

SOUL OR SPIRIT WHICH ONE?

Subtitled: The Resurrection, Our Only Hope Of Life After Death

William Robert West

Author of "The Rapture And Israel"

Is
"The Wages Of Sin Death"
Or Is
"The Wages Of Sin Eternal Life
With Torment In Hell"

**An Immortal Soul And The Doctrine Of Hell
Is There A Soul In You That Will Live After You Are Dead?**

Updated 11/12/2014
Over 774,200 downloads

SOUL OR SPIRIT

Which One?

William Robert West

Foreword

What do you believe about souls? There are many very different doctrines taught in the world today concerning souls that are believed to be in all humans. By most a soul is believed to be something that is wholly apart from the person it is in; it is viewed as something that is complete in its self without the person; it will live after the person it is in is dead; it is believed that a soul will exist forever without the person; it will never be dead and therefore a soul cannot be resurrected from the dead. It is believed that a soul must live someplace forever, and it will live either in Heaven or Hell even if there is no resurrection. **The doctrine of unconditional immortality of a deathless soul being in a person and leaving that person at the death of the person makes it impossible for Christ to give life to that soul; if it had immortality it would already have life and could never not have life. All Christ could do is give it a reward or punish it.**

Many believe:

(1). At the death of the person that bodiless, deathless soul that had been in a saved person will fly immediately to Heaven to the very presents of Jesus and God. Many believe souls of the dead are looking down on us, they watch over their loved ones on earth and can sometimes be seen by living persons.

(2). At the death of a lost person, a soul that was in him or her will immediately be carried to Hell where it will forever be alive, suffering and screaming, while it is being eternally tormented by God with no hope that God will ever stop tormenting it.

(3). At the death of most persons that are Catholic, souls that were in them goes immediately to Purgatory where souls will suffer unto souls have suffered enough to pay for the sins of the persons they were in, then these souls will be saved by their own suffering.

(4). In the Abraham's bosom version souls that had been in the saved go immediately at death to be rewarded in Abraham's bosom, the good side of hades, unto the coming of Christ while souls that were in the lost are tormented in the bad side of hades unto the coming of Christ; after the judgment these souls will be endlessly tormented by God in an endless burning Hell.

(5). A view of a soul now believe by some Protestants, called Rephaim, is that after the death of the person, a soul leaves the person and it is a

shadowy something that has no substance, it is nothing more than mental thoughts without any kind of substance or body.

(6). Spiritualism. After the death of the person, the spirit becomes a ghost that sometimes haunt the house it was in, it is a ghastly spook that can sometimes be seen at night among the graves and tombstones in a cemetery. According to Spiritualism, these ghosts or spooks roam the earth and can and are seen by people, and even live in the house with people. The ghost that have left the persons they were dwelling in can come back and these ghost can do both good and evil to living persons that still have ghosts (souls) dwelling in them. Many who do not think of themselves as being a Spiritualist and even deny that they are a Spiritualist believe much of the Spiritualist belief; most funerals that I have I have attended the preacher has a soul that had been dwelling in the dead person dwelling in Heaven and it was looking down on the funeral of the dead person it had been freed from; have you ever been to a funeral where the preacher said a soul that had been in the dead person was alive in Hell and looking up from Hell at the person it had been in?

(7). The person, not a soul that had been in a person, sleeps from death unto the resurrection, the person is resurrected and judged, the person is given endless life or eternal punishment of death.

(8). There are many other beliefs about what a soul is and what a soul can and cannot do, far too many to list here.

Two of the views that are commonly believed about what will happen to souls that leave mankind after death are the subject of this book.

VIEW ONE: The belief that all have a “soul” that W. E. Vine says is nothing but *“the immaterial, invisible part of man,”* (“Vine’s Complete Expository Dictionary Of Old And New Testament Words,” page 588) and Robert A. Morey says, that after the death of the body a soul will be nothing but *“mental thoughts”* (“Death And The Afterlife,” page 79). According to those that believe as he does, this nothing but thoughts is the only part of a person that will have eternal life in Heaven. This immaterial something that is nothing but mental thoughts is all of you that will be in Heaven or Hell; will the person (you) be gone and nothing but thoughts will be all that is left, then all of the “you” that you now know anything about will be forever be gone. Most that believe all are born with an immortal “soul” that is dwelling in them have only a vague unclear understanding or even no idea of what they believe this unknown immaterial something they believe to be in them really is, but “it” (not themselves) is what they believe must be saved, and only “it” will be in Heaven if they save “it,” or in Hell if they do not. The belief that everyone has an immaterial something in them and this something, whatever this nothing but “mental thoughts” could be, will live forever and cannot die makes it not possible for death to be the wages of sin. If a person has something in them that is deathless, it would not be subject to the wages of sin, which is death, and this deathless nothing could never ever be

destroyed; **this, whatever it is would be, is born with eternal life, and it could never die; therefore, it could not be resurrected from the dead.**

This view has two major divisions.

(1). That there is a "soul" in each person that cannot ever die or be destroyed, but most of these immaterial, nothing but mental thoughts beings God will forever torment after the death of the person, It is strange to me that I can find no one that believes there is a soul that is in a person that knows what a soul is. They tell me what a soul is not, but not what they believe a soul to be; in the many books I have read, the nearest anyone has came is to say that after a soul departs from the person it was in is Vine's definitions that it will be nothing but thoughts without any kind of substance or body.

(2). Universalism: that all mankind has a "soul" that cannot ever die or be destroyed, everyone has this something in them that will live forever, but it will be saved. If it (a immaterial bodiless beings) is not saved in this lifetime it will be saved after death.

VIEW TWO: The belief that the you (person you now are) will put on immortality at the resurrection, and it is you (not just some immaterial something that had been in you) that will live forever in Heaven; **we**, not an immaterial soul, is now in the image of Adam, **we**, not an immaterial soul, will have the image of Christ (1 Corinthians 15:49). The wages of sin is death, and after there resurrection and judgment the lost will die the second death, they do not now have immortality and never will be immortal; those who do not belong to Christ will forever be destroyed after their judgment.

Protestant Premillennialist

Most Protestant Premillennialist believe the lost will be totally destroyed, but there are three Premillennial views that are common in Protestant churches on how or where the lost will be destroyed.

(1). A common Protestant Premillennialist belief is that the destruction of the lost will be on this earth and the saved will forever live on this earth; no person will ever be in Heaven. Many believe the Valley of Gehenna will be restored and the lost will literally be burn to ashes in it.

(2). Some Protestant Premillennialist believe that the saved will be with Christ in Heaven, not on earth after the thousand years, the second death will be the end of the lost, but they are not literally burned to ashes on this earth in the restored Valley of Gehenna.

(3). Some Protestant Premillennialist believe the wages of sin is eternal life with torment for souls that cannot die, which puts them in the camp of those that believe there will be endless life being torment for deathless souls that had been in unsaved persons, they do not believe death is the wages of sin.

If there is either a soul or a spirit in us that is now immortal and it can never die or be dead, how could there be a resurrection of the dead? Do you believe in the resurrection of the dead? If yes, what do you believe

will be resurrected; will your dead body be raised from the dead, or do you believe as many that only a soul that they do not believe can ever be dead, but it is the only part of a person that will be raised from the dead? When I first begin this study I was surprised and made to tremble at how few believed in the resurrection, and how many there are that do not really know what they believe about it. Many believe some deathless something that they believe to be in themselves will instantly be transited from this world to Heaven or Hell at death without a resurrection, before the resurrection, before the Judgment Day, and before the second coming of Christ, but when they are asked what is the reason for the resurrection, they not only do not know, but have never really thought about it. Death is looked at as being a doorway to life in another form, that death is not really death, and there is nowhere in their thoughts or in their faith for a resurrection for their theology says no one is really dead. The resurrection has been removed from the faith of many by today's theology that says some immortal something that is believed to be in a person will go to Heaven at the moment of death. **But is there any life after death before the second coming of Christ and the resurrection of the dead?** Paul said it will be at the resurrection when, "*This mortal must put on immortality*," but if we have a soul that is now immortal, then what is it that is now mortal that will put on immortality at the resurrection?

What does the Bible say about an immortal soul and/or spirit? Together soul and spirit are used about 1,600 times in the Bible, but not one time is immortal ever used in the same verse with either one, "immortal soul or an immortal spirit," "deathless or never dying soul or a never dying spirit" is not in the Bible, not even in the King James Version. Immortal and immortality is not in the Old Testament, the promise of immortality is given to no one. In the New Testament, immortal is used only one time, immortality is used six times, all six by Paul. What does he say?

1. "*Now unto the King eternal, immortal*" (1 Timothy 1:17).
2. Only God has immortality (1 Timothy 6:16).
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 immortality*" (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. This mortal person must put on immortality, not this soul that is already immortal must put on immortality.

Why are we to "*seek for immortality*" if we are born immortal? Why will we "*put on immortality*" if the only part of us that will ever be immortal has been immortal from birth (or as some believe - 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 immortality, nor does a person have some immaterial, immortal something in them that cannot die. If Romans 2:7 and 1 Corinthians 15:53 teaches nothing more, it teaches that no part of a person now possess immortality. **Not one passage in the Bible says anyone is now immortal.** The immortal soul theology is from pagan philosophy, if all have a deathless soul, and we are told that this deathless soul is the only thing that will ever be immortal, and it is already immortal, the resurrection is made to be useless.

Table of Contents
AN IMMORTAL SOUL
OR RESURRECTION OF THE DEAD

The Resurrection, Our Only Hope Of Life After Death
By William West

Chapter one: The nature of man - what is man?

Chapter two: Life or Death

Chapter three: The reinterpretations of the great doctrines of the Bible

Chapter four: From where came Hell, from man or God?

- Unquenchable fire
- Old Testament history of Gehenna
- Gehenna used by Christ on four occasions
- The vanishing Hell
- Twenty-nine plus version of Hell
 - Seventeen plus Protestant versions of Hell
 - Eight other versions of Hell
 - Three Catholic versions of Hell

Chapter five: Sheol, Hades, and Tartarus

Chapter six: The thirty-one Hell passages

Chapter seven: A strange and unexplainable silence of the Old Testament on punishment and life after death, life, death, torment, destruction, destroy, perish, die, and end

Chapter eight: Figurative language, metaphors, and symbolical passage

- Part one: The rich man
- Part two: The destruction of Israel, Matthew 24
 - A. D. 70 doctrine
 - Day of the Lord
- Part three: The symbolic pictures in Revelation
- Part four: The forever and ever of the King James Version

Chapter nine: Universalist: The "age lasting" Hell

Chapter ten: The results of attributing evil Pagan teachings to God

Chapter eleven: Historical proof of the changing of the teaching of the Bible

Appendix one

CHAPTER ONE

What Is Man?

What is a man? Are all persons born with immortal souls in them, or do only 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 our view of life after death than any other question.

Soul in the Old Testament is translated from nehphesh, Strong's Hebrew word #5315—"a breathing creature" A study of the way it is translated in the King James and how other translation differ greatly from the King James reveals facts that are far different that the belief of most about what a soul is, and facts that most will find upsetting. Nehphesh is used in the Old Testament about 870 times and is translated soul only about 473 times in the King James, but in the New International Version (2010 updated version) only 72 out about 870 times it is used.

Of the 870 times Nehphesh is in the Bible, in the New International Version:

- Nehphesh is translated soul only 72 times.
- Nehphesh is not translated soul 798 times.
 - Of the 473 times nehphesh is translated "soul" in the King James Version, it was removed 401 times in the New International Version.

Nehphesh is translated in the King James Version into about 40 words; one Hebrew word is translated (or mistranslated) into nouns, pronouns, verbs, adjectives, adverbs, etc. Of 870 times nehphesh is used in the Hebrew it was changed into many words by the translators of many versions as they chose to, and all choosing many times to translate it difference even in the same passage. By today's meaning of "soul" and "life" they means two completely difference things, they are not synonymous.

In the King James Version Nehphesh is translated:

1. **Soul** about 473 times
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, fish, own, any, living thing, living creatures, lives, the dead, dead body, kills, slays, slay him, mortally, discontented, ghost, breath, will, appetite, hearty desire, desire, pleasure, lust, deadly. Can any word have this many totally difference meaning? If it did could anyone know which one was being used; it is evidence that the translators of the many translations did not.

In all 870 times that nehpheshs is used it is always 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 the 870 times it is not an immortal, immaterial, inter something in a person that has no substance; souls (nehpheshs) are the living being (persons, animals, or any living thing) that can die, be killed, or is already dead; **although it's use is often hid from the English readers by the way it was translated or mistranslated.**

Soul (nehphesh) as it is used in the Bible

(1) Genesis 1:20 *"The moving creature that has **life**"* (nehpheshs-mortal beings, used referring to **animals**, Strong's Hebrew word #5315—"a breathing creature"). Footnote in the King James Version-*"The moving creature that has **soul**."* American Standard Version-*"Let the waters swarm with swarms of **living creatures**"* (nehpheshs-mortal beings).

If "soul" were an immortal *"immaterial, invisible part of man"* (W. E. Vine, Expository Dictionary Of Old And New Testament Words), why is this Hebrew word that is translated soul also translated *"living creature"* when it is speaking of animals in Genesis 1:21; 1:24; 2:19; 9:10; 9:12; 9:15; 9:16 when the same Hebrew word (nehphesh) is translated *"living soul"* in Genesis 2:7 when it is speaking of a person? According to those that believe there is an immortal soul in a person *"living Creature"* and *"living soul"* are completely difference beings. If this Hebrew word (nehphesh) were an immaterial, immortal part of a person, it would also be an immaterial, immortal part of animals.

(2) Genesis 1:21 *"**living creature**"* (nehpheshs-mortal beings, used referring to **all life in the water**), *"And God created the great sea-monsters, and every **living creature** (nehpheshs-mortal beings) that moves wherewith the water swarmed."*

(3) Genesis 1:24 *"**living creature**"* (nehpheshs-mortal beings), used referring to **animals, all life on the land**), *"And God said, Let the earth bring forth **living creatures** (soul-nehphesh) after their kind, cattle, and creeping things, and beasts of the earth."* In Genesis 1:21-24 every living thing on earth, whether in the water or on land, every thing that has life is a nehphesh, a living being.

- All sea life are nehpheshs, are living beings
- All land life are nehpheshs, are living beings
- And mankind are nehpheshs, are living beings

None of the three are inherent indestructible immortality beings; none have an immortal deathless "soul" dwelling in them.

(4) Genesis 1:30 *"**life**"* (nehpheshs-mortal beings, 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**"* (nehpheshs-mortal beings); animals are *"a living soul."*

ALL FOUR TIMES THAT SOUL (nehphesh) IS USED IN GENESIS ONE IT IS USED REFERRING TO ANIMALS Strong's Hebrew word #5315—"a breathing creature, i.e. animal." **NOT TO A PERSON. ANIMALS WERE SOULS, LIVING BEINGS, BEFORE ANY MAN EXISTED; WHY DID THE TRANSLATORS DELIBERATELY HIDE THE FACT THAT IT IS THE SAME WORD THAT THEY SOMETIMES TRANSLATED SOUL?**

- **THEY TRANSLATED IT SOULS WHEN IT IS SPEAKING OF PEOPLE.**
- **THEY TRANSLATED IT LIVING CREATURES WHEN THE SAME WORD IS SPEAKING OF ANIMALS.** How could the translators possibly know when the same word is speaking of mortal being and when it is speaking of immortal being? Just as "up" cannot mean "down," "Mortal" cannot mean "Immortal."
- Although it is clear that the translators attempted to hide this from their readers, every breathing creature has the same "soul" (nehphesh) that persons have.

*"Then God said, 'Let the waters teem with swarms of **living souls** (nehpheshs-mortal beings), 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** (nehphesh-mortal beings) 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** (nehpheshs-mortal beings) 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** (nehpheshs-mortal beings) I have given every green herb for meat" (Genesis 1:20-30). "**Living creatures**" (nehpheshs-mortal beings) is used to describe all living things on earth, people, animals, birds, and fish, not eternal life or some immaterial invisible something that is in a person that is now eternal. If a person being a soul (nehphesh—a living being) makes that person be either immortal or in the image of God, then it makes animals, birds, and fish have a immortal soul in them and be in the image of God.*

HENRY CONSTABLE, A. M.: "The Hebrew scholar knows that when Moses, in Genesis i. 20, 2, speaks of the nature of the lower order of animals, and when in Genesis ii, 7, he speaks of the nature of man, *the inspired writer used the very same Hebrew terms of both one and the other.* Each fish, and fowl, and creeping thing, and beast is called in the Hebrew a *nehphesh chajah* as much as man who was given the rule over them. But this was in its apparent bearing wholly inconsistent with the philosophical ideas of the translators. They considered it dangerous that the similarity of description should appear in the English version, which Moses did not consider it dangerous to exhibit in the Hebrew original.

Hence they must guard God's Word from its supposed dangerous language by translating *nephesh chajah* very differently in the first chapter of Genesis, where it is applied to the lower creatures, from what they translated it in the second chapter, where it is applied to man...A gross, through unintentional fraud has been committed against the English reader. He is misled in his searching of the Scriptures He is put on a false scent...Our English translators have supplied us with a commentary of their own instead of a translation, a comment we will here add, utterly alien to truth. But the result of this mistranslation is to lead astray the English reader who trusts in it. This is not the only instance which occurs of the thing in reference to this question. The same Hebrew word is throughout the Old Testament translated according as the Platonic notions of the translator led him to think it ought to be translated. Plato had a considerable hand in the translation of King James' Bible. The Hebrew word *nephesh* is translated 'creature,' 'soul' 'life' &c., just as squared with the notions of men who carried Plato's philosophy into their noble work of the translation of Scripture. We affirm that a grave injury has been done to the English reader, and a gross wrong to God's word," Page 31-32, "Hades or The Intermediate State of Man," 1873, public domain.

(5) Genesis 2:7 "**A living soul**" (*nephesh*-a living being, used referring to a person, Strong's Hebrew word #5315—"a breathing creature") **The first time the King James Version translated *nephesh* 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**" (*nephesh*-a mortal being) Genesis 1:20
- "A **living creature**" (*nephesh*-a mortal being) Genesis 1:21
- "A **living creature**" (*nephesh*-a mortal being) Genesis 1:24
- "**Wherein there is life**" (*nephesh*-mortal being) Genesis 1:30
- "A **living soul**" (*nephesh*) Genesis 2:7 "*Man became a living being*" New King James Version
- It is obvious that the translators of the King James Version translated according to a preconceived opinion in an attempt make persons have an immortal soul dwelling in them but keeps animals from also having souls that are dwelling in them; they made a distinction in animals and men, a distinction that does not exist in the Hebrew Bible.
- Genesis 2:7 Man became:
 - "A **living soul**" King James Version
 - "A **living being**" New King James Version, American Standard 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

According to Genesis chapter one to three man was created a mortal living being just as the animals were. "*Lest he stretch out his hand, and take also from the tree of life, and eat, and live forever*" (Genesis 3:22) is speaking of the physical person eating of the tree of life and living forever physically, it says nothing about a soul eating that was already deathless, already immortal that was dwelling in the mortal person eating of the tree of life and living forever. It was the physical person that would have eaten from a physical tree, and the physical person that would have physically lived forever.

THREE THINGS IN GENESIS 2:7

(1) MAN AND ANIMALS ARE MADE OF THE DUST OF THE EARTH. Paul quoted Genesis 2:7 showing that the "*natural body*" of Genesis 2:7 that was given to Adam and all mankind is not the "*spiritual body*" that will be given to the saved by Christ at the resurrection. "*Howbeit that is not first which is spiritual, but that which is natural; THEN that which is spiritual. The first man is of the earth, earthy: the second man is of heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. As we have born the image of the earthly, we SHALL also bear the image of the heavenly*" (1 Corinthians 15:46-49).

"*In the day that YOU eat from it YOU shall surely die*" (Genesis 2:17); for Adam to be told he would die is very different from being told that he would not die but would live forever in torment. In Genesis 3:19 there is a clear statement on what dies, "*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,*" (Also Genesis 18:27; Psalms 103:14; Job 10:9). "*It is appointed for MEN to die once and after this comes judgment*" (Hebrews 9:27). It is the PERSON that will die and the PERSON that will be resurrected from the dead, not a soul that cannot die; therefore, it could not be resurrected from the dead.

DR. BERT THOMPSON, PH. D. says Genesis 2:7 is teaching that Adam was given "*physical life.*" Then said it is not teaching that Adam had instilled in him "*an immortal nature.*" "The Origin, Nature, and Destiny of the Soul," page 19, Apologetics Press, Inc. 2001, church of Christ.

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 now 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 something that is in of a person. "The first man Adam became a living soul...the first man is of the earth, earthy" (1 Corinthians 15:45-49).

GUY N. WOODS said the first time the word soul is used in Genesis 1:20 it is from the Hebrew *nephesh* 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.

JOHN T. WILLIS: "The last two lines of verse 7 affirm that man's life is God Given. God enables man to breathe, and thus to be alive, as he does all other creatures (see Gen. 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 much 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 *nephesh chayyah*, which some insist on translating 'a living soul,' is used of fish and marine life in Genesis 1:20, 21; land animals in 1:24; beasts, birds, and reptiles in 1:30; and beasts and birds in 2:19. If 'soul' means the eternal part of man 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 the RSV (*nephesh*) means the whole person. The author's emphasis is on the gift of life." The Living Word Commentary, "Genesis," page 103-104, 1979, Sweet Publishing Company.

ADAM CLARKE: "*Nephesh chayyah*; 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."

(2) MAN AND ANIMALS HAD THE BREATH OF LIFE (NESHAMAH) BREATHED INTO THEM.

- "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-breath of life)”* both men and animals (Deuteronomy 20:16). *“Breath of life”* and *“breaths”* are the same in the Hebrew, both are translated from *“nshahmah,”* but who knows why the translators choose to make them different in the English Bible.
- *“Utterly destroyed all that **breaths** (nshahmah-breath of life)”* both men and animals (Joshua 10:40).
- *“There was not any left to **breaths** (nshahmah-breath of life)”* both men and animals (Joshua 11:11).
- *“Neither left they any to **breaths** (nshahmah-breath of life)”* both men and animals (Joshua 11:14).
 - Does an immortal immaterial deathless soul or a spirit breathe, or die when breathing stops?
- *“And the breath (nehphesh) of the Almighty gives me life”* (Job 33:4).
- *“And breathed into his nostrils the breath (nehphesh) of life”* (Genesis 2:7).
 - It is the breath (nehphesh) of life that God puts into the body that gives life, nehphesh is not an immortal deathless soul that has an endless life of it's own.

The “breath of life” is as much the possession of all living creatures as it is the possession of man. The “breath of life” does not make any living creature immortal, not animals, not fish, or persons. All living being depend on this breath from God for life and all come to a complete end when the “breath of life” from God returns to God and if there were no resurrection no man would ever again have life.

Question: What effect did the *“breath of life”* in the nostrils of animals have on them? Most all would answer that it made them a living being, not an immortal deathless soul that will live after the death of the animals. Then what effect did the same *“breath of life”* have on mankind? It made them a living being just as it did animals, not having an immortal deathless something in them that animals do not have in them.

THE BREATH OF LIFE: Some have switched from a soul being an immortal something in a person to a spirit being the immortal something that is in 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 in Genesis 2:7 is the same Hebrew *“breath of life”* in Genesis 7:21-22 that is in the nostrils of birds, cattle, men and beasts; the *“breath of life”* in animals it is the same *“breath of life”* that is in persons. The *“breath of life”* (1) is not a immortal spirit, (2) is not a immortal soul that men **now** have in them but animals do not have it in them; it does

not say that the *"breath of life"* God breathed into Adam was an immortal deathless spirit or a deathless soul breathed into him, and it does not say all persons now have the same deathless something in them; the breathless body that God made from the earth is what became a living breathing being when the *"breath of life"* was breathed into the breathless body. 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.

(3) MAN AND ANIMALS BECAME "A LIVING BEING." The body of dust + the breath of life = a living being-soul (a living being-nehphesh), Genesis 2:7. Although this passage is repeatedly used to prove that an immortal, deathless soul that was put in a person that was not put in animals, most translations, other than the King James, apply it to the living breathing being or person, not to an invisible, deathless, immaterial something that was put in a person. Adam being spoken of as a "living being" (nehphesh Strong's Hebrew word #5315—"a breathing creature") 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 most used 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.

Both *"a living being"* and *"breath of life"* are used by most that call themselves orthodox to prove mankind has an immortal soul that no animal has. Both mankind and all living being are *"a living being"* and both have the *"breath of life,"* but both can and do die. Having the *"breath of life"* does not make mankind or animals immortal.

It is importance to understand that it is being said by Moses that both animals and mankind ARE A SOUL (are living beings), not that animals or mankind HAVE A SOUL, do not have something in them that is immortal, invisible, a no substitute something in them that cannot die; there is a world of different in being a soul and an immortal soul being in you. Many assume, with much help from the translators and theology that Genesis is saying only mankind has souls, but animals do not. Because of what most have been taught, 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, whatever they think it is, will be saved (more on this at the end of this chapter). A soul is not a second unearthly being that exist within the earthly person any more than a soul is a second entity existing in beast. 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. According to the doctrine that we have a soul living in us, a living being is living in another living being, and it is only this immortal deathless being that is 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* (not have a living being living in us) is one of the most fundamental and most misunderstood teaching in the Bible.

(6) Genesis 2:19 "**living creature**" (nehpheshs-mortal beings, used referring to **animals**), "*Every beast...every bird...whatsoever the man called every **living creature** (nehpheshs-mortal beings), that was the name thereof*"

(7) Genesis 9:4 "**life**" (nehpheshs-mortal beings, used referring to **animals**)

(8) Genesis 9:5 "**lives**" (nehpheshs-mortal beings, used referring to man)

(9) Genesis 9:5 "**life**" (nehpheshs-mortal beings, used referring to man)

(10) Genesis 9:10 "**living creature**" (nehpheshs-mortal beings, used referring to **animals**)

(11) Genesis 9:12 "**living creature**" (nehpheshs-mortal beings, used referring to **animals**)

(12) Genesis 9:15 "**living creature**" (nehpheshs-mortal beings, used referring to man and **animals**)

(13) Genesis 9:16 "**living creature**" (nehpheshs-mortal beings, 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**" (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 soul existing in 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. Moses applies nehphesh four times to lower creatures before he applied it to man, then immediately after he has applied it to man he again applied the same word to animals a fifth time with no hint that he uses the same word with a different meaning. When the translators give it a different meaning in only one of the six times it is used in the first two chapters of Genesis it is nothing more than deliberate change to add Plato's immortal soul to God word.

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**, translated (1) life, (2) creature, (3) creature
- **Two times to animals and man together**, translated (1) creature, (2) creature
- **Two times to man alone**, translated (1) lives, (2) life

*"But flesh with the **LIFE** (#1. **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. **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. **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. **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. **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. **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. **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 is 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. **In the first nine chapters of Genesis soul (nehphesh—Strong's Hebrew word #5315—"a breathing creature") is 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 immortal part of a person, which animals do not have?

(14) Genesis 12:5 "*And the **people** (nehphesh—"living beings") whom they had acquired*" New King James Version ("soul" in King James Version.) Why were this translated people and not souls? They did not believe souls could be bought but people could be bought.

(15) Genesis 12:13 "*That I (nehphesh—a "living being") may live because of you*" New King James Version ("soul" in King James Version.) Do you wonder why this was translated, "*That I may live*" and not "*That a **soul** may live?*"

(16) Genesis 14:21 "*Give me the **persons** (nehphesh—"living beings") and take the goods*" King James Version. Can anyone give immortal souls to another person? Is there anyone that cannot see why nehphesh could not be translated "soul" in this passage?

(17) Genesis 17:14 "*That **person** (nehphesh—a "living being") shall be cut off*" New King James Version.

(18) Genesis 19:17 "*Escape for your **life***" (nehphesh—a "living being") King James Version.

(19) Genesis 19:19 "*Saving my **life***" (nehphesh—a "living being") 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** (nehphesh—a "living being") may be saved*" New American Standard Version (Translated soul for the fourth time in the King James Version, but only for the first time in the New King James Version). Do you wonder why the translators of the New King James Version did not think this word means "soul" in the nineteen times it was used before this, but changed their minds this time?

(21) Genesis 23:8 "*If it be your **mind***" (nehphesh—a "living being") King James Version.

(22) Genesis 27:4 "*So that I (nehphesh—a "living being") may bless you before I die*" New Revised Standard Version.

- "So that I (nehphesh—a "living being") may bless you before I die" Revised Standard Version, New Revised Standard Version.
- "So that I (nehphesh—a "living being") may give you my blessing before I die" New International Version.
- "So that I (nehphesh—a "living being") may give you my blessing before I die" Revised English Bible.
- "To give you *my* (nehphesh—a "living being") blessing before I die" Amplified Bible.
- "That I (nehphesh—a "living being") may give you my special blessing before I die" New American Bible.
- "Then I (nehphesh—a "living being") will bless you before I die" New Century Version.
- "Then I (nehphesh—a "living being") will pronounce the blessing that belongs to you, my firstborn son, before I die" New Living Translation.
- "I (nehphesh—a "living being") want to eat it once more and give you my blessing before I die" Contemporary English Version.
- "That I (nehphesh—a "living being") may eat of it, (preparatory) to giving you (as my first-born) my blessing before I die" Amplified Bible.
- "That my *soul* (nehphesh—a "living being") 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 something 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 hundreds 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 The New International Version and most others translations.**

Nehphesh has been used 21 times before the New King James Version translated it "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, all mortal beings are a nehphesh.** 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 covers hundreds 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 they deliberately hid the truth from their readers; they deliberately hid the truth from you.

(23) Genesis 32:30 "My **life** (nehphesh-- "living beings") is preserved" King James Version. Most translations use "life" in this passage for an immortal soul could not perish and would not need to be preserved.

(24) Genesis 34:3

- "His **heart** (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, then 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. How did the translators think the father could know what an invisible, immaterial something that was in his son was longing for? Did they think an immortal no substance soul was in love with a mortal person?

(26) Genesis 35:18

- "As she **breathed** (nehphesh) her last-for she was dying" New International Version.
- "Then with her last **breath**, (nehphesh) 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** (nehpheshs-mortal beings) of his house" King James Version.

(28) Genesis 37:21 "Let us not kill **him** (nehpheshs-mortal beings)" King James Version. It was obvious to the translators that they could not translate this nehphesh into soul, after all an immortal soul could not be killed.

(29) Job 12:10 "In whose hand is the **soul** (nehpheshs-mortal beings, used referring to **animals**) of every living thing, and the breath of all mankind." Is it not strange that they give animals a soul, but other translations took their soul away from them? "The **life** of every living thing" New American Standard Bible.

(30) Job 41:21 "His **breath**" (nehpheshs-mortal beings, used referring to an **animal**, possibly a crocodile).

(31) Isaiah 19:10 "All that make sluices and ponds for **fish** (nehpheshs-mortal beings, used referring to **animals, fish**)" King James Version. Although nehphesh is in the Hebrew, many translations seems not to know what to do with it, and just took it out, or completely changed it for they did not want a soul to be in a pond.

(32) Jeremiah 2:24 "A wild ass used to the wilderness, that snuffed up the wind in **her** (nehpheshs-mortal beings, used referring to an **animal**) desire."

(33) Proverbs 27:7 "The full **soul** (nehpheshs-mortal being) loathes an honeycomb; but to the hungry **soul** (nehpheshs-mortal being)" ever bitter thing is sweet." How could the translators think an immaterial something could be full or could be hungry for honey?

- "A sated **man** (nehphesh) loathes honey, but to a famished **man** (nehphesh) any bitter thing is sweet" New American Standard Bible.
- "**He** (nehphesh) who is full loathes honey, but to the hungry even what is bitter tastes sweet" New International Version. "Nehphesh" is in the Hebrew two times, but one of the two it was left out in the New International Version.

(34) Numbers 31:28 "And levy a tribute unto the Lord of the men of war which went out to battle: one **soul** (nehpheshs-mortal beings-used referring to both persons 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 two 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.

DAVID J. HEINIZMAN, "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." "Man Became A Living Soul."

(35) Proverbs 12:10: "A righteous man has regard for the **life** (soul-nehphesh) of his beast."

The translators made this one word (nehphesh) be:

1. Any earthly being,
 - Before God breathed the breath of life into body of the person or beast.
 - While they had the breath of life.
 - And the dead body after the breath of life of the person or beast was gone.
2. The life in any earthly being only while they have the breath of life in them.
3. The pagan immaterial, invisible, no substance, deathless soul that is in a person that lives after the person it was in is dead, but it is not in any beast.

Do you wonder, as I do, how they came up with three meanings of this one word that are nothing alike, and how they know when it was one and when it was the other?

(36 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," about 473 times in King James Version. Not once do any of them imply anything about life beyond the grave or about a soul being immortal. *Nehphesh* in the New International Version Old Testament is translated soul only 72 times out of the 870 times it is used, according to this translation, 798 times *nehphesh* was not a "soul."

A *nehphesh* could be:

- Saved (Genesis 19:19; 1 Samuel 19:11; 2 Samuel 19:5)
- Killed (Numbers 35:11; 35:15; 35:30)
- Ransomed (Exodus 21:30)
- Destroyed (Leviticus 23:30; Joshua 11:11)
- Delivered (Joshua 2:13)
- Sought to be killed (Judges 18:25)
- Taken (Deuteronomy 19:21)
- Forfeited (Joshua 2:14)
- Risked (Judges 12:3; 1 Samuel 28:21)
- Lost (Judges 1:25)
- Jeopardized (Judges 5:18; 1 Samuel 19:50)

All 870 times have one thing in common, they are all associated with the activity of a living being including dying, and *nehphesh* never implies anything about life after the death of the living being, all the 870 are all speaking of living beings that will die, not of an immortal deathless something that is in a living being. None of the 870 times are an immortal deathless being that is in a person; they are a mortal living being that can die, be killed, or be dead, (whether the living being is a person, animal or fish). ***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"** Although *nehphesh*—Strong's Hebrew word #5315—"a breathing creature" **is translated into about thirty-five words, thirty-four all have reference to a mortal being, animal, or person that is not deathless, none to an "immaterial invisible part of a person" that is deathless.**

1. How could *nehphesh* be a mortal breathing creature that will die in thirty-four of the words into which it is translated?
2. And it is an immortal something that does not breathe, and that will not die in only one of the thirty-five words. Is it because this is the only word that they could use to put the Pagan immortal soul into the Bible, but were not able to translate it into an immortal invisible deathless something most of the times it was used?

Can one word be rightly translated this way? How could the translators know when to translate this word as a mortal being that will die, and when the same word was to be changed to an immortal being that cannot die? **No one reading some of the English translations of the Bible would have any way of knowing that all these thirty-five 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 used thirty-five words and change it as they wished to, changed it from a noun to pronouns, changed to verbs, changed to adjectives, changed to adverbs, etc.? Did they think that for all the years from Adam unto Christ? God people could understand the one word God used, but now about forty words are needed to translate that one word? If one word were all that was needed from Adam unto the translation of 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 by changing the one word that God used into about thirty-five words, and changing this noun into about all parts of speech? 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? And changed from one part of speech into many parts of speech?

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 undying something that is in 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 they know that most that read it would understand the word *soul* only 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 they will think that the somewhat prejudice outlook of the translator is the word of God. 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 that is in the blood of both men and animals? (Leviticus 17:10-15) In only six verses nehphesh is used ten times but the translators concealed this from their reads by translating nehphesh as both life and soul, always life the four times it was speaking of animals, and soul the six times it was speaking of a person; does this not show their reluctance to let us see what God said to us?

Leviticus 17:10-15 in the King James Version, the same word (nehphesh) is translated soul six times and life four times.

- Used referring to animals four times—nehphesh translated (1) life, (2) life, (3) life, (4) life.
- Used referring to man six times—nehphesh translated (1) soul, (2) soul, (3) soul, (4) soul, (5) soul, (6) soul.

Leviticus 17:10-15 in New Revised Standard Version

- Used referring to animals four times—nehphesh translated (1) life, (2) life, (3) life, (4) life.
- Used referring to man six times—nehphesh translated (1) person, (2) person, (3) lives, (4) life, (5) person, (6) persons.

Leviticus 17:10-15 in New International Version

- Used referring to animals four times—nehphesh translated (1) life, (2) life, (3) life, (4) life.
- Used referring to man six times—nehphesh translated (1) person, (2) person, (3) lives, (4) person, (5) life, (6) anyone.

Leviticus 17:10-15 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** that are being eat) 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" all six times when it used referring to man, and "life" all 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 in them. Their theology said a man had to have a soul in him, but an animal could not have one, 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 both are a soul.

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

- In the King James Version nehphesh 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'."*

- "No **soul** (nehphesh) shall eat blood" Leviticus 17:12. No person-an immortal soul eating blood?
- "**The life** (soul-nehphesh) of all flesh is the blood" Leviticus 17:11. They would not translate it to say, "The soul of all flesh is the blood."

- "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 deathless something in them. It is the life of a person or animal that is in the blood, not an immortal, immaterial, invisible soul in the blood as the word "soul" is used today.

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? Nehphesh is used in the Old Testament 870 times.

TRANSLATED SOUL ONLY

- 473 times out of 870 times - King James Version in 1611.
- 289 times out of 870 times - New King James Version in 1982. **Soul is used 184 times less in the Old Testament than it is in the King James Version.**
- 118 times out of 870 times - Amplified Bible in 1954.
- 142 times out of 870 times - The Message in 1993.
- 254 times out of 870 times - New American Standard Bible in 1960.
- 115 times out of 870 times - New International Version in 1973.
- 136 times out of 870 times - New International Version in 1984 update.
- 95 times out of 870 times - New International Version in 2010 - 2011 update.
- 96 times out of 870 times - New International Reader's Version in 1996.
- 73 times out of 870 times - Today's New International Version in 2001.
- 44 times out of 870 times - New Living Translation in 1996.
- 48 times out of 870 times - Holman Christian Standard Bible in 1999.
- 26 times out of 870 times - Contemporary English Version in 1995.
- 0 times out of 878 times - Common English Bible in 2011.
 - 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 being that is in a person.
- **IN THE NEW TESTAMENT:** The Greek work translated soul (psukee) is used 106 times.

