT ARISE FROM US, NOR FROM OUR OWN NATURE; but it is bestowed according to the grace of God. **And therefore he who shall preserve the life bestowed on him, and give thanks to Him who imparted it, SHALL RECEIVE ALSO LENGTH OF DAYS FOREVER AND EVER, But he who shall reject it, and prove himself ungrateful to his Maker, inasmuch as he has been created and has not recognized Him who bestowed the gift upon him, DEPRIVES HIMSELF OF CONTINUANCE FOREVER AND EVER.** And for this reason the Lord declared to those who showed themselves ungrateful towards Him: 'If you have not been faithful in that which is little, who will give you that which is great?'--indicating that those who in this brief temporal life have shown themselves ungrateful to Him who bestowed it, SHALL JUSTLY NOT RECEIVE FROM HIM LENGTH OF DAYS FOREVER AND EVER." Edinburgh Edition, Volume 1, Page 252.

ORIGEN Died A. D. 235: Mosheim said, "The foundation of all his faults was, that he fully believed nothing to be more true and certain than what the philosophy he received from Ammonius taught him respecting God, the world, souls, demons, etc. and therefore he in a measure recast and remolded the doctrines of Christ after the pattern of that philosophy" Historical Commentaries, Volume 2, Page 159.

The early non-inspired writers used Bible statements, which are used by both sides. Two examples:

1. An example: When an early writer quoted Matthew 10:28, "God is able to destroy...soul [psukee]," it is used today by the unconditional immoralists to prove the church fathers believed God will not destroy the soul [psukee], and by the conditional immoralists to prove the church fathers did believe God can and will destroy the soul [psukee]. Both sides assume that the early non-inspired writers understood the word "soul" [psukee] and other words just as they do. Therefore, both sides have many quotations from the early writers. The first and second century writers used Greek, and the word they used was "psukee" not the English word "soul" but the unconditional immoralists translate it "soul" and then apply today's English meaning, an undying part of a person to "psukee." Conditional immoralists read the same writers and say the early writers used "psukee" as the Hebrew word "nehphesh" is used in Genesis, a *"living creature."*
2. Another example: When Matthew 5:22 is quoted by the church father, they wrote in Greek and used "Gehenna" just as Christ did. Some English translations of the church fathers change Gehenna into Hell. They change one proper noun, the name of a particular place [Gehenna] into another proper noun, the name of another particular place [Hell] just as the King James Version did. When the early writers used "Gehenna," the way they are translated or the way they are mistranslated makes them say what the translator wanted them to say.

THE VIEW OF THE CHURCH FATHERS ON DEATH according to Henry Constable in "The Duration And Nature Of Future Punishment," 1871.

- Barnabas, Died A. D. 90. Believed the penalty of sin is ETERNAL DEATH.
- Clemens Romanus, Died A. D. 100. Believed the penalty of sin is ETERNAL DEATH.

- Hermas, Died A. D. 104. Believed the penalty of sin is ETERNAL DEATH.
- Ignatius, Martyr, Died A. D. 107. Believed the penalty of sin is ETERNAL DEATH.
- Polycarp, Martyr, Died A. D. 147. Believed the penalty of sin is ETERNAL DEATH.
- Justin Martyr, Died A. D. 164. Believed the penalty of sin is ETERNAL DEATH.
- Theophilus of Antioch, Died A. D. 183. Believed the penalty of sin is ETERNAL DEATH.
- Athenagoras, Died A. D. 190. Believed "YOU SHALL NOT SURELY DIE."
- Tatian, Died A.D. 200. Believed "YOU SHALL NOT SURELY DIE."
- Irenaeus Martyr, Died A. D. 202. Believed the penalty of sin is ETERNAL DEATH.
- Clemens Alexandrinus, Died A. D. 212. Believed the penalty of sin is ETERNAL DEATH.
- Tertullian, Died A. D. 235. Believed "YOU SHALL NOT SURELY DIE."
- Hippolytus, Died A. D. 235. Believed "YOU SHALL NOT SURELY DIE."
- Origen, Died A. D. 235. Believed UNIVERSAL RESTORATION.
- Amobios, Died A. D. 303. Believed the penalty of sin is ETERNAL DEATH.
- Augustine, Died A. D. 430. Believed "YOU SHALL NOT SURELY DIE." The Encyclopedia Britannica says of Augustine, "He fused the religion of the New Testament with the Platonic tradition of Greek philosophy."

From the above, it is clear that it was not unto near the end of the second century that "the wages of sin is eternal life with torment" was first believed. By teaching the resurrection, both the Bible and most of the early Church Fathers denied emphatically the unconditional immortality of the soul.

