

# **What is Mankind, the Soul, Death?**

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## WHAT IS MANKIND?

GOD ALONE knows what mankind is. For, while humanity is fitted with many means of sensing the world about it, it has no eyes within. So to the Word of God we turn to learn what He, Who formed the first human being, has to say about His own handiwork.

As we are especially concerned with the constitution of man himself we will pass over the first account of man's creation (Gen.1:26,27), which views him in relation to God and to the creatures of his dominion, and pass on to the detailed account of man's composite formation as recorded in chapter two, verse seven. The Concordant translation of this important passage reads as follows:

*Yahweh Elohim<sup>1</sup> formed the human out of soil from the ground, and He blew into his nostrils the breath of life; and the human became a living soul.*  
(Gen.2:7)

### THE SOUL — AN EFFECT

This brief, yet comprehensive account, falls naturally into three distinct statements, which concern the body, the spirit, and the soul: The "human"—formed from the soil. The "breath"—the basis of the spirit. The "soul"—the result of the union of body and breath. It should be noted that these are not three distinct entities. The soil was there before; the spirit, too, was given by God (Ecc.12:7). *But the*

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1. "Yahweh Elohim" is a transliteration of the principal divine name and title which is translated "Lord God" or "Jehovah God" in other versions.

*soul was not added to these.* It was simply the effect, like the light of a lamp, of which the oil might figure the body and the oxygen the breath. Indeed this word "became," in the exact form which it takes in this passage, is first used in Genesis 1:3 in the phrase "there was light." (Concordantly rendered this reads: "And light *came to be*.") Now we know that light is not a substance existing apart from the agents by which it is manifested, but is merely the effect of certain relations between substances.

#### CAME TO BE

The precise form of this word "become" also occurs six times in the first chapter (Gen. 1:6[7], 9, 11, 15, 24, and 30), in the phrase "and it *was* so" (or, concordantly, "And it *came to be* so"). In each of these cases it is abundantly clear that it notes simply the *effect* of the previous words and never gives the idea of another and distinct addition to what has been said. In fact, it is a question whether a single passage can be found to show any such usage. This is most significant, for the word occurs hundreds and hundreds of times, so often, indeed, that ordinary concordances give only a few specimens of its usage.

The first occurrence of this word is a notable example of its force. Genesis 1:2 should read, "... the earth *came to be* ...", not *was*. From this we know that it was not created "waste and void" or, rather, "a chaos and vacant," but became so as the effect of some interference. This is confirmed by the words of Isaiah 45:18:

*For thus says Yahweh, Creator of the heavens;  
He is the One, Elohim, the Former of the earth  
and its Maker,  
He Himself established it;  
He did not create it a chaos; He formed it  
to be indwelt:  
I am Yahweh, and there is no other.*



Our point is that "came to be" registers the effect or result of *previous action* and introduces no new element.

This inspired record of the formation of man by the One Who knows, ought to settle conclusively the fact that man is of the soil, that his life is of the spirit, and that he *became* a living soul quite apart from the addition of anything else. Withdraw the spirit and the soul also goes, for it was the importation of spirit which occasioned its presence. The first two elements existed before Adam was created. The body was made of the soil. The spirit was God's gift. But this is not true of the soul, for it is not an *addition*, but a *consequence*. But more will be said about this when we come to study the soul itself.

#### SOLID—LIQUID—GASEOUS

Matter—so far as it can be apprehended by our human senses—has three forms: solid, liquid, and gaseous. We are well aware of the distinct qualities of each of these, yet we may fail to grasp their significance. Everything that we sense is a parable: it is the stepping stone from the known to the unknown. This has indelibly impressed itself upon all language, for spirit is never expressed in terms of solids or of liquids. It is always associated with air. By the figure of implication it is called by the same name as the wind. In Hebrew and Greek and Chaldee, the languages of inspiration, the same word is used for "wind" and "spirit." It is a sad token and a parable of the degeneracy of our days when the English language persistently speaks of spiritual things as "psychical," which is, by interpretation, *soulish*. Too often, alas, the so-called "spiritual" is soulish and is well named "psychic."

The soul is not figured by the gaseous forms of matter, but by the liquid. It may be "poured out" (Job 30:16). It is like a "*watered*" or "*soaked*" garden (Jer.31:12). It is definitely stated to be represented in the human body by the

blood (Lev.17:14, here mistranslated "life" in the Authorized Version).

The solid portion of the human body is matter in its highest expression. Yet by itself, apart from its connection with the blood and breath, the human frame is but so much soil, and it quickly returns to its native elements when it is deprived of either blood or breath.

The blood, according to Scripture, *is*, that is, represents, the soul. This will be discussed more fully and clearly established when we deal with the subject of the soul. In contrast with both breath and body, blood is a fluid. Yet, at the same time it is the medium of communication between the breath and the body. The air is of no avail to the body except through the blood. Neither is the soil of any use except through the blood. The blood is the vehicle which joins the two together. It is not composed of distinct materials but is the joint product of the breath and body. This, also, will be further developed later, in its proper place.

We are first struck with the *manner* in which God made the man. He "forms" him. God is the great Potter. The Hebrew word "forms" is not to be taken here as a simple creative word of command, but portrays the careful, loving molding of the creature which was to satisfy His heart.

#### HEBREW TERMS FOR "MAN"

Hebrew is very rich in terms descriptive of humanity—richer than Greek, and far richer than English. So, in considering any passage in which the word "man" occurs, it is important for us to inquire as to what peculiar aspect is made prominent by the expression used in the original.

The following list will be useful to anyone wishing to pursue this interesting and profitable line of study:

*adm* (Greek: *anthrōpos*) = human, in contrast to spirits and beasts (Gen.6:7).

*aish* (Greek: *anêr*) = man, husband in contrast to *ashe*

(Gen.2:23) and *gunê* (John 4:17) woman, wife.  
*zkr* (Greek: *arsên*) = male in contrast to *nqbe*  
 (Gen.1:27) and *thêlu* (Matt.19:4) female.  
*gbr* = master.  
*anush* = mortal.

It is obvious that the last term, "mortal," cannot be used of man before the entrance of sin, before death entered. Nor is the descriptive appellation "master" ever used in the book of "In a Beginning" which was misnamed "Genesis."

The first three words are all used in connection with creation. One distinguishes the sexes, which indeed seems to have been an innovation in God's creation. Another views this distinction from the relationship of husband and wife. The first term, *adm*, however, brushes all these differences aside, includes both sexes, and distinguishes the *human* race from the creatures above as well as below.

We may rest assured, then, that in this passage we have the beginning of mankind, as such, apart from any divisions which came in later, such as the sexes, or strength or weakness.

The important fact that mankind is a part of the ground becomes apparent in the judgment scene which followed Adam's offense, for there he is doomed to return to the *ground* because he had been taken out of it (Gen.3:19).

#### MAN IS SOILISH

It has often been debated as to what is essentially the "man." We have the answer here, for, *before* the spirit is imparted the form which Yahweh Elohim made is called "the human." This indicates that "the human" is essentially *soil*. Such a thought is fully confirmed by the apostle Paul, when he says:

... *The first human, Adam, 'became a living soul; the last Adam a vivifying spirit. But not first*

*the spiritual, but the soulish, thereupon the spiritual. The first human was out of the earth, soilish; the second Human is the Lord out of heaven. Such as the soilish one is, such are those also who are soilish, and such as the Celestial One, such are those also who are celestials. And according as we wear the image of the soilish, we should be wearing the image also of the Celestial.* (1 Cor.15:45-49)

The first man is not only *soulish* but *soilish*, as rendered in the Concordant Version.

#### A "DUSTY" TRADITION

It is contrary to both Scripture and fact to say that man was formed of *dust*. The body is composed primarily of moisture. The Hebrew word, *ophr*, here translated "dust" in the Authorized Version, is also rendered "*mortar*" (Lev. 14:42,45) where water is absolutely essential; it *grows into hardness* (Job 38:38), and it forms *caves* or *tunnels* (Isa.2:19). In its basic meaning this Hebrew word refers to a part of the ground; that moist, fertile layer which covers the surface. Mankind, in death, returns to it, for he was taken from it. We conclude, then, that mankind, as the offspring of the first man, is essentially *soulish* and *soilish*. Thus, it is the prerogative of the second Man, Christ Jesus, to be *spiritual* and *celestial*.

The Greek version of the Hebrew Scriptures, called the Septuagint, uses the very word which the apostle Paul applies to man in his Corinthian epistle. So that, if we translate "soil" in the first instance, we ought to translate "soilish" in the second, to preserve the connection. "Earthy," as in the Authorized Version, would rather show man's *relation* to the earth; *soilish* shows his *derivation* from the soil.

