

**The Word of Truth Ministry Presents
Special Full Length Studies
#SS17**

WHAT IS THE SOUL

BEING NUMBER ONE OF A SERIES ON WHAT IS MAN WHAT IS HIS DESTINY

by **Otis Q. Sellers** **Grand Rapids. Michigan. U. S. A.**
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IN ANTICIPATION OF MANY QUESTIONS

The writer of this pamphlet is an independent Bible student and teacher. He is affiliated with no denomination; is a member of no church, sect or group. He is Editor of the Bible study magazine The Word of Truth and ministers the Word of God regularly at The Gospel Fellowship in Grand Rapids, Michigan, said Gospel Fellowship being strictly a fellowship of believers in the Lord Jesus Christ.

THE SOUL

IN THE EXPERIENCE of every true Bible student there comes, as a result of his studies, a moment when certain inexorable facts and all their implications have to be faced. All truth seekers will come, sooner or later, to this crisis where decisions must be made and results of study must be embraced or rejected. These moments will never come to the one who studies what other men have to say about the Word, neither will they come to the man to whom the Bible is a book of texts upon which he may hang his sermons. Many subtle men will carefully steer their course so as to avoid these crossroads where definite choice must be made and one path or another must be followed. Thus, they are able to hide behind their own confusion which they have deliberately created, and by continually traveling up and down the same well worn paths they keep away from those places where the road divides and both paths cannot

be taken.

It was five years ago that I determined to place my own shallow, hearsay opinions concerning the soul upon the shelf and to open the Word of God, determined to know and embrace the truth. In presenting in written form the findings that have come from these years of definite study, I desire to present the steps which have led me to my present conclusions. The entire apparatus of study is given in order that the reader can follow the steps one by one, and see if by so doing they arrive at the same conclusions. I ask the reader to observe that I do not attempt that seemingly impossible feat, performed by so many, of beginning at the top, then going down certain steps in order to demonstrate that if I had come up the steps I would have arrived at the same position. Neither do I attempt the confusing course of beginning at the middle and trying to go both ways at the same time.

Solomon said, "of making many books there is no end." This is true, but it does not now seem to be true of books about the soul. This was discovered when attempts were made at several fundamental book stores to secure a treatise on the soul. None could be found, and the great library of a Bible Institute provided only theological tomes in which men discussed the relative merits of the "dichotomic system of theology" and the "trichotomic system of theology." Therefore, the writer of this treatise needs make no apology for offering a book on the all important but sadly neglected subject of the soul.

As my studies proceeded I determined to find, if I could, what others thought and believed about the soul. So I discreetly asked the majority of Christian workers and Bible students whom I met the question - "What is the soul?" or, "What do you believe about the soul?" This investigation led me to the conclusion that professing Christians and the Christian ministry as a whole have no definition of the soul and no fixed views concerning it. They speak much of saving souls, zeal for souls, soul winning, lost souls, passion for souls and love for souls, yet seem to have no definition that they can put into words concerning it. Typical of the answers I received from Christian workers were - the soul is one of the three parts of man; the soul is the true man; the soul is that part of man which is immortal; the soul is the man that lives inside our bodies; the soul is the immaterial part of man. Several said that the soul could not be defined; some insisted that no one knows what it is; others seemed to dimly know that there is an orthodox view concerning the soul, but could not say what one needed to believe concerning it to be considered orthodox.

Concerning these studies I desire to state that in the beginning and for several years the only tools used were a Hebrew Concordance, a Greek Concordance and the Word

of God. No other writings on this subject were consulted until I was sure I knew what the Word of God said. Later I sought out all that I could find written by others. Nothing new is presented in this pamphlet. I disclaim originality. Yet, I know that all the teaching presented herein came to me from the Word of God. In expressing in words the truth found by my studies, I have been helped in some places by the writings of others.

It may be well to mention that the matter set forth in these pages has been presented to four classes of faithful students of the Word. After each presentation the material was restudied and reexamined. This has permitted the development and seasoning of these studies, and the intelligent questions and honest criticisms of individuals in these classes have done much to advance and strengthen these studies.

A pamphlet written by me four years ago was used by several groups as a text book in their Bible study classes. This brought me much satisfaction, as no thought of such use entered into my mind during the writing. In view of the possible use of this book in the same manner, this thought has been kept in mind during the preparation of this treatise. I believe that by the use of .this pamphlet any believer can master this subject and teach it to others without hesitation. Classes using .this as a text book will be led into and through the Word of God on this important subject.

This pamphlet is not my final word concerning the soul. That revision and development may be possible the number of copies printed has been purposely kept small. Suggestions with regard to future editions; questions which may appear to remain unanswered; comments, especially in the way of constructive criticism, will be welcome at all times.

Therefore, I submit to Bible students everywhere this treatise on a sadly neglected subject, and I feel that .the difficulty of the subject and the limited ability of the writer will give this workman a claim upon the sympathy of all other workmen whose field of labor is the Word of God.

"And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

2 Timothy 2 :2.

The Word of God

At the very beginning of these studies I would declare my faith in the Word of God. First and foremost among all things that I believe is that the sacred Scriptures are fully and verbally inspired. All else that I believe in the realm of things divine is based upon this foundation, If this should be overthrown all else would crash with it

By the term verbal inspiration it is meant that the Bible is, even to its very words, an inspired book, so that not only the thoughts are God's thoughts, but the very words used to express those thoughts are God's words, I believe the Bible to be a revelation from God given through men chosen by Himself. and watched over by the Holy Spirit in such a way as to exclude all human error,

In divine revelation holy men spoke from God as they were moved by .the Holy Spirit (2 Peter 1 :21), The character of inspiration is clearly defined for us in the Word of God.

"This Scripture must needs have been fulfilled, which the Holy Ghost, by the mouth of David, spake before concerning Judas," Acts 1:16.