"THE STORY OF THE CHRISTIAN CHURCH BETWEEN PENTECOST OF 31 A. D. AND THE COUNCIL OF NICEA IN 325 A. D., ALMOST 300 YEARS LATER, IS AN AMAZING STORY. IT IS THE STORY OF HOW YESTERDAY'S ORTHODOXY BECAME TODAY'S HERESY AND HOW OLD HERESIES CAME TO BE CONSIDERED ORTHODOX CHRISTIAN

DOCTRINE. IT IS THE STORY OF HOW CHURCH TRADITION AND THE TEACHING OF THE BISHOPS CAME TO SUPERSEDE THE WORD OF GOD AS A SOURCE OF DOCTRINE. IT IS A STORY THAT IS STRANGER THEN FICTION, YET IS HISTORICALLY VERIFIABLE." John H. Ogwyn, "God's Church Through The Ages."

“Educated in Platonism, they (church fathers) did not like to renounce it, and flattered themselves that they might, with great advantage to the cause of Christianity, bring at least a portion of their old learning into its service. Some brought less, some more, according as they were more or less thoroughly acquainted with Christianity. But on one point they were substantially agreed. All of them, with Tertullian, adopted in the sense of Plato Plato’s sentiment— ‘*Every soul is immortal.*’ On this point Plato took rank, not among prophets and apostles, but above all prophets and apostles. A doctrine which neither Old Testament nor New taught directly or indirectly, nay, which was contrary to a great part of the teaching of both, these Fathers brought in with them into the Church, and thus gave to the old Sage of the Academy a greater authority and a wider influence by far than he had ever attained or ever dreamed of attaining. It was in effect Plato teaching in the Church, under the supposed authority of Christ and his Apostles, doctrine subversive of, and contrary to, the doctrine, which they had one and all maintained. This dogma of Plato was made the rigid rule for the interpretation of Scripture. No Scripture, no matter what its language, could be interpreted in a sense inconsistent with Plato’s theory. Christ, and Paul, and John, all were forced to Platonise. The deduction of reason, half doubted by Plato himself, was by these Platonising Fathers palmed off on men’s minds as the teaching of revelation” Henry Constable, *Duration And Nature Of future Punishment*, 1871.

"Very soon after the rise of Christianity, many persons, who had been educated in the schools of the philosophers, becoming converts to the Christian faith, the doctrines of the Grecian sects, and especially Platonism, were interwoven with the simple truths of pure religion. As the Eclectic philosophy spread, Heathen and Christian doctrines were still more intimately blended, till, at last, both were almost entirely lost in the thick clouds of ignorance and barbarism which covered the earth." W. Enfield, "The History Of Philosophy."

"The doctrine of hell evolved long after the core doctrines of the historic Christian faith were established. The views of the early

Church fathers about hell were far from unanimous. It took the Christian community hundreds of years to come up with a consensus on the issue. The majority view - that hell is a place of eternal fiery torment - emerged only after a long debate within the Church. By the Middle Ages, the concept of a fiery underworld had become a dominant element in people's minds" www.inplainsite.org

To fully document the apostasy that took place is beyond the scope of this book, but I have given enough to show those who have never read the history of the early church that there was a great apostasy with many changes in the beliefs and doctrines. The falling away Paul foretold did happen. *"Let no one in any way deceive you, for it will not come unless the apostasy comes first, and the man of lawlessness is revealed, the son of destruction, who opposes and exalts himself above every so-called god or object of worship, so that he takes his seat in the temple of God, displaying himself as being God. Do you not remember that while I was still with you, I was telling you these things? And you know what restrains him now, so that in his time he may be revealed. For the mystery of lawlessness is already at work, only he who now restrains will do so until he is taken out of the way. And then, that lawless one will be revealed whom the Lord will slay with the breath of His mouth and bring to an end by the appearance of His coming; that is, the one whose coming is in accord with the activity of Satan, with all power and signs and false wonders, and with all the deception of wickedness for those who perish, because they did not receive the love of the truth so as to be saved. And for this reason God will send upon them a deluding influence so that they might believe what is false, in order that they all may be judged who did not believe the truth, but took pleasure in wickedness"* [2 Thessalonians 2:3-12; See 1 Timothy 4:1-3]. This apostasy led to the church of the Dark Age with its Pope who sits in the place of God and is worshiped as God. Paul said the falling away would come. History says it did come. The Catholic Church says there was no falling away. The Protestant Reformation says there was an apostasy, but they reformed the Catholic Church with many churches that teach many conductivity things. As Homer Hailey said, "Attitudes were no longer as they were in former years, and the pattern was altered. The pristine simplicity was gradually marred and covered, until little of the original simple plan of God could be recognized." The second coming of Christ and the resurrection was made to have little or no value by the doctrine of going to Heaven at death or after spending some time in Purgatory. The heart of the beliefs and hopes of the early church, the coming of Christ and the resurrection from the dead, was put into the background. The Church was not faithful one day and an apostate church the