The statement that man was made of the soil of the ground is amply evidenced by the fact that it is from the

same soil that humanity derives the food which sustains the body. Whether it be vegetable or animal food, it can all be traced back to that part of the ground which will sustain plant life—which we call the soil. Out of this he was originally formed; through this he maintains his body; into this he must return.

#### WHAT CONSTITUTES CREATION

But some will protest: Is not man distinctly said to be a *creation* (Gen.1:27; 5:1,2; Deut.4:32; Psa.89:47; Isa.45:12)? And, according to Hebrews 11:3, is not creation the making of something out of that which had no previous existence? If “through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear,” how is it possible that Adam was *created* out of materials at hand and not out of nothing?

A consistent translation of Hebrews 11:1-3 will soon show that this scripture has no bearing on the matter we are discussing at all. Nothing is said of the material “world,” for the word here is *aiōnas*, eons. And the word for “framed” is never so translated elsewhere, but “mend” (Matt.4:21; Mark 1:19) and “restore” (Gal. 6:1), “fitted” (Rom.9:22), being usually rendered by “perfect” (Heb. 13:21; 1 Peter 5:10). It is derived from *artios* which means “equipped” (2 Tim.3:17, AV: “perfect”), and a study of each occurrence will satisfy us that it refers to an *adaptation* or *adjustment*. It is not probable that the fishermen would be “mending” the nets *in* the boat, but rather that they were *adjusting* them so that they would be ready for a catch (Matt.4:21; Mark 1:19). These changes, together with others of a minor nature, would give us a rendering as in the Concordant Version:

*Now faith is an assumption of what is being expected, a conviction concerning matters which*

*are not being observed; for in this the elders were testified to. By faith we are apprehending the eons to adjust to a declaration of God, so that what is being observed has not come out of what is appearing.*  
(Heb.11:1-3)

This puts the passage in perfect harmony with its context. It is hard to see why the writer of Hebrews should prefix his eulogy of faith by a reference to creation, but it is most apt and pertinent to explain *why* the Hebrews should imitate the faithful of old. They had heard and welcomed the proclamation of the Kingdom. They were looking for its appearing. But the Kingdom did not come. Not only so, but it seemed to recede with each succeeding year. What is the matter? The nation of Israel, *as a whole*, has rejected its message. Paul's ministries, of which they could hear, but which they could hardly understand, have followed Israel's failure. Their dispensation would take much time. The eon, which had threatened to end in judgment and the speedy advent of the Kingdom, is now being *adapted* to the new grace. This grace was not evolved out of the previous revelations concerning the Kingdom. Rather it came in spite of its rejection. It is a pure product of the word of God: His declaration.

#### CREATION FROM PRE-EXISTING MATERIALS

As this passage is the only one which seems to teach the philosophical theory of creation, we are now free to examine all the passages which speak of creation to see if any of them insist on creation out of nothingness; or if, perchance, there are more which speak of creation as it is in the case of Adam—out of preexisting materials. A patient search will reveal the fact that, while not a single passage can be brought forth to support the theory that creation refers to the substance of things and not their form, there are many which refute it.

The Hebrew word, *bra*, is the only one which was translated "create," and this is done quite consistently so that the student can easily test this matter. (The complete list of occurrences is given in ENGLISHMAN'S HEBREW AND CHALDEE CONCORDANCE, on page 270.)

A very striking passage is found in Numbers 16:30, which refers to Yahweh *creating a creation*. But we look in vain for any new substance, for in this case it has no reference to matter at all. It refers to an occurrence which was without *precedent*, and this seems to be one of the primary notions in the meaning, of "creation." The mere fact that the female was *created* as well as the male (Gen.1:27; 5:2), when we know that the woman was taken out of the man (Gen.2:23), further confirms the truth that creation is only a new mode of matter—an unprecedented organism into which it is formed.

Adam was *formed* (Gen.2:7) and *made* and *created* (Gen. 5:1). All of these are also predicted, in one breath, of the restored of Israel in the day of her future glory (Isa.43:6,7):

*I shall say to the north, Give,  
And to the south, Do not close off;  
Bring My sons from afar,  
And My daughters from the ends of the earth,  
Everyone who is being called by My Name;  
And for My glory I created him;  
I formed him; indeed I made him.*

Surely they will not be made out of nothing, but are the physical seed of Israel.

During the thousand year reign of Christ on the earth, not only are those called by His name termed His "creation," but the physical marvels, done by the hand of Yahweh, will be a creation as well (Isa.41:18-20).

The Greek word for creation, *ktisis*, will tell the same tale. We are being *created* in Christ Jesus (Eph.2:10).

The new humanity is a *creation* (Eph.2:15, AV "make"). Nowhere are we told of the creation of either spirit or substance. Philosophy's bible would open up with the creation of *matter*. But God always presumes this and creates some new form of matter or phase of spirit. It is not that matter was created in a chaotic state and *formed* into the heavens and the earth, but the arrangement or organization of matter into the form of heavens and earth—this was the act which is called "creation."

We conclude, then, that, just as the creatures which the earth *brought forth* are called a creation, so mankind, though formed of soil from the ground, is a creation too, because the creature thus formed was the first of its kind, new, strange and startling.

#### THE "HUMAN" IS SOIL

It is a notable fact that the body is not mentioned in the description of man's creation, and, as we shall see, neither is the spirit. It is not the exact truth, then, to say that man's *body* was formed from the soil of the ground. The record is that the *human himself* was so formed. Humanity is of the soil, soilish. It *is* soil. Hence we are quite authorized to believe that, as to humanity, the *body* is the essential and distinctive part. Perhaps most of us have been taught that this is true of the spirit, but this is not in accord with the record. Even in the future glory there will be no disembodiment, but we shall have a spiritual *body* (1 Cor. 15:44). So that, when our present body is compared with a "tent" (2 Cor.5:1, CV: "tabernacle") it is only in contrast to our permanent and heavenly body. Let us, then, lay for a foundation this clear statement:

*Yahweh Elohim formed the human out of soil  
from the ground.*



## WHAT IS THE SOUL?

*For the word of God is living and operative, and keen above any two-edged sword, and penetrating up to the parting of soul and spirit . . . (Heb.4:12)*

THE LACK OF VITALITY and penetration in human literature and conversation is most clearly evidenced by the utter failure to distinguish between soul and spirit. It is almost universally the case that when the soul is spoken of, the spirit is intended. The English words which have been derived from *psuchê*, the Greek word for soul, all, erroneously, refer to various aspects of spirit. For instance, *psychology* has to do with the mind, not the soulish sensations. *Psychic*, instead of bearing its true meaning, soulish or sensual, denotes pneumatic, or spiritual. These are not mere curiosities of philology, but the sure indexes of the present day confusion which we must detect and avoid if we wish to get the truth on the subject of the soul.

### A NEED FOR DILIGENCE

To get a firm grasp of the true and proper idea conveyed by the term "soul" is not the work of an instant. It can only come by a careful consideration of the contexts in which it occurs. These form an infallible index of its force. Yet here the English reader is at a great disadvantage because the version to which he may be accustomed often translates the same words in the original by a variety of terms in the English, thus concealing their true force. *Psuchê*, soul, is so often translated by the term "life" that the distinction between soul and life as well as between soul and spirit (the source of all life) is almost obliterated.

## THE "AUTHORIZED" RENDERINGS OF THE HEBREW

With two exceptions the word *soul*, as found in the Authorized Version, always represents the Hebrew word *nphsh*. Job 30:15 and Isaiah 57:16 have no reference to the soul. The latter should be rendered "breath." Apart from these, every occurrence of "soul" in the accepted version may be depended upon to be correct.

But in a multitude of instances *nphsh* has been translated by other English expressions. We give a list of these passages so that the student may correct them in his King James Bible. In all, there are about forty-four variations. These are grouped together where the meaning is allied.

THE TRANSLATIONS OF *nephesh*  
IN THE AUTHORIZED VERSION  
(except where rendered "soul")

*any*, Lev.2:1; 24:17; Num.19:11; Deut.24:7.

*appetite*, Prov.23:2; Ecc.6:7.

*beast*, Lev.24:18,18,18.

*body*, Lev.21:11; Num.6:6; 19:13; Haggai 2:13.

*breath*, Job 41:21.

*creature*, Gen.1:20,21,24; 2:19; 9:10,12,15,16; Lev.11:46,46.

*dead*, Lev.19:28; 21:1; 22:4; Num.5:2; 6:11.

*dead body*, Num.9:6,7,10.

*deadly*, Ps.17:9.

*desire*, Ecc.6:9; Jer.22:27; 44:14; Micah 7:3; Hab.2:5.

*fish*, Isa.19:10.