TRANSLATED SOUL ONLY

- 55 times out of 106 times in the King James Version in 1611.
- 27 times out of 106 times in the New King James Version in 1982.
Soul is used 28 times less in the New King James Version than it is in the King James Version.
- 39 times out of 106 times - Amplified Bible in 1954.
- 43 times out of 106 times - New American Standard Bible in 1960.
- 23 times out of 106 times - New International Version in 1984 and 2010 - 2011 update.
- 23 times out of 106 times - Today's New International Version in 2001.
- 29 times out of 106 times - New Living Translation in 1996.
- 20 times out of 106 times - New International Reader's Version in 1996.
- 23 times out of 106 times - Holman Christian Standard Bible in 1999.
- 22 times out of 106 times - Contemporary English Version in 1995.
- 7 times out of 106 times - Common English Bible in 2011.
- 0 times out of 106 times - Christian Bible in 1991.

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.

TRANSLATED SOUL ONLY

- 528 times out of 976 times - King James Version in 1611.
- 316 times out of 976 times - New King James Version in 1982. **Soul is used 212 times less in the Bible in the New King James Version than it is in the King James Version.**
- 200 times out of 976 times - Amplified Bible in 1954.
- 301 times out of 976 times - New American Standard Bible in 1960.
- 140 times out of 976 times - New International Version in 1973.
- 136 times out of 976 times - New International Version in 1984 update.
- 95 times out of 976 times - New International Version in 2010 update.
- 96 times out of 976 times - Today's New International Version in 2001.
- 39 times out of 976 times - New International reader's Version in 1996.
- 177 times out of 976 times - The Message in 1993.
- 73 times out of 976 times - New Living Translation in 1996.
- 58 times out of 976 times - Holman Christian Standard Bible in 1999.
- 58 times out of 976 times - Contemporary English Version in 1995.
- 7 times out of 976 times - Common English Bible in 2011.

Most, if not all these translators believe in an immortal soul, but have been reducing the times this Hebrew word (nehphesh) is translated "soul" and replacing it with "life," "person," "heart," or changed it to pronouns that are related to a person. The way soul has been mostly removed in most translations, and replaced with life or person, the translators are saying the English word soul is not a true translation of the Hebrew.

WHY THE USE OF SOUL IS DYING

In many 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 He told them a parable, saying, ‘The land of a rich man was very productive. And he began reasoning to himself, saying, ‘What shall I do, since I have no place to store my crops?’ Then he said, ‘This is what I will do: I will tear down my barns and build larger ones, and there I will store all my grain and my goods. And I will say to my soul (psukee), Soul (psukee), you have many goods laid up for many years to come; take your ease, eat, drink and be merry.’ But God said to him, ‘You fool! This very night your soul (psukee) is required of you’”* Luke 12:19-21.

The New International Version removed “soul.” *“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.”*

It is obvious that an immaterial, invisible, no substance soul would have no use for the things the rich man stored in his barns, it would not be able to eat and drink the thing stored in barns, that this was not speaking of an immaterial soul without any substance, but was speaking of an earthly person that can eat and drink of the substance that was stored and would be able to use the things stored; it was life that would be required of the earthly person, not life from an immortal soul that could not die; when a persons life was required who would use the things he had stored? Translators put Plato’s “immortal soul” that could not use the things stored into the Bible by mistranslating, but many transitions are taking much of their mistranslating out.

The Hebrew noun, nehphesh has been changed to many different pronouns, but all the pronouns have a reference to an earthly being, none to Plato’s no substance soul. 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 something in a person in the Old Testament; 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 for Moses made no distinction. Even today in the Hebrew Old Testament there is no distinction between a person

and or an animal being a soul—a living creature, but translators have changed this. Only in the English 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 a soul (life, nehphesh). This is an insoluble problem for those that believe today's theology, which says a soul cannot die.

Since the word “soul” has a meaning in English that is not in the Hebrew word “nehphesh” or the Greek word “psuche” the question is, “Is soul a true translation,” or was it the translators putting their Platonic and Hellenized philosophy into the Bible? The doctrine of an immortal soul did not exist when the Old Testament was written and nehphesh would not be understood to be a “soul” not until the Greek doctrine was brought into the church by the so called “church fathers,” and by the dark age Catholic Church. The translators of the King James Version still believed this doctrine and changed the word of God in this and many places, but think goodness most translations have now partly corrected this change.

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.

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).

C. R. GRESHAM: Commenting on 1 Corinthians 15:51-52 said, **"Paul is pointing out that the resurrection truth which he is revealing was partially, if not wholly, hidden to past generations. We must take this seriously and not read New Testament revelation back into the Old Testament accounts..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, (Christian Church).

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 1, Article "Death," page 802, 1960. "The word 'soul' in English...coming from philosophical Greek (Platonism)...**In the OT it never means the immortal soul, but it is essentially the life principle, or the living being,** or the self as the subject of appetite, and emotion" Volume 4, Article "Soul," 1960.

The belief of Socrates and Plato was that when a soul is freed from the person it was in that soul would live forever in a better place without the person that it had been in. If, as Plato taught, a soul is a separate being from the person it is in, it would make it unjust for it to be tormented for what the person die. It would be like making Bill be judged and punished for what John did.

This Greek philosophy was what most of the church fathers had been taught and believed, the background from which they came. Tertullian, one of the first of the church fathers to teach this philosophy was truthful about from where he had learned it. 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. By the time of the translation of the King James Version this heathen doctrine was believed by the Roman Catholic Church and most Protestants, but had been changed from believing that all souls are freed

and go on to a much better place to a few souls go to a better place, but most souls, after being freed from the person it was in by the death of the person, will go to eternal torment in Hell; the "Hell" part had to be added to what was believed by Plato, or the Catholic Church with it's priest would not have been needed, after the death of the persons that souls was trapped in then all souls would have gone to the same better place.

The Hebrew word "nehphesh" and the Greek word "psuche" were the only words the translators could use to put the immortal soul they believed in into the Bible; but they found only 528 times out of 976 times these two words were used that was suitable to use to add this philosophy. Later translations have been little by little removing it.

Neither "nehphesh" nor "psuche" are used with the qualifying words immoral, undying, endless, or everlasting, but in today's preaching these words are continually added to "soul."

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 a 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 a soul from the evil body it was in; 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, after greatly expanding on the teaching of Plato, brought the 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 soul in them that would not die when they died, there had to be a place to put the evil souls after they were freed from the person. The "souls" that were in the saved had to be put somewhere; therefore, the doctrine of a soul going to Heaven or Hell immediately after the person died 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 soul never dies; only the body dies, freeing a 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 for any souls. **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 a 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 a 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, as Plato taught, a deathless something that is difference than the whole person that it had been in, an immaterial living soul that had been in a person when the person was alive, but has gone on to wherever it is believed souls go after it leave the person it was once in is 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 even if it were possible to raise from the dead a soul that is not dead.

PLATO and SOCRATES -- versus -- CHRIST

Immortality ----- versus - A resurrection to life

Death a friend ----- versus - Death is "the last enemy"

Plato: A soul is | If there is no resurrection

Immortal, therefore only | death is the end of

"It" is alive after death | all life 1 Corinthians 15:14-23

Plato: Only the body dies | "Then they also that are

Freeing soul to a higher | fallen asleep in Christ

Life without a body | have perished"

Only some inter part of | A person (who in Christ) will be

A person is immortal | 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; they are alien and complete opposite to each other. THE IMMORTAL SOUL DOCTRINE OF PLATO IS A TOTAL REJECTION OF THE TEACHING OF CHRIST ON THE RESURRECTION OF A PERSON TO LIFE. TO BELIEVE PLATO IS TO REJECT CHRIST.

- Plato argued for an immortal, immaterial soul that was better off after the death of the person it had been in.
- Paul taught the resurrection of the dead person.
 - **THE TWO ARE COMPLETED INCOMPATIBLE; IT IS DIFFICULT TO UNDERSTAND WHY MANY THAT SAY THEY BELIEVE THE BIBLE CHOOSE PLATO'S PAGAN PHILOSOPHY OVER THE BIBLE.**

Paul and Plato used the same Greek words, but not in the same way. Immortal, immortality, indestructible, never dying was used by Plato, and are used by many today to describe a soul that lives after the death of the person it once was in, but in the Old or New Testament these words are never used referring to any lost person, or to anything that had been in a person. 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 A SOUL

Die | cannot die

Death | no death

Destroyed | cannot be destroyed

Corruption | is incorruptible

Mortal | is immortal

Perish | cannot perish

What Plato and the Greeks thought about there being a soul in a person that would not die when the person it was in died is not the word of God, it is nothing to those that believe the Bible, it is not any part of the Christian faith.

HENRY CONSTABLE: "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 taught in the days of the Apostles. In every school the question before us was discussed in the phrases and language of the New Testament" "Duration and Nature of Future Punishment," 1871.

CATHOLIC ENCYCLOPEDIA: "Plato established the basic Western tradition on this topic by defining the soul as the spiritual part of the human that survived death" 1991.

Some believe that in the afterlife there 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 of the persons these soul were in as these souls will ever be after the death of the person. Death and the resurrection are out of step with the belief of Plato.

That there is something in a person and that something being deathless is a philosophy of man that Paul warned about (Colossians 2:8). An immortal soul was copied from heathen philosophy and superstition. Those who believe we now have "an immortal soul" get their belief from

Greek philosophy, but are inconstant and self-contradicting; they say a 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; by the Dark Age it had adopted it and made it a part of the teaching of the church.**

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 something that is in a person, something 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, deathless soul needs no resurrection; A DEATHLESS SOUL CANNOT BE RESURRECTED.** *"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 are 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 a spiritual body was in a natural body that will go to Heaven at the death of the natural body. *"We (not a soul) 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).

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 the Judgment 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 souls that are believed to be in all that will be given eternal life on the day of the death of the persons those souls were in. 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 (not souls) 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).

1. "*And to wait for his Son from heaven*" (1 Thessalonians 1:10). Death will not take anyone to Heaven without waiting for the second coming of Jesus.
2. 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.
3. 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).
 - o **The Bible speaks of "us," "we," and "you" that shall be with the Lord after the judgment day, the person will be resurrected, not a soul that once was in us, but it has gone on to be with the Lord without us.**

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 a soul to leave his body and live with the gods, to live free of being in him. 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 life in 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 souls that have left the persons they were in have not perished, but are freed to live with God in Heaven, that souls are alive without the need of a resurrection. As the results of 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 souls that had left the dead persons they were in. The priests would have the loved ones pay for souls to shorten the time souls that had been in the dead persons were in Purgatory. Selling indulgences and paying to reduce the time deathless souls that had left the dead loved ones would spend 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 the doctrine of Hell were retained. Calvin believed a soul did not sleep, but went to Heaven or Hell as soon as it left the person.

The Westminster Confession says, "Souls of the righteous...are received unto the highest heavens...soul of the wicked are cast into Hell."

Unconditional immortality is the pagan transmigration of souls. Augustine and other partly converted "church fathers" that knew more of the teaching of Plato than they did of Christ and they rewrote reincarnation to fit Christianity; there doctrine of an immortal soul that is not dead replaced the resurrection, and made it both useless and impossible.

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 it leaves the person that it was in varies from country to country and age to age.
- Unconditional immortality: Souls live somewhere after the death of the body. The place where a soul goes after it leaves the dead body 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 of the person it had at one time been in.

Reincarnation:

- Reincarnation: Souls that are living somewhere come back to an earthly body.
- Unconditional immortality: At the second coming of Christ souls that are now alive in Heaven or Hell will come back to the earthly bodies they once were in.
- Resurrection: The dead persons are raised from the dead for the judgment.

Ancient Egyptian belief was that a 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 of reincarnation. All believed a "soul" of the evil had some punishment, but not all believed a soul had the same punishment. With most the punishment of a soul after it had left the person it had been in was only some kind of gloomy existence in the underworld that would end when that soul was reincarnated, not endless torment as it is taught today.

With most, the more evil a person was the lower that soul would have the capability to reincarnate. Some souls would come back as a person; the more evil would come back as a plant or insect. 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. They made their god into a cruel and sadistic being, and those that 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; after Calvin burned Servetus to death he wrote a book with a long title, "A Faithful Account Of The Errors Of Servetus, In Which It Is Proved That Heretics Ought To Be Restrained By The Sword." 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.

Different characteristics of a person, not different parts of a person that one part can live without any other part, 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 a "soul" as it is used in today's theology have its own mind? Does a soul have any thoughts that our mind does not have? If not, according to today's theology, the only thing 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, the seat of consciousness, intellect, affection, understanding and will, 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 a soul by those who believe a soul is immortal?

The whole man dies, the whole man is buried, the whole man is resurrected for judgment, and the whole person will live with Christ.

- (1) The whole person dies the whole person is buried.
 - *"Aaron died and there he was buried"* (Deuteronomy 10:6).
 - *"There they buried Abraham and his wife Sarah, there they buried Isaac..."* (Genesis 49:31).
 - *"David that he both died and was buried and his tomb is with us to this day"* (Acts 2:29). And hundreds of others where the whole person died and was buried.
- (2) The whole person is resurrected and judged, not just a deathless, immaterial something that had been in a person unto the death of the person.
- (3) The whole person will be raised and live with Christ, not Plato's pagan soul that will never be dead, never be in the tomb, or raised from the dead.

- Stephen "fell asleep" (Acts 7:59).
- *"David slept with his fathers and was buried"* (1 Kings 2:10).

ASHLEY S. JOHNSON, founder and president of the Johnson Bible College: "Generally the world 'soul' in the ordinary version should be life," "The Resurrection And The Future Life," page 336, Knoxville Lithographing Company, 1913.

"MAN BECAME A LIVING BEING" Genesis 1:26 *"Then God said, 'Let Us make MAN in Our image,'" not "Let Us make a soul in Our Image and put this soul in MAN unto the death of the MAN it is in."* 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 breathed into "man" 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 invisible soul being living in the person. How can the breath of life in your nose (breathing) be an immortal something that dose not breathe? The same *"man"* that was created *"in the image of God"* is the same *"man"* that was created *"male and female."* It is *"man"*

that was created “*male and female,*” man that is in the “*image of God;*” it is not an immaterial something in “*man*” that is in the image of God.

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 an immortal living being, not a nehphesh. **ALL** living creatures, whether they are animals or sea-dwelling creatures are souls (nehpheshs-living beings).

DEATH OF MANKIND—CREATION IN REVERSE

Creation—body made of dust—breath of life from God = a living person (Genesis 2:7).

Death—breath of life returns to God—body returns to dust = a dead person (Ecclesiastes 12:7).

God formed **MAN**, not merely the body of man; it was **MAN** that was formed from the dust of the ground. **MAN** is in the image of God; it is **MAN**, not an invisible something that was put in the **MAN** but is not the **MAN**, not something that has no substance that is 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. If Adam was created innate immortal, then what was the purpose of the tree of life? If there was an immortal soul in Adam that was in Adam and it was created not subject to death, then the tree of life could have had no purpose; an immortal soul would live forever with or without it; if there was a deathless soul that was in Adam, that deathless soul would not have died if it did or did not eat of the tree of life; it was Adam that could and did die for eating of the tree, not a deathless soul that could not die, therefore; it could not be what was to die for eating of the forbidden fruit.

Summary: The Bible says, “*Man BECAME a living soul*” is changed to, “*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 in them. Both man and animals **ARE** a living soul, neither one **HAVE** a soul in them. 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 would also prove all beasts, birds, and fish have the same immortal something living in them that cannot die that would be in persons.

GOD IS A LIVING BEING (Not God has a soul in Him)

1. “*Moreover, I will make My dwelling among you, and My soul (nehphesh) will not reject you*” (Leviticus 26:11).
2. “*I then will destroy your high places, and cut down your incense altars, and heap your remains on the remains of your idols; for My soul (nehphesh) shall abhor you*” (Leviticus 26:30).
 - o I know of no one that believes God has “an invisible, no substance” something in Him that can exist apart from Him. His soul (nehphesh) is His person, His being—life, not an immortal soul living in the immortal God, just as a soul of a person or

animal is the life (the living being) of the person or animal, not an immortal being in them.

ANIMALS ARE "SOULS" nehphesh- a living creature

Animals ARE souls-a living being, **not animals HAVE souls**-an immaterial, invisible, no substance, deathless something. In Genesis 1:20; 1:21; 1:24; 1:30, most translations try to hide this. WHY? Why is it translated "*living creature*" when used referring to animals, and the same word is changed and translated "*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 their readers; all Bible teachers should point this out to all they teach (James 3:1). If "*the living soul*" (nehphesh) is an immortal something in 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 but is deliberately hid from the English readers that the word nehphesh—souls is used.

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. Genesis 2:19 "*And out of the ground the Lord God formed every beast of the field and every bird of the sky, and brought them to the man to see what he would call them; and whatever the man called a **living creature** (soul-nehphesh, used referring to **animals**), that was its name.*"
5. Genesis 1:30 "*And to every beast of the earth and to every bird of the sky and to every thing that moves on the earth which has **life** (soul-nehphesh, used referring to **animals**).*"
6. Genesis 9:10 "*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.*"
7. Genesis 9:12 "*This is the covenant which I am making between Me and you and ever **living creature** (soul-nehphesh, used referring to **animals**) that is with you.*"
8. Genesis 9:15 "*And I will remember My covenant, which is between Me and you and ever **living creature** (soul-nehphesh, used referring to **animals**) of all flesh.*"
9. Genesis 9:16 "*When the bow is in the cloud, then I will look upon it, to remember the everlasting covenant between God and ever **living***"

- creature* (soul-nehphesh, used referring to **animals**) of all flesh that is on the earth.”
10. Leviticus 11:10 *“But whatever is in the seas and in the rivers, that do not have fins and scales among all the teeming life of the water, and among all the **living creatures** (soul-nehphesh, used referring to **animals**) that are in the water, they are detestable things to you.”*
 11. Leviticus 11:46 *“This is the law regarding the animal, and the bird, and every **living thing** (soul-nehphesh, used referring to **animals**) that swarms on the earth.”*
 12. Leviticus 17:11 *“For the **life** (soul-nehphesh, used referring to **animals**) of the flesh is in the blood, and I have given it to you on the altar to make atonement for your **souls** (lives--soul-nehphesh, used referring to **men**); for it is the blood by reason of the **life** (soul-nehphesh, used referring to **animals**) that makes atonement.”* The exact same word in the same sentence in the Hebrew (nehphesh) is translated **life** when referring to animals and is translated **soul** when referring to mankind!
 13. Leviticus 22:11 *“But if the priest buy any **souls** (soul-nehphesh, used referring to **animals** that are to be used as food) with his money, he shall eat of it, and he that is born in his house: they shall eat of his meat” King James Version.*
 14. Leviticus 24:18 *“And the one who takes the **life** (soul-nehphesh, used referring to **animals**) of an animal shall make it good, **life** (soul-nehphesh, used referring to **animals**) for **life** (soul-nehphesh, used referring to **animals**).”* *“And he that killest a **beast** (soul-nehphesh) shall make it good, **beast** (soul-nehphesh) for **beast** (soul-nehphesh)” King James Version.*
 15. Numbers 31:28 *“One **soul** (nehphesh life, used referring to both man and **animals**) of five hundred, of the persons and of the beeves, and of the asses, and of the sheep.”*
 16. Job 41:1 The **“leviathan,”** 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.
 17. Ezekiel 47:9 *“And it will come about that every **living creature** (soul-nehphesh, used referring to **animals**) which swarms in every place where the river goes.”*
 18. *“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.
 19. Deuteronomy 12:23 *“Only be sure not to eat the blood, for the blood is the **life** (soul-nehphesh, used referring to **animals**), and you shall*

not eat the life (soul-nehphesh, used referring to **animals**) *with the flesh.*"

20. Job 12:10 *"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?"*

21. Proverbs 12:10 *"A righteous man has regard for the life* (soul-nehphesh, used referring to **animals**) *of his beast."*

22. And many more, but if this does not convict anyone that all living beings are a soul nothing will. Note how the translators tried to hide this from their readers.

23. Many believe, *"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. **In these passages bugs, birds, fish, persons, are all a nehphesh, a "living beings," not a deathless, immaterial something.**

JOHN T. WILLIS: "Verse 7 affirms 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**" "The Living Word Commentary On the Old Testament - Genesis," page 103-104, Sweet Publishing Company, 1979, church of Christ.

ERDMANN DICTIONARY OF THE BIBLE: "Far from referring simply to one aspect of a person, 'soul' refers to the whole person" page 1245.

HOLMAN BIBLE DICTIONARY: "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 nehphesh (best understood as "the total self" but often translated as 'soul')" page 61.

INTERNATIONAL STANDARD BIBLE ENCYCLOPEDIA: "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" Volume 1, page 134.

HASTINGS BIBLE DICTIONARY: "Soul is throughout the great part of the Bible simply the equivalent of 'life' embodied in living creature."

T. PIERCE BROWN: "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 immortality or mortality of a soul. It simply means that the PERSON (the one who HAD life-soul-sensory capacity) is dead." "Soul and Spirit" Gospel Advocate, June 14, 1979, church of Christ.

(1) Nehphesh (*soul*): When nehphesh is used referring only to **animals**, it 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. **A soul** (soul-nehphesh) Job 12:10
7. **Breath** (soul-nehphesh) Job 41:21
8. **A 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**, it 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**, when the material nature of a person is being referred to, nehphesh is translated in five different ways, (1) pleasure, (2) lust, (3) appetite, (4) greedy (5) and soul.

1. Nehphesh is translated **pleasure** (soul-nehphesh) Deuteronomy 23:24
2. Nehphesh is translated **lust** (soul-nehphesh) Psalm 78:18
3. Nehphesh is translated **appetite** (soul-nehphesh) Proverbs 23:2. Ecclesiastes 6:7
4. Nehphesh is translated **greedy** (soul-nehphesh) Isaiah 56:11

5. Nehphesh is translated **soul** (Nehphesh).
 Fifteen material-physical things a "soul-person-nehphesh" does.
1. A soul **dried away** Numbers 11:6
 2. A soul **can be utterly destroyed** Joshua 10:28
 3. A soul **can be saved from physical danger by fleeing** (running away from danger) Jeremiah 51:6
 4. A soul **can be keep back from the pit-grave** (for a short time) Job 33:18
 5. A soul **can be deliver from death** Psalm 33:10
 6. A soul **longs to eat flesh** Deuteronomy 12:20; **can be hunger** Proverbs 19:15; Proverbs 6:30; **can eat** Leviticus 7:25
 7. A soul **lusts** Deuteronomy 12:15; 12:21; 14:26. A soul **lusts after** Deuteronomy 12:20
 8. A soul **desires** Deuteronomy 14:26; 1 Samuel 2:16. A soul **desired figs** Micah 7:1
 9. A soul **loathes** Deuteronomy 21:5; Proverbs 27:7
 10. A soul **abhorred** Job 33:20; Psalm 107:18
 11. A soul **breaths** 1 Kings 20:32
 12. A soul **can be bought and sold with money** Leviticus 22:11; Ezekiel 27:13
 13. A soul **can touch unclean things and be unclean**, bodies of dead persons, dead beast, creeping thing, Leviticus 5:2
 14. A soul **can refused to touch** Job 6:7
 15. A soul **can be dead and a dead soul can be touched by living persons** Numbers 19:11

A 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 (nehphesh—living being) when he is hungry" (Proverbs 6:30). An example of how well the translators hid the fact that this is the same word that they translated soul in other places when they did not want you to see it.

"I will set my face against that soul (nehphesh—living being) 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 (nehphesh—living being) desires to eat flesh; you may eat flesh, after all the desire of your soul (nehphesh—living being)" (Deuteronomy 12:20). An immaterial something eating material flesh!

"And it shall be as when a hungry man dreams and, behold, he eats; but he awakes, and his soul (nehphesh—living being) is empty; or as when a thirsty man dreams, and behold, he drinks; but he awakes, and, behold, he is faint, and his soul (nehphesh—living being) has appetite" (Isaiah 29:8).

SOUL IS THE LIFE, NOT AN IMMORTAL SOMETHING

"You shall not eat flesh with its life (nehphesh—living being)" (Genesis 9:4).

*“For the **life** (nehphesh—living being) of the flesh”* (Leviticus 17:11; 17:14).
*“Those who seek my **life** (nehphesh—living being)”* (Psalm 38:12).
*“For those who sought the Child’s **life** (soul-psukee) are dead”* (Matthew 2:20).

Many more passage that show that both nehphesh and psukee are the life of the person or animal, not in immortal something that has it’s own life and lives after the person is dead.

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 a nehphesh (soul):

- 1. Can die**
- 2. Can be killed by man**
- 3. Or that it is already dead**

If it can die, 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 a soul cannot be immortal, and a soul can die.** To say that "nehphesh" (soul) is immortal and cannot die makes the Bible be wrong repeatedly. If a soul (nehphesh) is immortal and cannot die, the writers of the Bible did not know it.

SOULS CAN DIE, CAN BE DEAD

(1). **Souls** (nehpheshs) **can die** Numbers 23:10, Ezekiel 18:4, 20, Joshua 11:11. *"They smote (killed) all the **souls** (nehphesh)"* King James Version. *"And they struck every **person** (nehpheshs) who was in it with the edge of the sword, utterly destroying them; there was no one left who breathed"* New American Standard Bible. An immortal soul can die or be utterly destroy. **Not only does the Bible not say a soul is immortal, it denies it by saying often that a soul can die, can be killed, or a soul is already 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) *"Let us not take his **life**"* (soul-nehphesh) Genesis 37:21.

(5). **Souls** (nehpheshs) **can be smote with the sword and utterly destroyed** Joshua 11:11.

(6). **Souls** (nehpheshs) **can be slain.** An immortal soul can be slain? Deuteronomy 27:25.

(7). **Souls** (nehpheshs) **can be destroyed.** An immortal soul can be destroyed? Leviticus 23:30.

(8). **Souls** (nehpheshs) **can be taken away** 1 Kings 19:4.

(9). **Souls** (nehpheshs) **can be sought to kill it** Jeremiah 44:30.

(10). **Souls** (nehpheshs) **cannot be kept alive.** An immortal soul that cannot die but it cannot be kept alive? Psalm 22:29.

- (11). **Souls** (nehpheshs) **have blood and can bleed.** "*The blood of the souls of the poor*" Jeremiah 2:34.
- (12). "*Let us not **take his life** (soul-nehphesh)*" Genesis 37:21.
- (13). "**Life** (soul-nehphesh) *for life* (soul-nehphesh) *Immortal soul for immortal soul?*" Exodus 21:23.
- (14). "*Any **dead body** (soul-nehphesh)*" Leviticus 21:11.
- (15). "*That **person** (soul-nehphesh) **will I destroy***" Leviticus 23:30.
- (16). "*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, immaterial soul of any human being?*
- (17). "*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.
- (18). "*Because of a **dead person** (soul-nehphesh)*" Numbers 5:2.
- (19). "*He shall not go near to a **dead person** (soul-nehphesh)*" Numbers 6:6.
- (20). "*Because of a **dead person** (soul-nehphesh)*" Numbers 6:11.
- (21). "*Unclean because of the **dead person** (soul-nehphesh)*" Numbers 9:6, 7.
- (23). "*Because of a **dead person** (soul-nehphesh)*" Numbers 9:10.
- (23). "*The one who touches the **corpse of any person** (soul-nehphesh)*" Numbers 19:11.
- (24). "*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? By today's definition of soul this says an immaterial deathless something is dead, and this immaterial something is touched by man. The King James Version says, "*Whosoever toucheth the **dead body** (nehphesh) *of any man* (nehphesh) *that is dead.*" Why did they not translate this "soul"? It would have destroyed their pagan belief if they had.**
- (25). "*Whosoever has **killed any person** (soul-nehphesh)*" Numbers 31:19.
- (26). "*The manslayer who has **killed any person** (soul-nehphesh)*" Numbers 35:11.
- (27). "*Anyone who **kills a person** (soul-nehphesh) *unintentionally may flee there*" Numbers 35:15.*
- (28). "*If anyone **kills a person** (soul-nehphesh)*" Numbers 35:30.
- (29). "*And **take his life** (soul-nehphesh)*" Deuteronomy 19:6.
- (30). "*And strikes him so that **he** (soul-nehphesh) **dies***" Deuteronomy 19:11.
- (31). "**Life** (soul-nehphesh) *for life* (soul-nehphesh), *eye for eye, tooth for tooth*" Deuteronomy 19:21.
- (32). "*A man rises against his neighbor and **murders him** (soul-nehphesh)*" Deuteronomy 22:26.
- (33). "*Cursed be he who takes a bride to **slay an innocent person** (soul-nehphesh)*" Deuteronomy 27:25.

- (34). "And **deliver our lives** (souls-nehpheshs) **from death**" Joshua 2:13.
- (35). "Our **life** (soul-nehphesh) **for yours**" Joshua 2:13. Not, "Our immortal souls for your immortal souls."
- (36). "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.
- (37). "He **utterly destroyed them and all the souls** (souls-nehpheshs) **that were therein; he left none remaining**" Joshua 10:28.
- (38). "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.
- (39). "And all the **souls** (souls-nehpheshs) **that were therein**" Joshua 10:32.
- (40). "And all the **souls** (souls-nehpheshs) **that were therein he utterly destroyed that day**" Joshua 10:35.
- (41). "But he **utterly destroyed it, and all the souls** (souls-nehpheshs) **that were therein**" Joshua 10:37.
- (42). "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?
- (43). "Who **kills any person** (soul-nehphesh)" Joshua 20:9. Not, "Who kills any immortal soul that cannot be killed."
- (44). "That **kills any person** (soul-nehphesh)" Joshua 20:3.
- (45). "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 dead."
- (46). "Let **me** (soul-nehphesh) **die**" Judges 16:30. "Let my soul that cannot die, die anyway?"
- (47). "And you **lose your life** (soul-nehphesh), **with the lives** (souls-nehphesh) **of your household**" Judges 18:25.
- (48). "If you do **not save your life** (soul-nehphesh) **tonight**" 1 Samuel 19:11.
- (49). "The **death of all the persons** (souls-nehpheshs) **of your father's house**" 1 Samuel 22:22.
- (50). "He that **seeks my life** (soul-nehphesh) **seeks your life** (soul-nehphesh)" 1 Samuel 22:23.
- (51). "He is **seeking my life** (soul-nehphesh)" 1 Samuel 20:1.
- (52). "And David saw that Saul was come out to **seek his life** (soul-nehphesh)" 1 Samuel 23:15.
- (53). "You are **lying in wait for my soul** (soul-nehphesh) **to take it**" 1 Samuel 24:11.
- (54). "To pursue you and to **seek your soul** (soul-nehphesh)" 1 Samuel 25:29 also (55) 2 Samuel 4:8, (56) 2 Samuel 16:11, (57) 1. Kings 19:10, (58) 1 Kings 19:14, (59) Psalm 35:4, (60) Psalm 38:12, (61) Psalm 35:13, (62) Psalm 40:14, (63) Psalm 40:15, (64) Jeremiah 40:14, (65) Jeremiah 40:15.

- (66). "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.
- (67). "Who today have **saved your life** (soul-nehphesh) and the **lives** (souls-nehpheshes) of your sons and daughter, the **lives** (soul-nehphesh) of your wives, and the **lives** (souls-nehpheshes) of your concubines" 2 Samuel 19:5.
- (68). "Have you **asked for the life** (soul-nehphesh) of your enemies" 1 Kings 3:11.
- (69). "Prolong my **life** (soul-nehphesh)" Job 6:11. Prolong the life of an immortal soul?
- (70). "For himself that he might **die**, and said, It is enough; now, O Lord, **take my life** (soul-nehphesh)" 1 Kings 19:4.
- (71). "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.
- (72). "The **blood of the souls** (souls-nehpheshes) of the innocent poor" Jeremiah 2:34. An immaterial, invisible, part of a person that has no substance had blood!
- (73). "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.
- (74). "**To slay the souls** (souls-nehpheshes) that should not die and to save the **souls** (souls-nehpheshes) alive **that should not live**" Ezekiel 13:19. If a soul were something that is immortal and cannot die, this passage is completely nonsense.
- (75). "The **soul** (soul-nehphesh) who sins **will die**" Ezekiel 18:4.
- (76). "He spared not their **soul** (nehphesh) from death" (Psalms 78:50).
- (77). Ezekiel 18:20
- "The **SOUL** (nehphesh) that sins, it **SHALL DIE**" King James Version.
 - "The **PERSON** (soul-nehphesh) who sins **SHALL DIE**" New Revised Standard Version.
 - "The **PERSON** (soul-nehphesh) who sins **WILL DIE**" New American Standard Version, and New Revised English Bible.
 - "It is the **PERSON** (soul-nehphesh) who sins that **WILL DIE**" The Revised English Bible.
 - "The **PERSON** (soul-nehphesh) who sins is the one who **WILL DIE**" New Century Version, Holman, and Christian Standard Bible.
 - "It is for a **MAN'S** (soul-nehphesh) own sins that he **WILL DIE**" The Living Bible.
 - "The **PERSON** (soul-nehphesh) who sins will be the one who **DIES**" New Living Translation.
 - "Only **THOSE** (soul-nehphesh) who sin will be **PUT TO DEATH**" Contemporary English Version.
 - "Only **THE ONE** (soul-nehphesh) who sins **SHALL DIE**" The New American Bible (Catholic), and Today's New International Version.

- *"The PERSON (soul-nehphesh) who sins WILL DIE"* God Word Translation.
- *"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 something that cannot die by those who believe there is a soul cannot die. **When this is misapply to some immaterial something, as is often is, then this is an undeniable statement that their immortal something that they say cannot die will die if it sins, and that a soul will not have everlasting life with torment.** This is definitely not what they wanted, but what they made in their attempt to make a soul immortal. If "soul" means "an immortal something that cannot die," then James said, "Shall save an immortal something, 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 revised 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; "a 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; if death is only a separation of soul and body as men teach, what is the dead of a soul; how can a soul that is alive separated from God be dead?

(78). *"By shedding blood and **destroying lives** (nehphesh—living being)"* Ezekiel 22:27.

(79). *"Like a roaring lion ravening the prey: they have **devoured souls** (nehphesh—living being)"* Ezekiel 22:25.

(80) *"In whose hand is the **life** (nehphesh—living being) of every living thing"* (Job 12:10). *"The **soul** of every **living thing**"* King James Version.

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

(82). **IN OVER 320 (over one third) OF THE ABOUT 870 TIMES THAT SOUL (nehphesh) IS USED:**

- **A soul is already dead.**
- **A soul can die, and can be killed.**
- **A soul can be sought to be killed.**
- **A soul can be affected.**
- **A soul can be smote (killed).**
- **A soul can be cut off.**
- **A soul can be murdered.**
- **A soul can be delivered from death.**

- A soul can be buried.

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 picking when they translated **nehphesh** into soul and picking when to translate "**nehphesh**" into "life," "person" and many other words, but even in the King James Version there are many passages which say souls (**nehphesh**s) can and do die.

SOULS CAN BE KILLED BY OTHERS

- "*We feared greatly for our **soul** (nehphesh—living being) because of you*" (Joshua 9:24). They feared for their life, not for a deathless being that was in them.
- "*All the men who were seeking your **soul** (nehphesh—living being) are dead*" (Exodus 4:19).
- "*Saul had come out to seek his life (nehphesh—living being) while David was in the wilderness*" (1 Samuel 23:15).
- They had to flee to save their **souls** (nehphesh—living being) (2 King 7:7), their **lives** (nehphesh—living being) 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).
- "*And deliver our **lives** (nehphesh—living being) from death*" (Joshua 2:13).

SOULS CAN DIE FOR LACK OF FOOD

Not only could souls (nehphesh—living beings) be killed by their enemies, but souls (nehphesh—living beings) could also die for lack of food (Lamentations 1:11; Numbers 11:6).

SOULS CAN EAT FOOD

- Leviticus 7:18; 7:20; 7:25; 7:27 and others.
- 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 7:21; 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 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; Psalm 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; souls (**nehphesh**) can be either

living souls or dead souls (dead persons or animals). The "nehphesh (soul)" 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 something in 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 being associated with the death of a 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 a 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 man (nehphesh) shall surely be put to death. And he that kills a beast (nehphesh) shall make it good; beast (nehphesh) for beast (nehphesh)*” Leviticus 24:17-18. Nehphesh-soul is used four times in the Hebrew, but because of the bias of the translators not one time is it translated soul in the King James Version. They changed soul into beast to deliberately hide from their readers that animals, the same as men, are souls—living beings that can and do die. (See Joshua 10:28; 30; 32; 35; 37; 39; Deuteronomy 27:25; Leviticus 24:17-18).

THE WAY THE FOUR TIMES NEHPHESH IS USED IN LEVITICUS 24:17-18 IS TRANSLATED

As it is in the Hebrew

- “*And he that kills any **NEHPHESH** shall surely be put to death. And he that kills a **NEHPHESH** shall make it good; **NEHPHESH** for **NEHPHESH**.*”

As it is in the King James Version

- “*And he that kills any **MAN** shall surely be put to death. And he that kills a **BEAST** shall make it good; **BEAST** for **BEAST**.*”

As it is in the New American Standard Bible

- “*And if a man takes the **LIFE** of any human being, he shall surely be put to death. And the one who takes the **LIFE** of an animal shall make it good, **LIFE** for **LIFE**.*”

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 beings), and that man kills souls of both men and animals, 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 admits it is not used to mean a deathless immortal something that is or had been in a person, something that will live without the person after the person is dead. The whole person dies unto the resurrection (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 can be already dead. There is no other word in the Bible that could be translated into Plato's immortal soul; therefore, the translators had to use this word and hide, the best they could, the fact that a nehphesh can and does die.

Of the hundreds of times Nehphesh is used in the Old Testament only five are used in the same passage as sheol. Of these five in the King James Version sheol is translated Hell three times (Psalm 16:10; 86:13; Proverbs 23:14). The other two they had to translate grave (Psalm 30:3; 89:48). In all five a nehphesh (soul-life) is delivered from or brought up from sheol (grave). What is said in all five is as far from today's teaching on Hell as it is possible to be. The New International Version translates sheol into grave in all five passages, and translates nehphesh into, (1) me, (2) himself, (3) me, (4) me, (5) and soul.

The only way for the translators to hide that a nehphesh of the Old Testament can die, bleed, be dead was by rightly translating it as something mortal as it is. In most translations nehphesh is sometimes translated to be immortal, sometime as mortal, often in the same passages. How could it be known when it was mortal and when it was immortal? The only answer is that the translators were trying to put Plato's immortal soul in the Bible by mistranslating when they could, but many times found nehphesh would not make sense if translated into something immortal and deathless.

Not one time is nehphesh an immortal something, but it is translated mortally in the King James Version. "*And smite him mortally* (nehphesh)" (Deuteronomy 19:11).

=====

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 that is in a person that no one has ever seen, that no one can see this immortal something that cannot be seen. *"For mine enemies speak against me; and they that lay wait for my **soul** (nehphesh) take counsel together"* (Psalm 71:10). How could anyone lay in wait (ambush) for an undying invisible something that is now in a person that no one can see? How could anyone kill something that cannot die even if they could see it?