next day. The falling away took centuries. There were many changes, and every change had many who fought it. But, the falling away did come. The teaching of Christ on the resurrection of the dead was replaced by the teaching of Plato [the Heathenizing of the church with the pagan teaching of an immortal soul] along with many others: Purgatory, Limbo, worshiping of Mary and saints, etc. One by one, at first only a few in a congregation, but eventually the entire congregation were teaching the doctrines of man and not that of Christ.

Early in the Reformation there were many who did not believe, "*You shall not surely die*," but the Church of England and Calvin opposed them. A few of the many books by well known ministers, teachers, professors, Doctors, mostly orthodox Protestants or church of Christ ministers teaching that mankind does not have a part that is immortal from birth. That life after death is dependent of the resurrection, not on an immortal soul.

1. Tertullian, "Treatise on the Soul" Chapter 55
2. Martin Luther, E. Petavel, "The Problem of Immortality" Page 255
3. John Wesley, "Wesley's sermon on Luke 16:23"
4. William Tundale, "Christian Moralism" Page 99
5. Ashey S. Johnson, "The Resurrection And The Future Life" 1913 (church of Christ)
6. Elias Smith, (Often referred to as "Elder" Elias Smith) "The Life, Conversion, Preaching, Travel and Sufferings of Elias Smith, 1886 (church of Christ)
7. Dr. Joseph Priestley, "Corruptions Christianity" in Works (1818), Volume 5, Page 229
8. Edward Fudge, "The Fire That Consumes" 1982 (church of Christ)
9. R. O. Overton, "Man's Mortality," 1643
10. Moses E. Lord, "Do The Holy Scriptures Teach The Endlessness Of Future Punishment?" (church of Christ)
11. John Milton, "Treatise of Christian Doctrine" Volume. 1, chapter 13
12. Homer Hailey, "God's Judgments and Punishments" 2003 (church of Christ)
13. John Jackson, "A Dissertation on Matter and Spirit," 1735, "The Belief of a Future State" 1745, "A Clear Distinction Between True and False Religion" 1750
14. Dr. Joseph Priestley, "Disquisitions Relating to Matter and Spirit" in Works, Volume 3
15. F. LaGard Smith, "After Life, A Glimpse of Eternity Beyond Death's Door" 2003, Lipscomb University (church of Christ)
16. Bishop Edmund Law, "The State of the Dead," 1765 (Appendix)

17. Curtis Dickinson, "What The Bible Teaches About Immortality And Future Punishment" (church of Christ)
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The doctrine of Hell has been strongly opposed from the time it was first brought into the church by the church fathers, but in the last fifty years the opposition is rapidly growing in the Protestant churches and particularly in the church of Christ. As a result of the rapid growth in opposition to the God-slandering doctrine of Hell two books by those who believe in Hell have been written. "Hell of Trial: The Case for Eternal Punishment" by Robert A. Peterson and "Hell Under Fire" by nine Protestant authors. The names they give to their books shows the doctrine of Hell is being strongly opposed and rejected by many.

The Egyptians might have been the first to believe in the dual nature of a person. They believed that death was a door to a new form of life, which may be higher or lower, depending on how good or bad a person was. They believed the body was evil and a prison to the soul. They built the pyramids and other tombs and put the things in them they thought would be needed in the next life. Death was a friend to them that freed the soul of the evil body; but it was the Greeks [Pythagoras, Socrates, Plato] who adopted this Egyptian belief of the dual nature of a person; and developed the philosophy of the immortal soul. Many church fathers were schooled in and believed in this Greek philosophy, and were only partly converted. They brought their Greek philosophy into the church in the apostasy. Unconditional immortality is the foundation of the doctrine of Hell. If a person had an unseen immortal part that could not die, there had to be a place to put the "souls" which were evil but could not die. The "souls" of the saved had to be put somewhere, therefore, the doctrine of a person going to Heaven or Hell immediately after death without a resurrection or a judgment came into being, and the New Testament teaching of the resurrection of the dead became unneeded and of little or no importance.