*ghost*, Job 11:20; Jer.15:9.

*heart*, Ex.23:9; Lev.26:16; Deut.24:15; 1 Sam.2:33; 2 Sam.3:21; Ps.10:3; Prov.23:7; 28:25; 31:6; Jer.42:20; Lam.3:51; Ezek.25:6,15; 27:31; Hosea 4:8.

*heartly*, Prov.27:9.

*him*, Prov.6:16.

*life*, Gen.1:30; 9:4,5,5; 19:17,19; 32:30; 44:30,30; Ex.4:19; 21:23; 23,30; Lev.17:11,14,14,14; Num.35:31; Deut.12:23,23; 19:21,21; 24:6; Josh.2:13,14; 9:24; Judges 5:18; 9:17; 12:3; 18:25,25; Ruth

4:15; 1 Sam.19:5,11; 20:1; 22:23,23; 23:15; 26:24,24; 28:9,21;  
2 Sam.1:9; 4:8; 14:7; 16:11; 18:13; 19:5,5,5,5; 23:17; 1 Kings  
1:12,12; 2:23; 3:11; 19:2,2,3,4,10,14; 20:31,39,39,42,42; 2 Kings  
1:13,13,14; 7:7; 10:24,24; 1 Chron.11:19,19; 2 Chron.1:11; Esther  
7:3,7; 8:11; 9:16; Job 2:4,6; 6:11; 13:14; 31:39; Psa.31:13; 38:12;  
Prov.1:18,19; 6:26; 7:23; 12:10; 13:3,8; Isa.15:4; 43:4; Jer.4:30;  
11:21; 19:7,9; 21:7,9; 22:25; 34:20,21; 38:2,16; 39:18; 44:30,30;  
45:5; 46:26; 48:6; 49:37; Lam.2:19; 5:9; Ezek.32:10; Jonah 1:14;  
4:3.

*lust*, Ex.15:9; Psa.78:18.

*man*, Ex.12:16; 2 Kings 12:4; 1 Chron.5:21; Isa.49:7.

*me*, Num.23:10; Judges 16:30; 1 Kings 20:32.

*mind* Gen.23:8; Deut.18:6, 28:65; 1 Sam.2:35; 2 Sam.17:8; 2 Kings  
9:15; 1 Chron.28:9; Jer.15:1; Ezek.23:17,18,18,22,28; 24:25; 36:5.

*mortally*, Deut.19:11.

*one*, Lev.4:27.

*person*, Gen.14:21; 36:6; Ex.16:16; Lev.27:2; Num.5:6; 19:18; 31:19,  
35,40,40,46; 35:11,15,30,30; Deut.10:22; 27:25; Josh.20:3,9;  
1 Sam.22:22; 2 Sam.14:14; Prov.28:17; Jer.43:6; 52:29,30,30;  
Ezek.16:5; 17:17; 27:13; 33:6.

*pleasure, at*, Deut.23:24; Psa.105:22; Jer.34:16.

*self*. Lev.11:43,44; Deut.4:15; Josh.23:11; 1 Kings 19:4; Esther 4:13;  
9:31; Job 18:4; 32:2; Psa.131:2; Isa.5:14; 46:2; 47:14; Jer.3:11;  
17:21; 37:9; 51:14; Amos 2:14,15; 6:8; Jonah 4:8.

*they*, Job 36:14.

*thing*, Lev.11:10; Ezek.47:9.

*whither will*, Deut.21:14.

*will*, Psa.27:12; 41:2; Ezek.16:27.

*would have*, Psa.35:25.

[*omitted entirely*, Gen.37:21; Lev.24:17,18; Num.31:35; Deut.19:6;  
22:26; Judges 18:25; 1 Sam.22:2; 1 Chron.5:21; Isa.3:20; 56:11;  
Jer.2:24; 40:14,15].

By combining this list with the occurrences of "soul" the student will have at his command every context which the Hebrew Scriptures afford for the study of this very important term.

A HELPFUL CONCORDANCE OF THE GREEK *psuchê*

The following list of the occurrences of *psuchê*, the Greek word for soul, will enable those who have no concordance of the original to check all the divine contexts. Every reference is given, segregated into groups according to the grammatical relation which the word sustains to its context. Thus "soul" is in one line while "souls," in the plural, is in another line. The genitive of the Greek is found following "*of* soul" and "*of* souls." The dative follows "*in* soul" and "*in* souls." The accusative, our English objective, is not distinguished in form from the nominative, but rather by its place in the list, toward the end. The vocative is indicated by an exclamation point, thus, "soul!" In each case those references which have no article ("the") are given first, then those which have it, prefixed by "the soul" for the singular, or "the souls" for the plural. A helpful definition is also included.

ALL THE OCCURRENCES OF *psuchê*, soul,  
IN THE GREEK SCRIPTURES

The result of imparting breath to the human (Gen.2:7); in the blood (Lev.17:14); limited to moving creatures (Gen.1:20); distinguished from life (Gen.2:7); from spirit and body (1 Thess. 5:23)—a *sentient* being. *Figuratively*, the person as viewed from the standpoint of his sensations or experiences (Rev.6:9).

soul, Acts 3:23; Rom.13:1; Rev.16:3. the soul, Matt.6:25; 12:18; 26:38; Mark 14:34; Luke 1:46; 12:23; John 12:27; Acts 4:32; 20:10; 1 Thess.5:23; Heb.10:38; 3 John 1:2.

souls, Acts 2:41; 1 Peter 3:20. the souls, Acts 27:37.

*of* soul, Acts 27:22; Eph.6:6; Col.3:23; Heb.4:12; 10:39.

*of* the soul, Matt.16:26; Mark 8:37; 12:30,33; Luke 10:27; Rom. 16:4; Heb.6:19; 1 Peter 2:11; Rev.18:14.

*of* souls, 1 Peter 1:9. *of* the souls, Acts 27:10; 2 Cor.12:15; Heb. 13:17; 1 Peter 2:25.

*in* soul, Matt.6:25; Acts 2:43. *in* the soul, Matt.22:37; Luke 12:19,22; Phil.2:30.

*in* souls, Acts 7:14. *in* the souls, Matt.11:29; Heb.12:3.

soul, Matt.10:28; Mark 3:4; Luke 6:9; Rom.2:9; 1 Cor.15:45; James 5:20; 2 Peter 2:8. the soul, Matt.2:20; 10:28,39,39; 16:25,25,26; 20:28; Mark 8:35,35,36; 10:45; Luke 2:35; 9:24,24; 12:20; 14:26 17:33; John 10:11,15,17,24; 12:25,25; 13:37,38; 15:13; Acts 2:27; 20:24; Rom.11:3; 2 Cor.1:23; 1 John 3:16; Rev.12:11.

souls, 2 Peter 2:14; Rev.6:9; 18:13. the souls, Luke 21:19; Acts 14:2,22; 15:24,26; 1 Thess.2:8; James 1:21; 1 Peter 1:22; 4:19; 1 John 3:16; Rev.6:9; 20:4.

soul! Luke 12:19.

#### A PLEA FOR CONSISTENCY

We suggest that these passages be translated uniformly. It is no crime to cross out mere human deviations and insert divine verities in their place. If soul meant "life," as our translators so often suggest, why was it not written with the Greek word for "life" in the original instead of the word for "soul"? We have already convinced ourselves of the fact that soul and life are utterly distinct by the phrase "living soul" (Gen.2:7). If we translate the word *nphsh* in that phrase as it is so often translated, we come to the absurd conclusion that, as the result of the impartation of the breath of the living, man became a "living *life*." Could Job have said, "*My life* is weary of my life" (Job 10:1)?

#### SOUL AND SPIRIT SEPARATE

The distinction between soul and spirit is no less pronounced. Besides the passage in Hebrews 4:12, which gives the Word of God the monopoly on this distinction, we have the list "spirit and soul and body" (1 Thess.5:23). It is needless to say that this does not enter into the relation of the soul to the spirit and body at all, but only to its blameless preservation unto the presence of our Lord. The fact that the soul is the effect of the union of spirit with body is neither taught nor refuted by this text. It is thoroughly in harmony with the twofold constitution of man.

For, while the soul is not one of the units of which man is constituted, its condition in view of His coming has a place quite as important as the body and spirit. And the preservation of the entire man involves the soul just as much as the two units on which it is based.

Now, instead of the soul and spirit being the same, they are put in striking contrast in the discussion of the differences between the first man, Adam, and the last Adam, Christ Jesus. The first became a living *soul*, the last a vivifying, or life-giving *Spirit*. This same contrast is even more apparent in the adjectives "spiritual" and "soulish." In the second chapter of the first epistle to the Corinthians this distinction is obscured by the rendering "natural." Not the "natural," but the *soulish* man is not receiving those things which are of the spirit of God (1 Cor.2:14). Such perception is reserved for the spiritual man (v.12). So, too, in the fifteenth chapter. The body is there called a *soulish*, not a "natural" body, in contrast to the spiritual body of the coming resurrection (1 Cor.15:44,45,46).