*"**Deliver my soul**"* (nehphesh) Psalm 17:13 in today's English would be *"**Save my life**"* (nehphesh).

- *"They also that **seek after my life**"* (soul-nehphesh). Psalm 38:12. *"That **seeks after my soul**"* (nehphesh). Psalm 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. Again, both soul and person are translated from the same Hebrew word; they could smite (kill) all the persons, but to smite (kill) all the deathless souls would be completely impossible, but the King James Version says they did the impossible.
- *"They that lay wait for my **soul**"* (nehphesh) in today's English would be, "They that are waiting in ambush for my **life**" Psalm 70:10.

Many more times *"**soul**"* (nehphesh) would only make sense if translated *"life."* To apply today's meaning, "an undying invisible something that is now in a person" 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 the translators said a "person" died, that the translators 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 a "**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 a 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 something in Him that would live after the He was dead. God's nehphesh and man's nehphesh are their being, person, not an invisible something that is in God or 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 immortal soul or an immortal spirit if they proved a person does.

(1) NEHPHESH/SOUL-LIFE-LIVING BEING is used to describe all living beings.

- **Animal, birds, reptiles, and insects** have this same nehphesh (soul-life) that a person has. Sea creatures, birds (Genesis 1:20), every living creature that moves in water or on land are a living soul (Genesis 1:21). Every beast, bird, and insect is a soul-life (nehphesh—a living being).
- "**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 being that is in a person that can never die) is not the meaning of nehphesh.

(2) NSHAHMAH/BREATH is also used to describe all living being/breath of life; all living things that breathes (Used 24 times in the Hebrew Old Testament).

- **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 man and animals 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, that breathed (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 that breathed were killed.
- Also, Joshua 11:14; 1 Kings 15:29; Job 34:14; Psalm 150:6.

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

Nshahmah as it is translated in the New International Version.

1. Genesis 2:7 *"Breathed into his nostrils the **breath** (nshahmah) of life."*
2. Genesis 7:22 *"Everything on dry land that had the **breath of life** (nshahmah) in its nostrils died."*
3. Deuteronomy 20:16 *"Do not leave alive anything that **breathes** (nshahmah)."*
4. Joshua 10:40 *"He totally destroyed all who **breathed** (nshahmah)."*
5. Joshua 11:11 *"They totally destroyed them, not sparing anything that **breathed** (nshahmah)."*
6. Joshua 11:14 *"But all the people they put to the sword until they completely destroyed them, not sparing anyone that **breathed** (nshahmah)."*
7. 2 Samuel 22:16 *"At the blast of **breath** (nshahmah) from his nostrils."*
8. 1 Kings 15:29 *"He did not leave Jeroboam anyone that **breathed** (nshahmah), but destroyed them all."*
9. 1 Kings 17:17 *"He grew worse and worse, and finally stopped **breathing** (nshahmah)."*
10. Job 4:9 (Hebrew dualism in Job—the same thing said in two different ways).
 - *"At the **breath** (ruach) of God they are destroyed:*
 - *At the **blast** (nshahmah) of his anger they perish."*
11. Job 26:4
 - *"Who has helped you utter these words?*
 - *And whose **spirit** (nshahmah) spoke from your mouth?"*
12. Job 27:3
 - *"As long as I have life (ruach) within me,*
 - *The **breath** (nshahmah) of God in my nostrils."*

13. Job 32:8
- *“But it is the spirit (ruach) in a man,*
 - *The **breath** (nshahmah) of the Almighty.”*
14. Job 33:4
- *“The Spirit of God made me;*
 - *The **breath** (nshahmah) of the Almighty gives me life.”*
15. Job 34:14-15 *“If it was his intention and he withdrew his spirit and **breath** (nshahmah).*
- *All mankind would perish together,*
 - *And man would return to the dust.”*
16. Job 37:10
- *“The tempest comes out from its chamber, the cold from the driving winds.*
 - *The **breath** (nshahmah) of God produces ice, and the broad waters become frozen.”*
17. Psalm 18:15 *“O Lord, at the **blast** (nshahmah) of breath from your nostrils.”*
18. Psalm 150:6 *“Let everything that has **breath** (nshahmah) praise the Lord.”*
19. Proverbs 20:27 *“The lamp of the Lord searches the **spirit** (nshahmah) of a man; it searches out his inmost being.”*
20. Isaiah 2:22 *“Stop trusting in man, who has but a **breath** (nshahmah) in his nostrils.”*
21. Isaiah 30:33 *“The **breath** (nshahmah) of the Lord, like a stream of burning sulfur, sets it ablaze.”*
22. Isaiah 42:5 *“Who gives **breath** (nshahmah) to its people, and life to those who walk on it.”*
23. Isaiah 57:16 *“The **breath** (nshahmah) of man that I have created.”*
“Spirit” in King James Version.
24. Daniel 10:17 *“My strength is gone and I can hardly **breathe** (nshahmah).”*
- Of the twenty-four times nshahmah is in the Hebrew, it is translated soul only three times in the King James Version, Job 26:4, Proverbs 20:27; Isaiah 57:16.

(3) Ruach/spirit-breath: Is used of:

- **God** (Exodus 15:8; 2 Samuel 22:16; Isaiah 4:4)
- **Spirit of the Lord** (Zephaniah 4:6)
- **Heavenly being** (Psalm 104:4)

(4) Ruach/spirit-breath: Is also used to describe all earthly living beings.

- **All flesh, birds, cattle, beasts, and every creeping thing** - all have the same spirit (ruach) as man (Genesis 7:22).
- **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). Also Ecclesiastes 3:19

- **Man** (Ecclesiastes 12:5-7; Psalm 104:29) See Genesis 6:17; 7:15; 54:27; Job 4:9

Both ruach and nshahmah have very near if not the same meaning.

- *“All in whose nostrils was the **breath** (nshahmah) of the spirit of life, died”* (Genesis 7:22).
- *“To destroy all flesh in which is the **breath** (ruach) of life”* (Genesis 6:17).

Both are used in Hebrew dualism in Job three times as two ways of saying the same thing (Job 4:9; 27:3; 32:8).

- Job 4:9:
 - *“By the breath (ruach) of God they perish,*
 - *And by the blast (nshahmah) of His anger they come to an end”*
- Job 27:3:
 - *“All the while my breath (nshahmah) is in me,*
 - *And the spirit (ruach) of God is in my nostrils.”*
- Job 32:8:
 - *“But it is a spirit (ruach) in man,*
 - *And the breath (nshahmah) of the Almighty gives them understanding.”*

The above is an example of the many times ruach and nshahmah seem to be used interchangeable; they are both the breath, or the life of a living being (man or beast) that is being spoken of. Nshahmah is limited to the air or breath of the mouth of any breathing being; ruach also means any breathing being but has a much broader use in that it is also used of wind and any air movement. Neither the breath (nshahmah) of a person, or the breath (ruach) of a person is not an immortal entity added to the person that has life in itself apart from the life of the person any more than the breath (nshahmah) of God, or the breath (ruach) of God is an entity that has life in itself apart from God.

Ruach Is Translated Sixteen Different Ways In The King James Version

Of about 389 times ruach is used in the Old Testament it is translated wind about 90 times, breath 28 times, blast 4 times, air, windy, tempest, whirlwind, tempest, and breath. Both ruach and nshahmah are basically translated with the same words, both have something to do with the breath or air without which there would be no life; in Genesis 2:7 it was when God breathed into Adam's nostrils the breath of life (nshahmah) that Adam became a living being.

There is no suggestion in any one of the many times ruach is used referring both to mankind and to animals that ruach is an immaterial, immortal something that has its own life and will live after the death of the person or animal that it is in.

BREATH of man and beast (ruach-spirit)

- "All in whose nostrils was the *BREATH* (ruach) of life" (Genesis 6:17; 7:15).
- "*By the BREATH* (ruach) of his mouth" (Genesis 6:17; Psalm 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)" (Psalm 104:29)? How did the translators know when the same word was wind, breath, spirit, blast, air, mind, courage, cool, or anger? **In English the meaning of some of these words are not even close to being the same; 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) which means idols have no life just as a person without breath has no life.
- "*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)" (Psalm 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).

WIND (ruach-spirit)

- "*God made a WIND* (ruach-spirit) to pass over" (Genesis 8:1).
- "*Like the chaff, which the WIND* (ruach-spirit) drives" (Psalm 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" (Psalm 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)" (Psalm 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).
- Psalm 1:4, Exodus 15:10

WINDY

- "*My escape from the WINDY* (ruach) storm" (Psalm 55:8).

WHIRLWIND

- "*A WHIRLWIND* (ruach) came out of the north" (Ezekiel 1:4).

TEMPEST

- “An horrible TEMPEST (ruach)” (Psalm 116).

SPIRIT (ruach-spirit)

Why was the same word translated “By the **BREATH** (ruach) of his mouth” (Job 15:30), and then “And the **SPIRIT** (ruach) of God in my nostrils”(Job 27:3)?

Were they saying God has an “immaterial invisible” (Vine) something in Him that can exist after His death, as we are told that mankind has? There is no possible way that the translators could have known when the same word (ruach) was breath of any mortal being, and when it was an immortal deathless something that does not breath air; the two meaning are nothing alike. “You take away their **breath (ruach)**, they die, and return to their dust. You send forth your **spirit (ruach)**, they are created: and you renew the face of the earth” (Psalm 105:29-30). The spirit as it is used today cannot die; therefore, this word (ruach) could not be translated spirit, but when the earth is renewed by new life, the translated give this new life a spirit (ruach), not just breath (ruach).

(1). HOLMAN CHRISTIAN STANDARD BIBLE “When You hide Your face, they are terrified; When You take away their **breath (ruach)**, they die and return to the dust. When You send Your **breath (ruach)**, they are created, and You renew the face of the earth.”

(2). AMPLIFIED BIBLE “When You hide Your face, they are troubled and dismayed; when You take away their **breath (ruach)**, they die and return to their dust. When You send forth Your Spirit and give them **breath (ruach)**, they are created, and You replenish the face of the ground.”

(3). COMMON ENGLISH BIBLE “But when you hide your face, they are terrified; when you take away their **breath (ruach)**, they die and return to dust. When you let loose your **breath (ruach)**, they are created, and you make the surface of the ground brand-new again.”

(4). NEW CENTURY VERSION “When you turn away from them, they become frightened. When you take away their **breath (ruach)**, they die and turn to dust. When you **breathe (ruach)** on them, they are created, and you make the land new again.”

(5). HOLMAN CHRISTIAN STANDARD BIBLE “When You hide Your face, they are terrified; when You take away their **breath (ruach)**, they die and return to the dust. When You send Your **breath (ruach)**, they are created, and You renew the face of the earth.”

Does the number of times “Spirit” is used in the difference translations show the scholars that translated them were easing away from the King James Version?

- 236 times in King James Version
- 221 times in New American Standard Bible
- 193 times in New International Version
- 167 times in New Living Translation
- 79 times in Contemporary English Version

- 131 times in The Message
- "And the *SPIRIT* (ruach) of God in my nostrils" (Job 27:3)
- "*SPIRIT* (ruach) of God" (Genesis 1:2)
- "*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-spirit) in passages that has reference to attitude, behavior, thinking, disposition, mood, or temperament. As "A happy disposition," "good attitude" or "bad mood." None of these passages are speaking of an immortal, no substance something that has it own life, and it will live even after the person it is in is dead; the teaching of Plato says a soul will live without a resurrection, it will live freed from the person it was trapped in.

- "A lying *SPIRIT* (ruach)" (1 Kings 22:23)
- "The *SPIRIT* (ruach) of jealousy came" (Genesis 1:2; 41:8, Numbers 5:14; 5:30)
- "The *SPIRIT* (ruach) of heaviness" (Isaiah 61:3)
- "*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)
- "*The sacrifices of God are a broken SPIRIT* (ruach)" (Psalm 51:7)
- "*Hasty of SPIRIT* (ruach)" (Proverbs 14:29)
- "*By sorrow of the heart the SPIRIT* (ruach) is broken" (Proverbs 15:13)
- "*An haughty SPIRIT* (ruach)" (Proverbs 16:18)
- "*An humble SPIRIT* (ruach)" (Proverbs 16:19)

W. E. Vine, "Vine's Complete Expository Dictionary," pages 240-241 gives nine ways spirit-ruach is used in the Old Testament.

1. First, this word means "breath."
2. Second, this word can be used with emphasis on the invisible, intangible, fleeting quality of air.
3. Third, ruach can mean, "wind."
4. Fourth, the wind represents direction.
5. Fifth, ruach frequently represents the element of life in a man, his natural "spirit": "*And all flesh died that moved upon the earth...All*

in whose nostrils was the breath of life." (Gen. 7:21-22). In these verses the animals have a "spirit" (cf. Ps. 104:29)...All the ways of a man are clean in his own eyes; but the Lord weigheth the spirits (NASB, "motives").

6. Sixth, ruach is often used of:
 - **A man's mind-set, disposition, or "temper":** *"Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile"* (Ps. 32:2). In Ezek. 13:3 the word is used of one's mind or thinking: *"Woe unto the foolish prophets, that follow their own spirit, and have seen nothing"* (cf. Prov. 29:11).
 - **Ruach can represent particular dispositions**, as it does in Josh. 2:11: *"And as soon as we had heard this things, our hearts did melt, neither did there remain any more courage in any man, because of you..."* (cf. Josh. 5:1; Job 15:12).
 - **Another disposition represented by this word is "temper":** *"If the spirit (temper) of the ruler rise up against thee, leave not thy place..."* (Eccl. 10:4). David prayed that God would *"restore unto me the joy of thy salvation; and uphold me with the free Spirit"* (Ps. 51:12). In this verse *"joy of salvation"* and *"free Spirit"* are parallel and; therefore, synonymous terms. Therefore, *"spirit"* refers to one's inner disposition, just as *"joy"* refers to an inner emotion.
7. Seventh, the Bible often speaks of God's *"Spirit."*
8. Eight, the non-material beings (angels) in heaven are sometimes called *"spirits."*
9. Nine, the *"spirit"* may also be used of that which enables a man to do a particular job of that which represents the essence of a quality of man...
 - Just as in the New Testament, when spirit is used in reference to a person, it is the disposition of the persons mind or thinking.
 - BLAST *"And at the blast (ruach)" of Thy (God) nostrils the waters were piled up"* (Exodus 15:8). *"BLASH (ruach-spirit) of your nostrils"* (2 Kings 19:7). Also 2 Samuel 22:6.
 - AIR *"That no AIR (ruach-spirit) can come between them"* (Job 41:16; 41:8).
 - MIND *"A fool utters all his MIND (ruach-spirit)"* (Genesis 26:35, Proverbs 29:11).
 - COURAGE *"Neither did there remain any more COURAGE (ruach-spirit) in them"* (Joshua 5:1).
 - COOL *"Walking in the garden in the COOL (ruach-spirit) of the day"* (Genesis 3:8).
 - ANGER *"Their ANGER (ruach-spirit) was abated"* (Judges 8:3).
 - SIDE (Jeremiah 52:23; Ezekiel 42:16; 42:17; 42:18; 42:19; "side wind" in footnote).

- QUARTERS (ruach-spirit) (1 Chronicles 9:24).
- SPIRITUAL (ruach-spirit) (Hosea 9:7).
- 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 as it is used today, an immortality no substance something in a person is not a thirty-first cousin to "*wind*" or "*breath*," etc., yet the translators, at will, translated the same word into many words, into things that have meaning that are worlds apart. If the same word has two completely different meanings:**

1. One meaning that had reference to the mortal person or animal.
2. And another meaning of the same word that would have had reference to the immortal something that is in a person unto the death of the person that animals do not have.
 - "Ruach," is it mortal or immortal? If ruach is something that is in a person that is immortal, then ruach is also something that is in an animal that is immortal.

How could the Hebrew people know that when it was speaking of a person, it was actual speaking not of the person but was speaking of something in the person that is immortal, but when it was speaking of an animal, it was speaking of something in the animal that was not immortal? How could the translators know? They could not. The translators 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 all indiscriminately translated from the same word, and that 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. Animals or people do not **have** a soul, an immortal inter part that cannot die, and that it will live after the death of the animal or person it is in; they are a soul—they are both a living being. Without the resurrection there would be no life for anyone after death.

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 & soul | life 4 times |
| Acts 3:23 | soul | soul | soul | soul |
| 1 Cor 15:45 | 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 |

Nehphesh 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 of 976 times

New King James Version (1982) 341 of 976 times

The New King James Version has soul 157 times less than the King James Version.

New American Standard Version (1960) 289 of 976 times

New International Version (1987) 136 of 976 times

New International Version Updated (2010) 95 of 976 times

The New International Version 2010 Update 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 of 976 times

English Standard Version (2001) 296 of 976 times

Amplified Bible (1987) 190 of 976 times

Holman Christian Standard Bible (1999) 58 of 976 times

New Century Version (1987) 35 of 976 times

Contemporary Revised English Bible (1995) 26 of 976 times

God's Word Translation (1995) 110 of 976 times

Worldwide English New Testament (1995) 12 of 976 times

Christian Bible New Testament (1995) 0 of 976 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 of 106 times**

American Standard Version (1901) **56 of 106 times**

New American Standard Version (1960) **47 of 106 times**

New Revised Standard (1946) **33 of 106 times**

New International Version (1978) **25 of 106 times**

New International Version Updated (2010) **22 of 106 times**

36 times less than the King James Version .

The Christian Bible (1991) **0 of 106 times**

Contemporary English Version (1995) **13 of 106 times**

Holman Christian Standard Bible (1999) **23 of 106 times**

Worldwide English Version (2006) **8 of 106 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? These translators knew "soul" is an English word that did not then exist as the word is used today, and that soul is not a translation of nehphesh or psukee; at the time the Bible was written neither nehphesh nor psukee had the meaning that the English word "soul" has today.**

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." The psukee - life they risked was their earthly life, not a deathless soul.

- "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 a psukee 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

Matthew 2:20 | (1) LIFE | (2) LIFE | (3) LIFE | (4) 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 immaterial something that is in a person.**

SOUL (PSUKEE) IN THE NEW TESTAMENT

Psukee is used about 106 times, and it is the only word that is translated soul in the New Testament (translated soul only 58 of the 106 times in the King James Version), and psukee is the same word in Greek as nehphesh is in Hebrew. Both can and do die.

- The same word (psukee) is translated “soul” that cannot die about 58 times.
- And is translated “life,” an animal type of life in both people and animals that must die about 40 times.
 - How could the translators know when the same word was (1) something that could not die, or (2) something that could not keep from dying? None of the many translations of the Bible agree on
 - When psukee should be translated a soul that cannot die.
 - And when psukee should be translated life of a person or animal that cannot keep from dying.
- *"Lose his **life** (psukee)"* Matthew 10:39.
- *"Save a **soul** (psukee) from death"* James 5:20.
- *"Will save **him** (psukee) from death"* New International Version, salvation is from death for the person, not from Hell for a soul.
- *"To save **life** (psukee) or to destroy it"* James 4:12.

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 only to the earthly person, earthly life, or earthly being; but today the English word "soul" has come to mean an inter unseen deathless something that is in a person, something that 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."**

- "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 will 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 deathless 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 (psukee) 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 a soul that can never die; the person will die but a soul will live on; it is a soul that will lose the person it is in.

If YOU had a soul and lost it, YOU would not have a soul you lost.

- If you have money and lose it, you do not have the money you did have.

- If both you and the money still existed, it would not be your money.
- If you have a house and lose it, you do not have the house you did have.
 - If the house still existed, it would not be your house.
- If you have anything and lose it, you do not have whatever you lost.
 - If whatever you lost still existed, it would not be yours.
- If you have a soul and lose it, you do not have the soul you did have.
 - If a soul you lost still existed, it would not be your soul.

This passage is about losing life and not having life, either this life or life after the resurrection. It is not about losing a soul with the meaning that soul has today, an immortal something in you; a meaning *psukee* did not have when the New Testament was written.

In the King James Version in the same sentence the same word (*psukee*) is translated into two words that have completely different meaning (Matthew 16:25-26).

- Life (*psukee*) the animal life of a person **that will die**.
- Soul (*psukee*) with the Platonic beliefs of the translators that an immortal soul **that cannot die**.

Also in Luke 12:19-23 the same word (*psukee*) in the same passage is translated both:

- *Psukee* is translated three times something that is immortal and cannot die.
- *Psukee* is translated two times something that is mortal and cannot keep from dying.

How could the translators of the King James Version know the same word in the same sentence has two completely different and opposite meaning? It was nothing more than a determination at any cost to put their Platonic theology into the Bible where it was not, even to put it into the mouth of Christ. In Mark 3:4 Jesus asked the Pharisees, "*Is it lawful...to save a psukee, or to kill?*" The *psukee* is something that can be saved from death, something that can be killed, not an immortal something that is deathless and cannot be killed; they did not dare translate *psukee* soul in this passage.

HENRY CONSTABLE, A.M.: "There are instances in which this is done of so flagrant a character that we venture to say that no scholar will now stand up and defend them...To 'save a soul' is, with them to turn from sin to God and avoid the punishment of hell...their own theory forbids them to translate it by 'life' in verse 26 of Matthew 16 (as they had in verse 25) for so translated, their theory would be contradicted," page 46-47, "Hades or The Intermediate State of Man," 1873, public domain.

The immortality doctrine makes the Bible contradict itself, for the Bible says repeatedly that the nehphesh (Old Testament) psukee (New Testament) both can and does die, and never says a person has a deathless, immortal something in them that is called "soul." Christ *"laid down His LIFE (psukee-life or soul) for us, and we ought to lay down our LIVES (psukee-life not soul) for the brethren"* 1 John 3:16. *"To give His LIFE (psukee-life not soul) a ransom for many"* Matthew 20:28.

1. If a 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 were something that cannot die, Christ did not die. He could not have been raised from the dead for He was never dead.
3. If the psukee were something that cannot die, God would be telling us to do that which we cannot do *"lay down our soul-psukee for the brethren."* There would be no possible way to "lay down our immortal soul for the brethren." To put a 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 not a 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 not a 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, know when the psukee-soul could die, and when the psukee-soul could not die?

Psukee (life) is the natural life from Adam. It is the physical life common to all living creatures and is it 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).
 - In one passage psukee is translated life, in the other psukee is translated soul. In both a "soul" dies.

Zoeë (life) (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 life given by Christ only to believes 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 THEN

The many words the translators used to translate "psukee" are both nouns and pronouns, it 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, but it is translated into many nouns, it 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 changed from a common to a proper noun, or changed to a pronoun.

(1) IN FIFTY-ONE OF THE ONE-HUNDARD SIX TIMES IN WHICH PSUKEE (soul) IS USED IT MEANS LIFE AND (like the "Nehphesh" of the Old Testament) 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-psukee, not a deathless soul)." 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-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-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, it is not an immortal soul that is in a person that is in the image of Adam. A person's life is more than what he or she has to put on the body.

- "*Be not anxious for your LIFE* (life-psukee), *what you shall eat.*" It is the body that eats, not an immaterial soul.
- "*Is not the LIFE* (life-psukee) *more than the food, and the body than the raiment?*" It is the body that puts on clothing, not an immaterial soul.
 - It is our lives that need food, our bodies that need cloths to be warm; an immortal soul could not use either one.

(4-5). Matthew 10:28 "*And be not afraid of them that kill the body, but are not able to kill the soul* (life-psukee): *but rather fear him who is able to*

destroy both soul (life-psukee) *and body in hell* (Gehenna)." See notes on this in chapter four. If psukee were 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 life-Psukee. **I find it strange that one of the most used passages, as it is translated in the King James Version, is used to prove a soul cannot be destroyed says God can destroy it.** See "Matthew 10:28, Luke 12:5 God is able to destroy (Apollumi) both life-psukee and body in Gehenna" in chapter four, and "proves more than they want" also in chapter four. Not even God could destroy a soul if it were an immortal thing that could never die, for if He did destroy this something that is in a person that cannot be destroyed, then it would not be immortal and it could die.

If, as many affirm, that a soul is indestructible, where is even one scripture that teaches it is indestructible or deathless; that a soul will be alive in Heaven or anyplace before the Resurrection? Is not this saying God is not able to reduce something He created back to its original state of non-existence, or that God was able to create a soul, but God is not able to destroy a soul, not able to uncreate that which He created; if He cannot, then He is not omnipotent, not all powerful.

(6-7-8-9). Matthew 10:39 *"For whosoever would save his LIFE (psukee) shall lose it: and whosoever shall lose his LIFE (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 (psukee)? Or what shall a man give in exchange for his 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 completed different meanings? In today's English, the meaning of "soul" and "life" are not even close to being the same, yet they were translated from the same Hebrew word in the same sentence.**

In Matthew 10:39 **Lose his life** (Greek—psukee) **must be changed to a deathless soul losing its reward, not losing its life. Lose his life** (Greek—psukee) **must be changed to mean an everlasting life of torment for a life that can never be lost, can never end, can never be destroyed** (Matthew 10:39).

"Lose" in Matthew 10:39 and Luke 9:24 is translated from "apollumi" and is translated, "destroy," "destroyed," and "perish" much more than it is translated "lose."

- *"He who has found his life shall lose (apollumi-destroy) it"* (Matthew 19:39).
- *"Able to save and to destroy (apollumi)"* (James 1:11).
- *"How they might destroy (apollumi) him"* (Matthew 12:14).
- *"People sought to destroy (apollumi) him"* (Luke 19:47).
- *"Come and destroy (apollumi) these husbandmen"* (Luke 20:16).

- *"Destroy (apollumi) not him with your meat"* (Romans 14:15).
- *"I will destroy (apollumi) the wisdom of the wise"* (1 Corinthians 1:19).
- *"And were destroyed (apollumi) of serpents"* (1 Corinthians 10:9).
- If there is no resurrection, *"Then those also who have fallen asleep in Christ have perished (apollumi)"* (1 Corinthians 15:18).

The Same Thing That Happens To A Soul

Also Happens To The Body, Both Are Destroyed

Will the body of a person suffer eternal life in endless misery? Is it not unreasonable to say destroying a soul means eternal life in endless misery beings tormented by God, but destroying the body means death of the person a soul was in?

WHAT DOSE THIS PASSAGE SAY?

1. *"He who finds his life—shall lose it."*
2. *"He who loses his life—shall find it."* Life is translated from psukee, the same Greek word that is translated "soul" in Matthew 10:28.

The person who saves his life by denying Christ will lose life at the judgment. The person that loses his life because he is a Christian and will not deny Christ will find life at the judgment. There is no way Christ could have said it any clearer or plainer. It is **THE "LIFE"** of a person that is being spoken of, not some deathless something in a person that has life and cannot lose it. There is not a word said about eternal life with torment for a deathless soul in this passage.

"He who finds his life (psukee—not find his soul) shall lose it." The person who saves his **life** (psukee) by denying Christ will lose his **life** (psukee) at the judgment. He who finds his life is one who puts this life ahead of Christ, but he will *"lose it"* at the judgment, not have an everlasting life with torment. (1) *"The wages of sin is **death**"* (Romans 6:23) (2) *"A certain fearful expectation of judgment, and a fierceness of fire which shall **devour** the adversaries"* (Hebrews 10:27). (3) *"The day of judgment and **destruction** of ungodly men"* (2 Peter 3:7). *"And forfeit his **life**"* (psukee) (Mark 8:36). *"And lose **himself**"* (Luke 9:25). **Luke used the pronoun "himself" in the place of "psukee—life" that Matthew used making (1) "life" (psukee) and (2) "himself" both be the same thing. It is the "life" of the person or "himself" that will be lost or saved, not an invisible soul that is in person that has no substance, not just something inside of a person that no one can tell us what it really is. The teaching today is that this no substance soul that is in a person cannot be lost, but will just change its address to Heaven to Hell when death makes the person it is now in no longer exist. An immortal soul had to be put in the Bible, but to do so, the translators had to throw away the whole person we now are to make only an immaterial, invisible something that is in a person be immortal, and only this "invisible part of man" will have eternal life in Heaven. 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. "*But the righteous shall go into eternal life*" (Matthew 25:46), **it is LIFE that is lost or found.** Many are saying, "Not so Lord, they 'shall not lose it,' for the *'immaterial, invisible part of a man'* shall have eternal life in Hell"; if this is not what they say, than what are they saying? It is **life** that is being spoken of as being saved or lost, nothing more, not an immortal soul that can never lose its life being saved from eternal torment by God. There is not a word said about Hell, torment, or an immortal, immaterial, invisible soul; it takes much twisting to make "*lose life*" mean a soul have an endless life being tormented by God.

"He who loses his life (psukee) shall find it." How could Christ have said it any clearer that the person that loses his **life** (psukee), his earthly life because he is a Christian and will not deny Christ will find **life** at the judgment? If "*lose his life*" (psukee) is to lose his **life** (psukee) for being a Christian, then "*lose his life* (psukee)" cannot be to have an everlasting life with torment that cannot be lost. 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 a soul that is saved by denying Christ, but life on earth.
 - It is not a soul that will be lost at the judgment, but life in Heaven.
- John 12:25 say the same, "*He that loves his life* (psukee—not he that loves his soul) *shall lose it; and he that hates his life* (psukee—not he that hates his soul) *in this world, shall keep it unto life eternal.*" In this passage it is "*lose*" life or "*keep*" life, losing life is the opposite of keeping life, losing life is to not have life, death is not another kind of life.

When save and lose in Matthew 10:39 are applied to an immaterial soul that cannot die as it is used in today's theology it makes nonsense.

- To save ones soul means to save it from Hell—according to today's theology.
- To lose ones soul means to go to Hell forever according to today's theology. When "*shall lose it*" is made mean going to Hell then "*lose his life* (psukee)" for Christ mean gong to Hell for Christ.
- "***He that finds his soul*** (psukee—saves his soul from Hell according to today's theology) ***shall lose it*** (shall lose his soul in Hell—losing one's soul in today's theology is to go to Hell) ***and he that loses his soul for my sake*** (he that goes to Hell for my sake) ***shall find it*** (shall save his soul from Hell)." Today's theology makes utter nonsense of the Bible.

Finding life and losing life are not an everlasting life of torment separated from God. (1) "*He that finds his life shall lose it,*" by some kind of magic charm losing life has been turns into eternal life in Hell that can

never be lost. "Shall lose it (his life)" is made to mean an **eternal life** of torment in Hell, not torment for the person that loses life, but torment for a soul that was in the person. How could anyone know this? (2) "He that loses his life for my sake shall find it." Losing the life of the body - being put to death for believing in Christ, also by some kind of magic has been turned into eternal life for an "immaterial, invisible something that is in a person" at the death of the person it was in even though we are repeatedly told this deathless something already had eternal life even when the person it was in was alive. Their magic makes the resurrection useless for they say eternal life is given to all at birth and a soul cannot lose it, can never not have life; therefore, Christ could not give life to a soul that is already alive at His second coming. He can only give it a reward if the person it was in was good and can only punish it if the person it was in was bad. **To make psukee be an "immaterial invisible, immortal part of man" that cannot die makes it be nonsense. Nothing in 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, (it is not speaking of eternal life with torment for a soul that had been in a sinner); finding LIFE is for a person to find endless LIFE at the judgment, and it is just as plain that the person that saves his earthly LIFE (psukee) by denying Christ, that person will lose his resurrected LIFE after the judgment.**

- Matthew 16:25-26: "For whosoever would save his **life** (psukee) shall lose it; and whosoever shall lose his **life** (psukee) for my sake shall find it. For what shall a man be profited, if he shall gain the whole world (become very rich in this life), and forfeit his **life** (psukee)? Or what shall a man give in exchange for his life (psukee)?" (American Standard Version).
 - Mark 8:35-36: "For whosoever would save his **life** (psukee) shall lose it; and whosoever shall lose his **life** (psukee) for my sake and the gospel's shall save it. For what do it profit a man, to gain the whole world, and forfeit his **life** (psukee)? For what should a man give in exchange for his life (psukee)?"
 - Luke 9:24-25: "For whosoever would save his **life** (psukee) shall lose it; but whosoever shall lose his **life** (psukee) for my sake, the same shall save it. For what is a man profited, if he gain the whole world, and lost of forfeit **his own self**?"
 - Matthew 19:39: "He that finds his **life** (psukee) shall lose it; and he that loses his **life** (psukee) for my sake shall find it."
 - Luke 17:33: "Whosoever shall seek to gain his **life** (psukee) shall lose it; but whosoever shall lose his **life** (psukee) shall preserve it."
 - John 12:25: "He that loves his **life** (psukee) loses it; and he that hates his **life** (psukee) in this world shall keep it unto **life eternal**."
- (10-11-12-13). Mark 8:35 "For whosoever would save his **LIFE** (psukee— not save or lose a soul that is in him or her) shall lose it; and whosoever

shall lose his LIFE (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 (psukee)? 37 For what should a man give in exchange for his LIFE" (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 (psukee) shall lose it; but whosoever shall lose his LIFE (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 unseen something that is in a person. Luke avoids using the word psukee (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, and not the Greek soul that the Greeks believe would 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 (psukee—not His deathless soul) 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 (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 (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 (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 a soul could be killed.

(19). Luke 9:56 *"For the Son of man is not come to destroy men's LIVES (psukee), but to save them"* King James Version. This is not in the American Standard Version, and not in most others translations for it is not in many of the Greek Manuscripts, but there is nothing about an immortal soul being in a person in it.

(20-21-22-23). Luke 12:19-23 *"And I will say to my soul (psukee), 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** (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** (psukee), what you shall eat; nor yet for your body, what you shall put on. 23 For the **LIFE** (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 a soul cannot eat or use a raiment. "You fool! This very night your **LIFE** (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 that no substance soul was using the earthly goods it has laid 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.

(24). 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** (psukee) also, he cannot be my disciple."

(25-26). Luke 17:33 "Whosoever shall seek to gain his **LIFE** (psukee—not his soul) shall lose it: but whosoever shall lose his **LIFE** (psukee) shall preserve it."

(27-28-29). John 10:11-17 "I am the good shepherd: the good shepherd **lays down his LIFE** (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** (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 (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.

- Jesus gives His LIFE (psukee) "for the sheep" John 10:11-17.
- Jesus gives His LIFE (psukee) as "a ransom for many" Matthew 20:28. He give His LIFE for us, not an immortal soul that could not die; it is by His blood shed in His death that we are saved (Hebrews 9:22).
- Jesus "lay down his LIFE (psukee) for his friends" John 15:13.
 - It was not a deathless soul that died for us; it was Jesus that gave His LIFE for us.

(30-31). John 12:25 "He that loves his LIFE (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.

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

(33-34). John 13:37 "Peter said unto him, Lord, why cannot I follow you even now? I will lay down my LIFE (psukee) for you. 38 Jesus answered, will you lay down your LIFE (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.

(35). Acts 3:23 "And it shall be, that every soul (psukee-person) 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 psukee is (life-soul-person) it can and will be "utterly destroyed"? If destroyed did mean torment then it would be saying, "Every soul (psukee-person) would be utterly tormented from among the people."

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

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

- *"Your **minds** (lives-psukee)"* New Revised Standard Version.
- *"Troubling your **minds** (lives-psukee)"* New International Version.
- *"Unsettled your **minds** (lives-psukee)"* The Revised English Bible.

(37). Acts 15:26 *"Men that have hazarded their **LIVES** (psukee) for the name of our Lord Jesus Christ."* An immortal part of a person that could not die could not be hazarded.

(38). 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**. And Paul went down, and fell on him, and embracing him said, Make you no ado; for his **LIFE** (life-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.

(39). Acts 20:24 *"But I hold not my **LIFE** (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.

(40). Acts 27:10 *"And said unto them, Sirs, I perceive that the voyage will be with injury and much loss, not only of the cargo and the ship, but also of our **LIVES** (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.

(41). Acts 27:22 *"And now I exhort you to be of good cheer; for there shall be no loss of **LIFE** (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 their life and the ship could have been lost in this storm, but not an immortal soul if there were one.

- *"But also of our **lives**"* (Greek—psukee) Acts 27:10).
- *"There shall be no lost of **life**"* (Greek—psukee) Acts 27:22).
- *"And we were in the ship two hundred threescore and sixteen **souls**"* (Greek—psukee) Acts 27:37). *"Two hundred and seventy-six persons"* New American Standard Bible and most others.
 - Why was the same word translated *"life"* and *"soul"* when nether the translators nor those that believe we now have an immoral soul do not believe *"life"* and *"soul"* to be the same?

(42). Romans 16:4 *"Who for my **LIFE** (psukee) laid down their own necks."*

(43). 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** (psukee)."* They were seeking his earthly life to kill him, just as they had killed the

prophets, not something that did not have any substance, not something that they could not see or kill.

(44). Philippians 1:27 *"With one **MIND** (psukee) striving together for the faith."* Striving together with one immortal soul?

(45). Philippians 2:30 *"Because for the work of Christ he came nigh unto death, hazarding his **LIFE** (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?

(46). 1 Thessalonians 2:8 *"We were well pleased to impart unto you, not the gospel of God only, but also our own **souls** (life-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 souls that could not die.

- *"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.

(47). 1 Peter 2:11 *"Beloved, I beseech you as sojourners and pilgrims, to abstain from fleshly lust, which war against the **soul** (life-psukee)."*

(48). 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** (your life-psukee)."*

- *"We have the faith to preserve our **life** (psukee)"* The Revised English Bible.
- *"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.

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

- *"Will save **him** (psukee) from death"* New International Version. The whole person will be saved from death, not an immortal something that is in person that could not be dead, but it will be saved from death even if it could not be dead.

(50-51). 1 John 3:16 *"Hereby know we love, because he laid down his **LIFE** (psukee) for us: and we should lay down our **LIVES** (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 a deathless something that is in a person, we would be told to do something that it would not be possible for us to do.

(52). Revelation 6:9 "**Souls** (lives -psukee)...**slain**."

(53). Revelation 8:9 "*And there **died** the third part...that had **LIFE***" (psukee).

(54). Revelation 12:11 "*Loved not their **LIFE** (psukee) even unto **death***."

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

(56). Revelation 20:4 "*The **souls** (lives-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** (psukee) evil affected*" King James Version. The Gentiles were turned against the brothers in this life, not against immortal souls that were in the brothers.

o "*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-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, if the spirit is an immortal something, what is "*the spirit of you mind*" in which they were to be renewed?

• "*To be made new in the **attitude** (pneuma) of your mind*" New International Version.

(6). 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.*"

(7). "*Blessed are the poor in **spirit** (pneuma)*" (Matthew 5:3). Poor in a no substance immortal spirit?