In the Greek philosophy a person never dies. Only the body dies, freeing the soul to a higher life. Christ taught the resurrection of man, not the Greek "*immaterial, invisible part of man*" (W. E. Vine) that never dies. The Greeks did not believe in or need a resurrection, or a savior, or redeemer; these would not fit into their belief. They believed in an immortal soul, therefore, there could be no death. **The Greek philosophy of an immortal soul was opposed and opposite to the teaching of Christ on the resurrection. The immortal soul doctrine was believed by most pagan religions in the time of Paul, and when he was before Agrippa, he asked, "*Why is it considered incredible among you people if God does raise the dead?*" [Acts 26:8 New American Standard Version]. To Plato and Agrippa, the resurrection of the dead would have been a step backward. It would put**

the soul that was freed from its prison of a body back into the prison it had been freed from.

The Greek and heathen belief that the immortal soul is indestructible, demands that the soul cannot die, but must be alive forever somewhere. The resurrection as taught by Christ demands that a person be dead, if not, there cannot be a resurrection. The resurrection is a calling back to life the whole person God created, not a calling back to life some part of the person that is not dead. If the Greek doctrine of an immortal soul that cannot die, which is believed by many today were true, then the resurrection of Christ and our resurrection would be pointless.

PLATO AND SOCRATES -- VERSUS -- CHRIST

IMMORTALITY ----- VERSUS - LIFE AND RESURRECTION

DEATH A FRIEND ----- VERSUS - DEATH IS "THE LAST ENEMY"

PLATO: THE SOUL IS IMMORTAL, THEREFORE ONLY "IT" IS ALIVE AFTER DEATH	IF THERE IS NO RESURRECTION DEATH IS THE END OF ALL LIFE 1 CORINTHIANS 15:14-23
PLATO: ONLY THE BODY DIES FREEING SOUL TO A HIGHER LIFE WITHOUT A BODY	"THEN THEY ALSO THAT ARE FALLEN ASLEEP IN CHRIST HAVE PERISHED"
ONLY SOME INTER PART OF A PERSON IS IMMORTAL	A PERSON (WHO IN CHRIST) WILL BE IMMORTAL, NOT JUST PART OF A PERSON
ALL THE DEAD ARE ALIVE	CHRIST IS "THE FIRST BORN FROM THE DEAD"

PLATO'S IMMORTAL SOUL AND CHRIST'S RESURRECTION ARE NOT COMPATIBLE, BOTH CANNOT BE. ONE CAN BE TRUE, BUT NOT BOTH AT THE SAME TIME; THEY ARE ALIEN TO EACH OTHER.

Paul and Plato used the same Greek words, but not in the same way. Immortal, immortality, indestructible, never dying was used by Plato and by many today to describe the soul, but in the Old or New Testament, these words are never used referring to any lost person or to any part of a person after death. The expression "immortal soul" is very common in the writing of the pagan philosophers and today's preachers, but is not found in the Bible.

PAUL USED | PLATO AND MANY TODAY SAY THE SOUL

<u>DIE</u>	<u>CANNOT DIE</u>
<u>DEATH</u>	<u>NO DEATH</u>
<u>DESTROYED</u>	<u>CANNOT BE DESTROYED</u>
<u>CORRUPTION</u>	<u>IS INCORRUPTIBLE</u>
<u>MORTAL</u>	<u>IS IMMORTAL</u>
<u>PERISH</u>	<u>CANNOT PERISH</u>

"In the very terms in which the punishment of the wicked is asserted in the New Testament. Where the latter says the soul shall die, Plato says it shall not die; where the latter says it shall be destroyed, Plato says it shall not be destroyed; where the latter says it shall perish and suffer corruption, Plato says it shall not perish and is incorruptible.

The phrases are the very same, only that what Plato denies of all souls

alike, the New Testament asserts of some of the souls of men. But the discussion of the question was not confined to the school of Plato or to his times. Every school of philosophy took it up, whether to confirm Plato's view, or to deny it, or to heap ridicule upon it. All the phrases we have been discussing from the New Testament had been explained, turned over and over, handled with all the power of the masters of language, presented in every phase, so that of their sense there could be no doubt, nor could there be any one ignorant of their sense before Jesus spoke, or an Evangelist or Apostle wrote. The subject had not died out before the days of Christ. It never could and never will die out. In every city of the Roman world were schools of Grecian thought in the days of the Apostles. In every school the question before us was discussed in the phrases and language of the New Testament" Henry Constable, "Duration and Nature of Future Punishment," 1871.

"Plato established the basic Western tradition on this topic by defining the soul as the spiritual part of the human that survived death" Catholic Encyclopedia, 1991.