#### THE SOUL SPEAKS OF SENSATIONS

The truth that the soul refers to sensation or conscious experience is really acknowledged by the translators themselves, though they have concealed it from their readers by their renderings. Many who think of the soul as the seat of our highest spiritual faculties would be surprised to know that it finds its fitting place between such words as "terrestrial" and "demoniacal." In James 3:15 we have "terrestrial, *soulish*, demoniacal." The translators rendered it: "earthly, *sensual*, devilish." Here, however, if we take the word sensual in its present day acceptation, they have overshot the mark. But in their days it probably meant very nearly what soulish means—one who is swayed by physical sensation. The crowning proof of its antipathy to spirit lies in its last occurrence. There we read of those who are "soulish, *not*

*having the spirit*" (Jude 19). Here again the translators rendered it "sensual."

#### THE SOUL IN GENESIS

Having noted that there is a distinction between life and spirit and soul, we are now ready to inquire more closely into the characteristics which define the latter. The first few occurrences in Genesis will supply us with the information which we need at this point. There we find developed the broad distinctions between flora and fauna, plants and animals.

It is most instructive to note the contrast between the introduction of plants on the third day of God's work of restoring the earth and the creation of living souls on the fifth and sixth days. Plants are, indeed, living *organisms* quite as much as animals, yet they differ from animals in a number of important particulars which are duly emphasized. Plants do not *swarm*. But the first mention of living souls brings out this characteristic. "Let the waters *swarm* with the *swarming* thing, the living soul" (Gen. 1: 20, CV). This rendering may, perhaps, best convey to our minds the fact that the words "bring forth abundantly" and "moving" of the common text are but different grammatical forms of one expression in the Hebrew. To breed may be involved but it is not so stated. Swarm expresses the idea of motion, which is further developed in the next occurrence of the word "soul."

Plants cannot *move*. They are rooted in their place. But not so with animals. This is brought out in the second statement; "Elohim created . . . every *moving*, living soul" (Gen. 1:21).

Plants are never called souls, yet, like the animals, they derive their nourishment from the soil and the air. But in them this combination causes no sensation or consciousness, which is the chief characteristic of soul. Generally

speaking, soul is spoken of only in those forms of life which can move from place to place, which possess the further function of sensing the outward world, of being conscious of their own existence.

Now when, a few verses later, man is brought upon the scene, we are informed that he, too, becomes a "living soul" (Gen.2:7). What shall this convey to our minds? Simply that he, too, like the animals, would be able to move from place to place, would have the power of sensing the world around him and a conscious realization of his own existence. He is not a plant, but an animal, and possesses these endowments in common with other animals.

Instead of this phrase marking a difference between the man and the previously created animals, it shows his similarity to them. In fact, until we study and appreciate what has already been said of living souls, we are at a distinct loss to realize what is meant when the man is said to "become a living soul."

A striking recognition of man's distinctly *human* attributes is found in the apostle Paul's address at Athens (Acts 17:28). The spirit is recognized in the statement that "In Him we are living." The soul is implied in the word "moving," and the body in the third item, which is the usual word for "are," for the identification of the man with his material structure, is consistently confirmed throughout the scriptures. "In Him we are living and moving and are" is a clear indication of the apostle's analysis of mankind. And that he considered it most elementary is shown by the fact that he does not hesitate to proclaim it to unbelieving idolators.

#### THE SOUL, AND THE SENSES

Plants have life as well as animals, but it is not a conscious life. They do not see and feel and hear and taste. This is the force of being a "living soul."



The connection of soul with the senses is evidenced by a selection of interesting passages. We will give the renderings of the Authorized Version. The taste is especially intended in such scriptures as "whatsoever thy *soul* lusteth after" (Deut.12:15,20,21), "thy *soul* longeth to eat flesh" (Deut.12:20), "eat grapes thy fill *at thine own pleasure*" (Deut.23:24), "Their *soul* abhorreth all manner of meat" (Psa.107:18), "a thief, if he steal to satisfy his *soul*" (Prov. 6:30), "eateth to the satisfying of his *soul*" (Prov.13:25), "an honeycomb, sweet to the *soul*" (Prov.16:24), "if thou be a man given to *appetite*" (Prov.23:2), "The full *soul* loatheth an honeycomb, but to the hungry *soul* every bitter thing is sweet" (Prov.27:7), "should make his *soul* enjoy good" (Margin reads: "delight his *senses*," Ecc.2:24), "the *appetite* is not filled" (Ecc.6:7), "to make empty the *soul* of the hungry" (Isa.32:6). In all of these cases the point lies in the sensation accompanying the use of food, the physical satisfaction which the soil furnishes when we partake of its products.

#### A CONVINCING CONFIRMATION

This is amply confirmed by our Lord's words: "Do not worry about your *soul*, what you may be eating, or what you may be drinking . . . Is not the *soul* more than nourishment?" (Matt.6:25). These creature needs are what the soul craves, yet true satisfaction is not to be found in them. Even as He said on another occasion: "For what will a man be benefitted, if he should ever be gaining the whole world, yet be forfeiting his *soul*? Or what will a man be giving in exchange for his *soul*?" (Matt.16:26). This is the evil which the wise man saw: "A man to whom God hath given riches, wealth, and honour, so that he wanteth nothing for his *soul* of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it . . ." (Ecc.6:2, AV).

### “SAVING SOULS”

So, too, he who prefers the indulgence of his physical senses to loyalty to Christ, who shrinks from the discomfort and distress which His disciples must endure, he shall lose his soul in the time of Christ's exaltation. But he who “loses his soul” for Christ's sake, he will gain it in that glorious future kingdom. In the phraseology of today's theology, to “lose your soul” is the very worst calamity which can occur. It is equivalent to “eternal damnation.” Yet our Lord used these very words and urged His disciples to “lose their souls.” “For whosoever should be wanting to *save his soul* shall lose [or “destroy”] it” (Matt.16:25). He who would save his soul (which is continually put before the sinner today) was to be discouraged and restrained by the fact that such would destroy their souls. Once we allow the true scriptural force of “soul” the passage is luminous with meaning and “the salvation of soul” takes on an entirely different color. This phrase, so loudly proclaimed today, is never once used in Paul's epistles. In fact, he very seldom speaks of the soul. Indeed he highly commends Epaphroditus for “risking his soul” for the sake of his fellow Philipians (Phil.2:30). This risk was evident in his sickness and depression which accompanied it. Paul could never commend anyone risking their salvation for any cause. But in Hebrews and James' and Peter's first epistle, which are concerned with the *physical* blessings of the earthly Kingdom, in these letters we read of the salvation of the *soul*.

### SOUL AS A FIGURE OF SPEECH

The term “soul” is often used as a figure of speech to denote the person from the standpoint of his sensations or experience. This is called a metonymy of the adjunct, because an object is characterized by some closely related thing. It is a figure of Association. Thus we speak of a human

being as a "soul" when we wish to call attention to their feelings or sensations or experiences. A familiar instance is the phrase "the *soul* that sinneth, it shall die" (Ezek. 18:4, AV). In Israel, they had been using a proverb: "The fathers have eaten sour grapes and the children's teeth are set on edge." In other words, they accused Yahweh with punishing them for the misdeeds of their fathers. In reply Yahweh says that the soul that sins—the one who actually experienced the sensations connected with the sin—*that* soul shall die, and not one that never was experientially connected with the sin.

#### THE SOUL OF A BEAST

With this key in hand, how much more impressive and harmonious is the proverb, "A righteous man regardeth the *soul* of his beast; but the tender mercies of the wicked are cruel" (Prov.12:10). It is not simply the life of the beast which is here spoken of, but the comfort and strength and sustenance of the beast which is the object of the just man's solicitude. He will not overload it; nor will he underfeed it. He will see that it is well taken care of at all times. That this is the real thought is confirmed by the second member of the couplet, for all of this is in contrast with the cruelty of the wicked.

And how luminous does our Lord's invitation become in the light of a true understanding of the soul! "Hither to Me, all who are toiling and laden . . . and you shall be finding rest in your *souls*" (Matt.11:28,29). It is the soul that feels the pressure and distress of life's burdens and responsibilities, and it is the soul that finds its rest in His yoke.

And the same light shines from that striking contrast the rich man who said to his soul: "Soul, many good things have you laid up for many years. Rest, eat, drink, make merry" (Luke 12:19). But his soul was never to enjoy the rest or the feast which he had prepared for it.