(8). Mark 12:33 "*And to love him with all the heart, and with all the understanding, and with all the **strength** (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-psukee), and with all your strength, and with all your mind; and your neighbor as thyself."*

- In the parallel passages in Mark and Luke, the same word (psukee) is translated "strength" in one and "soul" in the other.

(9). 2 Corinthians 12:15 *"Will most gladly spend and be spent for **you** (psukee)"* King James Version.

(10). *"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 the spirit, 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 it went to Colossae without his body, and returned to his body.

(11). Colossians 3: 23 *"Whatsoever you do, work **heartily** (psukee), as unto the Lord."* Whatsoever you do, work soul (pneuma), as unto the Lord?

(12). *"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 one immortal spirit?

(13). *"Restore such a one in a **spirit** (pneuma) of gentleness"* (Galatians 6:1).

(14). *"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 were given to them would they have two?

(15). 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** (psukee)."* "Doing the will of God from an immortal soul"?

(16). *"That you stand fast in one **spirit** (pneuma)"* (Philippians 1:27).

(17). *"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-eight times in the King James.

(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-persons). 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** (person-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** (persons-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 **persons** in all (psukee)" New American Bible.
- "Seventy-five **persons** in all (psukee)" Revised English Bible.

(3). Acts 27:37 "And we were in all in the ship two hundred threescore and sixteen **souls** (persons-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** (persons-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 6:25 "*Take no thought for your **soul** (lives-psukee) what ye shall eat or what you shall drink.*"
 - "*Do not be anxious for your **life** (psukee), as to what you shall eat*" New American Standard Bible
 - "*Do not worry about your **life** (psukee) what you will eat or what you will drink*" New Revised Standard Version.
- (6). Matthew 11:29 "*You shall find rest unto your **souls** (lives-psukee).*"
 - "*You will find rest for your **lives** (psukee).*" New Century Version.
- (7). Luke 1:46 "*And Mary said, my **soul** (life-psukee) does magnify the Lord.*"
- (8). Luke 2:35 "*Yea and a sword shall pierce through your own **soul** (life-heart-psukee).*"
 - "*And **you** (psukee) too will be pierced to the heart*" Revised English Bible.
- (9). Luke 21:19 "*In your patience you shall win your **souls** (lives-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.
- (10). John 10:24 "*The Jews therefore came round about him, and said unto him, how long do you hold **us** (psukee) in suspense?*" This has a reference to suspense in this life, not to suspense in life after death; persons, not souls, were being held in suspense at that time, not after their death.
- (11). Acts 4:32 "*And the multitude of them that believed were of one heart and **soul** (life- psukee)...they had all things common.*" They were all united, but were not all one immortal being, not one immortal soul with many bodies.
 - "*All the believers were one in heart and **mind** (psukee)*" New International Version.
- (12). Acts 14:22 "*Confirming the **souls** (lives-psukee) of the disciples, exhorting them to continue in the faith, and that through many tribulations we must enter into the kingdom of God.*"
- (13). Romans 2:9 "*Tribulation and anguish, upon every **soul** (person-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.

(14). Romans 13:1 *"Let every **soul** (person-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.

(15). 1 Corinthians 15:45 *"So also it is written, the first man Adam became a living **soul** (a living being-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.

(16). 2 Corinthians 1:23 *"But I call God for a witness upon my **soul** (life-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.

(17). 1 Thessalonians 5:23 *"And the God of peace himself sanctify you wholly; and may your spirit and **soul** (life-psukee) and body be preserved entire, without blame at the coming of our Lord Jesus Christ."*

(18). 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-psukee) and spirit."*

(19). Hebrews 6:19 *"Which we have as an anchor of the **soul** (life-psukee)."*

- *"We have that hope as an anchor for our **lives**" (psukee)"* Revised English Bible.

(20). Hebrews 13:17 *"For they watch in behalf of your **souls** (lives-psukee)."*

- *"They keep watch over **you** (psukee)"* New International Version.

(21). James 1:21 *"Receive with meekness the implanted word, which is able to save your **souls** (life-psukee)."*

- *"Which can save **you** (psukee)"* New International Version.
- *"With its power to save **you** (psukee)"* Revised English Bible.

(22). 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.

(23). 1 Peter 1:22 *"Seeing you have purified your **souls** (lives-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.

(24). 1 Peter 2:25 *"For you were going astray like sheep; but are now returned unto the Shepherd and Bishop of your **souls** (lives-psukee)."*

(25). 1 Peter 4:19 *"Wherefore let them also that suffer according to the will of God commit their **souls** (lives-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.*

(26). 2 Peter 2:8 *"For that righteous man dwelling among them, in seeing and hearing, vexed (his) righteous **soul** (life-psukee) from day to day with (their) lawless deeds."*

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

(27). 2 Peter 2:14 *"Enticing un-steadfast **souls** (persons-psukee) having a heart exercised in covetousness; children of cursing."*

- *"They seduce **the unstable** (psukee)" New International Version.*

(28). 3 John 2 *"Beloved, I pray that in all things you may prosper and be in health, even as your **soul** (life-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** (I am well pleased-psukee, not God's soul) 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** (heart-psukee, does God have an immortal something in Him?) is exceeding sorrowful, even unto **death**: abide you here, and watch with me." Mark 14:34 *"And he said unto them, My **soul** (heart-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** (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** (psukee) a ransom for many."**

(4). John 10:11-17 *"I am the good shepherd: the good shepherd **lays down his LIFE** (psukee) for the sheep. 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): (he flees) because he is a hireling, and cares not for the sheep. I am the good shepherd; and I know mine own, and mine own know me, even as*

the Father knows me, and I know the Father; and I lay down my LIFE (psukee) for the sheep. 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. Therefore, the Father loves me, because I lay down my LIFE (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. He died our death. He took on Himself the whole penalty for sin that is due the sinner, the penalty of death, He did not suffer an eternal life being tormented by God.

(5). John 12:27 *"Now is my **soul** (psukee-now I am troubled) 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** (me-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.
 - Both replaced "my soul" with "me" as a translation of psukee. It was Christ that was in the grave, not just a part of Him.

(7). Acts 2:31 *"He foreseeing (this) spoke of the resurrection of the Christ, that neither was **HE** (psukee) left unto Hades, nor did his flesh see corruption."*

- *"For you will not abandon my **soul** (psukee) to Hades"* (Acts 2:27).
- *"**He** (psukee) was not abandoned to Hades"* (Acts 2:29) New Revised Standard Version.

(8). Hebrews 10:38 *"But my righteous one shall live by faith: And if he shrink back, my **soul** (I-psukee) has no pleasure in him."*

- *"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.

In these passages psukee, which is translate both life and soul from the same word, refers to God or Christ, not to an invisible something that is in Christ and God.

(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 believe in Hell have no plain easily understood non-figurative statement. **That figurative language, metaphors and symbolic passages must be made 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 is thought to be said in what they want to find in the symbolic language.

(1). Revelation 6:9 *"And when he opened the fifth seal, I saw underneath the altar the **souls** (lives-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** (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** (psukee) **even unto death**."* If this symbolic passage were made literal, it would say a 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** (living creature-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** (lives-psukee) of men. And the fruits which your **soul** (life-psukee) lusted after are gone from thee."* If there were an immaterial something that is in a person, could whatever this "soul" is lust after material things, if it can, then will it still lust after the person is dead? Will immortals soul be slaves in Heaven or any other place? Could an immaterial soul be bought and sold as is "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"?

- *"**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-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" ("The rest of the dead did not come to life until" New American Standard Version, New Revised Standard Version) Revelation 20:5. Some immortal souls "came to life" and some "lived not." If a 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** (lives-psukee)...**slain.**"
2. Revelation 8:9 "*And there **died** the third part...that had **life***" (psukee).
3. Revelation 12:11 "*Loved not their **life** (psukee) even unto **death.***"
4. Revelation 16:3 "*Every living **soul** (living being psukee) **died***" (In the sea, all fish died). Can anyone tell me why the translators, who believed a soul could not die and do not believe fish have a soul, put "*ever living soul died*" in this passage?
5. Revelation 20:4 "*The **souls** (lives-psukee) of them that had **been beheaded***"

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

Psukikos: natural (earthly).

- "*The NATURAL (psukikos) man*" (1 Corinthians 2:14).
- It is buried "*a NATURAL (psukikos) body,*" it is resurrected "*a spiritual body*" (1 Corinthians 15:44).
 - It is the earthly NATURAL body that is buried and the same body that is resurrected but changed to a SPIRITUAL body, not a natural "soul" that is buried and resurrected a spiritual "soul."
- "*If there is a NATURAL (psukikos) body, there is also a spiritual body*" (1 Corinthians 15:44).
- "*That which is NATURAL (psukikos)*" (1 Corinthians 15:46).

Neither a soul nor a spirit is the spiritual body that saved persons will have after the resurrection. The spiritual body is the natural earthly body we now have changed from the image of Adam to the image of Christ; it is us changed, not an immaterial something in us changed to another immortal something after it is not in us. But those that believe either a soul or a spirit is now immortal do not believe either one will be changed to another immortal being, or changed in any way after it leaves us.

WE ARE NOW A LIVING SOUL THAT 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 THAT 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.

- "*The body of our humiliation*" is the body we now have that will be fashioned anew, not an immortal soul that will be refashioned.
- "*That it may be conformed to the body of His glory,*" The "it" is the body we now have "*that will be conformed to the body of His glory.*" It is "*our citizenship*" that is in Heaven, not something that has no substance.
- It is **us** that will be "*fashion anew*" or "*changed*" or "*transform*" by "us" putting on immortality.

"*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 (a living being) in the image of Adam, but we will not be a soul (a living being) in the image of Adam after the resurrection;** it is a body in the image of Christ that will be raised from the dead. All animals are souls (living beings-Hebrew nehphesh-Greek psukee), but animals will never have a spiritual body.

GUY N. WOODS commenting on "*the natural man*" in 1 Corinthians 2:14, 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, and it is used six times in the New Testament.

1. "But the **natural** (psuchikos-soulis) man received not" (1 Corinthians 2:14).
2. "It is sown a **natural** (psuchikos-soulis) body, it is raised a spiritual body" (1 Corinthians 15:44).
3. "There is a **natural** (psuchikos-soulis) 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-soulis); than that which is spiritual" (1 Corinthians 15:46). Now we are a natural being, then we will be a heavenly being.
5. "These are they who made separations, **sensual** (psuchikos-soulis), having not the Spirit" (Jude 19).
 - o "These are the men who divide you, who follow mere **natural** (psuchikos-soulis) instincts and do not have the Spirit" New International Version.
6. James 3:15
 - o "But it is earthly, **sensual** (psuchikos-soulis), devilish" (James 3:15). "**Natural**" in the New American Standard Bible, "**earthly**" in the Living Bible.
 - o Amplified Bible: "This (superficial) wisdom is not such as comes down from above, but is earthly, **unspiritual (animal)** (psuchikos-soulis), even devilish (demoniacal)."
 - o Contemporary English Version: "That kind of wisdom doesn't come from above. It is earthly and **selfish** (psuchikos-soulis), and comes from the devil himself."
 - o GOD'S WORD Translation: "That kind of wisdom doesn't come from above. It belongs to this world. It is **self-centered** (psuchikos-soulis), and demonic."
 - o Good News Translation: "Such wisdom does not come down from heaven; it belongs to the world, it is **unspiritual** (psuchikos-soulis), and demonic."
 - o Holman Christian Standard Bible: "Such wisdom does not come down from above, but is earthly, **sensual** (psuchikos-soulis), demonic."
 - o New Century Version: "That kind of 'wisdom' does not come from God but from the world. It is **not spiritual** (psuchikos-soulis): it is from the devil."
 - o New International Version: Such "Wisdom does not come down from heaven but is earthly, **unspiritual** (psuchikos-soulis), of the devil"
 - o New Living Translation: "For jealousy and selfishness are not God's kind of wisdom. Such things are earthly, **unspiritual** (psuchikos-soulis), and motivated by the Devil."
 - o Worldwide English (New Testament): "God did not give you wisdom like that. But it comes from this world. **It comes from**

people (psuchikos-soulish. *It comes from bad spirits.*)”

- Young's Literal Translation: “*This wisdom is not descending from above, but earthly, **physical** (psuchikos-soulish), demon-like.*”
- Wycliffe Bible: “*For this wisdom is not from above coming down, but earthly, and **beastly** (psuchikos-soulish), and fiendly.*”

From the above it is clear that psuchikos means something of this earth, and not something immaterial and immortal. 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 (soulish) person, the image of Adam. If I believed the psukee (soul) was an immaterial invisible being that is now in 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) that all living persons now have. Image of heavenly - Christ, the spiritual body that only the saved will put on at the resurrection (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, an already immortal soul could not put on immortality. What is it that 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"** that will be in the image of Christ. There is a difference in **"a living soul"** that we now are; and a **"spiritual body"** that we will be after the resurrection, but we are not at this time. It is clear that this 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 your 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"** were an immortal part of a person that would live forever, that part of a 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 now a **"living soul"** only while we are alive in this world, but in Heaven we will have a **"spiritual body,"** and we will not be a soul. Adam was, and we now are "a living soul-being"; but Adam did not, and we do not now have an immortal **"spiritual body"** (not unto the resurrection 1 Corinthians 15:53).

- *"It is sown a natural body:* ("Greek physical" body: Footnote in American Standard Version) *it is raised a spiritual body"*.
- *"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 raised 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 same time those who are asleep in Christ will be raised incorruptible, that all Christians 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) will not exist then; that which will not exist after the resurrection is what many say we must save for they think that whatever the something they believe to be in us that it will be the only

part of us that will be in Heaven. It is not a part of us that will be in Heaven, it is our whole self that we must save, not whatever this "immaterial invisible" deathless soul that is now in us is believed to be that we must save; it is us that we must save, not "it." 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 you want to be raised with an earthy body in the image of Adam, the body that you now have, or do you want to be raised with a 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 Premillennialist and others that believe the earthly body, the image of Adam, will be raised, and believe that all the saved will live on this earth forever, not in Heaven, that the earthly body will be 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 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 physical body that will be different from this body we now have if we were raised with a body like Adam had before he sinned. Many believe the same body we now have will be raised; there are many volumes 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."

According to him it would be a soul coming back from Heaven or Hell and a new earthly body is created for that soul that will be a new body made of all new particles, 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 but a newly created body, and not a resurrection of a soul, for a soul that is believed to be deathless could not be dead. Because the natural body, the image of Adam, will not be raised, this volume 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 for they and many other Premillennialist believe that after the resurrection a soul of the saved will live on this earth and have the same bodies be now have, but Connelly is an evangelist in the Christian Church, and I cannot understand why he thinks a soul that he thinks has no substance and is in Heaven without this body must come back to earth and be put into a newly created earthly body. Many who say they do not believe this body will ever be in Heaven think that at the resurrection the earthy body we now have must be resurrected even though the earthly body will never be in Heaven.

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 if:

- A soul is the body, which is in the image of Adam?
- It is a soul, which is the earthly body in the image of Adam that dies. It would be a separation of a soul from a 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.** In a Commentary On Paul's First Epistle To the Corinthians, Monroe County Press, 1979 he has clearly said the "soul" he thinks we now have is not the "spiritual body," which we shall have in Heaven. The "soul" could then only be a shadowy, ghostly, ethereal body, which he said Christ does not have. A spiritual body is not just a thin air, no substance, ghostly something, but we know not what. **A soul is the natural body, the image of Adam, a living being; it is 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, 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, 1979.

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.

E. PERTAVEL: "That which God has created cannot be a part of God, and consequently cannot have in itself the source of life. The creature must, therefore, be always dependent upon that divine source of the continuance of its life, and cannot be essentially immortal, even though its life should be prolonged to eternity by a power outside itself...But it is the whole man, not any separate portion of his being, that can become immortal...the creation of man did not confer immortality upon him, but made him capable of acquiring it by continuing in filial relation with God." The Problem Of Immortality, 1892, page 414.

**TEN DEFINITIONS OF "SOUL"
AND EIGHTEEN DEFINITIONS OF "SPIRIT"
AS GIVEN BY W. E. 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.

Of the 106 times psukee is used, he used only 4 of the 106 in (see b and c below) to prove a person has an immortal soul. The 4 passages he used: (1) Matthew 10:28; (2) Acts 2:27; (3) 2 Corinthians 5:3-4; (4) Revelation 6:9.

Of the 288 times spirit-pnuma is used, he used only 8 of the 288 in (see c and d below) to prove a person has an immortal spirit (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.

According to his definitions, a soul, and a spirit are not the same thing, but he says both a soul and a spirit are both an *“immaterial, invisible part of man.”* In only 12 times of the 394 times that both soul and spirit are used, (really 11 as he used 2 Corinthians 5:3-4 in both to prove both a soul and a spirit are immortal even though he says a soul and a spirit are two entirely difference things); therefore, according to Vine the other 382 are speaking of man as an mortal earthly being, not an immortal soul or an immortal spirit. Matthew 10:28 says God can destroy a soul-psukee. In Acts 2:27 a soul (psukee-person) is in the grave un-resurrected. Neither says anything about an *“immaterial, invisible part of man.”*

(1) W. E. Vine on psukee (SOUL), page 588.

THE FOUR PASSAGES VINE USED

TO PROVE A PERSON NOW HAS AN IMMORTAL SOUL

He gives ten definitions of soul. He applies only two (b) and (c) of his definitions to what he thinks is an immortal soul. All the others of his definitions (a, d, e, f, g, h, i, and j) are used referring to men and animals, not to a being that lives after the death of the person or animal.

According to Vine, a soul means both a mortal being and a immortal being.

(a) *“The natural life of the body.”*

(b) *“The immaterial, invisible part of man.”*

In the first two of his ten definitions of a soul, he makes a soul be **both** the natural mortal body in the image of Adam, and the *“the immaterial, invisible part of man.”* How could both be right? If the word that is translated “soul” is the natural life of the mortal body, it could not be an immaterial, invisible something in man; that would be the same as saying black is white.

According to a Vine, soul means both:

(j) *“An animate creature, human or other.”*

(c) *“The disembodied or “unclothed” or “naked” man.”*

Again he makes the word “soul” be **both** (1) A soul is the mortal being of humans and animals, even of dead mortal humans and animals, and at the same time (even while the mortal person is alive), (2) a soul is the immortal part of a person that can never be dead.

1). Psukee—soul: **to mortal man.** W. E. Vine lists eight ways that he says “soul” applies to mortal man and animals, not to an immortal soul.

1. (a) ***"The natural life of the body"*** (a living being).
 2. (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."*
 3. (e) *"The seat of the sentient element in man, that by which he perceives, reflects, feels, desires."*
 4. (f) *"The seat of will and purpose."*
 5. (g) *"The seat of appetite."*
 6. (h) *"Persons, individuals... "persons"... "anyone"...of dead bodies... "dead soul" and of animals.*
 - o *The equivalent of the personal pronoun, used for emphasis and effect: 1st person, 2nd person, 3rd person."*
 7. (j) ***"An animate creature, human or other."***
 8. (k) *"The inward man,' the seat of the new life."*
- 2). Psukee—soul: to man. W. E. Vine lists two ways that a "soul" applies to something that is now immortal in a person.
1. (b) ***"The immaterial, invisible part of man"*** *Matthew 10:28; Acts 2:27.* In the first two of his ten definitions of soul, he makes a soul be **both** (1) the natural body in the image of Adam, (2) and *"the immaterial, invisible part of man,"* both mortal and immortal at the same time. This is the common way of most that believe we have a part that is now immortal.
 2. (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 a soul and a spirit are two difference things, yet he applied "naked" to both a soul (psukee) and a 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). A soul is a breathing creature whether a person or animal. What does he think is the immortal **part** of a person, a soul, or a spirit? He seems to say one (a soul) at one time and the other (a spirit) at another time.

If a soul (psukee) is, "*An animate creature, human or other*" how is it that he thinks people have souls but animals do not?

- He used four passages to prove a "soul" is now immortal.
- About forty to prove that a "soul" is now mortal, "the natural life of the body," an "animate creature, human or other." How could he know when psukee is something that is now immortal, and when the same word, psukee, is something that is now mortal?

The four passages Vine used to prove

There is an immortal, immaterial soul in a person.

All the other passages where soul-psukee refers to a person he applied to the earthly person, not to 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 number five below on his eight passages on spirit, "*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 an "*immaterial, invisible part of a person,*" but he said a soul and a spirit are not the same immortal being.

(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 there is a soul that cannot die.
- Not one of the four says there is a soul that will live after the death of the body.
- Not one of the four says only something that is in a person; only a no substance "*immaterial, invisible part of man*" will be in Heaven, and not the whole person in Heaven.

W. E. VINE ON PNEUMA (SPIRIT)

THE EIGHT PASSAGES VINE USED TO

PROVE A PERSON NOW HAS AN IMMORTAL 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: Vine 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 said Lexicons 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 one Greek word 8 or 10 different English words, 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, *nephesh*, 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 the ways he says "soul" is used - see above. **Of the eighteen ways Vine says the Greek word "pneuma" that is translated "spirit" is used in the Bible,**

- **Sixteen of the eighteen ways he says spirit is used in the New Testament are not used with reference to an undying *"immaterial, invisible part of man."***
- **Only two - 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.
- Pneuma is used in the Greek New Testament 288 times. **Of the 288 times pneuma is used, Vine says only 8 are speaking of an immortal spirit in persons.**

None of the eight passages he used say anything about an immortality soul. Those eight do not prove we have either a spirit or a soul in us that is now immortal.

"Vine's Complete Expository Dictionary," page 593, he says when "spirit" is used in regard to a person it has reference to attitude, behavior, thinking, disposition, mood, courage, or temperament. As "a happy disposition," "good attitude" or "bad mood." These are all attitudes of a living person, not of an immortal something in a person.

He says spirit-pneuma when it used in regard to man:

1). *Pneuma*—spirit: to being not of this earth, God, Christ, Holy Spirit, angels, and other spirits both clean and unclean.

1. (k) The Holy Spirit
2. (m) Unclean spirits, demons
3. (n) Angels

2). *Pneuma*—spirit: **to mortal man.** W. E. Vine lists thirteen definition of "spirit" that makes "spirit" apply to mortal man.

- *"The wind"*
- *"The breath"*
- (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"*
 - *"Character"*
- (j) *"Moral qualities and activities"*
 - *"Bad: As of bondage, As of a slave, Stupor, and Timidity"*
 - *"Stupor"*
 - *"Timidity"*
 - *"Good: As of adoption, liberty as of a son, Faith, Quietness"*
 - *"Liberty as of a son"*
 - *"Meekness"*
 - *"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”*

None of these says a person is a spirit being, but they all have reference to attitude or behavior of the person. Question: How does he know when the one word that is used in the Greek, “pneuma” has all these different meaning? Why does pneuma means “purposes” in 2 Corinthians 12:18 and “meekness in 1 Corinthians 4:21. Purposes and meekness are not 31st cousins, they are completely difference in meaning; how did he get both from pneuma? “Character” is nothing like purposes or meekness, yet he translates all three from the same Greek word.

3). *Pneuma*—spirit: to man. Vine lists two definition of "spirit" that is something immortal in man.

1. (c) *“The immaterial, invisible part of man, Luke 8:55; Acts 7:59; 1 Corinthians 5:5; James 2:26”*
2. (d) *“The disembodied, or unclothed, or naked, 2 Corinthians 5:3, 4; Luke 24:37-39; Hebrews 12:23; 1 Peter 4:6”*

GEORGE STORRS, “What is immateriality? Strictly speaking it is, not material - not matter. In other words - it is not substance. What is that which has no substance? - What kind of creation is it? If the Creator formed "all things out of nothing," it would seem that man's soul has taken the form of its original, and is nothing still; for it is not matter, we are told. If it is said - "It is a spiritual substance" - I ask, What kind of substance is that, if it is not matter?” “Is There Immortality In Sin and Suffering?” 1885.

Vine's gives eight passages in (c) and (d) to prove a person now has in immortal “spirit.” (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, but he used about sixty-two passages where he says the same Greek word is something that is now mortal.

Passages which speak or mood, an attitude, frame of mind, behavior, thinking, disposition, courage, or temperament of a mortal person(s) in this life time, feeling that we can and do know about, not an immortal separate conscious entity that we have no way of knowing if it was troubled, stirred, fervent, or no way of knowing anything about it feeling or even if it has feeling.

- *“He was troubled in SPIRIT (pnuma)” (John 13:21)*
 - *“Jesus was deeply troubled” New International Version*
- *“The wisdom and the SPIRIT (pnuma) by which...” (Acts 6:10)*
- *“His SPIRIT (pnuma) was stirred in him” (Acts 17:16)*

- *“He was greatly distressed”* New International Version
- *“Paul was pressed in the SPIRIT (pnuma)”* (Acts 18:5)
- *“Being fervent in the SPIRIT (pnuma)”* (Acts 18:25)
- *“He spoke with great fervor”* New International Version
- *“Paul purposed in the SPIRIT (pnuma)”* (Acts 19:21)
- *“Paul made up his mind”* Today’s English Version
- *“Whom I serve with my SPIRIT (pnuma)”* (Romans 1:9)
- *“Whom I serve with my whole heart”* New International Version
- *“But to be SPIRITUALLY (pnuma) minded is life and peace”* (Romans 8:6)
- *“The SPIRIT (pnuma) of bondage...the SPIRIT (pnuma) of adoption”* (Romans 8:15)
- *“God gave then a SPIRIT (pnuma) of stupor”* (Romans 11:8)
- *“Fervent in SPIRIT (pnuma)”* (Romans 12:11)
- *“Not the SPIRIT (pnuma) of the world”* (1 Corinthians 2:12)
- *“In the SPIRIT (pnuma) of meekness”* (1 Corinthians 4:21)
- *“With a gentle spirit”* New International Version
- *“A heart of love and gentleness”* Today’s English Version
- *“Being absent in body but present in SPIRIT (pnuma)”* (1 Corinthians 5:3)
- *“They have refreshed my SPIRIT (pnuma)”* (1 Corinthians 16:18)
- *“I had no rest in my SPIRIT (pnuma)”* (2 Corinthians 2:13)
 - *“I still had no peace of mind”* New International Version
- *“We having the same SPIRIT (pnuma) of faith”* (2 Corinthians 4:13)
- *“Because his SPIRIT (pnuma) was refreshed”* (2 Corinthians 7:13)
 - *“By all this we are encouraged”* New International Version
- *“Walked we not in the same SPIRIT (pnuma)?”* (Corinthians 12:18)
- *“Give unto you the SPIRIT of wisdom”* (Ephesians 1:17)
- *“Be renewed in the SPIRIT (pnuma) of your mind”* (Ephesians 4:23)
 - *“To be made new in the attitude of your minds”* New International Version
- *“That you stand fast in one SPIRIT (pnuma)”* (Philippians 1:27)
- *“God has not given us the SPIRIT (pnuma) of fear”* (2 Timothy 1:7)
- *“Of a meek and quiet SPIRIT (pnuma)”* (1 Peter 3:4)
- *“For the SPIRIT of glory (pnuma)”* (1 Peter 4:14)
- *“The SPIRIT (pnuma) of truth, and the SPIRIT (pnuma) of error”* (1 John 4:6)

How spirit-ruach is used in the Old Testament. “Vine’s Complete Expository Dictionary,” pages 240-241 Just as in the New Testament, when spirit is used in reference to a person, it is the disposition of the persons mind or thinking.

- **A man’s mind-set, disposition, or “temper”:** *“Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile”* (Ps. 32:2). In Ezek. 13:3 the word is used of one’s mind

or thinking: *“Woe unto the foolish prophets, that follow their own spirit, and have seen nothing”* (cf. Prov. 29:11).

- **Ruach can represent particular dispositions**, as it does in Josh. 2:11: *“And as soon as we had heard this things, our hearts did melt, neither did there remain any more courage in any man, because of you...”* (cf. Josh. 5:1; Job 15:12).
- **Another disposition represented by this word is “temper”**: *“If the spirit (temper) of the ruler rise up against thee, leave not thy place...”* (Eccl. 10:4). David prayed that God would *“restore unto me the joy of thy salvation; and uphold me with the free Spirit”* (Ps. 51:12). In this verse “joy of salvation” and “free Spirit” are parallel and; therefore, synonymous terms. Therefore, “spirit” refers to one’s inner disposition, just as “joy” refers to an inner emotion.

(1). W. E. VINE’S FIRST PASSAGE OF HIS EIGHT

To prove there is a SPIRIT in a person that is now immortal

“And her spirit returned” Luke 8:55

W. E. Vine says pneuma (soul) is *“the natural life of the body,”* page 588. In Luke 8:55 it means her life returned. 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 a soul and a spirit, but says both are an “immaterial, invisible part of man.”** On page 588 a soul is *“the immaterial, invisible part of man;”* on page 593 a spirit is *“the 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”? **Vine also applied, “A building from God, a house not made with hands, eternal, in the heavens”** (2 Corinthians 5:3-4) to both a soul and a spirit, but he and many others believes a soul and a spirit are not the same thing, yet say both are *“a house not made with hands.”* Do we have two buildings from God for the two “immaterial, invisible parts” of a person, (1) one is a building *“not made with hands”* for the spirit, (2) and another is a building *“not made with hands”* for a soul? According to Vine we do; do you believe him?

(2). W. E. VINE’S SECOND PASSAGE OF HIS EIGHT

To prove there is a SPIRIT in a person that is now immortal

“Receive my spirit” Acts 7:59

If Stephen 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 Stephen had a spirit that would

be alive from death unto the Resurrection, his spirit would have to be received by God at death, both (1) received before the resurrection, (2) and received without the resurrection. Stephen was asking God to receive him at the judgment, not at death. Those who teach a soul goes to Abraham's bosom do not believe that soul is caught up to Heaven immediately at death so why are they using this to prove what happens to a soul at the death of a person when they do not believe God receives either a soul or 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, his spirit that he was asking to be received would be his soul, (2) then contrary to their belief about Abraham's bosom that no one will be in Heaven before the resurrection; they send Stephen's soul 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 a soul or a spirit left Stephen and went to Heaven, or to Abraham's bosom, but we are clearly told that Stephen, not his soul, "*fell asleep*" (Acts 7:60), not that he has "gone to be with the Lord," not told that he is now in Heaven "looking down on us" as is often preached today. If the real Stephen were a spirit, then what was the "*he*" that "*fell asleep*" (Acts 7:60)? The "*he*" that fell asleep was Stephen (the whole person), not just an earthly body that will never be in Heaven that is now asleep while the real Stephen is now awake in Heaven. Either "the real Stephen" "*fell asleep*" or he is awake, one or the other but not both.

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 (Job 42:7; Job 42:8). 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 Stephen 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 God 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 Christ's soul 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**" (Psalm 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.

(1). "Christ died for our sins" (1 Corinthians 15:3).

(2). "He was buried" (1 Corinthians 15:4).

(3). "He has been raised on the third day" (1 Corinthians 15:4).

- If He went to Heaven at the moment of death, He could not have been buried for He would have been alive in Heaven.
- He could not have been raised on the third day, for He would have been alive in Heaven, not dead and buried in the grave.
- If He were alive in Heaven there was no resurrection, for He would not have been dead on the third day.

Unconditional immortality completely destroys the resurrection.

(3). W. E. VINE'S THIRD PASSAGE OF HIS EIGHT

To prove the SPIRIT is now immortal: 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 day of 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 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 things in his or her life for which they were to deliver him or her to Satan, not to literally destroy their flesh (body). Paul was not telling them to literally destroy the body of another living person, "That the spirit may be saved in the day of the Lord Jesus." This 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 if the person disfellowshipped

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

(4). W. E. VINE'S FORTH PASSAGE

To prove there is a SPIRIT in a person that is now immortal

"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 a spirit is alive after death without the body, **but this is what it is used to proved.**
- It does not say a spirit is an "*immaterial, invisible part of man*" that will live without the body after the body is dead.
- It does not say a spirit and a soul are both the same thing, but this passage is used repeatedly to prove a "soul" is immortal. There could not be a better example of adding to God's word then 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 eternal life separated from God. It is changed to teach a "soul" is never dead, which is not even close to what it says.**

(5). W. E. VINE'S FIFTH PASSAGE OF HIS EIGHT to prove there is a SPIRIT in a person that is now immortal "*Longing to be clothed upon with our habitation which is from heaven*"

2 Corinthians 5:3-4

He used 2 Corinthians 5:3-4 to prove a person has an "*immaterial, invisible part of man*" that will live after the person is dead, will live without the person it is now in.

- In this passage there is nothing about an immortal soul or an immortal spirit.
- Nothing about a person being a dual being while in the earthly house.
- Nothing is said about there being any life in intermediate state from death unto the resurrection.

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 a spirit or a soul, then to be "*unclothed*" or "*naked*" would be not to have either a spirit or a soul. He added, "*disembodied*" to get his immaterial soul, but adds it to both a soul and a spirit, which he said are not the same. If all have an immortal soul from birth, not even the lost could ever be

“naked” or “unclothed.” If all have an immortal soul and if the **“house not made with hands”** were, as he says, both a soul and a spirit, even the lost would have both of these houses that are **“not made with hands,”** and no one, saved or lost could ever not have two houses **“not made with hands,”** not now in this life time, or not at any time after death.

2 Corinthians 5:1-2: *“For we know that if the earthly tent, which is our house is torn down, we have a building from God, a house not made with hands, eternal in the heavens. For indeed in this house we groan, (now while we are in this life) **longing to be clothed with our dwelling from heaven, inasmuch as we, having put it on, will not be found naked** (not have the life Christ gives to them that obey Him). For indeed **while we are in this tent, we groan, being burdened, because we do not want to be unclothed but to be clothed,** (the groaning and not wanting to be unclothed but clothed is now while we are in this tent, clothed while we are still in this body living on this earth) so that what is mortal will be swallowed up by life. Now He who prepared us for this very purpose is God, who gave to us the Spirit as a pledge. Therefore, being always of good courage, and knowing that while we are at home in the body we are absent from the Lord—for we walk by faith, not by sight—we are of good courage, I say, and prefer rather to be absent from the body and to be at home with the Lord.”* While we are alive in this body—tent we see the Lord by faith, not by sight; when we are at home with the Lord we shall see Him as He is, this mortal body will be swallowed by immortality. There is no way that any kind of **“intermediate state”** before the resurrection can be said to be **“eternal in the heavens.”**

OUR HOUSE, WHICH IS FROM GOD

Or

OUR HOUSE, WHICH IS OF GOD?

Ek in the Greek is translated **of, from, out of, by,** etc.

- **“We have a building *of* (ek) God”** 2 Corinthians 5:1
- **“Our house which is *from* (ek) heaven”** 2 Corinthians 5:2
- **“Rather to be absent *from* (ek) the body”** 2 Corinthians 5:8
- **“As *of* (ek) sincerity, but as *of* (ek) God”** 2 Corinthians 2:17
- **“Think any thing as *of* (ek) ourselves”** 2 Corinthians 3:5
- **“The light to shine *our of* (ek) darkness”** 2 Corinthians 4:6
- **“And all things are *of* (ek) God”** 2 Corinthians 5:18

Most of the times ek is used it makes sense if it is translated **of** or **from**, but in 2 Corinthians 5:2 **“A house which is *from* heaven”** makes the house we will have after **“the earthly house of this tabernacle were dissolved”** be **“from Heaven,”** not in or **“of Heaven.”** In this passage whether it is translated **“from heaven”** or **“of heaven”** makes a big difference in where our dwelling will be, it changes our dwelling from being in Heaven to being from Heaven but not in Heaven. The **“building”** of 5:1 and the **“house”** of 5:2 are the same building or house, Both times

ek should have been translated “of,” Both the “*building*,” and the “*house*” are **of** Heaven, not **from** Heaven.

2 Corinthians 5:1-10 is used to show the “*house not made with hands*” is a spirit, and that a spirit is now conscious and will continue to be conscious before the resurrection without the person. This “*longing to be clothed upon with our habitation that is from (of) Heaven*,” is longing for our habitation that will be received at “*the judgment seat*” (5:10), not in this life, or not at our death. **If, as those who use this passage to teach, that this “*house not made with hands*” is an immortal soul, we would now have an immortal soul living in us if we are saved or living in us even if we were lost, then why would we be “*longing to be clothed*” with our “*house not made with hands*” when we would already be clothed with it if it were an immortal soul that is already in all, and all, both the saved and the lost, even those not in Christ would already be clothed with the “*house not made with hands*” from the day of their birth, BUT THE HOUSE WE ARE LONGING TO BE CLOTHED WITH IS NOT A SOUL THAT EVERYONE WOULD BE ALREADY CLOTHED WITH.** Paul is made to say we are longing to be clothed with a soul that we are already clothed with and have been clothed with a soul from birth. 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 changing our earth house for our house in Heaven.

| OUR MORTAL NATURE NOW ON EARTH 2 Cor. 5:1-11 | OUR IMMORTAL NATURE AFTER THE RESURRECTION IN HEAVEN, after second coming |
|---|--|
| <u>"The earthly house"</u> | <u>"A building from God-eternal in the heavens"</u> |
| <u>"Longing to be clothed upon"</u> | <u>"With our habitation that is of (ek) Heaven"</u> |
| <u>"At home in the body"</u> | <u>"At home with the Lord"</u> |
| <u>"That what is mortal"</u> | <u>"May be swallowed up of life"</u> |
| <u>"This mortal"</u> | <u>"Must put on immortality" 1 Corinthians 15:53</u> |

Paul says nothing 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? It will be at the resurrection, not instantly at death (1 Corinthians 15:54).

The lost do not now and will never have “*a building from God, a house not made with hands, eternal in the heavens*.” According to the immortal soul teaching of today that a soul is now immortal, then 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 a soul is now as immortal as it will be after the death of the body, that a soul is now 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, a soul will have the same life after death that it now has, and a soul could not be no more immortal than we are told that a soul now is. 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 at the second coming 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.

Paul is speaking of the person, the mortal person *"while we are in this tent,"* and the immortal person after *"what is mortal will be swallowed up by life."* He says nothing about something that is now immortal, but will be a naked immortal something between death and the resurrection.

1. The *"earthly house of our tabernacle"* is the earthly body that we are now in.
2. *"A building from (Greek-ek-of) God, a house not made with hands, eternal in the heavens."*

If it is only something in us that has no substance as Vine says, or something that is thoughts only as Peterson says, then this no substance, thoughts only, nothing could not live in a building of any kind.