Many believe that in the afterlife we will be nothing more than a collection of disembodied spirits or souls that will be just as alive and just the same from the day of birth as these souls will ever be. Death and the resurrection are out of step with the belief of Plato.

A part of a person being deathless is a philosophy of man that Paul warned about [Colossians 2:8]. An immortal soul was copied from heathen philosophy and superstition. NOTE: Those who believe we now have "an immortal soul" get their belief from Greek philosophy, but are inconstant and self-contradicting. They say the soul cannot die, but it needs a Savior anyway. If we were born with an immortal soul, it would have no need for Christ to save it from the death it cannot die. CHRISTIANITY DID NOT DESTROY THE PAGAN DOCTRINE OF EGYPT AND GREECE; IT ADOPTED IT.

Death is the enemy [1 Corinthians 15:26]. It is the destruction of the life given by God. It is not the liberator of an immortal soul as Plato believed it to be. It is death, which must be conquered by the resurrection. **When we understand that death is really death, not another kind of life for an immortal part of a person that has no substance, the resurrection is all-important. Without a resurrection we can do what we want for this life is all there is [1 Corinthians 15:32]. Our only hope is the resurrection, and without it there will be no life of any kind for us after death. Plato's immortal soul needs no resurrection.** *"Set your hope perfectly on the*

grace that is to be brought unto you at the revelation of Jesus Christ" [1 Peter 1:12]. It is at the resurrection that we "shall receive the crown of glory that fades not away" [1 Peter 5:4].

1. "*Be patient; therefore, brethren, until the coming of the Lord*" [James 4:7-8]. As the farmer is patient unto the harvest to receive his reward, the believers were to be patient unto the coming of Christ to receive their reward.
2. "*It is sown a natural body; it is raised a spiritual body*" [1 Corinthians 15:43]. It is not the spiritual body living in the natural body that will go to Heaven at the death of the natural body. "*We shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible*" [1 Corinthians 15:52].
3. "*Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is*" [1 John 3:2].
4. **The wrath of God will be "in the day of wrath and revelation of the righteous judgment of God" [Romans 2:5], not wrath at death before that day and not eternal wrath after the judgment day is over.** On that day, it will be rendered "*to them that by patience in well doing seek for glory and honor and incorruption, eternal life*" [Romans 2:8], not to the souls of all on the day of their death. The judgment will be "*in the day when God shall judge the secrets of men*" [Romans 2:16], not at death. It is the judgment day when "*we shall all stand before the judgment-seat of God*" [Romans 14:10]. It is the day that the Lord will judge all, "*Wherefore judge nothing before the time, until the Lord comes who will both bring to light the hidden things of darkness, and make manifest the counsels of the hearts*" [1 Corinthians 4:5, also, Ephesians 4:30].
5. "*And to wait for his Son from heaven*" [1 Thessalonians 1:10], not wait for death to take us to Heaven.
6. When the Lord shall descend from Heaven, them that have fallen asleep in Jesus, "*the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord*" [1 Thessalonians 4:17]. Their hope is to be raised from their sleep at the coming of Christ, not come back from living in Heaven or Abraham's bosom.

7. Paul says he will receive a "*crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing.*" [2 Timothy 4:8].

The Bible teaching, "*The wages of sin is death*" leaves no lost souls alive after the judgment and second death to be put anywhere. THE TEACHING OF CHRIST, THAT LIFE (EVERLASTING LIFE OR IMMORTALITY) WILL BE GIVEN ONLY TO THOSE WHO OBEY HIM, MAKES HELL IMPOSSIBLE. UNLESS CHRIST GIVES ETERNAL LIFE (IMMORTALITY) TO THE LOST, THEY CANNOT LIVE FOREVER ANYWHERE. The Greek teaching of an immortal soul must be made to stand, and the teaching of Christ that He will give life only to those who come to Him must be removed or there cannot be a Hell.