Therefore the Lord told them not to worry about their soul, *what they may be eating*. We would have said that eating was a care of the *body*, not the soul. But He knew better, and, while He spoke of clothing as connected with the body, eating was for the soul. Indeed all living souls need nourishment, but not necessarily covering. No soul can live without food, but the animals, except man, need no protection from the elements beyond what is provided for them by nature.

#### THE SOUL IS IN THE BLOOD

Just as the divine illustration of the spirit was in the *breath*, so we have the divine picture of the soul in the *blood*. Much has been lost by the arbitrary change of the word soul to "life" in the passages where this is clearly taught. Notice how the two are used together in Genesis 9:4. "Only flesh with its *soul*, its *blood*, you must not eat" (CV). This truth is again emphasized in the phrase, "for the *soul* of the flesh, it is in the *blood*" (Lev.17:11, CV). And again, "for the *soul* of all flesh is its *blood*; as its *soul* is it . . . for the *soul* of all flesh, it is its *blood*" (Lev.17:14, (CV).

Now, why should the blood be chosen to picture the soul to us? We have already seen that the soul has its origin, not in the body merely, nor yet in the spirit alone, but in their combination. And what could better portray this than the blood? It is fed from food by means of assimilation and thus is linked to the body and the soil; it is fed from the air by means of respiration and is thus linked to the breath and spirit.

#### BLOOD FOR PROPITIATION

Having learned that soul is synonymous with sensation and that the soul of the flesh is in the blood, we are prepared for the further truth that "it is the *blood* that maketh

an atonement for the *soul*" (Lev.17:11, AV), or concordantly rendered, "for the blood, because of the soul, it makes a propitiatory shelter."

Now, as the soul is in the blood, what is more appropriate as a means of propitiation than blood? The same holds true in the higher sphere of justification or acquittal. The blood of Christ, the memorial of His sensations or sufferings for sins, is the pledge of our safety from coming indignation (Rom.5:9). He poured out His soul, for when the soldier pierced His side the blood flowed forth (John 19:34). And, after His resurrection, when He sought to calm His disciples, He could not say (which would have been most natural) that a spirit has no flesh and *blood*, but "a spirit has not flesh and *bones* according as you behold Me having," (Luke 24:39).

#### OUR SOULISH BODY

In perfect accord with all this we are told that there is a *soulish* body and there is a spiritual body (1 Cor.15:44). The last Adam became a life-giving, or vivifying Spirit, in contrast with the first Adam who became a living soul. Flesh and *blood*, indeed, is not able to enjoy an allotment in the kingdom of God, for the blood is the badge of a soulish body, while flesh and bones is in accord with a spiritual body (1 Cor.15:50).

The statement that Christ's flesh was not acquainted with decay (Acts 2:31) in the tomb is enough to show that it was the very same flesh which endured the suffering of the cross. And this is put beyond question by the nail prints and the spear wound. And the further fact that His body is bloodless reminds us that a propitiatory shelter, for the pardon of Israel's sins, as well as those of the whole world, has been accomplished (1 John 2:2). The "blood" that is "making a propitiatory shelter" has been poured out.

## THE SACRIFICE WAS NOT TO SUFFER

The just and merciful law which Yahweh gave to His people Israel, while it insisted on the death of countless victims in sacrifice and countenanced the slaying of animals for food, made due provision that they should not suffer. It was obligatory that the hunter pour out the blood of an animal taken in the chase (Lev.17:13), and blood was never allowed to be eaten.

To this very day the slaying of animals for food is the work of a Jewish rabbi who is specially trained for the task. He has a keen bladed knife with which he severs the animal's throat and drains off the blood. The carcass is called "Kosher" meat. No other will be eaten by the pious Jew. This is far better than the usual practice of stunning an animal about to be slaughtered, for it not only eliminates suffering for the animal, but avoids the possibility of tainting its flesh by means of the blood during the process of dying.

## UNDERNEATH THE ALTAR

The blood of the sin offering was poured out at the foundation of the altar (Lev.4:7,18,25,30,34; 5:9). When their souls were poured out these souls went underneath the altar. It is said that in Solomon's temple there was a vast pit under the altar to receive the rivers of blood which flowed from the thousands of sacrifices which were offered upon it. So that we must seek the soul of the sacrifices underneath the altar, where the blood had been poured.

It is the suffering and anguish which God's faithful witnesses will endure during the reign of Antichrist that calls for avenging. When Abel died his blood cried from the *ground*, whence it had been poured (Gen.4:10). But when these martyrs die for the sake of their testimony to the one great Sacrifice, their blood is, as it were, poured out underneath the *altar*, and their death ascends as a sweet

savor to God. Hence we read of those under the fifth seal (Rev.6:9) who were slain because of the word of God and because of the testimony which they had, that their *souls* were underneath the altar, where it was customary to pour the blood of the animal sacrifices. And the reason for the figure characterizing them as "souls" is very evident, for they cry for avenging on those dwelling on the earth who had shed their *blood*. It was the sufferings unto death which they had endured for His sake which cried aloud for God's judging and avenging. We need not imagine that Abel's blood, which had been swallowed by the ground, actually became endowed with the organs of speech and made an articulate, audible appeal to Yahweh. Neither should we suppose that the souls of these martyrs received a miraculous embodiment for the purpose of crying aloud for averring on their adversaries. To say the least it would take a large altar to cover them all or very small souls to be cramped in such numbers into so small a space. Such a dismal, bloody, ashy pit would hardly be a fit recompense for their previous tribulation!

#### MAN AS AN ORGANISM

Many attempts have been made to define the soul. Among these may be mentioned the suggestion that it refers to man as an *organism*. This is chiefly founded upon those passages in which a dead soul is translated a dead "body," which could not be touched without defilement. Yet these instances are better understood when we remember the figurative usage of the word in connection with death. When death is viewed as an experience, it is the soul which departs; when it emphasizes the end of life, it is the spirit which expires. It all depends upon the viewpoint.

That the soul is not merely another name for "organism" may be seen from several considerations. Plants are organisms, yet they have no soul. They are living organ-

isms but not living souls. The glorified body, too, could hardly be *contrasted* to a living organism for it continues to be such even when it becomes a spiritual body. To call a soulish body an organized body tells us nothing more than is already contained in the word body. Let us put the word "organized" for soulish and it will be most evident that it will not do. "The *organized* man receiveth not the things of the spirit" (1 Cor.2:14); "earthly, *organized*, devilish." (James 3:15); "*organized*, having not the spirit." (Jude 19)—these, are discords which hinder, rather than help our apprehension of the true force of the term "soul."

#### THE CONTEXT CLARIFIES

The context gives us the needed clue to a clear distinction between soul and spirit. The soul senses the material, tangible, visible, physical sphere; the spirit moves in the realm of the etherial, the invisible, the metaphysical. The soul *sees* the letters upon the page, the spirit *perceives* the meaning which they convey. Time and time again, the terms which primarily refer to soul have been transferred to spirit. We *taste* food with the soul and we *taste* God's goodness with the spirit. We *feel* the comforting warmth of the sunshine with the soul, while we *feel* the effects of His love in our spirits.

#### SEEKING THE SOULISH

It is not that the soul is essentially bad and the spirit essentially good. Nor yet the reverse, for many evil things, such as pride, may be spiritual rather than soulish. Yet, as the delights of the senses are satisfied by the physical, so the spirit craves the metaphysical. The prevailing tendency is toward allowing the soul to rule. Elegant edifices, robed choirs, popular preachers—all these appeal to the soul and seek to satisfy the senses. This tendency is not surprising since our present body is a *soulish* body. It



exaggerates the importance of its sensations. It does not readily respond to the spirit.

#### THE SOULISH IN THE SCRIPTURES

Thus, to sum up, just as human *existence* is joined to the soil (for the *human* was formed of the soil *before* the spirit was imparted), and as spirit is the source of *life*, so the soul is the seat of *sensation*. And for human beings, sensation is impossible except where there is a material body vivified by a spirit. Sensation does not depend upon a distinct entity or organism apart from either body or spirit, but rather upon their union. This union and its resultant sensation is termed "soul" in the sacred Scriptures.

## WHAT IS DEATH?

AMAZING AS IT MAY SEEM to some, death is a *return*. Man is soil and *returns* to the soil (Gen.3:19). The spirit *returns* to God Who gave it (Ecc.12:7). The soul *returns* to the unseen whence it came (Psa.9:17 and Acts 2:27,31). In fact Job speaks of death itself as a return when he says:

*I know that You are returning me to death.*  
(Job 30:23, CV)

Neither man as a whole, nor any part of him enters a new, unknown condition at death, but all returns to the state from which it emerged when life was imparted. Even as the body was created of existing entities, so with the spirit which was given by God; and at death these return to the same condition in which they were before.