Those who believe a soul is something that is now in a person that it is now alive, and it will always be alive after the death of the person:

- **Believe the same soul that is now in a person.**
 - **Is the same soul we that will leave the person after the death of the person.**
 - **And is the same soul that will be in Heaven or Hell; for they believe *"the immaterial, invisible part of man"* is just as immortal now as it will be after the resurrection and judgment; they believe it is just as immortal now while it is now in a person on earth as it will be after it leaves the person and is in Heaven or Hell.**

A soul that can never not have life, makes being naked after death not be possible for it, and it makes no sense if you believe the same immortal soul that is now in person will always be the same immortal soul that will live forever in Heaven or Hell. A soul being *"disembodied"* is not in the Bible, and therefore is a doctrine of man. Vine added, *"disembodied,"* and makes disembodied mean the same thing as *"unclothed,"* or *"naked,"* therefore, all souls are naked (disembodied) because, according to Vine no soul has a body or will ever have a body. Paul's words have to be changed to get an immaterial immortal soul. Most Protestants believe a soul goes immediately to Heaven or Hell at death; therefore, Vine's teaching of a soul being in a *disembodied-naked* state after death does not fit with what most Protestants believe, it is a total contradiction 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-naked soul from death to the resurrection is saying they are both wrong, for most in the mainstream Protestants or Catholics do not believe there is a "disembodied" state for a soul from death to the resurrection, but believe that a soul goes instantly to Heaven or Hell at death with no disembodied state in between death and Heaven.** 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. To be naked or unclothed is to be without Christ, both in this life and at the resurrection.

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."***

WHEN WILL WE BE PRESENT WITH THE LORD?

- *"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.*" It is (1) dead Christians (persons) that will be resurrected (2) and living Christians (persons) that will be changed from mortal to immortal, not (1) dead souls resurrected (2) and living souls 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 a soul that is already immortal 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 *"on that day,"* not at his death 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"* *"on that day"* (2 Timothy 4:6-8), both to all the saved that are asleep in Christ and to all the saved 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 then that soul that is alive 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 there is a soul in it that is now immortal. At the death of the body, a 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, and nothing is swallowed up of life.

- According to the Bible version, this mortal is changed and puts on immortality at the resurrection, will put on immortality that this mortal does not now have, immortality will be put on at the resurrection (1 Corinthians 15:50-55; 1 Thessalonians 4:13-17). This mortal is swallowed up of life (2 Corinthians 5:4). The Bible says this mortal person will put on immortality; it never says an immortal soul will put on immortality.

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; neither of these two passages say anything about a soul or a spirit that will be alive before the resurrection.

| | | |
|--|--|--|
| <u>Romans 8:23-24</u> | | <u>2 Corinthians 5:1-2</u> |
| But ourselves also, who have the | | Who give unto us the earnest of the |
| <u>first-fruits of the Spirit</u> | | <u>Spirit" See Eph 1:13-14; Rom 8:11</u> |
| Even we ourselves groan | | In this we groan, |
| <u>within ourselves</u> | | . |
| Waiting for our adoption, to | | longing to be clothed upon with our |
| <u>wit, the redemption of our body</u> | | <u>habitation which is from heaven</u> |

It is our bodies that will be changed, redeemed, clothed with our habitation from Heaven, not a soul.

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 sheol is a place under the earth where God puts 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 we are told 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 to be at; therefore, the Lord could not be in Heaven, not setting on the right hand of God. **If all are transported to Heaven or Hell instantly at death, it would makes all the passages that speak of the dead being in sheol or hades (the grave) a lie, and all the passages that speak of the resurrection of the dead be a lie, for those in Heaven could not be dead; it 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.**"

2 CORINTHIANS 5:1-4

In contemporary English and paraphrased translations

NEW LIVING TRANSLATION: *“For we know that when this earthly tent we live in is taken down—when we die and leave these bodies—we will have a home in heaven, an eternal body made for us by God himself and not by human hands. We grow weary in our present bodies, and long for the day when we will put on our heavenly **bodies** like new clothing. For WE will not be spirits without bodies, but WE will put on new heavenly **bodies**. Our dying bodies make us groan and sigh, but it’s not that we want to die and have no **bodies** at all. We want to slip into our new **bodies** so that these dying **bodies** will be swallowed up by everlasting life.”*

THE LIVING BIBLE PARAPHRASED: *“For we know that when this tent we live in now is taken down—we will have wonderful **new bodies** in heaven, homes that will be **ours** forevermore, made for us by God himself, and not by human hands. How weary we grow of our present **bodies**. That is why we look forward eagerly to the day when WE shall have heavenly **bodies** which we shall put on like new clothes. For we shall not be merely spirits without **bodies**. These earthly bodies make us groan and sigh, but we wouldn’t like to think of dying and having no **bodies** at all. We want to slip into our **new bodies** so that these dying **bodies** will as it were, be swallowed up by everlasting life.”*

CONTEMPORARY ENGLISH VERSION: *“Our bodies are like tents that we live in here on earth. But when these tents are destroyed, we know that God will give each of us a place to live. These homes will not be buildings that someone has made, but they are in heaven and will last forever. While we are here on earth, we sigh because we want to live in that heavenly home. We want to put it on like clothes and not be naked. These tents we now live in are like a heavy burden, and we groan. But we don’t do this just because we want to leave these bodies that will die. It is because WE want to change them for bodies that will never die.”*

NEW CENTURY VERSION: *“We know that our **body**—the tent we live in here on earth—will be destroyed. But when this happens, God will have a house for us. It will not be a house made by human hands; instead, it will be a home in heaven that will last forever. But now we groan in this tent. We want God to give us our heavenly home, because **it will clothe us so we will not be naked**. While we live in this **body**, we have burdens, and we groan. We do not want to be naked, but want to be clothed with **our** heavenly home.”*

THE SIMPLE ENGLISH BIBLE: *“When the earthly ‘tent’ in which we live is destroyed, we know that we have another building which comes from God, a house in the heavenly worlds, not man-made. It lasts forever. That is why we groan, yearning to be clothed with **our** heavenly house. Since we will be clothed with a body, we will not be a naked spirit. While we are in **our** bodies now, we are groaning because we feel burdened. That doesn’t mean we want to die; we only want a new life.”*

GOOD NEWS FOR MODERN MAN. THE NEW TESTAMENT IN TODAY'S ENGLISH VERSION: *"For we know that when this tent we live in—our body here on earth—is torn down, God will have a house in heaven for us to live in, a house he himself made, which will last for ever. And now we sigh, so great is our desire to have our home which is in heaven put on over us; for being clothed with it we shall not be found without a body. While we live in this earthly tent we groan with a feeling of oppression; it is not that we want to get rid of our earthly body, but that we want to have the heavenly one (body) put on over us, so that what is mortal will be swallowed up by life."*

CLOTHED BY PUTTING ON CHRIST
IN THIS LIFE TIME

"For all of you who were baptized into Christ have clothed yourselves with Christ" (Galatians 3:27). We put Christ on when we are baptized into His death and walk in newness of life (Romans 6:3-5). Christ said to the church at Laodicea, *"You do not know that you are wretched and miserable and poor and blind and naked, I advise you to buy from Me gold refined by fire, that you may become rich, and white garments, that you may clothe yourself, and that the shame of your nakedness may not be revealed"* (Revelation 3:17-18). A person can put Christ on only in this life time; the church at Laodicea were to buy white garments that they would not be naked in this life time. If a person is clothed with Christ in this life, they will be clothed at the judgment, those that are naked, without Christ at their death; they will be naked at the judgment. There is no salvation after death, if a person dies clothed with Christ they will always be, if they die naked, not clothed with Christ they will never be. Paul is speaking of being found naked *"while we are in this tent."* *"We do not want to be unclothed but to be clothed"* is before their death, not after their death. *"So that what is mortal will be swallowed up by life,"* if we are clothed with Christ while we are mortals, our mortality will be sown a natural body and raised a spiritual body (1 Corinthians 15:44); only those clothed with Christ in this lifetime will be raised a spiritual body. All that are clothed with Christ when they die will be clothed with Christ after the Resurrection.

- **If we are clothed with Christ at our death, we will be clothed at the Judgment and always after.**
- **If we are without Christ, naked, at our death we will be naked at the Judgment.**

(6). W. E. VINE'S SIXTH PASSAGE OF HIS EIGHT

To prove there is a SPIRIT in a person that is now immortal

"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 accounts 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 only 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 in the mind of these disciples, only what they 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 nothing, but we will not have 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, based on what the disciples thought they were seeing, not on what they did see.** 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 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 a ghost, not something that has no body that they thought they were seeing, that He was flesh and blood.** It seems that these disciples were familiar with the pagan teach that was taught all around Israel at that time, and thought that they were seeing such a spirit; Christ simply pointed out to them that His having flesh and bones was completely inconsistent with the pagan concept of an immaterial bodiless soul they thought they were seeing. **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? Notice that Vine used it to prove the very thing that Christ pointed out to them was not true?** This passage says absolutely nothing about an immortal invisible soul being in a person but that is what 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 both a "soul" and a "spirit"? 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, Vine said these disciples thought they were seeing something that he says is "*immaterial, invisible*"; therefore, could not be seen. Although what they were seeing was not invisible, he used it to prove a person has an invisible bodiless something in them. **Most who believe a person has an immortal soul do not believe a bodiless soul that has not flesh and bone can be seen, never the less**

they will use this to prove these men were seeing a soul that has no substance, a bodiless 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 something about how weak Vine's proof is, something about how desperate he was for his proof?**

(7). W. E. VINE'S SEVENTH PASSAGE OF HIS EIGHT

To prove there is a SPIRIT in a person that is now immortal

***"The spirits of just men made perfect"* Hebrews 12:22-23**

He used "*the spirits of just men made perfect*" to prove that 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 they had died, before the Resurrection, before the Judgment, they had already come "*to the spirits of just men made perfect*" at the time Paul wrote this before anyone will be in Heaven. They could not have come to the spirits of those made perfect in Heaven for they are not yet in Heaven. Seven ways the New Covenant is now 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 "spirits" of the just dead were now in Heaven, the just dead under both the Old and New Covenants would be in Heaven, and it 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, both 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 *teleiov*, the just man, signifies one who has a full knowledge of the Christian system, who is justified and saved by Christ Jesus; and the *teteleiwne moi* are the adult Christians, who are opposed to the *nhpioi* 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 we had fellowship or communication with us it would prove Spiritualism, which is forbidden by God. Most all who uses this to prove there is now an immortal soul in a person do not believe we have any communication with the dead, not if the dead 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 that is abiding 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 at the time Paul said this, not something that will not happen unto the saved 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).
 - Made perfect is not used to mean we have no sins or cannot sin.

(8) W. E. VINE'S EIGHTH PASSAGE

To prove there is a SPIRIT in a person that is now immortal

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 that had had the Gospel preached to them.

(1) Christians that were alive in the flesh at the time the gospel was preached to them and they believed, but they 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 (present tense).

- *“And you did he **make alive, when you were dead** through your trespasses and sins”* (Ephesians 2:1).
- *“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 nothing about preaching to souls or spirits. The Gospel is preached to save; Peter is not saying salvation is being offered to anyone after they are dead, or that the gospel was preached to anyone after their death.

SPIRIT IN THE NEW TESTAMENT

Spirit is translated from the Greek word *pnuma*. It is the same as *ruach* in the Old Testament.

- *“The Spirit (ruach) of the Lord God is upon me”* (Isaiah 61:1).
- *“The Spirit (pnuma) of the Lord is upon Me”* (Luke 4:18).

GOD IS SPIRIT

“God is spirit (pnuma)” (John 4:24)

THE HOLY SPIRIT

He is spoken of as a distinct person (John 14:26; 15:26; Luke 3:22), a heavenly being; therefore, He is a spirit as is God the Father.

JESUS CHRIST

Before He took on the form of man He was with the Father (John 1:1-17) *“For a little while lower than the angels”* (Hebrews 2:7). After His resurrection He is now in Heaven, a heavenly being like the Father and the Holy Spirit (Hebrew 1:1-14), just as He was before He took on the form of man.

ANGELS

“Are they (angels) not all ministering spirits (pnuma)” (Hebrews 1:14)?
“Who makes his angels spirits (ruach)” (Psalm 104:4)?

DEMONS

"A woman, whose little daughter had an unclean spirit (pnuma)" (Mark 7:25).

MANKIND

Mankind are being of this earth, not heavenly spirit being; we are now in the image of Adam, and will not be in the image of Christ unto the resurrection (1 Corinthians 15:42-49). No one in the image of Adam, no one who is flesh and blood is ever said to be a spirit. God, Christ, the Holy Spirit, angels, and demons are spirits, but men are never called a spirit in the Bible; a person will not be a spirit unto after the resurrection and judgment. *"For in the resurrection they neither marry, nor are given in marriage, but are like angels in heaven"* (Matthew 22:30); now mankind are not like angels, not spirit being as angels now are, but are now earthly being. Not unto after the resurrection will any one be *"as angels in heaven"*

1. *"A spirit does not have flesh and bones as you see that I have"* (Luke 24:39). At the time Christ said this He was in the form of man (Philippians 2:6-11).
2. The natural body we now have will be raised a spiritual body (1 Corinthians 15:42-45). (Matthew 22:30).

THE GREAT CONFUSION: A soul or a spirit or both?

Two terms that comes from different words, and are not used interchangeable in the Bible. Vine says they are not the same thing, but he says 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 both a soul and a spirit now have eternal life without the resurrection? How many immortal beings does a person have in them? If two, a soul and a spirit, will both of the immortal beings that are in a person always exist as two independent and separate beings? If only one of the two, which one of the immortal beings that is in a person, the immortal soul, or the immortal 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). Do 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 a "soul" or a "spirit" that is the *"immaterial, invisible part of man"* that will live without the earthly body. When preachers preach on a soul being immortal, they use passages that speak of a spirit but say nothing about a soul. **There is much confusion on what part of a person is immortal, will it be a soul, or will it be a spirit that will be in Heaven.**

MANY USE SOUL AND SPIRIT INTERCHANGEABLY. For their belief, a soul and a spirit must be the same. If they were not, they would be forced to say one or the other is an immortal something that is in 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 an immortal **soul going back to God**. Those who believe (1) a soul will take up permanent residence in Heaven at the moment of death, (2) and many who believe a soul is in Abraham's bosom and that it will not be in Heaven unto the Judgment Day, both use Ecclesiastes 12:7 to prove a soul (the "*immaterial, invisible part of man*") goes back to God in Heaven at death. How could a **spirit** (the other "*immaterial, invisible part of man*") return unto God at death if it goes to Abraham's bosom, or if souls that had been in many go to Hell? I have continually been told for years that lost souls go to Hell at the moment of death. Then how could a soul return to God if it goes to Hell, and only a few souls that are saved will go to Heaven at the moment of death? How can they not see that they are saying a soul goes to one place, and at the same time they are saying a 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 a soul or a 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.

A SOUL OR A 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 a soul and a spirit? Which one is immortal? Many never seem to be quite sure which of the two, a soul, or a spirit they believe to be immortal, and not sure if they are the same, or if they are two entirely different immortal beings in a person. In general, a soul and a spirit have been by most regarded to be the same, synonym of each other. Most make no distinction between a soul and a spirit and use them interchangeable; Webster gives soul as a synonymous for spirit, and then gives spirit as synonymous for soul; dictionary definitions are generally biased on the way words are used.

1 Thessalonians 5:23 does not say what the functions of the body, soul, or spirit is, or 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. Whatever Paul means by the use of the word "*preserved*" it is apply equally to body, soul, and spirit, the body is "*preserved*" just as a soul or a spirit that are "*preserved*"; it cannot mean one is immortal and another is not immortal. He said, "*The Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom*" (2 Timothy 4:18 King James Version). It is the whole Paul ("**me**")

that will be preserved, not just an immaterial something that was in Paul, not just about a part of Paul, but about his whole being will be preserved.

- **There is nothing about a person now having any kind of an immortal being in this passage.**
 - It must first be proved that there is an immortal soul existing in a person before it can be proved that any soul will live forever being tormented by God.
- **There is nothing about God tormenting anyone in Hell after the judgment in this passage.** This also must be read into it.

A SPIRIT HAS TAKEN THE PLACE THAT A SOUL DID HAVE

Many that not long ago believe a soul was the immortal something in a person now say not so, that a soul is not immortal but a spirit is. One of the many examples that could be given is, "What happens to you when you die?" by La Vista Church of Christ at: <http://lavistaachurchofchrist.org/LVanswer/2004/2004-07-20.htm>. If you, as many in the Lord's church have, change a "soul" to a "spirit," have you did anymore than change the name of whatever you believe to be in a person that you believe is **now** immortal? Are you not saying we **now** have immortality and Paul was wrong? Are you saying, "O. K. we were wrong when we taught the pagan doctrine of an immortal soul, but we are not going to give it up for then we would have to give up eternal torment, we will change from an "immortal soul" to an "immortal spirit," and will still teach the same thing about a spirit that we have always taught about a soul.

Those who say a "spirit" is the *"immaterial, invisible part of man"* that is immortal must stop using passages speak of a "soul" to prove a spirit is immortal if a soul and a spirit are not the same thing. *"The spirit returns to God"* cannot be used to prove a soul is immortal if they are not the same, if a spirit is not a soul; however, many do use this passage to prove a person has an immortal soul. *"Fear him who is able to destroy both soul and body in Gehenna"* cannot be used to prove a 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 first. Is this what is called "reasoning in a circle"?

- Passages, which have "spirit" in them, but are used to prove a person has an immortal soul.
- Passages, which have "soul" in them, but are used 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 living 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 beings 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 the life goes back to God at death. The spirit is not an immortal something that is in a person that preexisted as a living being with God before the birth of the person and this immortal spirit goes back to God when the person is dead.

Paul does not say may your soul be preserved blameless without your body or your 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 love God with 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. Psukee is no more a part of a person that lives after the death of the person than the heart, mind, or strength will live after death. All four are a person looked at from different points of view while the person is living, not four parts of a person that one can exist without the others.

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 a soul and a spirit are different things and can be divided, but there is nothing in it that says a soul, or a spirit is an immortal living being in 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; death 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**. It is never said to be a deathless something in a person.
- **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**. Never said to be a deathless immaterial something in a person.

Soul in the New Testament is from psukee (Strong's word number 5590). In the King James Version it is translated life, soul, heart, heartily, mind, he, strength, and us, but it is **never translated spirit**.

- A spirit ("breath of life") returns to God.
- A soul goes to sheol-hades, the grave.

There are more than 1,600 references to soul and spirit in the Bible, but not a one of them says anything about a soul or a 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 something) without blame at the coming of our Lord Jesus Christ."

- When is a spirit preserved entire? *"At the coming of our Lord Jesus Christ."*
- When is a soul preserved entire? *"At the coming of our Lord Jesus Christ."*
- When is a body preserved entire? *"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).

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 being (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 a soul or a spirit said to have an existence after death, or to be able to function without the body neither before nor after the resurrection.

(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 when a person dies; 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 a souls of the lost are alive in Hell before the resurrection, and before they are judged, also says no, once a person is in Hell he or she can never get out, can never be saved. Most Protestants reject the doctrine of Purgatory and say there is no chance of salvation after death.

(2) What message would Christ 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?

(3) 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. Any interpretation that requires that Jesus did not really die on the cross completely destroys His sacrificial death and resurrection.

(4) It would mean that Christ did not die for our sins; therefore, we are still in our sins. If a 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 and put on an earthly body. There would have been no difference in Christ (1) when only His earthly body was in the grave (2) than there is now when He is in Heaven, (3) or in the time before He came to earth. If He was alive His death was not a real

death, than what did God give 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, Christ said, *"I am he that lives, and was dead"* (Revelation 1:18). ***"I lay down My life so that I may take it again. No one has taken it away from Me, but I lay it down on My own initiative I have authority to lay it down, and I have authority to take it up again"*** (John 10:17-18). If Christ was alive in the time before His resurrection, how could He say, *"I lay down my life"* when there was never a time He did not have life? If He were alive it would mean that Jesus did not pour *"out His life unto death"* (Isaiah 53:12). *"Poured out Himself to death"* New American Standard Bible. Death is the punishment for sin; a loss of life was the penalty that Christ paid, not eternal life in torment.

(5) 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 a 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.

(6) It would mean that these may have been given a second chance after death, but all others will not be given a second chance.

(7) It would mean that God is a respecter of persons giving some a second chance, but not to all.

(8) *"By which"* must be changed to *"while He was dead."*

(9) It would be a contradiction to the traditional theology of today that says Christ went to Heaven and took the theft with Him at the time of His death; a contradiction to the traditional theology that at the moment of death the immortal spirit returns to God.

(10) Death is repeatedly pictured as being sleep. Christ is *"the first fruits of those who are asleep"* (1 Corinthians 15:20). If He was never dead He could not be *"the first fruits of those who are asleep."* If He was asleep He could not have been awake and preached to anybody in the three days He was asleep. **If He was *"the first fruits of those who are asleep,"* then He was not awake in Heaven at the same time He was *"asleep,"*** He did not ascend into Heaven unto after His resurrection (John 20:17), after His sleep in the grave. His death and resurrection was a pattern of the coming resurrection of those that are saved, they are now asleep, and they will not ascend into Heaven unto their resurrection. *"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 they that have done evil unto the resurrection of judgment"* (John 5:28-29). Where will the dead be when they hear the voice of Jesus?

- Not alive in Paradise.
- Not alive in Abraham's bosom.
- Not alive in Heaven.

- Not alive Hell.
- Not alive in any kind of “intermediate state.”
- Not alive in a holding place for souls under the earth.
- Not alive in Purgatory.
- Not alive in the Catholic Nether World.
- **The dead will be in the “graves” (plural tombs—graves) when they hear the voice of Jesus and the dead will come forth unto the resurrection of life, or the resurrection of judgment.**

"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, that immortal spirit was "*made alive*," therefore that immortal soul had to be dead, if it was not dead it could not be "*made Alive*."
- If "*made alive in the spirit*" was not the resurrection of Christ, then the very thing they are trying to prove is that the spirit cannot die; nevertheless, they are saying the deathless spirit that cannot die was dead and was "*made alive*."
- **If Christ was 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."
 - Christ said of Himself that He "*was dead, and behold, I am alive forevermore*" (Revelation 1:18).
 - "*They will kill Him, and He will be raised on the third day*" (Matthew 17:23).
 - "*The Son of Man is to be delivered into the hands of men, and they will kill Him; and when He has been killed, He will rise three days later*" (Mark 9:31).
- If Christ did not actually die, to say He was not really dead for the three days He was in the grave is to deny both that He died and that He was raised from the dead; this would take away all hope and possibility of being saved. Satan has done his work well.
 - If Christ was not actually dead no ransom was paid (Matthew 20:28).
 - If Christ was not actually dead sins were not taken away (John 1:29).

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 would have to be 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 is to prove that His soul was never dead, but they must change it to make it say Christ did the preaching after His death and 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 that only for a few of the lost would be in it, but those who are using this to prove a soul is immortal believe all the lost are in Hell.

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 a 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 souls 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 souls that could not be saved? Why is this verse used; 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 there is a soul in a person is now immortal? If Christ went and preached to them in the three days He was in the grave, "by which" must be change to "while He was in the grave but not dead." **(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 unto 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: "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 yet 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." Gospel Minutes, Volume 34, Number 5, February 1, 1985, West Freeway church of Christ.

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

(1). LOSING LIFE (SOUL) or SAVING LIFE (SOUL)

1. Matthew 16:26; Mark 8:37

Those who believe a soul to be immortal and cannot die, also believe it is a soul that must be saved or lost. To them, to lose your soul means it will go to Hell; therefore, to "*lose his soul* (psukee-life) *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 a person loses their **soul** (psukee-life) for Christ, going to Hell for Him would be just what this passage would say they would do. Back when I believed all the lost would be eternally tormented in Hell by God, this passage was a problem to me; I believed, as many do, to lose your soul meant it would go to Hell, but the King James Version undeniable says (1) if your soul went to Hell for Christ you would save your soul, (2) and that we are to hate our immortal soul.

BY TODAY'S THEOLOGY DOES LOSING A SOUL SAVE IT? Christ said, "*For whosoever would save his psukee* (life) *shall lose it: and whosoever shall lose his psukee* (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* (life)? *Or what shall a man give in exchange for his psukee* (life)?" **To lose ones life for Christ's sake is to lose life because of being faithful to Christ, and many did lose their life 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 an immortal soul because they are faithful to Christ? In today's theology, "save a soul" is to save it from Hell, and "lose a 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 a 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* (life) will be saved when it is sacrificed for Christ makes no sense if a 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.

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 deathless soul that cannot die, and no man can see it or kill it? Paul says, "*But I hold not my psukee (life) of any account as dear unto myself*" (Acts 20:24). If this psukee is a being that 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.

ADAM CLARKE: "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."

**(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 in them that is of more value than the entire world, but many will sell this deathless **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 immaterial soul that cannot die. **Think about this; how could anyone buy or sell an "immaterial, invisible" immortal soul that is in another person that he cannot see, and it can never die?** It would be impossible for anyone to give anything in exchange for it.

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 an immaterial something that is in 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, 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; life required of you, not life required of a soul. 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 who stores up things for himself (puts the world ahead of God) but is not rich toward God.*" 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. If a person had a soul that was deathless and will live forever after the person it was in is dead, how could life be required of that soul?**

"**YOUR soul** (life-psukee) **required of YOU.**" Who is the "your" and "you"? They could not be a soul for then it would be saying a "soul" is required of a "soul." "Your" is the person whose life will be required. **A 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.

Luke 12:15-25 "*Take heed and keep yourselves from all covetousness; for a man's **LIFE** (psukee) consist not in the abundance of the things which he possesses...And I will say to my **SOUL** (psukee), **SOUL** (psukee),*

you have much goods laid up for many years; take your ease, eat, drink, be merry. But God said unto him, You foolish one, this night is your SOUL (psukee) required of you...And He said unto His disciples, Therefore I say unto you, be not anxious for your LIFE (psukee), what you shall put on, For the LIFE (psukee) is more than food." Anyone can see how the translators picked when they wanted psukee to be an earthly breathing person with animal life that will die and when they wanted the same word to be an immaterial something that cannot die to put their Platonic theology into the Bible. Of the about 106 times psukee is used in the New Testament they put their Platonic theology in where they thought they could.

(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" (puma) OR "SOUL"(psukee) IN THEM
BUT ARE USED TO PROVE A PERSON
NOW HAS AN IMMORTAL SPIRIT /SOUL.**

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

(1). THE THIEF ON THE CROSS Luke 23:43

Did the thief (1) know anything about the kingdom, (2) or did he know that Christ was to be resurrected when at that time no others knew, when not even the twelve know? 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 and be resurrected from the dead, or that

he would be going back to Heaven and coming a second time and there would be a resurrection and a judgment day for all. The disciples still thought the Christ would restore the earthy kingdom of Israel, just as 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).

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). *"Lord, is it at this time You are restoring the kingdom to Israel?"* New American Standard Version. **Even after his resurrection the apostles were still looking for the earthy kingdom of Israel to be restored and Christ to be it's king, and at this time the apostles had no idea that the kingdom Christ was going to set up was not an earthy kingdom of Israel.**

If this thief was not speaking of an earthy 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 when 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.** (Note the time BOTH robbers mocked Christ, just before the darkness) 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 and scribes
5. By **both** robbers

MOCKERY BY BOTH THE ROBBERS. "And robbers also that were crucified with him cast upon him the same reproach" (Matthew 27:44). Matthew and Mark give no details of the mockery by both robbers saying only that both robbers "**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).

WHAT DID THE THIEF ASK CHRIST TO DO?

- 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, and the Messiah they looked for would literally rule Israel as David did. 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; someone that the robber could see would soon be dead could not be the king that Israel was looking for.
- Neither of the thieves would have thought this person that they could see would soon be dead would soon be with God in Heaven. Whatever Christ means by "paradise," to be in paradise, or Heaven, or to be anyplace with Christ after His death was not what the thief asked for.
 - In his mockery the thief asked that HE be remembered, not that a soul that had been in him be remembered after HE was dead; remembered by a soul that was in Christ when that soul came into it's kingdom; there was nothing said about a Platonic soul that had been in the thief although this passage is repeatedly used to prove such a soul exist.

CHRIST DID NOT GO TO HEAVEN THAT DAY. If Christ went to Heaven with the thief that day, would it not make His resurrection from the dead on the third day to be nothing but mockery? Did Christ tell the theft 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 was 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 not dead but 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 this was spoken, how did the robber ascend to Heaven if Moses and David had 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. When will anyone go to Heaven? Not unto after the judgment. We must wait for the resurrection and judgment before we will go to Heaven.

- "*No one has ascended into heaven,*" means "*no one,*" not "*some have ascended into Heaven,*" not that the saved have now ascended to Heaven and are now looking down on us.

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 mocked Christ ("*reproached him*"). He may have been one of the many that could have heard Christ before this, but if he had heard Christ he did not believe for both robbers were some of the many who mocked Christ. Anyone can prove anything that they want to with a "could have."
- Nothing is said about an immortal soul that would depart from his body and would live on after the death of the person it was in, but it is almost always changed from the thief asking to be remembered, to be him asking for a immortal soul to be remembered; if it were not changed it would not prove there is an immortal soul. The thief was not asking that an immaterial, bodiless something that was in him go to Heaven, but he was a man that know he was dying that day asking a man that he know was also dying that day to remember him when he became the king of the nation that was putting them to death—it was nothing but pure mockery.

Christ went to the grave that day, not Heaven. Both Christ and the robber were in hades - the grave - on "*this day.*"

FOUR PROBLEMS

1. Christ did not go to Heaven that day, did not tell the thief that he would be in Heaven that day.
2. It must be assumed that mankind now has immortality and will never die.
3. It must be assumed that souls that are in all the saved go to Heaven at the moment of death, before and without the resurrection and judgment, that none go to sheol (the grave), and that none go 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 ("*shall thou be with me in paradise*") with the question mark left out, and it ends the question with a period.

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

- "*I say unto the, to-day, shalt thou be with me in paradise?*" Old English.
- "*I say unto you to-day, shall you be with me in paradise?*" Today's English.
 - As it is in the King James Version, Christ asked the thief a question, no promise that he will be in paradise, Heaven, or anyplace in that day, or any day is given to him. 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 two 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 that 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, **Today shalt thou be with me in paradise.***" This Catholic Bible, like the King James Version, makes Christ be asking the thief a question, but it does not end the question with 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, according to many translations 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 not be on that day, not on the day of their death. 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 was 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.** Punctuation that was put into the Bible in

the medieval Dark Age to make the Bible teach what the translators wanted it to teach makes the Bible contradict the Bible.

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 I SAY 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 I SAY 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" and *"I command you today"* is a common expression in the Bible to stress the time of the promise or command. See Genesis 31:18; Exodus 34:11; Deuteronomy 4:26; 4:40; 6:6; 7:11; 8:1; 8:11; 10:13; 11:8; 11:13; 11:18; 30:5.

- *"I declare to you this day, that you shall surely perish"* (Deuteronomy 30:18). Moses told Israel that day that they would perish, but they were not told that the perishing would be on the day that they were being told; they did not perish until sometime after the day Moses was speaking to them.
- *"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 be saying He would be in paradise that day when He knew He would not be in paradise that day. The King James translators, who believed that everyone will go immediately to Heaven or Hell at death, punctuated it to make 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.

CURTIS DICKINSON: "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." "The Witness" Volume 30, Number 8, 1990.

There is no grammatical justification for the placement of the comma before "today." 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" did mean "in Heaven."

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

"After he had offered one sacrifice for sin for ever, set down on the right hand of God."

"After he had offered one sacrifice for sin, for ever set down on the right hand of God."

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 soul immediately takes up residences in a permanent home in Heaven at the death of the person it had been in, it is taken out of context. The first chapter of Philippians is about the Gospel being preached. Paul says, "Now I want you to know, brethren, that my circumstances **have turned out for the greater progress of the gospel**, 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 1:12-14). 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, and that Christ would be preached because of his death, 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. *“Now I want you to know, brothers and sisters, that what has happened to me **has actually served to advance the gospel.** As a result, it has become clear throughout the whole palace guard and to everyone else that I am in chains for Christ. **And because of my chains, most of the brothers and sisters have become confident in the Lord and dare all the more to proclaim the gospel more courageously and fearlessly,**”* (Philippians 1:12-14 New International Version). He is not saying he did not know whether (1) living in this world was best, (2) or living in Heaven was best, but when this passage is used to prove an immortal soul this is what he says is changed to.

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 made 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, which makes the resurrection be absolute necessity; without it there would be no life after death for anyone. 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.”* **If there is no real death, there cannot be a real resurrection.**

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.

The Greek word “ex” is used hundreds of times in the New Testament, mostly translated “all” or “from.” Of the hundreds of times it is used, Philippians 1:23 is the only time “ex” is translated “betwixt.”

(3). **“TO DEPART AND TO BE WITH THE LORD”**

Philippians 1:23; 2 Corinthians 5:8

Philippians 1:23: *“But I am hard-pressed from both directions, having the desire to depart and be with Christ.”* **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). Every time Paul discusses life after death he always points to the

resurrection; without it there would be no life after death. 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). It was Paul, "I" that had a desire to be with the Lord, not something in Paul that had no substance that would be with the Lord after Paul was in the grave.

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

2 Corinthians 5:8: "*Knowing that he that raised up the Lord Jesus shall raise up us also with Jesus, and shall present us with you...are willing to be absent from the body, and to be at home with the Lord...For we must all be made manifest before the judgment-seat of Christ; that each one may receive the things done in the body*" (2 Corinthians 4:14-5:10). The context 2 Corinthians 5:8 is the resurrection and judgment at the coming of Christ, not to be in Heaven at the moment of death; it is taken out of its context and changed to contradict its context.

Many passages show that Paul's whole hope of being with Jesus was at the resurrection, not at the moment of death. "*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,*" at 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. "*To be with the Lord,*" says nothing about an "*immaterial, invisible part of man*" (1) not between death and the resurrection (2) or not after the resurrection; Paul used "me," and "we," not "my soul," or "your soul," nothing is said about "your soul" in this passage. "*For the Lord himself shall descend for Heaven...and so we shall 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 he 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 he will not be until 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).
 - David is in the grave; Christ is not in the grave.
 - David is not in Heaven; Christ is in Heaven.
- The same David that is in the grave is the same David that is not in Heaven.
- Today's theology says, "David is not dead and he has ascended into Heaven; the body of David is dead but a soul that had been in David is the real David and it is in Heaven." If a soul that had been in David was the real David and it went to Heaven when David's body died then Peter would have been wrong when he said, "*David ascended not into the heavens.*" The David that is now in the grave is the real David, the only David; but this theology changes the Bible from "*David ascended not*" to "David's body ascended not, but David did ascend."
- John 3:13: "And no man has ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven" (John 3:13 King James Version).
- Today's theology: All the saved ascend to Heaven at death.
 - Who do you believe? Christ or man?

Paul teaches:

1. That the dead are now asleep.
2. That the dead will not be resurrected unto the resurrection at the coming of Christ.
 - Therefore, "*absent from the body*" cannot mean going to Heaven at death.

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 when they were not 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 now dead and will be dead unto the resurrection of the dead.
2. The dead are now alive in an intermediate state without the resurrection.
3. The dead are now 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, and it says nothing about a separate conscious entity being in a person; it was Paul that would die (depart), and Paul that would be with the Lord, not just some something that Paul could not see or could not know it was in him. It is not implicated, as some say, that Paul was speaking of some

immaterial something that has no substance that would be with the Lord after Paul was dead, but Paul himself that will be with the Lord, the whole Paul.

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 there is an immortal soul in a person, 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; therefore, they have made going to hades, to "*Abraham's bosom*," at death impossible. We could not be (1) in "*Abraham's bosom*," and (2) 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 no one will not be in Heaven 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 as soon as we die, Your second coming and the resurrection will not be needed for we will already be alive and already with You in Heaven." But Paul said, "*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 (our bodies) who will be transformed, not something that is in us that is now just as immortal as it could ever be, something that will not need to be transformed, and it is this something that is already immortal that is now in a person that will not wait for the Lord Jesus to come again, but it will immediately go to Heaven to be with Him just as soon as it is freed by the death of the person it is in. Both the how and when Paul or anyone will be with the Lord is stated in no uncertain terms in many passages

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. He is not speaking of any that are alive in Heaven, not those who are in any way awake and active, but to those who are *"asleep."*
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? It is by (1) resurrection or the dead (2) and by translation of the living, both at the coming of Christ that we shall be with the Lord, **there is no other way or time that anyone will ever be with the Lord.****
 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. *"That whether we are awake or asleep, we may live together with Him"* (1 Thessalonians 5:10).

The saved will not have the bodies of flesh and bones that will be renewed and made to be immortal bodies of flesh and bones, but will have new bodies made for Heaven just as the angels.

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 for both the person that has been asleep for thousands of years, and for the person that has just fallen asleep; time for the dead has no existence, one moment or ten thousand years are the same, they sleeps, they wakes with no knowledge of the time between death and awakening, to them there is no waiting, no time, they have no fear, terror, happiness,

knowledge, or thoughts before the resurrection. The dead in Christ are now asleep, and have not yet 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). 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.

1. *"When he will RETURN (Greek-analus) from the wedding"* Luke 12:36.

2. *"Having a desire to DEPART (Greek-analus), and to be with the Lord"* Philippians 1:23.

"To depart," or "Will return," which one does analus means? The article "the" is in the Greek before analus, but was not put in most English translations. "

(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 at the time he wrote this; therefore, there are only two possibilities.**

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, it was not after the death of Paul that a disembodied soul went to Heaven without the body of Paul. Then how can this be used to show that Paul had an "immaterial, invisible part of man" that would not die when Paul died? "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 He 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 before his death this was a special case, and not what happened to Paul after his death, or will happen 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, (1) nether before the resurrection (2) nor after the resurrection for Paul or for us; so how can this passage be used to prove a person has a "disembodied soul" in them that will go to Heaven after the death of the person it was in?** Paul had not died. He said, *"I know a man...how that he was caught up into Paradise"* not "I know a immaterial soul." This took place**

while Paul was alive; there is nothing in this passage about a soul that was in Paul that left his body, but that is what it is repeatedly used to prove.

Second possibility: this was a vision: Neither would a vision prove anything about there being a disembodied soul that is in a person that will be in Heaven or Hell from the death of the person unto the resurrection. "Visions" in 2 Corinthians 12:1 is translated from "optasia," and it 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 that there is an immortal soul or an immortal spirit in Paul or in anyone that lives on after the person is dead.

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

1. This says nothing about an "*immaterial invisible part of man,*" nothing about a soul or a spirit.
2. Or nothing about anything that will be after death before the resurrection, this was when Paul was still alive, not after his death.