Socrates drinks hemlock and died with a smile on his face because he thought he was freeing his soul to live with the gods. Christ "*sweats as it was great drops of blood*" (Luke 22:44). Death is the enemy of man. It destroys him, and only the resurrection frees us from death, and gives us back the life death takes. In death there is no life in Heaven or any other place for us before the resurrection. The resurrection is not just a coming back from Heaven to be judged and then going back to Heaven, it is our only hope of life after our death. Without the *resurrection* "*then they also that are fallen asleep in Christ have perished*" (1 Corinthians 15:18). The Greek philosophy that found its way into the Church says they have not perished, but are freed to live with God in Heaven without the need of a resurrection. After the pagan immortal soul doctrine came Hellfire, Purgatory, worship of Mary and saints, etc. The Protestant Reformation was largely a reaction to medieval superstitious beliefs and Purgatory, an intermediate state of temporal punishment where souls that were not good enough to go to Heaven, and not bad enough to go to Hell; in the Church in the Dark Age, this was almost all people. The priests would have their loved ones pay for him to pray to shorten their time in Purgatory. Selling indulgences and paying to reduce the time the souls of departed loved spent ones in Purgatory was rejected by the Reformation, as was many other superstitious beliefs of the Roman Catholic Church; but the Greek dual nature of a person and Hell was retained. Calvin believed the soul did not sleep, but went to Heaven or Hell at death. The Westminster Confession says, "The souls of the righteous...are received unto the highest heavens...the soul of the wicked are cast into Hell." The doctrine of an immortal soul replaced the resurrection, and made it useless and impossible.

UNCONDITIONAL IMMORTALITY IS THE PAGAN
TRANSMIGRATION OF SOULS. AUGUSTINE AND OTHER PARTLY

CONVERTED "CHURCH FATHERS" WHO KNEW MORE OF THE TEACHING OF PLATO THAN OF CHRIST AND REWROTE REINCARNATION TO FIT CHRISTIANITY.

Transmigration of souls

- Transmigration of souls: Souls live somewhere after the death of the body. Where it is believed that a soul goes to after death varies from country to country and age to age.
- Unconditional immortality: Souls live somewhere after the death of the body. The place where souls go after death varies from one group to another. Heaven, Hell, Purgatory, or Abraham's bosom; but, wherever it goes it is as alive as it will ever be and that without the resurrection.

Reincarnation

- Reincarnation: Souls that are living somewhere come back to an earthly body.
- Unconditional immortality: Souls that are living in Heaven or Hell come back to the earthly body at the second coming of Christ.

Ancient Egyptian belief was that the soul had a gloomy existence in the underworld (transmigration). The Greeks and Romans believed about the same with some changes. Oriental and Pythagorean philosophy, Buddhists, Hindus, and Grand Lama all believed in some form reincarnation. All believed the "soul" of the evil had some punishment, but not all believed the same punishment. With most the punishment was only some kind of gloomy existence in the underworld, not torment as it is taught today. With most, the more evil a person was the lower his soul would have the capability to reincarnate. Some would come back as a person, the more evil as a plant or insect. Some believed the very evil would never be able to reincarnate, and must forever have a gloomy existence in the underworld. This punishment was believed to be under or down in the earth by most. Hell was and is still believed by some to be under the earth. This is the nearest thing to today's Hell in heathen philosophy and in any writing unto after the New Testament. The "church fathers" borrowed from the heathens (mostly Greek and Romans) and invented unto by the time of the Dark Age they had invented Hell, Limbo, Purgatory, worship of Mary and saints, the Pope declared to be God in the flesh, and much more. God was made into a cruel and sadistic being. Those who worshiped him truly became like the god they invented. Millions who believed the world was round, or in any way did not believe all the Church taught, were put to death as heretics. It put some to death for having the Bible in their own language-not in Latin. It was one of the bloodiest times of history, and continued into the Protestant Reformation

(The Crusades, bloody Mary, witch-hunts, and much more). Some of the cruelest ways of torment the world has ever known were invented and used, and all in the name of their god. It would take many books to tell of all the bloody deeds of the Dark Age by the so-called "church." The reasons for them are summed up in the words of bloody Mary. "As the souls of heretics are hereafter to be eternally burning in Hell, there can be nothing more proper than for me to imitate the divine vengeance by burning them on earth." In the Dark Age, the "church" was a mixture of Christianity, Judaism, Paganism, and their own inventions, but mostly the last two. Before the Protestant Reformation there was more heathen philosophy in the Dark Age Church than true Christian teaching. It had apostatized into a satanic cult.