This truth has been obscured by inconsistency in rendering the Hebrew word *shub*. This word is represented in the English Authorized Version by one hundred and forty-two variations in rendering. On the other hand, five Hebrew words are translated "return." Our only recourse is a fresh, concordant study of the term. The main question to be decided is whether this Hebrew word simply means to *turn*, or if it includes the thought of a previous condition, hence a return. The following passages from the Authorized Version are in point.

Gen. 3:19 till *thou return* unto the ground;  
Gen. 3:19 unto dust *shalt thou return*.  
Psa. 104:29 they die, and *return* to their dust.  
Psa. 146: 4 *he returneth* to his earth  
Job 10: 9 *wilt thou bring me* into dust again?

- Ecc. 12: 7 *Then shall the dust return to the earth as it was: and the spirit shall return unto God Who gave it.*  
Psa. 9:17 *The wicked shall be turned into hell,*  
Judges 15:19 *and when . . . his spirit came again*  
1 Kings 17:21 *let this child's soul come into him again.*  
Gen. 42:28 *My money is restored;*  
Lev. 6: 4 *that he shall restore that which he took*

These are but a few of many passages which clearly prove that this Hebrew word means not only *turn* but *return*. Many instances are quite misleading if we should translate *turn*, but all are clear when we prefix *re-*.

With this key in our hands we are able to unlock the secret of death. And if we apply it first of all to the material part of mankind, the body, we not only have unquestionable proof of its truth, but are supplied with a parable of the spirit and a clue as to the soul.

#### THE BODY IS SOIL

Consider, then, the facts as to the body. It is soil. At death it returns to the soil whence it came. While it was a part of the body this soil was stamped with our personality. We speak of it as *our* body, though the elements which compose it are constantly changing and are entirely decomposed in death. As a matter of fact, each seven years or so the body has undergone an entire change, so far as its material components are concerned, yet it is the same body as far as we are aware. Perhaps it would not be too much to say that our bodies die every seven years and are renewed as often. This, of course, is a gradual process, nevertheless a real one. It should help us to realize what the death of a body involves. Could we compress this process of dying into a brief period and check the repair processes, then we have death itself. This daily dying is a continual reminder and a constant intimation of mortality. Death is written large in our daily experience, for it is

perpetually operating in our bodies to return them to the soil from whence they came. And it is to this that Scripture points us if we would realize what death means. It should teach us that the body is not identified with any arbitrary, unchangeable portion of the soil, but remains the identical body when the material elements which compose it have been replaced by entirely different substance. The elements which return to the soil have no more consciousness or identity than they had before we partook of them in the form of food.

#### DEATH FOR LIFE

Another law, akin to this, is that the higher organization must live by the death of the lower. Plants can draw their sustenance directly from the soil, but animals, living souls that move, cannot extract their food from the earth directly. They must live by the death of the herb and the grain and the fruit.

Thus we are constantly being reminded of the great lesson that God cannot only bring life from death, but that our death is but a stepping stone to the high honor given to us through His Beloved, Christ Jesus.

No fact in all the universe is so amply and constantly evidenced as the truth that death is the only means of life. The death of Christ, as the harbinger of life to a dying race, is the most illustrious example, but it is far from being a solitary one. It is but the apex of a pyramid of facts which have been piled up by the ages, which are still recurring and which may be felt by everyone and everywhere. The food we eat is eloquent on this point. Not merely flesh food—though this is its highest expression—but vegetables and grains as well. To begin with, it is only by dying that the grain can grow. It is only through death that the seed we sow can sprout. And this imparted life is lost again when the grain is used as food, either of animal or man-

kind. Death, death, death, nothing lives but by death. This is the universal law of life from which nothing can escape.

#### DEATH IS NOT LIFE

Men have been betrayed into the most absurd inconsistencies in their efforts to accept the dictum of the serpent "Ye shall not surely die." They frantically flee from death, they add precaution to precaution to avoid it, they brand a man a murderer who kills another, and call him a suicide if he kills himself, yet they persist in painting death in most pleasing colors. If it is such a blessed state why not embrace it?

But the word of God clears away such mists by associating life with good and death with evil (Deut.30:15). God has no pleasure in the death of those who die (Ezek.18:32), nor has anyone else. Death, in God's Word, is compassed with cables (Psa.18:4; 116:3) and dread (Psa.55:4).

#### DEATH IS ESSENTIAL TO RESURRECTION

The greatest havoc wrought by a false view of death is the virtual denial of the resurrection. In my early endeavors to grasp the mind of God as to the true Gospel which He would have preached, the most striking and notable departure from the preaching of the Apostles I found to be in their constant stress on the resurrection of Christ, while present day evangelical preachers hardly ever deem it worth mentioning in a Gospel address. I sought the cause of this discrepancy and found it in the false view of death which has become orthodox and "sound." For if death for the believers is but the entrance into a fuller, freer *life*, then what need of a resurrection? Why drag down the spirit from its ecstatic session in the divine Presence into a burdensome body again?

In line with this I found that the theological phrase "the resurrection of the *body*" (which virtually denies resur-

rection in that it excludes the soul and spirit) has wrought great mischief. This unscriptural, misleading phrase has found its way into the creeds and seeks to hide its falsity by its challenge to "faith." It wears a mask of truth to conceal its real intent, which is hardly less than the error of which the apostle Paul warns us (2 Tim.2:18) for it infers that the resurrection is past already so far as the soul and spirit is concerned.

Until we acknowledge death to be *death* we cannot understand resurrection aright, for it is resurrection from the *dead*, not from another form of life!

Another remarkable phenomena is worth noting in this connection. It is the tendency for those who deal much with the original Greek to become "heretics" on this question. The church has corrupted the truth so that a vital contact with the early manuscripts is sure to lead to "heresy." In truth, such a study of the original has become almost necessary in order to recover this truth. Thus it was with Martin Luther, soon after his escape from the thralldom of Rome. In his "Defense" he says: "I permit the Pope to make articles of faith for himself and his faithful: such as that the soul is the substantial form of the human body, that the soul is *immortal*, with all those monstrous opinions to be found in the Roman dunghill of decretals."

But even before that day our martyr, William Tyndale, whose life and death were devoted to the truth, writes to Sir Thomas More: "And ye, in putting departed souls in heaven, hell and purgatory, destroy the arguments wherewith Christ and Paul prove the resurrection. What God doth with them, that shall we know when we come to them. The true faith putteth forth the resurrection, which we be warned to look for every hour. The heathen philosophers, denying that, did put that souls did ever live. And the Pope joineth the spiritual doctrine of Christ, and the fleshly doctrine of philosophers together—things so con-

trary that they cannot agree. And because the fleshly-minded Pope consenteth unto heathen doctrine, therefore he corrupteth the Scriptures to establish it. *If the souls be in heaven*, tell me why they be not in good case as the angels be and *then what cause is there for the resurrection?*"

And not only the faithful Tyndale but others since his day who have dealt directly with the text of the early Greek and Hebrew have become convinced of this "heresy." As a young inquirer I was warned against Wilson's Emphatic Diaglott on this ground. Rotherham, whose quaint version has been the delight and help of many, has been impeached of this "error." Dr. Bullinger, whose Critical Lexicon evinces a close study of the original, suffered much for maintaining this truth. So that we must warn all who wish to remain orthodox not to brush aside the veil of the Authorized Version or look upon the face of the ancient text or they will surely be tainted with the heresy of God's truth!

#### IMMORTALITY OF THE SOUL NOT SCRIPTURAL

The most unblushing denial of God's word is found in the orthodox doctrine of inherent immortality. It finds no source or prop or excuse in the Scriptures of truth. It is but the wild guess of a pagan philosopher foisted upon us by a degenerate theology. When its supporters are driven to admit that it has no place in God's Word they try to tell us that it is everywhere inferred. If they should say that it is everywhere inferred that God will bring all back to life it would fully satisfy each intimation and would have solid support and definite declarations. But nowhere is there the least intimation of immortality being a present possession anywhere in the sacred scrolls. Death is insisted on everywhere as being the lot, not only of humanity, but of other creatures as well.

At the very forefront of revelation man is denied immortality. The serpent had indeed said, "Not to die shall you

be dying" (Gen.3:4). But Yahweh Elohim takes all the necessary precautions, so that His Word does not fail. Not only does the sentence go forth, "soil you are, and to soil shall you return" (Gen.3:19, CV), but the human pair are driven from Eden for the express purpose of keeping them from the tree of life. Had they tasted of this tree then they would indeed have been immortal—at least for the eon—and their life would have been prolonged in the midst of all the infirmities and distresses of advancing age. They would be tortured by pain and racked by disease without the possibility of escape through death or restoration by resurrection. They would be in the modern "hell."