Those who use this to prove a person has an immortal soul that is now as immortal as it will be after the resurrection must say they know what Paul said he did not know. They must say only something that was in Paul, a "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 a soul leaves the body, the body is dead, and death is the separation of body and soul. Therefore, if this something called "soul" separated from the body, and it went to the third Heaven, but his body was on the earth separated from this soul that had been in him, then Paul was dead, but a soul that had been in Paul was alive. According to the belief that death is only a separation of the body and soul, Paul would have been dead, and his soul coming back to his body would have to be a resurrection from the dead. According to this teaching, his dead body was on earth at the same time that 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 he was resurrected when a soul returned to his body, and he did not know it?

Those who use this to prove a person has an immortal soul in then that is now as immortal as it will be after the resurrection must say they know what Paul said he did not know, that only a "soul" but not Paul's 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 a 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 it went to the third Heaven, but his body was on the earth separated from this soul; therefore, dead. According to the belief that death is only a separation of the body and soul, Paul would have been dead, and a soul coming back to his body would have to be a resurrection from the dead. Who can believe Paul was dead, and he was resurrected, and he did not know it?

"Out of" is translated from the Greek word "ektos." It is used nine times in the New Testament.

1. "Clean first *the inside of the cup and of the platter, that the **outside** (ektos) thereof may become clean also*" (Matthew 23:26).
2. "Saying **nothing** (ektos) but what the prophets and Moses did say should come" (Acts 26:22).
3. "Flee fornication. Every sin that a man does is **without** (ektos) the body; but he that commits fornication sins against his own body" (1 Corinthians 6:18). Paul is not saying all the sins of a person were by a disembodied soul without (ektos—"out of the body") the person.
4. "Greater is he that prophesies than he that speaks with tongues, **except** (ektos) he interpret" (1 Corinthians 14:5).
5. "**Except** (ektos) you believed in vain" (1 Corinthians 15:2).
6. "It is evident that He is **excepted** (ektos) who did subject all thing unto Him" (1 Corinthians 15:27).
7. "I know a man in Christ, fourteen years ago (whether in the body, I know not or whether **out of the body** (ektos), I know not; God knows" (2 Corinthians 12:2).
8. "And I know such a man (whether in the body or **apart from the body** (ektos), I know not God knows)" (2 Corinthians 12:3).
9. "Against an elder receive not an accusation, **except** (ektos) at the mouth of two or three witnesses" (1 Timothy 5:19).
 - o Of the nine times ektos is used, why are only two translated in a way that would support the belief of there being an immortal something in a person, why is ektos translated seven times with only one word, and only two times ektos is translated into not one word but four words? In the Greek, body is from "soma," there is no way to get "body" from "ektos," but the translators added "body" anyway, but in only two of the nine times ektos is used. There is no way to get a disembodied immaterial soul that can leave the person it is in out of Paul's vision.

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 bodiless being that can exist "*apart from the body.*" 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 for at the time of the vision Paul was very much alive, and there is nothing in this passage (1) about a soul or a spirit, (2) nothing about death, (3) or nothing about anything that will be after death.** How could this possibly be used to prove that there is a soul in Paul or anyone that is immortal and cannot die; therefore, cannot be resurrected from the dead?

**(5). THE BELIEF OF THE PHARISEES
AND OF THE SADDUCEES
ABOUT WHOSE WIFE SHALL SHE BE**

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 believed in a strict following of the Law, and they believed that the Law said nothing about an immortal soul, or about the resurrection of the dead. See (6). "The God of Abraham" next in this chapter.

THE PHARISEES were originated in the time of the Maccabees, and probably died out in A. D. 70 or soon after. 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 in Heaven 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); they did believe the teaching of eternal life was found in the Scriptures, and searched the scriptures for proof (John 5:39), but what kind of life and where did they believe it would be; 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 seven men and the wife were physically breathing people, and the Pharisees believed they would be the same when they were resurrected with the same earthly needs, marriage, need for food, sleep, etc. The New Testament teaching of a resurrection to immortality in Heaven is not in the Old Testament and was unknown to them. Christ abolished death, and *"brought life and immortality to light through the gospel"* (2 Timothy 1:10-11); something brought to light is made visible, something that was not seen, but now it can be seen; something not

brought to light could not have been seen by them; 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; a Christ that would be killed and resurrected, and He would set on His throne in Heaven over a kingdom not of this world was completely unknown to them. They may have thought Abraham, David, and others would be resurrected as mortals in the restored Israel under the savior they looked for, but even the prophecies of the Old Testament about Christ (Acts 2:25) were not understood by them to be a resurrection to immortality or to life in Heaven for they thought their savior would be a person just as David was, a person who would save the nation of Israel and would literally set on the throne of David in Jerusalem. **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 and judgment of all, 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 the both the Pharisees and the Sadducees about their beliefs. See Matthew 19.

- "*But as touching the dead, that they are raised*" Mark 12:26.
- "*But that the dead are raised*" Luke 20:37.
- "*But as touching the resurrection of the dead*" Matthew 22:31.
 - The subject was the resurrection, that there will be a resurrection, not an immortal soul that could not be resurrected.
 - "*But as touching the dead*"--not a deathless soul that was never dead, that was already alive in Heaven or Hell without the resurrection. If Abraham kept on living, if only his body was dead, but the real Abraham was alive in Heaven, in Abraham's bosom, or anyplace, then he could not have been resurrected from the undead; **a soul that is not dead could not be resurrected from the dead.**

1. God is the God of Abraham.
2. Without the resurrection there is no life after death.
3. Therefore, Abraham will be raised from the dead and live again; proves the resurrection of Abraham, not that there was a soul in Abraham that is not dead.

THE QUESTION OF THE SADDUCEES

The Sadducees did not believe in a resurrection, their question was an attempt to disprove the belief of the Pharisees of an earthly 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 a 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 after the death of the body, but whose wife in the resurrection; they seem to think that those who believed in the resurrection thought it would be a resurrection to life on this earth, life much as it now is, 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).

"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. 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. The only resurrections in the Old Testament, resurrections that they would know about, were resurrections back to a mortal life that would die again, back to life just as it was before death.

This has two parts:

First part: Christ answers their argument.

Second part: Christ's new revelation about believes going to be as angels in Heaven.

Then He adds proof of the resurrection, "*I am the God of Abraham.*"

FIRST PART

"YOU DO ERR, NOT KNOWING THE SCRIPTURES"

Matthew 22:29; Mark 12:24

Marriage and the Law -- women with seven husbands

Their err was not on what the Law said about a resurrection, but on what the Law said about marriage. "*Do you not know, brothers and sisters—for I am speaking to those who know the law—that the law has authority over someone only as long as that person lives? For example, by law a married woman is bound to her husband as long as he is alive, but if her husband dies, she is released from the law that binds her to him. So then, if she has sexual relations with another man while her husband is still alive, she is called an adulteress. But if her husband dies, she is released from that law and is not an adulteress if she marries another*

man" (Romans 7:1-3, New International Version). When all seven died, the women was freed from them all, each one when he died. The New Testament says the same as the Old Testament on marriage, "*A wife is bound for so long time as her husband lives; but if the husband be dead, she is free to be married to whom she will; only in the Lord*" (1 Corinthians 7:39).

Then Christ adds a new revelation
"In the resurrection"

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 abolished death and brought immortality to light through the gospel (2 Timothy 1:10); therefore, immortality could not have been known about by either the Sadducees or the Pharisees; if Christ "*abolished death,*" there had to be "*death*" to be abolished; death could not be "*abolished*" to a deathless soul that both was not subject to death and was already immortal. "*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, life in this age where there is marriage and death, and life in an age (Heaven) where there is no marriage or death. The Pharisees view of the resurrection that the Sadducees did not believe 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, (4) not equal unto the angels, (5) they do marry.

WHO WILL BE "ACCOUNTED WORTHY"?

- "*They that are accounted worthy to attain to that world (age), and the resurrection from the dead*" (Luke 20:35).
- "*That you may be counted worthy of the kingdom of God*" (2 Thessalonians 1:5).
- "*They were counted worthy to suffer dishonor for the name*" (Acts 5:41).
 - It is obvious that the "*they who*" does not include all, that the "*they who*" that are counted worthy are only the saved.

"BUT AS TOUCHING

THE RESURRECTION OF THE DEAD"

Matthew 22:31-33

Christ now introduces proof of the resurrection. "*But regarding the fact that the dead rise again, have you not read in the book of Moses, in the passage about the burning bush, how God spoke to him, saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob'? He is not the God of the dead, but of the living; you are greatly mistaken*" (Mark 12:26-27). The Sadducees understood this proof of the resurrection and

were put to silence (Matthew 22:34). *“Neither dared any man from that day forth ask him any more questions”* (Matthew 22:46).

But how did Christ get a resurrection out of, *“I am the God of Abraham”*? If Abraham were alive in Heaven then it would prove the resurrection to be both not needed and not possible.

- If Abraham was not dead then he could not be resurrected from the dead.
- David is not yet in Heaven (Acts 2:29).
- Christ is the only one that has been resurrected and is now in Heaven (1 Corinthians 16:20). He is the only one that will be alive unto after the resurrection and judgment.
- All that have died are now asleep and will sleep unto the resurrection (1 Corinthians 15:20-24).
- The Old Testament did not teach life in Heaven for anyone, Jesus *“abolished death, and brought life and immortality to light through the gospel”* (2 Timothy 1:10). See chapter seven on, *“A strange and unexplainable silence the silence of the Old Testament on punishment and life after death.”*

Those that teach there is a deathless immortal soul that is in a person say this speaking of a soul that had been in Abraham, but a deathless soul could not be used to prove that there will be a resurrection of the dead.

1. **If “I am the God of Abraham” proves Abraham has an immortal soul that never died, it proves that there cannot be a resurrection.**
2. **If “I am the God of Abraham” proves Abraham is dead and must be resurrected, it proves that Abraham did not have an immortal soul that was alive at the time Christ said this.**
 - **It cannot prove both. If it proves life after death on the grounds of inherit immortality, it proves that there cannot be a resurrection.**

How *“I am the God of Abraham”* proves there will be a resurrection was understood by those hearing Christ, but the commentaries are extremely divided on this passage and I have not found even one that has a convincing answer. Luke adds, *“Now he is not the God of the dead, but of the living: for all live unto him”* (Luke 20:38). Even though Abraham is now asleep and will be unto the resurrection, is Christ saying Abraham exist in the mind of God and Abraham the person will be resurrected but with a new body that will be *“equal unto the angels”* (Luke 20:34-36). Abraham will be raised but not his natural earthly body; he will be raised with a spiritual body (1 Corinthians 15:44) made for life in Heaven.

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 savior has come, and believed when he dose come he will restore Israel as a nation.

ALEXANDER CAMPBELL: "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, 1826, Gospel Advocate Company.

The belief of the Greeks was reincarnation back to some kind of earthly life that would die again, and would be reincarnated over and over with little or nothing being remembered about any of the earlier lives, not even what kind of plants or animals they may have been in past lives; they had no conception of eternal life in Heaven that was made known by Christ.

(6). THE GOD OF ABRAHAM, ISAAC AND JACOB Luke 20:27-38

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 that time. **If the dead are living in a disembodied 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 there is a disembodied spirit that is now alive in Heaven or Hell while the dead body it had been in is in the grave. If a disembodied Abraham were alive anywhere it would make his resurrection impossible. A resurrection of the living would be an empty show, a fraud, not a resurrection.** The belief of many says, "Not so Christ, I was born with in immortal soul in me and it cannot die; therefore, it cannot be dead or raised from the dead"? This theology destroys the Biblical doctrine of the resurrection.

1. Either Abraham was dead and will be resurrected.
2. Or Abraham was alive and he cannot be resurrected.
3. It could not be both; he could not be resurrected of Abraham if Abraham was alive.

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.

1. Christ was not in the grave at that time He was visible for all to see.
 - o David was in the grave.
2. Christ did not see corruption.
 - o David did.
3. Christ ascended into Heaven.
 - o David has not ascended into Heaven, and he will not unto the resurrection.

"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). The resurrection at the coming of Christ is the subject, and nothing is said about what will be between death and the resurrection. *"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 if all are alive, either alive in Heaven or alive in Hell?**

Although Exodus 3:6 is constantly quoted to prove the dead Abraham was not dead, there is nothing in it that says Abraham was alive in Heaven at that time, but on the other hand the use of this passage by Christ to prove there will be a resurrection proves beyond any doubt that the dead are not now conscious, are not now alive before and without the resurrection.

This passage cannot prove both that:

- o The dead are alive without the resurrection.
- o That there will be a resurrection of the dead.

Christ used it to prove there will be a resurrection, thereby proving that Abraham or a soul that had departed from Abraham was alive without the resurrection. The, *"Resurrection of the dead"* was the issue of the Sadducees; nothing is said about departed spirits being alive in Heaven or Hell without the resurrection. It was, *"As touching the resurrection of the dead"* that Jesus quotes, *"I am the God of Abraham...He is not the God of the dead but of the living"* (Matthew 22:31-32), and His conclusion is that there will be a resurrection of the dead. Without the resurrection there is no life after death.

"For David, after he had served the purpose of God in his own generation, fell asleep, and was laid among his fathers, and underwent decay: but He whom God raised did not undergo decay" (Acts 13:36-37).

After the resurrection and ascension of Christ Peter said, *“For David ascended not into the heavens”* (Acts 2:34); David is asleep, not just his body is asleep, but may believe the real David is now awake in Heaven. David will be asleep unto the resurrection, **neither the real David, nor some immaterial something that had been in David has not ascended to Heaven, no one but Christ has.** John 3:13 clearly and undeniable said, *“No one has ascended into heaven, but he that descended out of heaven, even the Son of man, who is in heaven”* King James Version. John wrote this years after Jesus had ascended to Heaven when Jesus was in Heaven; this is believe by many to be a parenthetical statement (words put in as a note of explanation) by John when he was writing this probably after A. D 70, long after Christ had ascended back to Heaven in Acts 2, which would make John be saying that years after Christ has ascended back to Heaven (at the time when John was writing the Gospel according to John) that no one but Christ, not even the Old Testament saints were in Heaven. When Jesus ascended in Acts 1:9 He was alone, none of the Old Testament saints accompanied Him, and none were in Heaven before Him. None of the Old Testament saints went to Heaven at death, and they were not in Heaven at that time, not even Abraham or David was in Heaven.

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, that David was then alive in Heaven, then it would proves that there is no resurrection. If the dead are now 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 now 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 there is a soul in a person that is 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 either a living person or a living soul 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 Jesus 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 that "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 being a soul that was alive in Heaven and came back from Heaven to earth, and that:

- o Despite the fact that Christ said no man had ascended to Heaven, Moses and Elijah had ascended to Heaven.
- o Despite the fact that nothing is said about where Moses and Elijah were before the vision or after it.

- Despite the fact that nothing is said about them having come down from Heaven. That they were in Heaven must be added to what is said, if not added it would not prove anything about a soul, or anything about where that soul was.

They must say to Christ, "No it is not a vision of Moses, but the real Moses has been alive in Heaven and came back from Heaven." **It is not said or implied that Moses was in Heaven and came back to earth, or that he was alive anyplace without the resurrection;** if Moses and Elijah were alive and in Heaven Christ could not have been the first fruits. Visions were common in the Old Testament and were not used to prove anyone has an immortal something in them that is not subject to death.

A RESURRECTION: (1) If Moses and Elijah were really there, then Matthew was wrong when he called it a vision. (2) If it were a resurrection, it was a resurrection like Lazarus and other resurrections in the Bible, then it would prove Moses was really dead before this resurrection, it would prove Moses was not alive in Heaven, or alive any place, and that Moses had to be resurrected from the dead before he could be seen by these disciples. **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 both (1) that this was not a vision (2) and neither was it a resurrection of the dead Moses, but that it was 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 restoring of the earthly life to be a life just as it was before death, 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 they were 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 they 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 that is mortal, it would 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). **How can death be changed to life in Heaven without a resurrection?**

THE DEATH OF LAZARUS: In John 11 is the account of the death of Lazarus and his restoration to life on this earth to a mortal person that would die just as all mortal persons will. **When Jesus arrived, the sister of Lazarus said, "*Lord, if You had been here, my brother had not died.*"** Lazarus was really dead; her grief was real. **Jesus did not comfort her by saying her brother was a good person, and he was now happy in Heaven with other saints and angels, and he 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 it 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.** There is not a word in this passage about Plato's immortal soul; it was Lazarus that was dead and Lazarus that will be raised from the dead. 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 even if there never were a 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. **In many churches 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.**

MANY BODIES OF THE SAINTS: In Matthew 27:52 the resurrection of many of the saints is sometimes used to prove the existence of immaterial entities.

- They were asleep before this resurrection, before "*the tombs were opened,*" not in Heaven, Hell, or Abraham's bosom. **THEY CAME FROM THE TOMBS, NOT FROM HEAVEN.** Coming from the tombs is positive proof that they were not alive in Heaven and that it was earthly bodies that was resurrected, not immortal souls or spirits.

- Nothing is said about these “*bodies*” ascending to Heaven after they were resurrected.
- This says “*the tombs were opened*” and bodies came out of the graves, it say nothing about immortal souls that according to the immortal soul doctrine would not have been in the tombs, but they would have to come from Heaven or Hell.
- Their resurrection was not unto eternal life, this was before the resurrection of Christ who was the “*first fruits*” (1 Corinthians 15:20). If this or any resurrection were to eternal life in Heaven Christ would not have been the “*first fruits.*”
- This was before any one will put on immortality (1 Corinthians 15:54; Romans 2:7). These resurrected saints were earthly being with “*bodies*” that were seen just as Lazarus was, not immortal, immaterial, invisible souls or spirits.

(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 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 points 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:** The **dead** in Christ, those that are in their graves shall **rise, be resurrected** first, not those who are alive in Heaven or any other place returning to earth.
3. **Christians 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 who would not be asleep if they were already in Heaven.

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?**
- **How could they meet the Lord in the air if they were coming with Him from Heaven?**

Paul says nothing about immortal souls, but persons.

1. Persons *"who are asleep in Christ."* Believers that are dead.
2. And persons *"that are alive"* when Christ comes. Believer that will be alive at the second coming.

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. All the souls that are now alive (not asleep) in Heaven with Christ shall come with Him from Heaven.
2. And souls that are in *"we that are alive"* when Christ comes, shall meet their souls in the air as they come back from Heaven. **There will be no resurrection for no one's soul would be dead, not souls now living in Heaven, or saints that will be alive on earth when Christ returns. If you believe in an 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, even those that teach that it is only a soul, not the person, not our loved ones that are 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); not that they had merely perished for a time but that they had perished forever if there were no resurrection. 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 (1) that they are not in Heaven before the resurrection, (2) that life after death is completely dependent on the resurrection (3) 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 some where inside of them. It is the whole person that is asleep unto the whole person wakes up at the Resurrection, not an immaterial something called a "soul" that is in a person that is not asleep that will wake up at the resurrection.

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 **now** has an invisible, deathless, immaterial something living in them that will never die, but from the death of the body unto the resurrection that immortal immaterial part of a person is "asleep," not "annihilated," and only this sleeping immortal, no substance something in a person, not the person, 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 the second death (called 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 from death unto the resurrection, and not an immaterial soul that according to those that teach this doctrine

of a deathless no substance something in a person that cannot be asleep.

- If, as many that believe in the immortal soul doctrine teach, that at death it is the person that dies, but a soul never dies, and it is a soul only that will ever be in Heaven or Hell, then this doctrine makes the person go out of existence at death, and only an immaterial, invisible, no substance soul will ever exist after the death of the person. It is not you that will be in Heaven, but something in you that you cannot see and that your know nothing about, not what it thinks, not what it looks like, something that you do not now know anything about and you never will know any thing about it, something that if you were not told that it were there then you could not know if it is in you, or know that this something even exist; the Bible tells you nothing about what a soul really is.
- We are told that we "have a soul."
 - I "have a dog." The dog is not me, but something I have that is not me.
 - If I "have a soul" that soul would not be me but something I have that is not me. I know what a dog is, but what is this something that I could not know I have without being told that I have it? The only answer I am given is that it is an, "Immaterial, invisible, something that has no substance that is in me," but I cannot tell that it is there, or if it is not there, that only this something that I have to be told that I have it in me is what will be in Heaven or Hell.

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," not "saints."

**(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*" (Vine) 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 that soul can never die, even a soul in anyone that does not believe on Him will never die. 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 in them and it shall never die if they believe or if they do not believe. **Even though endless life and never dying are conditional on believing Christ, theology says not so, all souls are now immortal and have eternal life and can never die, even souls that are in those that believe not on Christ "shall never die."**

(10) INNER MAN AND OUTER MAN

"Therefore we do not lose heart, but though our outer man is decaying, yet our inner man is being renewed day by day" (2 Corinthians 4:16). Paul is simply saying the inner spiritual life of a Christian is renewed daily even though the body is growing old. New Christians are babes in Christ (1 Peter 2:2; 1 Corinthians 3:1, but they grow and "*leaving the doctrine of the first principles of Christ, let us press on unto perfection*" (Hebrews 6:1, also Ephesians 3:26-17; Galatians 2:20). A Christian must grow stronger in the Lord even though the body is dying; a new Christian may have a young body and be a baby in Christ, but as the years pass he or she will

have a body that is decaying, but will be becoming a mature Christian. Man is used in the sense of person; to be politically correct we would have to say, "Our outer he or she is decaying, yet our inner he or she is being renewed day by day." If the "outer man" is the person, and the "inner man" is a soul, it would make a soul be a totally separate he or she (person) than the outer he or she; there would be us (the outer man or person) that is dying, and another person (the inner man or person--soul) that is growing. They must be badly in need of something to prove their immortal soul to make it be another he or she that needs to be renewed daily. If the inner man were a soul, as this passage is used to prove, what would it mean to renew an immortal soul? Would it be to make it more immortal, or to a make a saved soul more saved? J. W. McGarvey on this passage said, "The apostle knew that the transfiguration described at 3:18 was perfecting itself daily," Standard Bible Commentary on Corinthians, 1916.

(11) LED CAPTIVITY CAPTIVE

"When he ascended on high, he led captivity captive, and give gifts unto man" (Ephesians 4:8). This is speaking of when Christ ascended back to Heaven after His resurrection; the Christ that came down to earth lived among men is the same Christ that ascended back to Heaven. When He ascended the gifts He give to men were: (1) Some to be apostles, (2) some to be prophets, (3) some to be evangelists, (4) some to be pastors and teachers (Ephesians 4:11-16).

This passage says:

- Nothing about the time from the death of Christ unto His resurrection. Nothing about anything He did or did not do in the three days He was in the grave.
- Nothing about Christ preaching to anyone, or teaching anyone in the three days from His death to His resurrection or any other time.
- Nothing about Hell. Does anyone think Hell was led captivity?
- Nothing about people or souls that were in captive in Hell or hades or any other place in the three days Christ was in the grave.

Whatever this is saying Christ did, it is saying He did it when He ascended back to Heaven, not when He was in the grave. It was death that was led captivity, death that up to that time had all in its power with no hope of any life after death. Note: some think it was Satan that had all in captive through death. Either one, it was when Christ ascended back to Heaven, not in the three days when He was dead in the grave.

(12) WHAT IS ETERNAL?

BEING TORMENTED BY GOD or DEATH? Matthew 25:46

"Eternal punishment" and *"eternal life"* are not the same thing. *"Punishment"* does not mean *"life."* If *"eternal punishment"* were *"eternal life"* then both would *"go away into eternal life."*

The argument made often is that 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**; the question is not the duration of the punishment but the nature of the punishment, whether the punishment is endless life being tormented by God, or whether the punishment is endless death. It is **supposed** by many that punishment can only be conscious suffering by being tormented by God, 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 an endless life of torment. 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; therefore, is adding to what God said. “Kolasis” simply means punishment, whatever the punishment is, whether the punishment is (1) eternal torment, (2) eternal death, (3) or whatever is not defined. **To know what the punishment will be we must go to other passages, to say as many do that the punishment in this passage is being eternally tormented by God, it is undeniable that when it is said that this passage teaches eternal torment is adding to and saying what is not said in it.** God's word must say what the punishment 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. The second death is death, not a second life that will be lived being perpetual-tormented by God; death is the opposite of life, a dead person is not alive. **Life that God gives to both mankind and animals is a priceless gift; after the judgment for the lost to have life forever taken from them by the second death is the most terrible punishment possible; how can anyone say or believe death is not a dreadful, awful punishment; death is an endless punishment that deprives of the wonderful life with God throughout all the endless number of ages to come.**

- The lost will have eternal punishment (Matthew 25:46).
- Eternal destruction is eternal punishment (2 Thessalonians 1:9). Any kind of life, in Heaven, Hell, or anyplace is not eternal destruction.
- There is no resurrection from the second death (Revelation 21:8); therefore, the second death is eternal punishment; death is not life, death is punishment, a death from which there is no resurrection is eternal punishment.

The Greek word, kelasis, which is translated “punishment” in Matthew 25:46 is used only one other time, 1 John 4:18, which is certainly not speaking of endless torment of a deathless soul.

- If a person were restored to life after one year—their punishment would only be for one year.
- If a person were restored to life after one hundred years—their punishment would only be for one hundred years.
- **If a person were never restored to life—their punishment would be endless, eternal punishment; the punishment will last as long as the death, unless a person was restored to life their punishment would be eternal punishment, there death would be just as eternal as the life of those in Heaven is eternal life.**

Both the punishment and the life are eternal, the question is not whether the punishment is eternal, but WHAT is the punishment. Is it life or death? 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*" — "*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; the punishment 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 of a deathless soul. 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 second death. 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). There is not a passage in the Bible that says the lost will be raised immortal or imperishable, but many passages that say the lost will be as stubble, tares, dry branches, will be destroyed. 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; they tell us annihilation would be a deliverance from eternal torment. FIRST: it has not been proved that there is to be eternal torment by God to be delivered from. SECOND: It must deny that God said the punishment is to be death. Death must be denied to exist.

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

- **The name Hell is not in it.**
- **Today's concept of Hell, a place after the judgment where God will cruelly torment forever is not in it.**
- **It says that the lost will have a punishment that will be forever, but nothing is said about what the punishment will be or where it will be, yet it is continuously misused to teach both what the punishment will be (eternal torment), and where the punishment will be (in Hell).**

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.

- **WHAT?** What the punishment will be, that it will be eternal torment by God in "Hell" is added.
- **WHERE?** Where the punishment will be is added. The name of the place is added to the Bible by deliberate mistranslating.
 - Both the "what" and the "where" are added by many of the reformation movement that say they do not add to the Bible or take away from it. Many are not content with what Jesus says, not content with eternal punishment, they change it to eternal torment then add the place where the torment will be, and then name the place they added Hell. Only by changing eternal punishment to eternal torment in Hell can they make this passage say what they want it to say.
- *"These shall go away into **eternal punishment**"* (Matthew 25:46).
- *"Who shall suffer **punishment**, even **eternal destruction**"* (2 Thessalonians 1:9).
 - How could it be said any clearer that eternal punishment is eternal destruction, not eternal torment?

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 end of consciousness, for if actual

suffering is lacking, then so is punishment." To say death would not be eternal punishment because there is no eternal consciousness torment is not valid for saying punishment must be torment, it simply begs the whole question. Where does Matthew 25:46 say anything about suffering; (1) the punishment must be **changed** to eternal suffering (2) 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? Why is being on death row considered by those on it to be in the worst part of a prison; why is the death penalty strongly opposed as being too cruel in this country, but the same persons say death is too mild a punishment for sinners at the Judgment Day? **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 the punishment 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 he or she 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. Life is our most precious possession; death is the worse punishment because it takes everything from a person and deprives of all the life and joy a person would have had, and the second death will deprive of eternal life and joy 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 endless life in Hell for a soul that is now in you with that soul being tormented by God.** 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! To say death is not punishment, and there is no punishment if there is no torment of a consciousness soul is to make a statement that all thinking persons know is not the truth.

- Whatever a court awards for crime is punishment, whether it is a fine, imprisonment for a night—or a lifetime, stripes, or death.
- Whatever God awards for sin is punishment, whether it be a fine, imprisonment for a night—or a lifetime, stripes, or death.

The opposite of life is death. If the reward for those on the right hand side is *life*, neither those on the right hand side nor those on the left could already have eternal *life*, if they did *life* would not be given to either one. To say Christ is promising *life* to those on the right side means those on neither side already had endless *life* before the promise. To have promised *life* to those that already had endless *life* would be a mean-less promise.

FRED THOMPSON: "Destruction is the thing most feared in this life; surely to be totally wiped off the scene is an awful punishment," page 352, "What the Bible Says about Heaven and Hell," College Press, 1988.

GOD'S PUNISHMENT IN THE OLD TESTAMENT

Through out the Old Testament the worst punishment was always death, never torment. If, as the argument is that God casing the lost to be eternally suffering is the only form of punishment, that annihilation would not be punishment, the Old Testament writers did not seem to know that death would not be punishment. A few of the many times death is said to be punishment in the Old Testament, Exodus 21:12; 21:14; 21:15; 21:16; 21:17; 21:23; 21:29; Leviticus 20:2; 20:9; 20:10; 20:11; 20:12; 20:13; 20:14; 20:15; 20:16; 20:27; Genesis 2:17; Ezekiel 18:4; 18:20. In none of these punishment does not implies consciousness.

Wayne Jackson in the "Christian Courier" said, "Punishment implies consciousness. It would be absurd to describe those who no longer exist as being 'punished.'" According to him, those who get "death" for killing a person would not be punished. According to him Paul was wrong when he said, "*The wages of sin is death*" (Romans 6:23); according to him "*The wages of sin*" cannot be "*death*" for in "*death*" there is no consciousness, and it would be absurd to say, "*The wages of sin is death.*" The argument that death is not punishment is nothing but a desperate attempt to change death to life, to change "*the wages of sin is death*" to "the wages of sin is an endless life of consciousness suffering, an endless life of being tormented by God."

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 then change it to a very different kind of punishment 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 being tormented by God?
- 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 He mistakenly said, "*The wages of sin is death?*"

A passage that does not say what the punishment is cannot override the many passages that do 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 that whatever it is it will be without end. 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 anyone deny that they are going beyond what the Bible says when they say what the punishment of Matthew 25:56 will be, and deny that they are adding eternal life in Hell when it is not there?

Is the only difference only a 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, the captivities of Israel, the punishment of Sodom and Gomorrah was **ALL the loss of human life** (page 23-24 of "Hell On Trial). 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 he says 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; Peterson on page 26 says they resulted in physical death. If the result of the judgment is not **death**, but an everlasting **life** of torment, then the types are not true for the types of the Old Testament, for the Old Testament does not show **eternal life** with punishment; but they would be true if **death** is the punishment. 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; he takes away God's power raise the dead. God will raise and judge them, and just as His judgments in the Old Testament resulted "in death" (Peterson), 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 that the lost will not be raised for judgment may possibly be true of some Annihilationist (none that I know of), but it is definitely not true of most; most believe the Bible teaching that all the dead will be raised for the judgment at the second coming of Christ, then for those not in Christ there will be the second death, an eternal 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.** Believers in Hell believe the punishment, "*the wages of sin is death*" will not be death but 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 lost much of their argument, **for if the dead are all raised for judgment then the only question is what will the punishment be, and there is no question that the Bible says "the wages of sin 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?" or "Will that be a real resurrection of the dead?" If he is right, that there is that something in a person that NOW has immortality, and only this something in a person is now alive, and that there is no death for this it, then there cannot be a resurrection for whatever this deathly soul is, and his belief makes him be the one that does not believe in the resurrection that he falsely says those he calls Annihilationist do believe in. Will what he falsely calls the resurrection be only a bringing of those souls that are alive in Heaven, or souls that are alive in Hell back to earth for a second judgment, or will the resurrection be a real resurrection, a real 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? Is he saying the lost will be rescued from Hell before their death; therefore, before they are in Hell before their death, or is he saying the lost will be rescued from Hell after they are in Hell? Does he have a revelation that is not in the Bible? **There is no revelation in the Bible that says deathless souls are rescued from Hell, but there is much revelation that says lost persons are saved from death.** *"Let him know that he who converts a sinner from the error of his way shall save a soul (psukee-life) from death"* (James 5:20). Salvation is from death, the wages of sin (Romans 6:23), not salvation from an everlasting life of being tormented by God. *"God gave unto us eternal life, and this life is in his 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).

E. D. SLOUGH, evangelist, church of Christ: "The word '**punishment**' is not a puzzling word; it is 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 executes.** 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 without 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." "The Indictment Of Eternal Torment—The Self-negation Of A Monstrous Doctrine," page 196-197, F. L. Rowe, Publisher, 1914. Free on the web at: www.robertwr.com/EternalTorment.htm

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 something in them that can never die the resurrection is denied and made not possible. (1) A living soul that is now alive and will be alive when Christ comes (2) and the resurrection of those that are dead are not compatible; 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 it is not being judged forever without end; it is 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, the judging is not the punishment. Will it take God all eternity to do the judging? If so, He will never get to the punishment, it would require two eternities, one eternity that would never end for the judgment, and a second eternity for the punishment after the first eternity ended. Whether the punishment is, if it is from Hell or from death, it will not matter if God never gets past the judging. **It is the result of the judgment, an endlessly binding verdict that will never be changed; it is an eternal verdict, not an eternal judging.**

When a person goes before a judge he is judging, when the judge gives his judgment--verdict the judging has stopped; after God judges on the Judgment Day His judging will stop, He will not be forever judging, but after His judging has ended His judgment will stand for eternity. The results of His judgment, not the judging, will be eternal.

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 without an end.** On the Judgment day 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 endless sinning that will be being committed through out all eternity without end in Hell after the judgment. **It is a sin that the result (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 it will be burning these cities from now on, but the results of the fire, the total destruction of these cities 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 that the fire was eternal, and not that it is still burning today, and not that it will be 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 and completely destroyed these cities. **Although it is continuous used to prove "Hell fire," this fire was not in Hell, but was a fire that was on this earth that could be seen by all that were in that place on earth; there is no reference in it to Hell, or to an eternal life of suffering in**

fire; it has reference to “destroyed them that believed not” (Jude 5) just as Sodom was eternity destroyed.

The fire that will destroy the lost is eternal in the same sense that judgment is eternal (Hebrews 6:2). Once the judgment is over the results will be endless, not an endless judging that will never end; once anything is completely destroyed by the results will be endless, not an endless destroying of the lost that will never be completed.

ETERNAL DESTRUCTION 2 Thessalonians 1:9 and **ETERNAL PUNISHMENT** Matthew 25:46. Is this a destruction that will be bit by bit, but God will never be able to complete it? 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 an eternal destruction.** Those who teach that there is a soul in a person that can never be destroyed make God be forever destroying a soul, but never able to completely destroy it. Unconditional immoralists believe God made this something that is in a person destruction proof, and even He cannot destroy whatever this something is, but nevertheless He will be trying to destroy it by burning it for all eternity. **It is complete destruction that is eternal, not eternally destroying but never destroyed.** If the destroying never ended it could not be called eternal destruction for it would be eternal destroying, as long as the destroying was going on there never could be destruction; if the destroying was ever completed the destruction would be a complete destruction, past tense; then it would not be an on going, present tense, eternal destroying.

- Eternal judgment is a judgment that happens one time, but the verdict will never be changed. The judgment will not be going on for eternity but the verdict will be eternal.
- Eternal redemption, not eternally redeeming. After the judgment those redeemed will be forever redeemed, not forever being redeemed.
- Eternal salvation, not eternally saving. Eternal redemption and eternal salvation is not a saving that will be going on for eternity; not a saving that the saving will never be finished.
- Eternal sin, not eternally sinning. Eternal sin is a sin that happens in this lifetime, but the results will last for eternity.
- Eternal punishment, not eternally punishing.

- Eternal destruction, not eternally destroying. Eternal destruction and punishment is a destruction that the results will last for eternity. Eternal destruction is not, as many teach, that the destroying will be going on forever, destroying, destroying, but never destroyed. If the dying is never complete there is no death, if the destroying is never complete there is no destruction?
 - 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, and eternal perishing. Eternal punishment is death, destruction. There is a vast difference in “eternal punishment” and the change to “eternal punishing” that must be made to make it teach eternal torment.

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.

**(12). “READY TO JUDGE THE LIVING
AND THE DEAD” 1 Peter 4:5**

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 about a 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 there is an immaterial something in a person, sometimes called a soul and sometimes called a spirit, that cannot die," made it necessary for evil people to have an endless existence, and this existence has been made into an endless tormented by God for this something that is in a person 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, it does not say, "This soul is now immortal." How could a soul put on immortality if it was already immortal? **It is the person that will put on immortality, not an already immortal something that is in the person.**

(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; being in God' image 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 (not a person that is not subject to death, or not something that is in a person that is not subject to death) is not the way man is in the "*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 we 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 something in 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, immortality; 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. The fact is overlooked 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). Animals, fish, man, birds, and insects have the same "*breath of life*." When the breath of life is gone they all are dead.*

- "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** (ruach-spirit) **goes forth, he returns to his earth; in that very day his thoughts perish**" Psalm 146:4. The personal pronouns are of the earthly person, not to something that is in the person.
 - **His** breath (ruach-spirit)
 - **He** returns to his earth
 - **His** thoughts perish

"*Stop regarding man, whose **breath of life** is in his nostrils*" (Isaiah 2:22). It is difficult to understand how anyone can find an immortal soul in this. It is the body that has breath, and that breath is in the nostrils of the body. 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 or her nostrils, the person no longer has "*life*." Instead of saying mankind is immortal; 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***" (Genesis 7:21). 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 was put into a person and it survives death, and it will live after the body is dead. "*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. The argument of many seems to be that God made man out of the elements He had created, and then added a living being to the man making him a dual being. It does not say God made a being living (man), and then put another living being in the man He had already made. It says God made the man, and then put life into him. According to Plato a soul was put into the prison house of the body at birth, and freed from the person at death. If it were a living being that was put into the body, before it was put into the body, could it see or hear before it had the use of the eyes and ears of the body it was put in, and can it do so after it leaves the body? If a "soul" is not capable of performing these

functions without the body, how can it do so after the death of the person? **The body God made became a living being when God breathed into it nostrils the breath of life. When the breath of life leaves the person, he or she becomes a lifeless body. It was life that was given to the body, not an immortal living being imprisoned in a person that is better off without the person 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.*" Satan lie is taught in most creeds—that all men kind are born with an "immortal soul" that "*surely shall not die,*" but the "*you*" has been changed from Adam dying to a deathless something that was put into Adam unto his death that "*surely shall not die,*" that whatever it is it would live after the death of Adam. Adam and Eve were not told their "souls" would die. **They**, 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 an "immaterial, invisible" soul that cannot die, but that deathless soul that cannot die must eat of the tree of life to lives forever.