Did Plato believe the immortal soul would be in Hell? The concept of punishment for the soul after death was the invention of rulers as a way to keep the common people under control. To go into this would be another book, but for those who would like to know more, go to <http://askelm.com/doctrine/d060101.htm>, Encyclopedia of Religion and Ethics, Volume 7, Page 61-63, The Nature of the Gods by Cicero at <http://trisagionseraph.tripod.com/Texts/Cicero.html>. Plato believed in reincarnation, that all souls would come back as a plant or animal, not that souls would go to a place of eternal torment. He had a system that the upper class knew of and would know if he was writing to them or to those who were ignorant and needed to be kept under control. If he used "God" he was writing to them, if he used "gods" he was writing of the ignorant to keep them under control. The church in the Dark Age used punishment after death to keep the people under control. See <http://www.cimmay.us/pdf/balfour.pdf>

SUMMARY: Believers in unconditional immortality are divided on where the soul goes after the death of the body. The Catholic Church and most Protestant Churches believe it goes to Heaven or Hell at death. Another view is an intermediate state of temporal punishment that is newer than Purgatory and not Catholic, is the belief that the soul goes to Abraham's bosom or the bad part of hades unto the resurrection. Others believe all will end up in Heaven. Many believe no one will ever be in Heaven, but the saved will live forever on this earth. There are always divisions when men teach something that is not in the Bible.

THE DYING USE OF "SOUL"

IN THE OLD TESTAMENT: In translations that were made by those who believe a person has an immortal soul, why is the use of the word "soul" becoming used less? Out of the 870 times the word nehpesh is used in the Old Testament it was translated soul:

- TRANSLATED SOUL ONLY 473 TIMES OUT OF 870 TIMES IN THE KING JAMES VERSION IN 1611.
- TRANSLATED SOUL ONLY 118 TIMES OUT OF 870 TIMES IN THE AMPLIFIED BIBLE IN 1954.
- TRANSLATED SOUL ONLY 254 TIMES OUT OF 870 TIMES IN THE NEW AMERICAN STANDARD BIBLE IN 1960.
- TRANSLATED SOUL ONLY 115 TIMES OUT OF 870 TIMES IN THE NEW INTERNATIONAL VERSION IN 1973
- TRANSLATED SOUL ONLY 289 TIMES OUT OF 870 TIMES IN THE NEW KING JAMES VERSION IN 1982. **SOUL IS USED 184 TIMES LESS IN THE OLD TESTAMENT THAN IT IS IN THE KING JAMES VERSION.**
- TRANSLATED SOUL ONLY 142 TIMES OUT OF 870 TIMES IN THE MESSAGE IN 1993.
- TRANSLATED SOUL ONLY 14 TIMES OUT OF 870 TIMES IN THE CONTEMPORARY ENGLISH VERSION IN 1995.
- TRANSLATED SOUL ONLY 50 TIMES OUT OF 870 TIMES IN THE NEW LIVING TRANSLATION IN 1996.
- TRANSLATED SOUL ONLY 21 TIMES OUT OF 870 TIMES IN THE NEW INTERNATIONAL READER'S VERSION IN 1996.
- TRANSLATED SOUL ONLY 35 TIMES OUT OF 870 TIMES IN THE HOLMAN CHRISTIAN STANDARD BIBLE IN 1999.
- TRANSLATED SOUL ONLY 73 TIMES OUT OF 870 TIMES IN TODAY'S NEW INTERNATIONAL VERSION IN 2001.
 - MOST OF THE TIMES THAT NEHPHESH WAS NOT TRANSLATED "SOUL" IT WAS TRANSLATED "LIFE," "PERSON," "HEART" OR THE NOUN WAS CHANGED TO A PRONOUN (HE, HIM, SHE, HER, ETC.) THAT IS RELATED TO A PERSON AND HAS NO REFERENCE TO AN IMMORTAL PART OF A PERSON.

IN BOTH THE OLD AND NEW TESTAMENT: The Hebrew word translated soul [nehphesh] is used over 870 times in the Old Testament, and the Greek word translated soul [psukee] is used 106 times. Both together about 976 times and were translated soul:

- TRANSLATED SOUL ONLY 530 TIMES OUT OF 976 TIMES IN THE KING JAMES VERSION IN 1611.
- TRANSLATED SOUL ONLY 200 TIMES OUT OF 976 TIMES IN THE AMPLIFIED BIBLE IN 1954.
- TRANSLATED SOUL ONLY 301 TIMES OUT OF 976 TIMES IN THE NEW AMERICAN STANDARD BIBLE IN 1960.