But Yahweh Elohim allows no such inconceivable calamity to overtake them. He placed cherubim and a flaming sword to guard the way of the tree of life. In other words, He took care that no one could possibly become immortal until the way should once more be opened by means of Christ and the resurrection. How anyone, in the face of the narrative, coupled with the distinct assertion that Christ alone has immortality—how anyone can still believe Satan's lie, seems almost incredible. Yet we know that those in high places not only hold and herald it forth as truth, but seek to find "evidence" for it in the Scriptures! Some, however, allow that it is not taught there, but that it is taken for granted!

#### IMMORTALITY AND INCORRUPTION

Christ alone has immortality (1 Tim.6:16). We shall put it on when we are vivified (1 Cor.15:53,54). These two passages are the only references to immortality, or deathlessness, in the Greek Scriptures. Romans 2:7 and 2 Timothy 1:10 refer to *incorruption*, not immortality. This is clear from 1 Corinthians 15:42,50,53,54, Ephesians 6:24 and Titus 2:7, which comprise all the occurrences of the word for incorruption.



PLATO'S PHILOSOPHY vs. GOD'S TRUTH

In spite of the plain, unequivocal declaration of Holy Writ, it is commonly believed that the theory of Plato, that man is inherently immortal, is found in the Bible. Let any one who believes this take up his Bible and concordance and search and see if he can find a single passage to support the assertion. Usually this is acknowledged, though some passages, such as Mark 12:27, “He is not the God of the dead, but of the living,” are cited which clearly refer to resurrection, or the fact that the dead are roused, not to deathlessness. The very weakness of Plato's position, when referred to the Word of God, ought to be the most powerful argument for believing God's express declaration that Christ *alone* is now possessor of immortality (1 Tim.6:16).

Nevertheless many of the arguments of Plato and his followers appeal to our reason with great force. The longing for deathlessness which God has implanted in the human breast is eloquent in its favor. Will He deny the craving which He has Himself created? Shall death defeat the designs which have cost Him infinite pains and unlimited labor?

It was but human for Plato to reason from all this that death was not the end of God's dealing with mankind. And thus far he and those who follow him are right. But his error lay in his ignorance of God's power to rouse the dead. All Plato could do was to deny the reality of death itself. He would limit it to the body. He would make the soul or the spirit immortal and thus provide for the continuance of man's existence that the purpose of creation might thus find a possibility of fulfillment.

The grand truth that, in Christ, all shall be made alive, or vivified, at once denies the doctrine of inherent immortality and supplies the true and satisfactory solution to Plato's problem. Man, truly, was not created to float as a vapor

across the sky and dissolve into nothingness. His present life is no more than this. But this fails to fulfill his destiny and falls short of the purpose God has in view in His creation. But the object is not obtained by a fancied immortality. It is attained only through death. It is reached only by resurrection. It is found alone in vivification. Men shall not be *kept* alive; they shall all be *made* alive. It will not do to deny death, for death is one of the means for manifesting God's might and mercy.

#### ALL MADE ALIVE

Every argument in favor of immortality receives a complete and comprehensive answer when once we see that all shall be made alive. Not only will they be raised to receive the deserts of their deeds, but, when this has been attended to and the second death has run its course, then they will be made alive in Christ in order that God may enjoy the fruit of His endeavors on their behalf and that they may enjoy the love which will not leave them even in the dust of death.

It has been truly said: "Even in pagan religions there is found an element of distorted truth. In fact, many a deep truth, which narrow-minded Christian theology has never grasped, can be discovered, in caricature, in heathen religions. They all date back to the sons of Noah, all of whom had the oracles of truth, as far as they were known in their day. It is around fragments of these oracles as a basis that heathen philosophy has spun. It is from them, as a source, that all pagan cults have sprung, even though they are, in the form they have taken, 'doctrines of demons.' Distorted, malignant caricatures of truth are they, just the same . . . . And so, in the heathen belief of the soul's immortality there is a grain of truth also."

The element of truth in the doctrine of the inherent immortality of man will be evident after the consumma-

tion when all men will indeed be possessed of this priceless gift. But the great error lies in the denial of God's power and that of His Christ. Life is not inherent in man in any sense. Not even in God's Son. The Father has life in Himself—inherent life—and He makes this a gift to His Son (John 5:26). Apart from Christ, the Son of the living God, there is no life.

The continuity of life after death in some modified, fragmentary way, is entirely unknown to Scripture. The spirit does not continue to empower life. The soul does not continue to live. The *man* is dead. The denial of this is only a subterfuge of philosophy which knows nothing of resurrection. At all hazards they must keep God from touching His own creatures!

#### GOD GIVES

But God will not have it thus. The cold comfort which "inherent immortality" affords is replaced by the grand consolation that death, like all else, is *for* God, a means for the discovery of His heart. So that when all men indeed possess immortality it will be a *gift*—a gift from God Himself, and the realization of their utter unworthiness for this priceless boon as well as their absolute helplessness to gain it—these are the offices and function of sin and death and judgment. God will *sell* nothing to any man, but nothing will be able to keep Him from *giving* with a lavish hand what each may most esteem and least deserve.

Inherent immortality is a doctrine of the demons, the substructure of spiritism, a destructive delusion. It is the offspring of the ignorance which prevails as to God's ultimate vivification of all. Christ alone has immortality now. In order to die, when on the cross, it was necessary for our Lord to give up His spirit, for His Father had given Him to have life in Himself (John 5:26). This power God gave back to Him in resurrection. Thus it is that through Him,

the Firstborn from among the dead, and His death, God is able to promise to all the gift which they vainly seek to arrogate to themselves, apart from God's grace.

#### TWO FALSE VIEWS OF DEATH

Resurrection is denied by both of the extreme views of the death state. One theory is that the dead are conscious though disembodied—that they are really *alive*: the opposite view holds that they are annihilated. From both of these standpoints resurrection is impossible.

If the dead are consciously alive then they are not dead at all and both the need and possibility of resurrection is unthinkable.

Being an unscriptural doctrine, the advocates of a conscious intermediate state have nothing definite to offer as to the conditions of such an existence. It would be far from accurate to guess that it would correspond to the state of so-called "angels;" or to liken it to the imagined conditions of "disembodied spirits."

Once a leading magazine published a series on "Are the Dead Alive?" Few seemed to notice the incongruity of the question. For if it should be established that the dead are alive this would also prove that they are not dead. This leads to the bold denial of death:

"There is no death  
What seems so is transition."

And this reminds us of Eden's garden where the mother of all the living is told, "Ye shall not surely die." Orthodoxy is nothing less than the propagation of the Adversary's lie. In seeking to deny death, however, it also denies the possibility of resurrection. To make alive that which already has life should not call forth much effort. Yet resurrection is set forth as the mightiest exhibition of God's great power. And everywhere it is insisted that it is the resurrection *from the dead*.

Likewise, if the dead are as though they had not been they are beyond the reach of resurrection. Let us allow all that God says as to the reality of the death state. Let us never think of it as life in any sense. Let every element return whence it came. Yet it is no more possible to annihilate the history of a man's life than to annihilate his individuality, or that which is spoken of in Scripture by means of the pronoun. Our Lord said that all that are in the tombs shall hear His voice and shall come forth. If they had been annihilated what "they" would there be to hear His voice? We are persuaded and fully grant that they can hear no *other* voice; in fact they are no more able to hear than if they really had been annihilated. And, indeed, unless *He* should speak to them we are certain that they never would hear nor live again—they would be the same as annihilated for all practical purposes.

But while we allow death its full force, we must always stop short of annihilation and acknowledge that something still exists (not *lives*) which responds to the voice of the Son in resurrection.

Perhaps one of the most convincing passages in favor of annihilation is found in Obadiah 16 where we read: "They shall be as though they had not been." This, however, deals with *nations*, not individuals, and we are quite free to admit that nations are to vanish as such, but not the persons who compose them.

The most striking case of the fire of Divine judgment is found in the overthrow of the cities of Sodom and Gomorrah. Indeed, they are expressly said to be set forth as an example "experiencing the justice of fire eonian" (Jude 7, CV). But even this extreme case carried no thought of final annihilation to the mind of our Lord or to the prophets. Ezekiel assures us that Sodom shall return to her former estate (Ezek.16:55). Our Lord warns those cities which were refusing His message that it would be more toler-

able for Sodom and Gomorrah in the day of judging than for them (Matt.10:15; 11:24; Mark 6:11; Luke 10:12).