- 1. There is not one word about a soul in Genesis chapter three, but this chapter is used to prove all persons had an immortal soul put in them 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.*"
 - "*In the day YOU eat*"
 - "*Dying YOU shall die*"
 - "*YOU shall not eat*"
 - "*YOU shall not...touch it*"
 - "*Less YOU die.*"
 - "*YOU...shall not die*"
 - The same YOU (person) that eats is the same YOU (person) that touches and the same YOU (person) that will die, and is the same YOU (person) that Satan said would not die. The YOU does not change from being a mortal person that can eat and die to being an immortal something in a person that cannot eat or die.
 - Satan lie is used in today's preaching, but 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.**"
- Death was the penalty for sin, not eternal life in torment, "*surely die*" cannot mean "surely live." It was Adam that would die; "*Dying you shall surely die.*"

"Then the Lord God formed **man** of the dust from the ground, and breathed into **his** nostrils the breath of life; and **man** became a living being" (Genesis 2:7). The warning for eating of the tree was "**YOU ("man") shall surely die.**" God's sentence for eating of the tree was "*to dust YOU shall return*" (not your soul shall return to dust, or your soul shall be eternity tormented). 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 an immaterial, invisible, unseen, deathless something in Adam that would have to sweat to live but it would die. Those who use this passage to teach a person has an immortal soul pick one of the many of the "YOUS" and say only this one is an immortal soul that was in Adam, but they say nothing of the others and hope you do not see the others for their immortal, immaterial, invisible soul 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 deathless soul (nehphesh) or nothing of immortality, and at the same time, death, which is in the passage, is removed and it is 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 thing that would live forever, and this "immortal soul" would live forever without the tree of life?

In "**DYING** (mooth) *YOU shall surely DIE* (mooth)," die is from mooth (Strong's world 4191), and is used two times in Genesis 2:17; 3:4; 20:7 in

the Hebrew was changed to one time in the King James and most other translations.

- *“Dying (mooth) you shall surely die”* (mooth) Genesis 2:17.
- *“Dying (mooth) you shall surely not die (mooth)”* Genesis 3:4.
- *“Dying (mooth) you shall surely die (mooth)”* Genesis 20:7.

Mooth 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”** (mooth) just as animals and fish die, not some part of Adam that could not die that would **LIVE** some place separated from God.

- *“So all the days that Adam lived were nine hundred and thirty years and he died”* (mooth) Genesis 5:5. Adam died, not a deathless soul that cannot die but it died anyway.
- *“All that was in the dry land, died”* (mooth) Genesis 7:22.
- *“Less some evil take me, and I die”* (mooth) Genesis 19:19.
- *“Let him die”* (mooth) Genesis 44:7.
- *“And it be hurt, or die”* (mooth) Genesis 22:14.
- Hundreds more throughout the Old Testament.

“Dying YOU shall surely die” and *“YOU shall live in endless torment”* are as difference as night and day. That Adam would die is so clear that an attempt is made to get around it by saying that revelation is progressive and later revelation revealed that the penalty for sin is not death, but life with torment. While revelation is progressive and things are reviled that were not reviled before that time, the latter revelations are never contradictory to the first. Adam was told that the penalty would be death if he eat, if a latter revelation said no the penalty would not be death, it is an endless life of torment, the two revelations would be contradictory, both could not be the truth. When Adam was told, *“You shall surely die”* no latter revelation would say, *“No Adam, you shall not surely die, you shall live forever in torment.”* No latter revelation changed *“YOU shall surely die”* to *“Your deathless soul shall live separated from God.”* It was Adam that the cherubim kept from the tree of life, *“Less HE stretch out HIS hand, and take also from the tree of life, and eat, and live forever,”* Absence nothing is said about Adam having an immortal soul. Neither die or death dose not mean life, not life with God, nor life separated from God, not life for Adam, not life for a deathless something that we are told was in Adam.

God said, *“Dying you shall surely die.”* Satan said, *“You shall not surely die.”* Plato said, *“Your soul shall not surely die.”* Theology says, *“Your soul shall not surely die, it just leaves you and lives forever in Heaven or Hell without you.”*

The teaching of Satan, Plato and theology is not the

“Surely die” is used 21 times in the King James Version, and it always means to die a physical death (Genesis 2:17; 3:4; 20:7; Numbers 22:23; Judges 13:22; 1 Samuel 14:39; 14:44; 20:31; 22:16; 2 Samuel 12:5; 12:14; 1

Kings 2:37; 2:42; 2 Kings 1:4; 1:6; 1:16; 8:10; Ezekiel 3:18; 18:13; 33:8; 33:14). The opposite, "*Surely live*" is used a number of times, and like "*surely die*" was always physical life that would "*surely live*."

- "*He will surely live, he shall not die*" (Ezekiel 33:15; Also Ezekiel 3:21; 18:9; 18:17; 18:19; 18:21; 18:28; 33:13; 33:16).
- "*Shall surely be put to death*" is used many times (Exodus 19:20; 21:12; 21:15; 21:16; 21:17; 31:14; 31:15; Leviticus 20:2; 20:9; 20:10; 20:11; 20:12; 20:13; 20:15; 20:16; 20:27; 24:16; 24:17; 27:20; Numbers 35:16; 35:17; 35:18; 35:21; 35:31).
- All three, "*surely die*," "*surely live*," and "*surely be put to death*" are always speaking of life or death of the body, not of a deathless soul that could not "*surely die*," that could not "*surely be put to death*."

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 a soul) put forth **HIS** hand (not a 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 a 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 soul that was in Adam that could not die even if it did not eat? Would it not be a contradiction to say there was an immortal soul in Adam that could not die, and it must live forever, but this deathless soul depended on eating of the tree of life to live, or that a 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 in them that will live forever, and this deathless soul has no need of the tree of life; therefore, what could the tree of life give to a deathless soul that it did not already have? Nothing. According to this doctrine, a deathless soul could not lose its deathless when Adam eat of the tree. This doctrine makes the flaming sword useless to keep a soul from the tree of life so that it may eat and live forever, for it would live forever if it eats, or if it 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. God or Satan said nothing about Adam having an immortal deathless soul that could not die. "You shall surely die" is far from saying, "When you die, a soul that is in you will live and suffer eternal

torment with out you" but this is read 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.

- When God said, Adam shall *"surely die,"* He is saying Adam was mortal.

"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 a soul that is in 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 is 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). 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). If there were a deathless immortal soul it would not be in the tomb, and if this deathless soul was in a tomb on this earth when Christ comes it would be a total contradiction to souls going to Heaven or Hell at death.

Was this sentence of death given to an immortal soul that cannot die; if it is immortal then how could any kind of death sentence be given to it, how could it not live forever without the death of Christ? It would not be subject to death. It would not matter if Adam ate or did not eat for if there were an immaterial, invisible, immortal, deathless soul in Adam it 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; it was through Adam that death came into the world and passed unto all men,

not death passed to all immortal deathless 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 there is a soul in him that is going to Hell because of 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 is in them and it cannot die.

- **God:** "*YOU shall surely die...dust YOU are, and unto dust shall YOU return.*" All three times the "YOU" is the person, not a deathless something in the person that is not dust. It was the person (Adam) that God was speaking to. (1) The person will die. (2) The person is dust. (3) The person will return to dust. The "YOU" that shall die is the same "YOU" that will return to dust.
- **Today's preachers:** "You shall not surely die, for you are now immortal and will live forever some place." "*You shall surely die*" (Genesis 2:17) is changed to, "You ('your soul') shall surely never die." "Die" is changed to a living, deathless death.

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 both "Spiritual life" and "spiritual death" are read into this and not one time are they in the entire 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 2:17) that begin dying that day, not an immortal soul that cannot die, but that soul 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). Adam's undying soul theory is based on the silence recorded in Genesis two and three.

EDWARD WHITE: "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." *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.***" Without the resurrection, all of "you" would forever remain dust. But, God's definition of death cannot be believed by any that believe a soul is immortal; they tell us that by, "*You shall die,*" God really means "spiritually death," which is life separation from God, not death. Spiritual death is not to really die and return to the ground; according to the belief of many, spiritual death is not death, and nothing returns 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; their death was sealed and made certain on that day.

If Hell were Adam's sentence: "Die" must be changed into an eternal life for a soul that was in Adam, but not eternal life for his body. If Hell was the 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 die and 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 soul that is a person, 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.

JOHN LOCKE: "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," "Reasonableness of Christianity," Volume 6, page 3, 1695.

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 that God said would die. **How could an immaterial, invisible soul eat of a visible material tree?** Satan's lie was that **they**, not a soul 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. It would have been nonsense for God to prevent access to the tree of life if the real Adam was an inter-person that was immortal, and the real Adam would live forever with or without the tree of life.

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, if 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.**"*

GEORGE V. WIGRAM: "**Dying shalt die.**" The Englishman's Hebrew And Chaldee Concordance Of The Old Testament, Page 675.

ADAM CLARKE: "Thou shalt surely die. Literally, a death thou shalt die; or, **dying thou shalt die**-from that moment thou shalt 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 shalt become mortal, and shall continue in a dying state till thou die."

JOHN WESLEY: "Thou shalt 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."

ALEXANDER CAMPBELL: "Adam died at the end of nine hundred and thirty years after his creation, and that this was threatened in

the words, 'In the day thou eatest thereof **dying thou shall die.**'"
Campbell Skinner Debate On Everlasting Punishment, page 118,
College Press, 1840.

A DOUBLE CHANCE:

- First change: Adam's death must be changed to be a "separation," not death.
- Second change: Then the first change must be changed again, Adam's "separation" from God must be changed to be an eternal life being tormented by God.

"For as in Adam all die" (1 Corinthians 15:22). If death = separation, and separation = being tormented by God, then all will be tormented for "in Adam all die."

(5). **"IN MY FLESH SHALL I SEE GOD"** Job 19:25-27

See chapter seven, **"IN MY FLESH SHALL I SEE GOD"**

(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" and "shame"? It is the shame and contempt that others have for them that is everlasting, everlasting (olam-age lasting) is applied only to the contempt. Hell and eternal torment by God is added when there is nothing about them 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 Daniel 12:2 is kept in the context of Daniel 11 and 12, Daniel is not speaking of the resurrection at the coming of Christ, but is speaking of a time of restoration of Israel when **many** would return to God just as Ezekiel pictured the dead bones as a resurrection of the dead (37:11-14) was speaking of a restoration of Israel as a nation when many did return to God. See Isaiah 52:1-2; 26:5.

HOMER HAILEY, "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'" A Commentary on Daniel, page 243, 2001, Nevada Publications.

"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.

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 what will live in Heaven or Hell), which soul cannot sleep the sleep of death, how could it awake from the dust of the ground if that immortal soul was alive and awake in Heaven or Hell, and it was not asleep in the dust of the ground? Orthodox teaches that long before the resurrection and Judgment Day the souls that were in the saved are in Heaven and have everlasting life. The Abraham's bosom version would also be in conflict with it.

Kenny Boles in "The Life to Come," page 276 says this prophecy of Daniel is the first and only clear declaration of the resurrection in all of the Old Testament. Only by taking verse 12 out of context can it be made to be speaking of the Resurrection, and then it makes the problem:

- Of only some of the dead being resurrected
- Therefore, some of the dead would not be resurrected

Which would be an undeniable contradiction to what is said of the Resurrection in the New Testament, that all the dead, not *"many"* of the dead will be resurrected (John 5:28).

- "Contempt" (from Hebrew - derawone) Daniel 12:2
- "Abhorrence" (from Hebrew - derawone) Isaiah 66:24

*"Then they shall go forth and look on the corpses of the men who have transgressed against Me for **their** (the corpses) worm shall not die, and **their** (the corpses) fire shall not be quenched: and **they** (the corpses) shall be an **abhorrence** to all mankind"* (Isaiah 66:24). The antecedent of these three pronouns is *"corpses,"* dead bodies that will be looked at by living person that are on this earth. 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 the, corpses will forever be conscious or in torment, is 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** (olam-age lasting), **it was not said that the corpses of dead persons are everlasting**. God tormenting the corpses is read into this in an attempt to put Hell in it. How does those seeing and having contempt for the corpses of those that were killed by the Lord become "everlasting torment" for soul by God? Where is there anything about God forever tormenting souls in "Hell" in this passage? **It was the living people that saw the corpses, and living people that had contempt for the dead earthly bodies.** The reason for the contempt seems to be that in Israel it was considered a shame to a person if their dead body was left unburied to be eaten by worms (maggots) or burned, The contempt was not that a deathless soul that had been in the dead person was being tormented by God.

*"And I will put an everlasting **reproach** on you and an everlasting humiliation which will not be forgotten"* (Jeremiah 23:40). *"Reproach"* is the same word in the Hebrew that is translated *"shame"* in Daniel 12:2, and just as it is in Daniel this shame or reproach was on Israel, not on souls.

(7). PLEASE EXPLAIN HOW THE *SPIRIT* THAT RETURNED TO GOD IS CHANGED TO BOTH A *SOUL* IN HELL AND A *SOUL* IN "ABRAHAM'S BOSOM" Ecclesiastes 12:7

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

L. S. WHITE, "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." Russell-White Debate, page 51, 1912, F. L. Rowe Publisher.

When he answered his own question of where is Stephen now before the resurrection,

1. He changed spirit of **all** (Ecclesiastes 12:7), both saved and lost that returns to God who is in Heaven, to only the spirits of the saved return to God, he believes that the spirits of the lost are forever separated from God, never will return to God.
2. Then he said Stephen is now in Heaven; therefore, he is saying Stephen is not now in "Abraham's bosom," that Stephen will be in Heaven unto the resurrection.

Sometimes Stephen is said to be in "Abraham's bosom," and sometimes the same preachers will 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 brother not see that if the something he believes to be in a person is the only thing he believe is now immortal, if it is what goes back to God who gives it, **He has this immortal something that is in all, both the saved and the unsaved, going back to God in Heaven at the time of the death of the person it had been in? What happened to his "Hell?" He is saying no spirit goes to Hell when the person the spirit had been in dies, and that no spirit**

goes to Abraham's bosom, for the spirits that were in 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's soul goes to Heaven at death, which is what those who believe in "Abraham's bosom" believe, how is it that this immortal something in a person, which will not go to Heaven unto after the judgment, but it 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** (the same **all** that returned to dust) shall return to God. No reference is made to the **all** being good or evil at the time of their death. If the spirit of **all** goes back to God at death is a conscious 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 spirits that had been in all returns to God, yet, those who use this to prove a person has an immortal soul in them say, "No, Solomon was wrong. The spirit/soul that were in the lost does not return to God at death, some says a soul or a spirit goes to Hell at death, and others says a soul or a spirit goes the bad side of hades at when the person it was in dies."**

The three places where the "soul" is sent at death by those that believe we now have an immortal deathless soul.

1. At death does a **spirit or a soul** that had been in a lost person goes to Hell?
2. At death does a **spirit or a soul** that had been in a lost person goes to the bad side of hades (Abraham's bosom)?
3. At death does **spirits or souls** that had been in all, both 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 a 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 a soul that he believes will be alive after the resurrection is already alive and immortal from birth.

The Hebrew word translated "spirit" in Ecclesiastes 12:7 is from ruach, not from nehphesh, which is the word that some of the times it is used it is translated "soul." Ruach is translated breath, wind, spirit, etc., but never translated "soul." That which returns to God is the breath of life (Genesis 2:7), that came from God and made both man and beast "*living beings.*" 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 in them and it is this soul that returns to God in Heaven is a rational, intelligent,

thinking being, then it proves that the same immortal soul preexisted with God in Heaven as a rational, intelligent, thinking being before the birth of the body. By misusing this verse to prove a person now has something in them that is now immortal and it is this immortal something in a person goes back to God at death, then it would prove more than they want to prove. If a spirit that returns to God is something in a person that is immortal, and it came from God, this immortal thinking being had to preexist in Heaven with God before the person was born; if it did not preexist then it could not *“return to God.”* Most do not want **preexistence** before birth of **ALL**, neither do they believe that **ALL**, both the saved and the lost going back to Heaven unto second coming of Christ, they believe that souls that are in most will go to Hell at death, but if their view were right, that the spirit is an immortal inter part of a person that came from God at birth and then returns to God at death, there would be no way around both the saved and the lost going to Heaven at death. **The incorrect use of this passage to prove a person is born with an immortal soul in them undeniably implies the preexistence of that soul, that it existed in Heaven a living being before the birth of the person, and that at death all souls of both the saved and the unsaved, and also souls of animals, leave the person or animal it was put in and returns to God who is in Heaven, back to where a soul was before the person or animal was born. Whatever came from God, whether it was life, or a living intelligent being that was in Heaven before birth is what returns to God.** It does not say that what came from God was a created intelligent living being (as are the angels) that was in Heaven, but that is what is inferred when this passage is used to prove the doctrine that person has an immortal soul or an immortal spirit in him or her that **returns** to God at death.

It would prove:

1. **Before birth:** It would prove the preexistence of **ALL** in Heaven. In the part of eternity before birth **ALL** would have been safe in Heaven.
2. **At birth:** It would prove the spirits of **ALL** were put out of Heaven and sent down to earth and put in earthly bodies.
3. **From the death of the body unto the resurrection:** At the death of the earthly bodies these spirits from Heaven were put in, the spirits that were in **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:** It would prove that the spirits of **ALL** are sent back to earth for judgment.
5. **After judgment:** It would prove that the spirits of **ALL** that were safe in Heaven before the birth of the person now go to Heaven or Hell, the “many” to 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 of the spirits that were in Heaven with Him to be lost where He could torment them forever?

If the spirits that came from God is man's immortal souls 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 second coming onward: For many Protestants nothing happens; the saved are brought from Heaven only to return to Heaven where they were before the second coming, and the lost are brought from Hell only to return to Hell where they were before the second coming. 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.

According to the teaching of many, this immortal soul was a living, conscious, thinking being before it came from God,

(1) It existed in Heaven as a living, thinking being,

OR

(2) What came from God was life, not a thinking being that preexisted and was immortal.

It is the "spirit," (ruach) not "an immortal soul" (nehphesh) that returns to God. What is the spirit that came from God? *"Then the Lord God formed a man of the dust from the ground and **breathed into his nostrils the breath of life** (ruach); 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 the only source of life, whether the life of a person, or the life of an animal, and this life 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.

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

- Then all immortal souls of both the saved and the lost return to God at death (Ecclesiastes 12:7).
- But David did not ascend *"into Heaven"* (Acts 2:34; 2:29).
 - Would not this make the immortal soul or immortal spirit that came from God and had returned to God that had been

in David be some kind of being that was in David, but was not David? That this being that was in David is now in Heaven, but David is not in Heaven?

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).
 - *“Body without the spirit (breath of life) is DEAD”* James 2:26.
 - *“Faith without works is DEAD”* James 2:26.

Today's theology tells us two conflicting things.

- 1. Theology says that most souls go to Hell at death, and that some souls return to God at death.**
- 2. And at the same time theology uses Ecclesiastes 12:7 to say all spirits 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 a 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: Today's theology make a 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: Today's theology make a 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: Today's theology make a soul be both alive and immortal; **just the same as theology 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 a 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.

Most Eastern religions, most New Age believers, and many Christians believe in the preexistence of a 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 a soul that came from Heaven at birth, or that all (the saved, the lost, and all beasts) will go back to Heaven at death.**

Proves Universalism, but not the same Universalism taught by the Universalist. If this "spirit" that returns to God is an immortal soul, then it proves 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 or her spirit that came from God at birth goes back to Heaven to God at death, but all spirits will leave Heaven for judgment, and only some spirits 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 after the judgment**; 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). *"**And the breath (nshahmah—sprit) of the Almighty gives me life**"* (Job 33:4). 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, and is not the spiritual body that the dead in Christ will put on at the resurrection (1 Corinthians 15:44). In Genesis 2:7 Adam was made from the earth, then God breathed into Adam the breath of life and Adam, not part of Adam became a living being (soul), in Ecclesiastes 12:7 when Adam returned to the earth, the spirit or breath of life that came from God returned to God. When the *"spirit departs"* (returns to God) the *"thoughts perish"* (Psalm 146:4); if the spirit that departs were a living being with a separate existence, would it have no thoughts? If the breath of life that came from God did have thoughts they would be its thoughts, not the thoughts of the person that it was in

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 believed the dead had some kind of life and thoughts in the underworld until they were reincarnated. Egypt, where the Jews had just come from believed the dead lived and had always lived and would always live, and would keep coming back over and over again; therefore, they would have had thoughts and known something. Many Pagans believed a soul has always existed, and must always exist, that a soul is self-existence, that it has always been reincarnated over and over, and always will be. If a person has an immortal soul in them and it came from God and will go back to God, then a soul lived before the person

was born, and a soul 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 a 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 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 now 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."* Psalm 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."* Psalm 146:4 *"His breath (ruach-spirit) goes forth, he returns to his earth; in that very day his thoughts perish."* If a persons thoughts perishes when the body perishes, if there were an immortal soul, would that not make its thoughts be its own thoughts? If the thinking part of a person is the earthly person, and this thinking part perishes at death, and the person's thoughts perishes at death, then if a soul lived after the death of the person, (1) it would be a thoughtless something like plants (2) or it would have it's own thoughts that were not the thoughts of the person. If there were something that is in a person and it continues to think after the death of the person, after "***in that very day his thoughts perish,***" than a soul's thoughts could not be the thoughts of the person. It is not possible to reconcile today's immortal soul theology, or an 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 passage that says all spirits (ruach-breath of life) returns to God one of the most used passages to teach a person has an immortal soul that goes to either (1) Heaven (2) or Hell? Can you find anything about the spirit (ruach-breath of life) of anyone going to Hell in this passage? Maybe because there is no passage that really teaches it, changing spirit of both that came from and returns to God into a living, thinking, immortal soul is the best that can be found.

(8) THE SPIRIT OF MAN AND THE SPIRIT OF BEAST **Ecclesiastes 3:18-21**

"I said in my heart, it is because of the sons of men, that I may prove them, and that they may see that they themselves are but as beasts. For that which befalls the sons of men befalls beasts; even one thing befalls

*them: as the one dies so dies the other; yes, they have all one **breath** (Hebrew-ruach-spirit); and man has no preeminence above the beasts: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again. Who knows the **spirit** (Hebrew-ruach) of man, whether it goes upward, and the **spirit** (Hebrew-ruach) of beast, whether it goes downward to the earth.* Why was the same Hebrew word (ruach) translated “breath” when it has references to both man and beast; were they hiding the fact they both have the same “ruach” because they did not believe beast have the same spirit as man?

Ecclesiastes 3:19-21 King James Version:

“All (man and beasts) have the same BREATH (ruach).”

“Who knows that the SPIRIT (ruach-breath of life) of man.”

“That the SPIRIT (ruach-breath of life) of the beast.”

Psalms 104:29-30 King James Version:

“You take away their BREATH (ruach) they die.”

“You send forth your SPIRIT (ruach-breath) they are created.”

Innate soul advocates would not give both man and beasts the same spirit (soul), neither could they have God taking away a soul.

If this BREATH-SPIRIT (ruach) were an immortal soul that returns to God at death, then it is like Ecclesiastes 12:7 above in that it would prove ALL, both the good and the evil are saved, and both return to God at death. See notes above.

“They all have the same breath and there is no advantage for man over beast.”

1. **Who knows whether (if) “the spirit (ruach) of man” goes up** when the body returns to the dust?
2. **Who knows whether (if) “the spirit (ruach) of beast” goes down** when the body returns to the dust?

“Who know that the breath (ruach) of man ascends upward and the breath (ruach) of the beast descends downward to the earth?” (Ecclesiastes 3:21 New American Standard Version). Solomon is asking a question, to which he gives no answer, **but his question is turned into statement of fact when it is used to prove that man has a spirit (ruach) in him that is immortal**, but the same spirit (ruach) in a beast is mortal. WHEN HIS QUESTION IS CHANGED INTO A STATEMENT THAT SAYS SOLOMON KNEW MANKIND HAS IMMORTAL SOULS, AND BEASTS DO NOT, IT MAKES A LIE OUT OF HIS STATEMENT THAT **“THERE IS NO ADVANTAGE FOR MAN OVER BEAST,”** THERE WOULD BE A VERT BIG ADVANTAGE.

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, 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 the 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*" is from the same Hebrew word, 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 a spirit (Hebrew—ruach, the same soul—ruach persons have) that separates from its body and goes anywhere after the death of the person or beast, if it goes up or if it goes down, then the ruach of beast would be just as alive after the ruach of the beast separated from the body of the beast as the ruach of a person would be after the ruach separated from the body of the person. If the spirit (ruach) going up proves it is immortal and cannot die, then the spirit (ruach) going down would prove that it is immortal and cannot die.

Ruach is translated 16 different ways, most often as breath and wind, and is used to describe all earthly living beings. All flesh, birds, cattle, beasts, and every creeping thing, all have the same spirit (ruach) as man (Genesis 7:22; Genesis 6:17; Ecclesiastes 3:19).

This is a question that Solomon asked, but he did not give an answer. Yet, many give their own answer and say, "Yes I know where a soul of man goes, it returns to God all the way up to Heaven," and then use their uninspired answer to prove that Solomon said a person has an immortal soul that is alive and goes up to God in Heaven after the death of and without the person, or a soul that is alive and goes down to Hell after the death of the person. **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 resurrection and life after death was not known about in the Old Testament, "*Our Savior Christ Jesus, who abolished death, and brought life and immortality to light through the gospel*" (2 Timothy 1:10), both *life* and *immortality* were brought to light by Christ, both were not known about before Christ. With the revelation that Solomon had, with all that had been made known at that time he could see nothing after death for man or beast. All the blessings of the Law were in their lifetime, not after death (Deuteronomy 28:11). **Not one word about a blessing after death** (see chapter seven—"A strange and unexplainable silence of the Old Testament on punishment and life after death" and (6) above); having no revelation about a resurrection after death Solomon saw the same fate for both, and saw no pre-eminence of one over the other after death, they both die. Without knowing of a resurrection after death, he could not see any life for either one. See Psalm 115:17; 6:5; 146:4-5; Ecclesiastes 9:5; Job 14:21. "*As it is with the good man, so with the sinner...the same destiny overtakes all...for the living know that they will die, but the dead know nothing*" (Ecclesiastes 9:2-5 New International Version). Without the resurrection to immortality,

which was not make known at that time (2 Timothy 1:10; 1 Corinthians 15:18) all blessing and all cursing would be in this life-time, no blessing or cursing after death (Deuteronomy 28:1-68).

Reincarnation, that all living being, both men and animals, have a soul that come back as a higher or lower life was taught by the Pagans that was all around Israel at that time. He was asking a question of someone. His question might have been to the Pagans asking them how did they know about reincarnation, how did they know a spirit or soul of a person or beast goes anywhere after death and is reincarnated. According to Pagan teaching that all, both persons and beasts do have an immortal soul, and they believe this soul goes somewhere after death. He asked how or by what authority do you know this; how did they know some are reincarnated **down** to a lower life and some **up** to a higher life? The only answer would be they did not know; there was no revelation from God, no way to know about reincarnation but human reasoning.

Unconditional immortality must change what Solomon 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 would make it be 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).

- The "living" person knows.
- The "dead" person does not know.
 - It is the person that knows or does not know, not a soul that is in the living person but has left the dead person.

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?

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?**

In "Life and Death," Campbell argued that spirits, whether it be spirits of angels or spirits of men, cannot die just because they are spirits, is there anyway that his argument would not prove that the spirits of beast

cannot die just because they are spirits? But he is changing the spirit (ruach) into an immortal, deathless soul that has its own life that is separate from the life of men or beast, with the spirit (ruach) of beast being mortal, and the spirit (ruach) of man being immortal, even when the same word in the Hebrew is used in the same passage; by what revelation can anyone know that one spirit (ruach) is immortal, and the other spirit (ruach) is mortal?

(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 something, whatever that something is believed to be, that is not subject to death is not in this passage. Since the child later died again after his resurrection, he was still mortal after this resurrection, just as mortal as before.

1. The earthly life that left the body.
2. It is the same earthly life that returned to the body.
3. It is the same earthly life that left the body when the child died a second time of old age.

When the bodily life is restored only to die again, how could this prove an immortal soul left the body and returned? The life that left the body and was restored must be changed to the spirit left the body and returned.

Passages that speak of life departing and returning to the body
1 Kings 17:21 This is frequently used to prove that an immortal soul had left the child, and was in Heaven even though nothing is stated nor implies about either an immortal soul, nor about him being in Heaven; both are added to it.

- *"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. (Note: "breath" was added, it is not in the Hebrew).
- *"O Lord my God, let the **breath of life** (nehphesh), I pray, return to the body of this child. The Lord listened to Elijah's cry, and the **breath of life** (nehphesh) returned to the child's body and he revived,"* The New English Bible. (Note: "breath" was added, it is not in the Hebrew).

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 something that some believe to be in a person and it cannot die, but it departed from the person it was in and went to Heaven or Hell before and without the Judgment, but this soul or this spirit left Heaven or Hell and returned back to the person it had been in. 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."* When the life (ruach) of beasts and creeping things depart (Genesis 9:5), no one believes it is an immortal soul departing for someplace without the animal or creature that it was in.

GIVING UP THE GHOST IN THE KING JAMES VERSION

"Gahvag" is used 23 times in the Hebrew Old Testament. It is translated *die* or *died* 12 times, *"gave up the ghost"* 9 times, *perished* 2 times.

In 14 times of the 23 it is as the person that died or perished, in the other 9 times it is a ghost that was leaving the person it had been in. The

person dying was changed to a living ghost departing from a person. One Hebrew word was changed to four English words, changed from dying to departing.

Genesis 25:28: The King James Version was made when they were coming out of the Dark Age and it seems as if the translators still had many of the Dark Age beliefs that they wanted to put into the Bible; beliefs that the translators of later translations did not have.

- *"Then Abraham give up the ghost"* King James Version.
- *"Abraham breathed his last and died"* New American Standard Bible, New Revised Standard Version, New International Version.
- *"He died at a great age"* Revised English Bible.
- *"Then he breathed his last, dying at a ripe old age"* New American Bible, (Catholic).

In the New Testament, King James Version:

- "Ekpneo" is translated "give up the ghost" three times, Mark 15:37; 15:39; Luke 23:46.
- "Ekpsuhe" two times "give up the ghost," Acts 5:5; Acts 12:23. One time "yielded up the ghost," Acts 5:10.

The same as the Old Testament, they translated one word into four words to put the ghost they believed in into the Bible, but most newer translations translated it as "dead" or "breathed his last." There is no such thing as a ghost of a person and the ghost of the King James Version has been removed by most translations.

Ekpneo in the New International Version:

- *"Jesus breathed his last"* (Ekpneo - one word into three words) Mark 15:37.
- *"He died"* (Ekpneo) Mark 15:39.
- *"He breathed his last"* (Ekpneo - one word into three words) Luke 23:46.

Ekpsuhe in the New International Version:

- *"When Ananias heard this, he fell down and died"* (Ekpsuhe) Acts 5:10
- *"At that moment she fell down at his feet and died"* (Ekpsuhe) Acts 5:10.
- *"Was eaten by worms and died"*(Ekpsuhe) Acts 12:23.

(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 where his son was? 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 down in the earth, in the ground (in sheol—the grave). Whether it was Samuel, or a demon, he *"came up out of the earth* **Saul did not believe today's theology that the dead are in Heaven; he believed they are in the grave. He asked the women to "bring up" Samuel, not "bring down" Samuel. The woman saw something "coming up out of the earth,"**

- "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). Saul did not see anyone.
- "Why have you disturbed me **by bringing me up**?" (1 Samuel 28:15).

If this was Samuel he was not in Heaven. Those who believe that all have an immortal soul that goes to Heaven or Hell at death have no choice but to say (1) that Samuel was not in Heaven, Hell, or Abraham's bosom, (2) or that this was not Samuel that came up out of the earth.

If Samuel was in Heaven, could a medium bring him down out of Heaven, or could a medium bring him over the *"great gulf fixed, that they that would pass from hence to you may not be able, and none may cross over from hence to us"* (Luke 16:26)?

If Samuel was in Heaven, do you think Saul would be with him the next day?

WHAT IS A "FAMILIAR SPIRIT"?

"Familiar spirit" does not come from ruach or nehphesh. The two words comes from one Hebrew word, "ohv," and it is used 16 times in the Old Testament and translated into two words, "familiar spirits" in all but one where "ohv" is translated, "burst *like new bottles*" (Job 32:29). It is never used of a person's soul or person's spirit; ohv is not the spirit (ruach) that returns to God at death (Ecclesiastes 3:21); even though the translators translate both Hebrew words into "spirit" they are nothing alike; Hebrew readers would know that two completely different words are used, but the translators did not let there English reader see this.

STRONG'S WORD 178, "A mumble, i. e. a water-skin (from its hollow sound); hence a necromancer (ventriloquist, as from a jar):--bottle, familiar spirits."

Familiar spirits are spirits of devils (See Numbers 25:13). They are just as real as Satan. It shows us that Satan has been successful in making his lie, *"You shall not die"* be believed, and even today Satan is using demons to promote his lie by passing themselves off as the spirit of a dead loved one to convince some that their loved ones are now alive, and that they have an immortal soul that is alive before the resurrection. By believing his lie, *"You shall not die"* is the truth then you have choosing Satan over God. There are so few passages that can be use to teach we have an immortal *"immaterial, invisible part of man"* that some 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).

This being did not come from Heaven or Hell, but "*up out of the earth.*" An immortal "*immaterial, invisible part of man*" being in the earth is not what is believe by many today, and this woman would not have been able to see the invisible spirit that a soul is believed to be by many that believe there is now an immortal soul that is in a person. 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 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 something in them that is believed to be an invisible immortal soul that Saul could not see, but the woman could see? Neither a temporary resurrection of Samuel from the grave, or an evil spirit impersonating Samuel would tell us (1) nothing of life after death, (2) or that a person now has an immortal "*immaterial, invisible part.*"**

God had refused to answer Saul by any of the ways He spoke to man at that time, He did not answer by prophets, by dreams, and not by Urim and Thummim (1 Samuel 28:6). Then why would He answer by a way that He had forbidden Saul or anyone to use?

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**, and he would be in Heaven both (1) without the death of Christ, (2) and without the resurrection, not **down in the grave** (sheol-hades) unto the resurrection of the dead. It must first be assumed (1) that there is a part of a person that is now immortal and cannot die, (2) then assumed that a person using witchcraft can call a "soul" out of Heaven which is where those who believe that this was a soul that had been in Samuel believed this soul would have been, for they believe that souls that had been in the saved go to Heaven at the moment of death, (3) 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" from the very presents of God?

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 that a witch can bring someone back to earth from hades (or Heaven) even when their "immortal soul" did want to come. If Samuel could come back why was Lazarus not permitted to come back to the rich mans five brethren (Luke 16:24-31)?

(13) "WHO CAN LIVE WITH CONSUMING FIRE?"

Isaiah 33:14: *"Sinners in Zion are terrified; trembling has seized the godless. Who among us can live with the consuming fire? Who among us can live with continual burning?"* First: whose words are these, who said this? The most common opinion of commentators on Isaiah says it was those in fear of threatened destruction by Sennacherib's army. They (*"who among us"*) could see that they were as stubble to be consumed by the Assyrian army, *"Like thorns which are burned in the fire"* (Isaiah 33:12). It was the sinners in Zion in fear there complete destruction by the Assyrians that uttered these words, not God. Second: they have no relevance to sinners being endless burn by God.

WHAT DOES THE BIBLE SAY ABOUT IMMORTAL SOULS AND/OR IMMORTAL 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 immortality, eternal life"* (Romans 2:7, King James Version).
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.

ONLY GOD NOW HAS IMMORTALITY: If a person is made with something in the person that is immortal from birth and whatever it is, if it 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. How can anyone who says, they "speak where the Bible speaks, and are silent where the Bible is silent," say all persons now has an immortal deathless soul in them when the Bible clearly says only God now has immortality (1 Timothy 6:16).

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 it is always something 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).*

Why are we to "seek for" that which we are born with? Why will we "put on immortality" if the something that is in us is the only thing that will ever be immortal and it 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 there is nothing that is in a person now has immortality. Immortality is a promise, a hope, not a present possession; we (persons, not immortal souls that are in the persons) seek for it and must put it on.** If Romans 2:7 and 1 Corinthians 15:53 teaches nothing more, they teaches that no part of a person now possess immortality, not that a part of man's nature is **now** mortal, and a part of man's nature is **now** immortal. Could it be said in a more positively way that no man is now immortal; that immortality will not be given to anyone before the second coming of Christ?

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 already have on. "This mortal" is this person that is not immortal, this mortal person will "**put on immortal**," not this soul that is already immortal will "**put on immortal**." The argument that this is speaking of our bodies that are **now** mortal, that we have a soul that is **now** immortal will not hold up, it is what is **now** mortal that **will be** immortal by putting immortality on at the resurrection, not a soul that is **now** immortal putting on immortality. Psukee is the only word that is translated "soul" in the New Testament is never used with immortality or immortal.*

- *"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)*
- *"And we shall be changed. For this corruptible **must put on** (enduno) incorruption, and this mortal **must put on** (enduno) immortality" (1 Corinthians 15:52-53).*

- *“For when this corruptible shall have put on (enduno) incorruption, and this mortal shall have put on (enduno) immortality”* (1 Corinthians 15:54).

We seek for that which we do not now have, we put on that which we do not now have on. It is said so simple that it is the person, not a soul that will be immortal that only those who do not want to see will not see it.

- If we now have a soul that is not corruptible, how can that soul *“put on incorruption”* when it would now has incorruption on? *“Be changed”* from what, from corruptible bodies to incorruptible bodies, not from corruptible souls to incorruptible souls.
- 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 a soul inherit *“eternal life”* when it would now has eternal life?
 - Will a soul *“put on”* and *“inherit”* that which it already has?

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 this person will become an immortal person with a spiritual body in the image of Christ. Only the body will be different, not the person.

Corruption and mortal are both used throughout the Bible, but incorruption and immortal are used only by Paul, and are never used referring to the lost, or never to a soul or to a 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) now has immortality before the resurrection.** There is not one verse that teaches all men, both good and bad are born with an immortal soul that is inside of them and it 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, a 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.** 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.

- The doctrine and precepts of man. An immortal soul from birth-a soul, which many teach is the only thing that will ever be immortal, would already be immortal before the resurrection.
- 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 that is now inside of the person.**
 - **Not one passage in the whole Bible says a person has an immortal spirit that is now inside of the person.**

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 passage of scripture says any person will be immortal before the resurrection.