- TRANSLATED SOUL ONLY 140 TIMES OUT OF 976 TIMES IN THE NEW INTERNATIONAL VERSION IN 1973.
- TRANSLATED SOUL ONLY 341 TIMES OUT OF 976 TIMES IN THE NEW KING JAMES VERSION IN 1982. **SOUL IS USED 189 TIMES LESS IN THE NEW KING JAMES VERSION THAN IT IS IN THE KING JAMES VERSION.**
- TRANSLATED SOUL ONLY 177 TIMES OUT OF 976 TIMES IN THE MESSAGE IN 1993.
- TRANSLATED SOUL ONLY 27 TIMES OUT OF 976 TIMES IN THE CONTEMPORARY ENGLISH VERSION IN 1995.
- TRANSLATED SOUL ONLY 83 TIMES OUT OF 976 TIMES IN THE NEW LIVING TRANSLATION IN 1996.
- TRANSLATED SOUL ONLY 39 TIMES OUT OF 976 TIMES IN THE NEW INTERNATIONAL READER'S VERSION IN 1996.
- TRANSLATED SOUL ONLY 58 TIMES OUT OF 976 TIMES IN THE HOLMAN CHRISTIAN STANDARD BIBLE IN 1999
- TRANSLATED SOUL ONLY 28 TIMES OUT OF 976 TIMES IN TODAY'S NEW INTERNATIONAL VERSION IN 2001.
 - MOST, IF NOT ALL THESE TRANSLATORS BELIEVE IN AN IMMORTAL SOUL, BUT HAVE BEEN REDUCING THE TIMES THESE WORDS ARE TRANSLATED "SOUL" AND REPLACING IT WITH "LIFE," "PERSON," "HEART" OR CHANGED IT TO PRONOUNS THAT ARE RELATED TO A PERSON.

THE HEBREW NOUN, NEHPHESH, IS BEING CHANGED TO MANY DIFFERENT PRONOUNS, BUT ALL THE PRONOUNS HAVE A REFERENCE TO AN EARTHLY BEING, NOT TO A NO SUBSTANCE INTER PART OF A PERSON. Most of the 473 times nehphesh was translated soul in the King James Version it has been translated life or person or changed to many different pronouns in many translations. Nehphesh did not mean an immaterial invisible some thing in a person in the Old Testament, but how could the translators think it was right to change one noun into many pronouns?

The Hebrew people in the Old Testament that were reading their Scriptures would have had no way to make a distinction in the life [soul - nehphesh] of animals or men.

Even today in the Hebrew Old Testament there is no distinction between a person and or an animal being a soul-a living creature. Only in some modern translations is there a distinction **AND THIS DISTINCTION IS BECAUSE MAN HAS CHANGED GOD'S WORD.** God used the same word to describe both persons and animals. If this one word proves one is now

immortal, it proves both are. Man says animals do not have a soul but people do. God says both people and animals are a soul.

Summary: About one third of the words translated soul, nehphesh in the Old Testament, and psukee in the New Testament are associated with the destruction and death of the soul [life, nehphesh]. THIS IS AN INSOLUBLE PROBLEM FOR THOSE THAT BELIEVE TODAY'S THEOLOGY, WHICH SAYS THE SOUL CANNOT DIE. In other passages the psukee does thing that only this earthly body can do, things that an immortal soul that has no substance could not do. "And I will say to my soul [psukee], Soul [psukee], you have much goods laid up for many years; take your ease, eat, drink" [Luke 12:19]. A soul which has no substance could not use the much goods [substance] laid up for many years. A person, not a soul with without any substance that can eat and drink of the substance he has lain up. ANOTHER DIFFICULT PROBLEM FOR THEM

FROM THE ABOVE, IT IS CLEAR THAT ALL THE WORDS INTO WHICH NEHPHESH AND PSUKEE ARE TRANSLATED CLEARLY SHOW THAT A PERSON DOES NOT HAVE A PART THAT HAS ANY EXISTENCE WITHOUT THE BODY OR ANY FUNCTION OR LIFE AFTER DEATH. "NEHPHESH" OR "PSUKEE" IS NOT SOMETHING THAT CAN LIVE WITHOUT THE BODY. IT IS ANY LIVING BEING, A PERSON, OR ANIMAL. IN A PERSON "SOUL" IS THE EARTHLY PERSON WHO IS IN THE IMAGE OF ADAM, NOT AN IMMORTAL PART OF A PERSON THAT CAN LIVE WITHOUT THE WHOLE PERSON. Both persons and animals ARE nehpheshs [living beings, souls], not a living being that HAS a nehphesh [a soul] that will live without them.

THE NEVER DYING SOUL DOCTRINE OF AN IMMORTAL SOUL IS IN DIRECT CONFLICT WITH HUNDREDS OF THE PLAINEST STATEMENTS OF THE BIBLE. HOW CAN ANYONE SAY THEY BELIEVE THE BIBLE WHEN THEY HAVE REPLACED IT WITH THE TEACHING OF THE HEATHEN PHILOSOPHY OF PLATO?

THIS IS PART OF CHAPTER ONE FROM "IMMORTALITY OR RESURRECTION, updated" all ten chapters free on line at:

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