#### THE SECOND DEATH

While many will acknowledge that death is not annihilation, they insist that this is not true of the second death, the lake of fire. We are told that death without resurrection is virtual annihilation, and such it is. But let us not be too positive that there is no Scripture which teaches that there is a resurrection from the second death. That many have never discovered such a passage is quite true. But it is not what we have *not* seen which should form our doctrine, but what we *have* seen. There is such a passage, as we shall show, in due time. The main confusion on the subject of the second death has been brought about by the refusal to believe that it is a death at all. It is put in an entirely distinct category simply because it is called the *second* death. But we must remember that this phrase "the second death" is not to be explained—it is itself the divine explanation of what is to be understood by the lake of fire. Let us never seek to explain God's explanations.

We read of many things which are said to be *second*. Was not the healing of the nobleman's son (John 4:46-54) a *sign* just as much as when the water blushed at Christ's presence in Cana of Galilee (John 2:11)? Was the second "ward" or jail not a ward because it was second (Acts 12:10)? And the second Man, is He not a Man just as certainly as the first man, Adam (1 Cor.15:47)? And is not the second covenant (Heb.8:7) a covenant at all? And the second "veil" or curtain (Heb.9:3), was it not a veil? Peter's second epistle (2 Peter 3:1), the second animal (Rev.4:7), the second woe (Rev.11:14), the second foundation (Rev. 21:19)—all of these are precisely what they are said to be in spite of the fact that they are not the first of their kind. Why, then, should the second death (Rev.2:11; 20:6,14; 21:8) be anything other than death?

This is the divine definition of the lake of fire. The fearful travesty which makes the dead alive, tortured before they are even brought before God's bar of justice, and raised from the dead merely to be hurled back into a fiercer torment—with such travesty the Scriptures have nothing to do. Nor do we appreciate the mighty effort God puts forth to wrest them from the sleep of death, if it is only to consign them once again to oblivion by the awful horror of the lake of fire.

To those who know the God and Father of our Lord Jesus Christ, the judgment of the great white throne will always present an insuperable difficulty apart from the grand truth of universal reconciliation. Why disturb the slumber of the wicked if no one is to be benefitted thereby? Why wake them to life again if it only brands His name as Vengeance and wreaks unspeakable pain on them? Or if (as some may insist) they are consciously suffering even before their trial, why should He put forth infinite power only to damn them with double damnation? This is not His God nor ours.

#### ADAM, DYING TO DIE

A notable passage—which, indeed, contains the very first mention of death in the Word of God—is the penalty imposed on Adam in case of his disobedience.

*In the day that thou eatest thereof thou shalt surely die.*

(Gen.2:17, AV)

How are we to understand this statement? That Adam lived on for nine hundred years is beyond dispute (Gen.5:5).

The most plausible explanation—spiritual death—becomes more impossible the closer it is considered. "Spiritual" death is figurative. It depends on a knowledge of literal death for its understanding. Now it is an unbreakable law of figures such as this that the literal must come

first, then the figurative. But death was unknown to Adam before this. Literal death would be difficult for him to apprehend, much less "spiritual." Another consideration confirms this conclusion. In all the references to death in the Hebrew Scriptures not once is spiritual death referred to. It is a thought beyond the range of those who received that installment of God's revelation.

Besides, death was not confined to Adam's spirit. The pronoun "you" cannot be so interpreted, for we are never told that Adam was spirit, but often that he was soil. If we confine it to any part of him it will be necessary to refer it to his body, for he was not only formed from the soil but it is distinctly stated "soil *you* are, and to soil *you* shall return" (Gen.3:19, CV).

The key to the solution of our difficulty lies in the notable expression which our translators have rendered "*surely* die." In the Hebrew it is unlike anything which we have in English. It reads literally, if we accept current standards of translation, "to die you shall be dying." That is, the verb "die" is repeated in two different forms. First it is in the so-called "construct infinitive." Our infinitive is "to die." Being in the "construct state" shows that it is limited or restricted in its meaning by the following word. In the phrase "the word of the Lord," for instance, the word "word" is in the construct state because not every one's word is intended, but only the Lord's. So here, the thought of dying is restricted by the following verb "you shall be dying." From this we gather that it is only in a restricted sense that Adam would die that day. "To die you shall be dying" brings before us a *process* of death, culminating, indeed, in actual death, but of indefinite duration in its operation.

The same phrase is used in a similar sense in Genesis 20:7; 1 Samuel 14:44; 22:16; 1 Kings 2:37,42; 2 Kings 1:4,16; Jeremiah 26:8; Ezekiel 3:18; 33:8,14.

The most interesting of these occurrences is 1 Kings 2:37,



where we have the identical statement made to Shimei by Solomon in case he should dare to leave the confines of Jerusalem. "On the day . . . dying you shall die" gives us a perfect parallel case. And, like Adam, Shimei transgressed. And like him *he did not die* on the day he crossed the brook Kidron, but went to Gath after his servants and returned. This would not be so notable if Solomon had offered some excuse for not keeping his word and sending after him to fulfill his threat. Indeed, Solomon reiterates his previous words, not omitting the phrase "on the day" and proposes to carry it into execution several days afterward! It is evident that his understanding of this phrase was quite different from the impression conveyed by our usual English translation.

Such evidence as this is valuable—far more valuable than the labored efforts of Hebrew scholarship. Learning is ever lame, but here is evidence of Solomon's interpretation of this phrase—and how many would dispute his knowledge of Hebrew?

But we have still stronger evidence from Him Who is greater than Solomon.

#### YAHWEH'S UNDERSTANDING

What is Yahweh's commentary on this phrase? For the time came when He must remind Adam of it and pronounce a sentence in harmony with it. As a matter of fact the verdict of Yahweh is but an expansion of this phrase. And, as we have been led to expect, it is mostly occupied with the process of death.

*And to Adam He said: Because you hearkened to your wife's voice and ate from the only tree that I instructed you, saying you must not eat from it, cursed is the ground on your account; in grief shall you eat of it all the days of your life. Thorns and weeds shall it sprout for you, and you will eat the*

*herbage of the field. By the sweat of your brow shall you eat your bread, until you return to the ground, for from it were you taken. For soil you are, and to soil you shall return. (Gen.3:17-19, CV)*

Instead of instant death, he is to eat of the ground in sorrow "all the days of your life." Here we have an intimation of death, yet only as the result of grief long drawn out. The same story is repeated when he is assured that he shall eat bread "until you return to the ground, for from it were you taken. For soil you are, and to soil you shall return."

#### "THE FORBIDDEN FRUIT"

The silly story of the "apple" need not concern us. But whatever the fruit may have been, it seems certain that it was "poisonous," as we would say—a slow poison, eventually causing death. Its effects were felt the very day on which it was tasted.

Let us not suppose that this is the introduction of evil into the universe. It was merely the channel *through* which it came into the world system (Greek: *kosmos*, Rom.5:12). The Adversary had spoken of evil as something well known, and Yahweh Elohim Himself says:

*Behold, man has become like one of Us in knowing good and evil. Now lest he should stretch out his hand and take also of the tree of life and eat and live for the eon—*  
(Gen.3:22, CV)

Therefore Yahweh Elohim sent Adam forth from the garden of Eden, to serve the ground from where he had been taken. So He drove out the man; and He stationed at the east of the garden of Eden the cherubim, and the flame of the revolving sword, to guard the way to the tree of life.

Grace glows in every word of this judgment scene. We have become so used to man's judgment that we can think of it in no other way than a vindictive condemnation. Not

so in the Scriptures, "Judge the widow and fatherless" does not mean to condemn them: it rather refers to their receiving their full rights in spite of their weakness and lack of influence. So here, in this, the earliest trial of mankind, we have the principles which govern all subsequent sessions of the court of God. It consists essentially of such a readjustment of affairs as will eventually produce, not only restoration, but reconciliation. The cursing of the ground was not in revenge; it was "for your sake." And toil and sweat, as we all know, carries with it a blessing; in fact it is one of the means of warding off the death which so surely impends.

#### DEATH WILL GLORIFY GOD

Another merciful provision was the guarding of the way leading to the tree of life. Life, such as we now know it, is tolerable for a brief period, but when the functions fail and the senses cease, living becomes an unbearable burden. So that death itself is a mercy, under the circumstances, and provides the Creator with another opportunity to magnify His name by means of resurrection. He is not the God of the dead but of the living!

#### DEATH DESTROYED

The final foe, Death, is the last enemy to be abolished (1 Cor.15:26). When this time comes, all enmity is passed. God's glorious goal is gained! The prodigal universe is clasped to the Father's bosom. The joy of heaven is full, for He has found His lost and erring creatures! They have been forgiven much, and much will be the measure of their love! All strayed and sinned and suffered and succumbed to death and now all are revived and all are restored and all are reconciled.