DR. ROBERT A. MOREY: Even though he believes there is an immortal soul that is in a person said, "From our examination of the terms 'immortal' and 'incorruptible,' it is obvious that they describe the attributes of the resurrection body and do not speak of the condition of man' soul after death. As a matter of fact, the phrase 'the immortality of a soul' is never found in Scripture...They thus pit resurrection against a conscious afterlife as if the two were in conflict with each other," "Death and the Afterlife," page 95, 1984, Bethany House Publishers.

Three words are translated immortal and incorruptible in the New Testament. Not one time are they used referring to a 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. 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 Timothy 6:16 "*Who alone possesses **immortality** (athanasia) and dwells in unapproachable light.*" Only God has immortality now.
 - Athanasia used referring to a person only after the resurrection, immortality is not attributed to a person, or anything that is in a person in this lifetime. Then it is the mortal person that will be immortal, not something in a person that is already immortal.
- 1 Corinthians 15:53 "*This mortal must put on **immortality** (athanasia).*"

- 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. The person, not a soul, must put it on.*

(2) **APHTHARTOS** (incorruptible) is used seven times. Not one of the seven is used referring to a person, or to a no substance that is in now a person 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) is used eight times. 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 something that now exist).
 - (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)." Note: it is the dead person, not a dead immortal soul that is resurrected; incorruption is only after the resurrection of the dead person. It is the dead person that is sown in the grave; a*

deathless soul could not be put in the grave. **There is nothing about a "soul" in this.**

- (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, not from the Old Testament.
- 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, translated from two difference Hebrew words,

- Strong's Word 6924-kehdem It is used referring to God one time, "*The eternal God*" Deuteronomy 33:27. It is translated "*ancient*" many times, in Deuteronomy 33:15 it is translated "*the ancient (kehdem) mountains,*" and just a few verses later the same word is changed to "*eternal (kehdem) God;*" why did they not translate kehdem "eternal" when it had reference to mountains? In Psalm 68:34 "*the heavens of heavens, which were of old (kehdem).*" It is translated ancient, old, past, before, and east many times, but today's concept of eternal that was unknown to the ancient Hebrew people and was translated "eternal" only this one time, but in all the other passages where kehdem also has references to God it is "*even he that abideth of old (kehdem)*" Psalm 55:19; "*before his works of old (kehdem)*" Proverbs 8:22; "*whose goings forth have been from of old (kehdem)*" Micah 5:2.
- Strong's word 5769-olawn, and is used in Isaiah 60:15. This Hebrew word is used hundreds of times but is translated eternal only this one time.

The doctrine that God made a person with an immortal soul that cannot cease to exist, and that even God cannot destroy this something that is believed to be in 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 something in them 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 that 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 a soul; views of a 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 A SOUL. Ancient Egyptian belief was that a 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, or that the punishment is eternal. 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 in them that can never die or be destroyed. A very small percent of these souls will go to Heaven at death but most of the souls will go to Hell and be tormented.

(3). THE HADES VIEW. This view is that no soul goes to Heaven or Hell at death, but all souls that were in the saved are rewarded in a place many call Abraham's bosom, and the souls that were in the lost are tormented before they are judged, before the resurrection and judgment. Death is changed to life before the resurrection, but not life in Heaven or Hell.

(4). THE UNIVERSALIST VIEW. All souls will be saved. Those who do not obey Christ in this lifetime will have an "attitude adjustment" after death, and a soul that is believed to be in the person will end up in Heaven with no souls 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 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.

- Many other minor views in religions around the world.
- 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.

(6). THE BIBLE VIEW. It does not teach the natural immortality of a person, or immortality of anything that is in a person. All are now mortal. Persons that are 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.

THE PHILOSOPHICAL ARGUMENT

Some times used to prove innate or inborn immortality.

1. There are only two substances, matter, and spirit.
2. Matter has no power of thought or life.
3. Therefore, when matter has life and the power of thought then an immortal soul or an immortal spirit had to be added.

If this were true it would give an immortal soul to every kind of life, to all insects, all animals, even worms would be immortal. All animals have the power of thought; therefore, all animals have a soul.

If this were true Jesus could not have given eternal life to anyone, they would all have it without Him.

An abridgment from Miles Grant, Positive Theology, chapter 5 "Conditional Immortality," 1885,

"The Hebrew word nehphesh and the Greek word psukee are translated in **fifty different ways in the Bible**. These fifty may be reduced to three. **(1) The LIFE of any living being. (2) ANY living being. (3) The DESIRE of any living being.**" All fifty words have a reference to **this life, not one to an immortal soul.**

(1) "The LIFE of any living creature"

SOUL:

Nehphesh and psukee "The word soul occurs in our English Bible 535 times." (Note: Mr. Grant was using the King James Version where nehphesh and psukee are translated soul about 535 times. If the New International Version 2011 update were used, they are translated soul only 95 times. Life, person, heart, or a pronoun for a person is used much more than in the list he gives below).

- Nehphesh is used over 870 times in the Old Testament and translated soul 475 times in the King James Version. Psukee is used 106 times in the New Testament and translated soul 58 times in the King James Version

- From ndeevah 1 time (Job 30:16, the only time this word is in the Bible)
 - From nshahmah 1 time" Nshahman is used 24 times, mostly translated "breath" or "breath of life," It is translated "souls" only 1 of the 24 times in the King James Version (Isaiah 57:16), but is changed to "breath" in the New American Standard
1. "*The **soul** (nehphesh) that sins, it shall die*" Ezekiel 18:4, 20. How is it that Ezekiel did not know an immortal soul couldn't die?
 2. "*No **soul** (nehphesh) of you shall eat blood*" Leviticus 17:12. Can a soul that has no earthly substance eat blood?
 3. "*That **soul** (nehphesh) shall be cut off*" Leviticus 7:20
 4. "*Our **soul** (nehphesh) dried away*" Numbers 11:6
 5. "*They have dug a pit for **soul** (nehphesh)*" Jeremiah 18:20. Could they put an immortal soul in a pit?
 6. "*To slay the **souls** (nehphesh) that should not die, and to save the **souls** (nehphesh) alive that should not live*" (Ezekiel 13:19). By today's definition of soul, "an invisible something that cannot die," makes this passage is nonsense and foolish. It was lives, or persons that were saved or killed, not invisible souls that cannot be killed
 7. "*For you have delivered my **soul** (nehphesh-life) from death*" (Psalm 56:13). His life (nehphesh) had been saved from death. Not a soul that could not be dead, but it was dead anyway and was brought back to life. He had been saved from death, past tense, not will be delivered from death, future tense
 8. "*Let them be put to shame and confounded that seek after my **soul** (nehphesh-life)*" (Psalm 70:2)
 9. "*Let the enemy pursue my **soul** (nehphesh-life), and overtake it*" (Psalm 7:5)
 10. "*Deliver my **soul** (nehphesh-life) from the wicked*" (Psalm 17:13)
 11. "*Deliver my **soul** (nehphesh-life) from the sword*" (Psalm 22:20)
 12. "*Rescue my **soul** (nehphesh-life) from their destructions*" (Psalm 35:17)
 13. "*For strangers are risen up against me, and violent men have sought after my **soul** (nehphesh-life)*" Psalm 54:3.
 14. "*But those that seek my soul (nehphesh-life) to destroy it*" (Psalm 63:9)
 15. "*Let them be put to shame and confounded that seek after my **soul** (nehphesh-life)*" (Psalm 70:2)
 16. "*They that lay in wait for my **soul** (nehphesh-life)*" (Psalm 71:10)
 17. "*He spared not their **soul** (nehphesh-life) from death*" (Psalm 78:50)
 18. "*You have delivered my **soul** (nehphesh-life) from death*" (Psalm 116:8). Clearly the writers of Psalm did not understand nehphesh to mean a part of a person that cannot die. Even the King James translators repeatedly translated nehphesh as life in the same type of passages

19. *"They devised to take away my **life** (nehphesh)"* (Psalm 31:13)
20. *"They also that seek after my **life** (nehphesh) (Psalm 38:12 and many more like this)." Today's readers would have understood it better if they had been more uniform for if someone were trying to kill us, we would not say they were after our "soul" but after our "life." Most translations are somewhat better than the King James and a few are much better translated*
21. 515 more. Some have reference to man, both to living men and to dead men. Some have reference to any living beings (living creatures). Some have reference to both man and other living beings
22. *"Able to destroy both body and **soul** (psukee)"* Matthew 10:28
23. *"Shall save a **soul** (psukee) from death"* James 5:20

LIFE:

- Nehphesh "is rendered **life and lives** one hundred and twenty times, and is applied indiscriminately to man and beast." Genesis 1: 20. Genesis 1: 30; 9: 4; 9: 5; 19:1 7; 19:19; 32:30; 44:30; Exodus 4:19; 21: 23; 21:30; Leviticus 17:11; 17:14. Numbers 35:31. Deuteronomy 12:23. Deuteronomy 19:21. Deuteronomy 24:6. Joshua. 2:13; 2:14; 9:24; Judges 5:18; 9:17; 12:3; 18:25; Ruth 4:15. 1 Samuel: 19:5. 1 Samuel. 19:11. 1 Samuel. 20: 1. 1 Samuel. 22:23. 1 Samuel. 23:15. 1 Samuel. 26: 24; 1 Samuel. 28:9; 1 Samuel. 28:21; 2 Samuel. 1:9; 4:8; 14:7; 16:11; 18:13; 19:5; 23:17; 1 Kings 1:12; 2:23; 3:11; 19:2; 19:3; 19:4; 19:10, 14; 20:31; 20:39; 20:42; 2 Kings 1:13; 1:14; 7:7; 10:24; 1 Chronicles 11:19; 2 Chronicles 1:11; Esther 7:3; 7:7; 8:11; 9:16; Job 2:4; 2:6; 6:11; 13:14; 31:39; Psalm 31:13; 38:12; Proverbs 1:18; 1:19; 6:26; 7:23; 12:10; 13:3; 13:8; Isaiah 15:4; 43:4; Jeremiah 4:30; 11:21; 21:7; 21:9; 22:25; 34:20, 21; 38:2; 38:16; 39:18 (2 times); 44:30; 45:5; 46:26; 48:6; 49:37; Lamentations 2:19. Lam 5:9; Ezekiel 32:10; Jonah 1:14; Jonah 4:3
- Psukee **life and lives** forty times. Matthew 2:20; 6:25; 10:39; 16:25 (2 times); 20:28; Mark 3:4; 8:35 (2 times); 10:45; Luke 6:9; 9:24 (2 times); 9:56; 12:22, 23; 14:26; 17:33; John 10:11; 10:15; 10:17; 12:25 (2 times); 13:37, 38. (2 times); 15:13; Acts 15:26; 20:10; 20:24; 27:10; 27:22; Romans 11:3; 16:4; Philemon 2:30; 1 John 3:16; Revelation 8:9; 12:11
- GHOST (nehphesh) two times. *"The giving up of the **ghost** (nehphesh)"* Job 11:20. *"She has given up the **ghost** (soul-nehphesh)"* Jeremiah 15:9
- MORTALLY (nehphesh) one time. *"If any man hate his neighbor...and smite him **mortally** (nehphesh)"* Deuteronomy. 19:11
- BREATH (nehphesh) one time. *"His **breath** (nehphesh) kindles coals"* Job 41:21

(2) "ANY living being" (living creatures)

CREATURE (nehphesh) nine times

1. "Let the waters swarm with swarms of **living creature (nehphesh)**" Genesis. 1:20
2. "And God created the great sea-monsters, and every **living creature (nehphesh)**" Genesis. 1:21
3. "Let the earth bring forth **living creature (nehphesh)** after their kind, cattle, and creeping things, and beasts of the earth" Genesis 1:24
4. "And whatsoever the man called every **living creature (nehphesh)**, that was the name thereof" Genesis 2:19
5. "**Living creature (nehphesh)**" Genesis 9:10 birds, cattle, every beast of the earth
6. "**Living creature (nehphesh)**" Genesis 9:12 every living creature
7. "**Living creature (nehphesh)**" Genesis 9:15 every living creature of all flesh
8. "**Living creature (nehphesh)**" Genesis 9:16 every living creature of all flesh
9. "Every **living creature (nehphesh)** that moves" Leviticus. 11:46
Birds, cattle, every beast of the earth are a nehphesh, a living being, just as man, but you can not see this in most English translations.

PERSON (nehphesh) thirty times

1. "Give me the **persons (nehphesh)**" Genesis 14:21, not, "Give me the immortal souls of the persons."
2. "And dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the **persons (nehphesh)** that were there, and upon him that touched the bone" Numbers 19:18. Is water to be sprinkled on immortal souls that have no substances just as it is on the tent and vessels? How can this be? Even the King James translators know water could not be sprinkled on a soul that could not be seen.
3. "That the manslayer that kills any **persons (nehphesh)** unwittingly...everyone that kills any **persons (nehphesh)**" (Numbers 35:11-15). Could anyone kill an immortal soul that can never die?
4. "Whoso kills any **persons (nehphesh)**, the murderer shall be slain at the mouth of witnesses; but one witness shall not testify against any **persons (nehphesh)** that he die" (Numbers 35:30). How could anyone be a witness to the killing of a soul that they cannot see?
5. "I have occasioned the death of all the **persons (nehphesh)** of your father's house" (1 Samuel 22:22)
6. "They traded the **persons (nehphesh)** of man and vessels of brass for your merchandise" (Ezekiel 27:13). How could they trade souls if no one can see souls?
7. 7 to 30 **person(s)** twenty-three more times: Genesis 36:6; Exodus 16:16; Leviticus 27: 2; Numbers 5:6; 31:19; 31:35; 31:35; 31:40; 31:46; Deuteronomy 10:22; 27:25; Joshua 20:3; 20:9; 2 Samuel

14:14; Proverbs 28:17; Jeremiah 43:5; 43:6; 52:29; 52:29; Jeremiah 52:30; Ezekiel 16:5; 17:17; 33:6

MAN (nehphesh) four times

1. "Every **man** (nehphesh) *must eat*" Exodus. 12:16. Not "Every immortal soul must eat"
2. "*He that kills the life of a man* (nehphesh)" Leviticus. 24:17
3. "*The money that every man* (nehphesh)" 2 Kings 12:4
4. "*To him whom man* (nehphesh) *despised*" Isaiah 49:7

MEN (nehphesh) one time

1. "*And of men* (nehphesh) *a hundred thousand*" 1 Chronicles 5:21. A hundred thousand invisible immortal souls or a hundred thousand people?

HIM (nehphesh) four times

1. "*Let us not kill him* (nehphesh)" Genesis 37:21, it does not say, "Let us not kill an immortal soul that cannot be killed?"
2. "*Less the avenger of the blood...slay him* (nehphesh)" Deuteronomy. 19:6
3. "*And slay him* (nehphesh)" Deuteronomy 22:26. Slay an immortal soul or a person?
4. "*Seven are an abomination unto him* (nehphesh)" Proverbs 6:16

HE (nehphesh) two times

1. "**He** (nehphesh) *was laid in iron*" Psalm 105:18. An immortal soul in iron?
2. "**He** (nehphesh) *that labors*" Proverbs 16:26

ME (nehphesh) three times

1. "*Let me* (nehphesh) *die*" Numbers. 23:10; this is "let me die" not "let my immortal soul die"
2. "*Let me* (nehphesh) *die with the Philistines*" Judges 16:30
3. "*I pray thee, let me* (nehphesh) *live*" 1 Kings 20:32

YOUR SELVES (nehphesh) six times

1. "*You shall not make yourselves* (nehphesh) *abominable*" Leviticus. 11:43
2. "*Neither shall you defile yourselves* (nehphesh)" Leviticus 11:44
3. "*Take you good heed unto yourselves* (nehphesh)" Deuteronomy. 4:15
4. "*Take good heed therefore unto yourselves* (nehphesh)" Joshua. 23:11
5. "*Take heed to yourselves* (nehphesh)" Jeremiah 17:21
6. "*Deceive not yourselves* (nehphesh)" Jeremiah 37:9

YOU (psukee) one time: "*And I will very gladly spend and be spent for you* (psukee)" 2 Corinthians 12:15

HER (nehphesh) one time: "*At her* (nehphesh) *pleasure*" Jeremiah 2:24

SHE (nehphesh) one time: "*Let her go whither she* (nehphesh) *will*" Deuteronomy 21:14

THEE (nehphesh) two times. "To slay **thee** (nehphesh)...wherefore should he slay **thee** (nehphesh)" Jeremiah 40:14; 40:15

US (psukee) one time: "How long do you make **us** (psukee) to doubt?" John 10:24

WE (nehphesh) one time: "Ah, so would **we** (nehphesh) have it." Psalm 35:25

THEY (nehphesh) one time: "**They** (nehphesh) die in youth" Job 36:14

HIMSELF (nehphesh) eight times

1. "Requested for **himself** (nehphesh)" 1 Kings 19:4
2. "He tears **himself** (nehphesh) in this anger" Job 18:4
3. "He justified **himself** (nehphesh)" Job. 32:2
4. "The Lord...sworn by **himself** (nehphesh)" Jeremiah 51:14. The Lord sworn by Himself, not by a deathless soul that was in Him.
5. "Neither shall the mighty deliver **himself** (nehphesh)" Amos 2:14
6. "And he that is swift of foot shall not deliver **himself** (nehphesh)" Amos 2:15
7. "The Lord God has sworn by **himself** (nehphesh)" Amos 6:8
8. "Wished in **himself** (nehphesh) to die" Jonah 4:8

MYSELF (nehphesh) one time: "I have behaved and quieted **myself** (nehphesh)" Psalm 131:2

HERSELF (nehphesh) two times

1. "Hell has enlarged **herself** (nehphesh)" Isaiah 5:14. Does Hell (Hebrew-grave) have an enlarged immortal soul?
2. "Backsliding Israel has justified **herself** (nehphesh)" Jeremiah 3:11. Does a nation have an immortal soul?

THYSELF (nehphesh) one time: "Think not with **thyself** (nehphesh)" Esther 4:13.

THEMSELVES (nehphesh) three times

1. "They have decreed for **themselves** (nehphesh)" Esther 9: 31
2. "But **themselves** (nehphesh) are gone into captivity" Isaiah 46:2
3. "They shall not deliver **themselves** (nehphesh)" Isaiah 47:14

ANY (nehphesh) three times

1. "And when **any** (nehphesh) will offer a meat offering" Leviticus. 2:1.
2. "He that touches the dead body of **any** (nehphesh) man" Numbers. 19:11. Can anyone touch a dead soul that has no body to be touched and it cannot be dead?
3. "A man be found stealing **any** (nehphesh)" Deuteronomy. 24:7

OWN (nehphesh) one time: "The heart knows his **own** (nehphesh) bitterness" Proverbs 14:10

DEAD (nehphesh) five times

1. "Any cutting in your flesh for the **dead** (nehphesh)" Leviticus. 19:28
2. "There shall none be defiled for the **dead** (nehphesh)" Leviticus 21:1
3. "Anything unclean by the **dead** (nehphesh)" Leviticus 22: 4-6
4. "Whosoever is defiled by the **dead** (nehphesh)" Numbers. 5:2
5. "He sinned by the **dead** (nehphesh)" Numbers 6:11

BODY (soul-nehphesh) seven times

1. "Any *dead body* (nehphesh)" Leviticus 21:11
2. "Shall come at no *dead body* (nehphesh)" Numbers 6:6
3. "Defiled by the *dead body* (nehphesh) of a man" Numbers 9:6
4. "Defiled by the *dead body* (nehphesh) of a man" Numbers 9:7
5. "Unclean by reason of a *dead body* (nehphesh)" Numbers 9:10
6. "Whosoever touches the *dead body* (nehphesh) of any man" Numbers 19:13
7. "Unclean by a *dead body* (nehphesh)" Haggai 2:13

FELLOWS (nehphesh) one time: "Lest *angry fellows* (nehphesh) run upon you, and you lose your life" Judges 18:25

DEADLY (nehphesh) one time: "My *deadly* (nehphesh) enemies" Psalm 17:9

TABLETS (nehphesh) one time: "The *tablets* (nehphesh) and the earrings" Isaiah 3:20

BEAST (nehphesh) three times. 1, 2, and 3 "And he that kills a *beast* (nehphesh) shall make it good; *beast* (nehphesh) for *beast* (nehphesh)" Leviticus. 24:18 (3 times). Can anyone make an immortal soul good, soul for soul? Can anyone deny that beasts ARE a soul—a living being?

THING (nehphesh) two times

1. "Any *living thing* (nehphesh)" Leviticus 11:10
2. "Every *thing* (nehphesh) that lives" Ezekiel 47:9

ONE (nehphesh) four times

1. "Let *one* (nehphesh) die with the Philistines" Judges 16:30. Can anyone "let" an immortal soul die or live?
2. "Let *one* (nehphesh) die the death of the righteous" Numbers 23:10
3. "I pray you, let *one* (nehphesh) live" 1 Kings 20:32. Let one soul live but let the rest of the souls die?
4. "If any *one* (nehphesh) of the common people sin" Leviticus. 4:27

FISH (nehphesh) one time: "All that make sluices and ponds for *fish* (nehphesh)" Isaiah 19:10

(3) "The DESIRE of any living creature"

DESIRE (nehphesh) five times

1. "The wandering of the *desire* (nehphesh)" Ecclesiastes 6:9
2. "The land whereunto they *desire* (nehphesh) to return" Jeremiah 22:27
3. "To the which they have a *desire* (nehphesh)" Jeremiah 44:14
4. "He utters his mischievous *desire* (nehphesh)" Micah 7:3
5. "Who enlarges his *desire* (nehphesh)" Habakkuk 2:5

MIND (nehphesh) fifteen times

1. "If it be your *mind* (nehphesh) that I should bury" Genesis. 23:8
2. "In mine heart and in my *mind* (nehphesh)" 1 Samuel. 2:35
3. "My *mind* (nehphesh) could not be toward this people" Jeremiah 15:1

4. Twelve more: Deuteronomy. 18:6; 28:65; 2 Samuel. 17:8; 2 Kings 9:15; 1 Chronicles 28:9; Ezekiel 23:17; 23:18 (2 times); 23:22; 23:28; 24:25; 36:5

Psukee-soul three times

1. "*And made their **minds** (psukee) evil affected against the brethren*" Acts 14:2
2. "*With one **mind** (psukee) striving together for the faith of the gospel*" Philemon 1:27
3. "*Less you be wearied and faint in your **minds** (psukee)*" Hebrews 12:3

HEART (nehphesh) fifteen times

1. "*And cause sorrow of **heart** (nehphesh)*" Leviticus. 26:16
 2. "*Sets his **heart** (nehphesh) upon it*" Deuteronomy. 24:15
 3. "*The wicked boasts of his **heart's** (nehphesh) desire*" Psalm 10:3
 4. Twelve more: Exodus. 23:9; 1 Samuel. 2:33; 2 Samuel 3:21; Proverbs 23:7; 28:25; 31:6; Jeremiah 42:20; Lamentations 3:51; Ezekiel 25:6; 25:15; 27:31; Hosea 4:8
- Psukee - soul one time: "*Doing the will of God from the **heart** (psukee)*" Ephesians 6:6

LUST (nehphesh) two times

1. "*My **lust** (nehphesh) shall be satisfied upon them*" Exodus. 15:9
2. "*By asking meat for their **lust** (nehphesh)*" Psalm 78:18

WILL (nehphesh) three times

1. "*Unto the **will** (nehphesh) of mine enemies*" Psalm 27:12
2. "*Unto the **will** (nehphesh) of his enemies*" Psalm 41: 2
3. "*Delivered thee unto the **will** (nehphesh) of them*" Ezekiel 16:27

PLEASURE (nehphesh) three times

1. "*When you come into your neighbor's vineyard, then you may eat grapes your fill at your own **pleasure** (nehphesh)*" Deuteronomy. 23:24
2. "*To bind his princes at his **pleasure** (nehphesh)*" Psalm 105:22
3. "*Set at liberty at their **pleasure** (nehphesh)*" Jeremiah 34:16

DISCONTENTED (nehphesh) one time: "*Everyone that was **discontented** (nehphesh)*" 1 Samuel. 22:2

GREEDY (nehphesh) one time: "*They are **greedy** (nehphesh) dogs*" Isaiah 56:11

HEARTY (nehphesh)

- Nehphesh-one time. "*Of a man's friend by **heartly** (nehphesh) counsel*" Proverbs 27:9
- Psukee-one time. "*And whatsoever you do, do it **heartily** (psukee), as to the Lord*" Colossians 3:23

APPETITE (nehphesh) two times

1. "*If you be a man given to **appetite** (nehphesh)*" Proverbs 23:2
2. "*The **appetite** (nehphesh) is not filled*" Ecclesiastes 6:7

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 an immortal something in them that has any existence without the body, or that has any function without the body, or that has any life after the death of the person. **"Nehphesh" or "psukee" is not something that has a life of its own that can live without the person; it is any living being, a person, or animal. In a person nehphesh and psukee is the earthly person who is in the image of Adam, not an immortal something in a person that is less than the whole person, and can live without the whole person.** Both persons and animals are nehpheshs (living beings, souls); neither one has a living being in them, a nehphesh (a soul) that will live without them.

The following quotation from an unknown author will illustrate the vague idea of many in relation to what may be saved through Christ.

"A man stands looking over the rail of a vessel into the surging water, and cries out, 'Save it!' Men come rushing up with, 'Save what? A man overboard?' 'No.' 'A woman?' 'No.' 'Then it must be a child.' 'No, it is not a child.' 'What then can it be?' 'I cannot tell.' 'Well, what does it look like?' 'I do not know, it has never been seen.' 'What form is it?' 'It has no form.' 'How large is it?' 'Why, it has no size.' 'Well, about how much will it weigh?' 'It has no weight.' 'Will it perish in the water?' 'No, no; it can never perish but save it, save it.'"

"IT" OR "ME"

Most pagan religions believe that is a soul in a person that will leave the person at their death, and that soul will live on without the person it had been in; some pagan religions believe that souls will eventually come back to a new person or another living being many times. The teaching of Plato that was believed by many of the church fathers was that a soul is imprisoned in a person unto the death of the person and then it was freed to go on to a much better place. In general the teaching of both Protestants and Catholics is that there is a soul in each person that will be saved or lost according to how good or bad the person it is in is. That after the death of the person a soul will go instantly to Heaven or Hell and like most pagan religions a soul, not the person a soul was in, is all that will ever be in Heaven. **In the religious beliefs about a soul, Christian and Pagan, they alike believe that when the person dies a soul that was in the person lives on without the person.**

Many who believe the doctrine of unconditional immortality often say "IT" when they speak of a soul. Will "IT" be "ME" or will "IT" be a soul in Heaven? If I had a soul and "IT" had thoughts and emotions that were not my thoughts and emotions, then "IT" could not be "ME," but another thinking being living in me.

The whole person will be raised from the dead at the resurrection. It will be "ME" changed from a "soul" (nehphesh-psukee) a living creature in the image of Adam into a new spiritual body in the image of Christ. Some believe and teach it will only be an immaterial (no substance) invisible something in "ME," which they call a soul "IT" that will be in Heaven.

If "IT" thinks, has any thoughts or knowledge, has any kind of sensibility different than or apart from "ME"; it is not "ME," but is another being. If the spirit "IT" is not my mind, then "IT" must have a mind of "ITS" own and thoughts of "ITS" own. Is "IT" intelligent and has a brain of "ITS" own? If not, then "IT" has no sensibility, then "IT" is only a nonliving thing.

If a "soul," ("nehphesh" and "psukee") as used in the Bible, is not our life, mind, feeling and emotions, if "IT" is not the whole of a person, then "IT" could only be another being existing within "ME", but "IT" and "ME" are not the same, and only a soul "IT" shall be in Heaven, but not the real "ME" (the part that now feels, thinks, and lives). Only this no substance thinking being living in "ME" which I can know nothing about. Not what "IT" looks like, or what "IT" thinks, how "IT" feels, or any other thing about "IT."

I could not even know "IT" is in "ME" without being told that "IT" is there. Therefore, "IT" could only be another being that will live on after "ME" is dead. When "IT" lives in Heaven, it will be "IT" living, not "ME," and my mind and thoughts will be dead, and "ME" will not even know that "IT" is living.

If my spirit "IT" is not "ME," then when "ME" dies, my mind will be dead. If "IT" is different from my mind, heart, feeling, thoughts, then how can "IT" be condemned for what "ME" thinks, and feels, and does? In the very day that "ME" dies "MY" thoughts will perish (Psalms 146:4); any thought "IT" has after "MY" death is "ITS" thoughts, not the thoughts of "ME."

If what will be in Heaven after the resurrection is "ME" (my mind, feeling, thoughts, heart, life) with a spiritual body in the image of Christ; where will the "soul" ("IT") be, which is now in "ME", but I cannot see, or know anything about what "IT" is like; after the resurrection will "IT" be in Heaven with "ME," and I still will not know any more about "IT" or see "IT" than "ME" can now know or see about "IT"?

If "IT" is not my mind, what does "IT" think? If "IT" is only something living in "ME," which I know nothing about; and "IT" will leave "ME" at my death and go on to another home without "ME"; and I still will not know anything about "IT," or what "IT" is, or what "IT" thinks, or where "IT" is, or what "IT" is doing, or looks like.

After MY death, "IT" will live without a body or substance where "ME" (my mind, feeling, thoughts, heart) cannot live. If I am a "dual being" and "IT" is the second of the two beings, when "ME" will be dead, and only "IT" will be alive. Only something that is now in "ME" is immortal and only a

part of "ME" will ever be in Heaven or Hell, then "ME" that will never know anything about what "IT" is like.

If a spirit ("IT") came into existence when I was born, and "IT" is different from my earthly being, then "ITS" thoughts are not the thoughts of "ME" (not the thoughts of my mind); therefore, how do I know "IT" has ever had any thoughts, or that "IT" knows anything?

If "IT" is immortal, "IT" has no need of the tree of life to live forever; but "ME" is not immortal, and could not live forever without the tree of life. Death is not the enemy of "IT" for "IT" cannot die for the sins of "ME." "IT" cannot pay the wages of the sins for "ME."

WILL YOU HAVE ETERNAL LIFE IN HEAVEN, OR WILL "IT" HAVE ETERNAL LIFE IN HEAVEN? The Bible does not teach there is something living in a person, but the whole of a person as he is now, and only the body will be different in Heaven from what we now are. A person is only one being, and will be the same one being in Heaven. We do not have a soul (do not have an "IT"), but we are a living soul, which is the image of Adam, a living being—a living person. Men and animals do not have a soul, but both are a living soul (living creatures). There is a world of differences in being a living soul, as is taught in the Bible, and having an "immaterial invisible" soul that is in us as is taught today.

After death the Bible never speaks only of the sleep of the body, or of the sleep of a soul, but of the sleep or death of the person. God's creation of this earth is very good even with the thorns caused by sin; but His creation of Heaven is far better and does not have the thorns. Nevertheless, a soul "IT" is made to be living in us and to be of neither creation, just some thin air something with no substance. When Lazarus was raised, he was the exact identical person he was before his death, with the same body, a "soul" (nehphesh - psukee) living creature in the image of Adam. At the resurrection the saved will be the exact identical person as now, but with a new "*spiritual body*," in the image of Christ, not some thin air no substance "IT" that will be different from the person we now are.

Many use "soul sleeping" just as many have used "Campbellism," and "water salvation." They can see only Plato's immortal soul that is in a person and it lives on after the death of the person. It will not be Plato's immortal no substance soul that will exist after the death of the body. It will be "ME" not just something that is in "ME" that will be raised from the dead, not "IT" that is not dead. It is "ME" that will sleep and "ME" that will wake up at the resurrection. Not "IT" that I will know nothing about.

If "IT" (a soul) is immortal from birth, "IT" can never die for "IT" is immortal. If "IT," whatever it is, is what will be in heaven, there can be no resurrection, for "IT" is not dead to be resurrected. If "IT" can never die, "IT" did not need Christ to die in "its" place to keep "IT" from dying, for "IT" is immortal and cannot die. "IT" has no need of the death of Christ to save "IT" from the death that "IT" cannot die. It is a person "ME" that will

put on immortality at the resurrection, and not just something that is in a person "IT," which is both alive and immortal before the resurrection. It will be my life, mind, feeling and emotions, my whole person "ME" that will be immortal in Heaven, not just some unknown something that is in me.

I do not know how God can raise "ME" from the grave and give "ME" a new spiritual body and it still be "ME"; not just some "IT" which was not dead to be raised; but I have complete faith that He can and will. My faith is in Christ and the resurrection He taught. Will faith in the pagan doctrine, or in the immortal soul it teaches save you or condemn you?

There is no revelation telling about an "IT" that is in "ME," or anything about an "IT"; therefore, no one could know anything about "IT," not one thing.

In Plato's doctrine of an immortal soul, the person dies, but a soul lives and is much better without the prison of being in a person. Yet from this heathen philosophy is where the so-called church fathers got their doctrine of an immortal soul that will live after the death of the person it had been in.

Do you believe that it will be **you** that will be saved or lost, or that there is **something** in you that you and only "it" is what will be saved or lost, something that you cannot see or know what it is, something that nobody knows what it really is, something that you cannot now know anything about, and after your death you will not be able to know if it is saved or lost, if it is being rewarded or tormented? **The doctrine of a never dying 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?**

The orthodox theology that a soul that had been in a person unto the death of the person, then it goes to Heaven at the moment the person is dead denies the resurrection. You cannot believe Plato's deathless soul and Christ's resurrection of the dead; both cannot be true. Who do you believe? I choose Christ.

DOWNLOAD THE FREE PDF BOOK "Resurrection And Immortality"

By William Robert West - Free at:
<http://www.robertwr.com/resurrection.pdf>

PRINTED COPY At:

<https://www.tatepublishing.com/bookstore/search.php?search=Resurrection+and+Immortality>

ISBN 978-1-63063-99703 Volume One, \$28:99

ISBN 978-1-63185-249-7 Volume Two, \$29:99

PRINTED COPY FROM BOOKSTORES ON THE WEB:

"Resurrection And Immortality" William West -- Tate Publishing, 2014

Ask for ISBN 978-1-63063-99703

At Amazon.com

http://www.amazon.com/Resurrection-Immortality-William-Robert-West/dp/1630630977/ref=sr_1_1?s=books&ie=UTF8&qid=1402273404&r=1-1&keywords=resurrection+and+Immortality%2C+william+west

At Booksamillion.com/

<http://www.booksamillion.com/p/Resurrection-Immortality/William-Robert-West/9781630630973?id=6013937360175>

At Barnes & Noble

<http://www.barnesandnoble.com/s/Resurrection-and-Immortality-William-West?store=book&keyword=Resurrection+and+Immortality++William+West>

=====
=====

Or html:

CHAPTER ONE: The reinterpretation of the nature of man

- o Soul in Genesis, Soul in the New Testament, Old Testament words, which are translated life, spirit, breath, or soul, are all used referring to both a person and animals, Soul in the Old Testament.
- o Soul in the New Testament, Plato's immortal soul versus Christ's life and resurrection, Historical proof of reinterpretations of the Bible. The great confusion - Soul or Spirit or Both? ----

<http://www.robertwr.com/>

CHAPTER TWO: Life or death? <http://www.robertwr.com/life.html>

CHAPTER THREE: The reinterpretations of the great doctrines of the Bible. <http://www.robertwr.com/immortal.html>

CHAPTERS FOUR, FIVE, SIX, AND SEVEN:
<http://www.robertwr.com/hell.html>

- o Chapter Four: From where came hell? The given no chance Hell, Edward Fudge's Short Hell, The Changing Hell, The Vanishing Hell.
- o Chapter Five: Sheol, Hades, Tartarus, and the Nether World. A soul is the image of Adam.
- o Chapter Six: The thirty-one passages where Hell is used in the King James Version.
- o Chapter Seven: A Strange and Unexplainable Silence.

CHAPTERS EIGHT, NINE, TEN, AND ELEVEN:
<http://www.robertwr.com/heaven.html>

- o Chapter Eight: The interpretation of figurative language, metaphors, and symbolical passage.
 1. Part one: The intermediate bosom, the rich man, and Lazarus.
 2. Part two: The symbolical pictures of Revelation versus a literal interpretation.
 3. Part three: Forever and ever of the King James Version.
 4. Part four: Israel's destruction, her weeping, gnashing of teeth, outer darkness, A. D. 70

- Chapter Nine: Universalist: The "age lasting" Hell.
- Chapter Ten: Evil Pagan teachings that are attributed to God.
- Chapter Eleven: Historical proof of the changing of the teaching of the Bible

 OTHER WEB SITES of William Robert West, church of Christ

"The Rapture and Israel" free at: <http://robertwr.com/rapture.html>

The printed book: <https://www.createpace.com/3457158>

The Premillennial thousand-year reign of Christ, the Rapture, and the Kingdom of Heaven.

- After the Judgment where will we spend eternity?
- When will the secret rapture come to pass? Will you miss it?
- Will there be cars without drivers after the rapture?
- What is the battle of Armageddon?
- Is Armageddon coming soon?
- Will Israel be restored? Will there be a worldwide conversion of Jews?
- Will the temple be rebuilt in Jerusalem?
- Will animal sacrifices be restored?
- What are the signs of the second coming of Christ?
- Who are the 144,000?
- Will there be one, two, or three resurrections?
- What is the "time of the Gentiles"?
- What is the "gap" theory?
- Who is the thirteenth tribe?

<http://www.robertwr.com/ReadMyEMtailandReviews.html>

<http://www.robertwr.com/twentyfourHells.html>

"The Indictment Of Eternal Torment: The Self-Negation Of A Monstrous Doctrine," by E. D. Slough, a preacher in the church of Christ, F. L. Rowe Publisher, 1914.

I have put this book on the web, free at:

<http://www.robertwr.com/EternalTorment.htm>

For e-readers: <http://www.scribd.com/doc/162824865/Eternal-Torment-A-Monstrous-Doctrine-by-E-D-Slough>

 "Life In Christ" by Edward White was published in 1875 may have been one of the first major protest against the doctrine of an immortal soul. For the most part this book teaches the truth on the doctrine of a soul and Hell however there are a few things in it that are unbiblical.

I have put this book on the web free at:

<http://www.robertwr.com/LifeInChrist.htm>

For e-readers: <http://www.scribd.com/doc/173926706/Life-in-Christ>

GOOD WEB PAGES BY MEMBERS OF THE CHURCH OF CHRIST
Articles by Ken Fortier and C. Dickinson
<http://kenfortier.com/site/articles>

"The Maxey-Thrasher Debate" A debate on the eternal destiny of the wicked between two Gospel preachers.

<http://www.zianet.com/maxey/MxThrshr.htm>

<http://www.jeremyandchristine.com/articles/eternal.php>

<http://www.robertwr.com/godsjudgment.htm>

A web page of a friend that is not a member of the church of Christ

<http://www.jewishnotgreek.com/>