Thus, it was by the mouth and by the hand of holy men that God gave His Word, It was David's voice and David's pen, but the words were not David's words, They were the very words of God.

Man deals out words at random on the principle of *hit or miss*, but God deals out His words by weight and measure on the principle of intentional selection, No word He has used will ever be found to be too heavy or too light; none are too strong or too weak. When God uses a word it is because it is the only word that would express His thoughts.

With unshakeable conviction I believe that all Scripture - from Genesis to Revelation-is God breathed. This is the truth expressed in **2 Timothy 3: 16** where the word *theopneustos* is rendered by five English words-"given by inspiration of God".

These studies are based upon the great fact that every word in the sacred Scriptures is God-breathed, and the reader must view the arguments of this book from that standpoint. No one will accept the findings set forth here who does not accept the fact of verbal inspiration. And it must be accepted as a fact to be believed and received, and to be put to work in order to uncover and recover the truth.

In these few words I have tried to express my faith in the Word of God. I take my stand with a multitude of others of like precious faith, but I will yield first place to no man in believing that the Bible is the verbally inspired Word of God.

**"Thy word is very pure:
therefore thy servant loveth it." Psalm 119:140**

The Authorized Version

The firm belief in the inspiration of the sacred Scriptures, set forth in the previous chapter, does not extend to any translation men have seen fit to make of the Word of God. I do **not** believe in the inspiration of the *King James* or *Authorized Version* of the Bible. If the reader should be inclined to ask if anyone does believe this, I would answer that it has been a source of constant surprise to discover how many people believe that the translators of the *King James Version* were inspired, or that because it bears the name *Authorized Version* that it came direct from God, or that it was translated by or under His authority.

Several years ago, while in conversation with a certain well known evangelist he kept referring to "the inspired translators of our *Authorized Version*." When I reminded him that these translators were not inspired, he insisted that they were "almost inspired." Furthermore, he felt that any criticism of the *King James Version* was the same as criticizing the Word of God. There are many who share his feelings. I realize that any criticism of this version will condemn my pamphlet to many at the very outset. Let me assure the reader that all that is said comes from one who uses exclusively the *Authorized Version* in all private reading and in all public ministry.

Most instructed Christians are familiar with the history of the *Authorized Version*. At the beginning of the reign of King James there were two translations of the Bible in use in the British Isles; the *Bishops Bible*, which was used by the Church and was sanctioned by the Church authorities for public use; and the *Genevan Bible*, which was the one commonly used by the people and even by the scholars. Between these two Bibles there was much rivalry, and much controversy over their respective merits. This rivalry was in every way undesirable. for the Church used one Bible and the people another, and this threatened the very unity of the Church. Early in 1600 James purposed to have made a new translation of the Hebrew and Greek Scriptures. "The work, according to the wish of King James, was to be done by, "the best learned in both Universities (Cambridge and Oxford); after them to be reviewed by the bishops and the chief learned of the Church; from them to be presented to the Privy Council; and lastly to be ratified by his royal authority; and so this whole Church to be bound by it and none other."

If history should repeat itself, and these same events were duplicated today - if King George should purpose to have made a new translation of the Scriptures, if he should suggest the best brains of Cambridge and Oxford to do the work; if after their work was done the translation was reviewed by the bishops of the Church of England; if King George ratified it and authorized its use in the Churches -what would be the attitude of the reader toward this new translation? Would he put aside every other translation to receive this new one as the Word of God? Would he without examination accept its claim to be a faithful translation of the inspired originals?

Would he *feel* that these translators were inspired by God? Would he feel that to criticize their renderings was to criticize the Word of God?

Let the reader answer these questions. and if his answer to each one be **NO**, then let him justify himself if he accepts and venerates as the very Word of God a translation produced in this same manner three hundred years ago.

Most students of American history well know that it was in the reign of this same King James that the Puritans were forced out of the British Isles and had to come to these shores in order to find freedom of worship. These Puritans were simple believers, and the imposing ritual and complex government of the Church of England was contrary to what they believed to be the will of God. James tried to force them to conform, and he determined to do it. "(I will make them conform or I will harry them out of the land," were the words he used concerning .them.

In 1604, forty-seven persons, learned in languages, were appointed to revise the translations then in use. James promised preferred positions in the Church as a recompense to the translators. And the same man who determined to control the worship of his subjects also exercised complete control over the translators whom he had appointed. But a stronger control than this was exercised by the biased opinions and prejudices of the translators who did the work. They were loyal members of the Church of England, they spoke its language and often worded their translations for the benefit of that body.

Reverent students of the Hebrew and Greek Scriptures and the *Authorized Version* have insisted that these translators were too obliging to the King in favoring his notions of predestination, election, witchcraft and kingly rights. This will be seen by all who read carefully *The Epistle Dedicatory*, which is to be found in front of most copies of the *Authorized Version*. After the work was done. and the results were being freely criticized, some of the translators complained that they could not follow their own judgment in the matter, but were restrained. by "reasons of state:"

Many Bible expositors would like to forget the history of the *Authorized Version*. They would like to forget the character of James. They would like to eliminate from all copies the *Epistle Dedicatory* with its damaging evidence of the slavish deference of the translators to the King. They do not like to hear it called the *King James Version*, but prefer the title of *Authorized Version*, trying to forget that its only claim to that title is the fact that James authorized its use in the Churches of which he claimed to be the head. They would allow men to continue in the ignorant belief that this translation came from God, yea even bound in Morocco, printed on India paper with red under gold edges.

It is evident to the honest student that the *Authorized Version* is a purely human attempt to change the Hebrew and Greek Scriptures into English. It was perhaps the

best that could be done at that time in view of the influence of the King and the bias and prejudice of the translators.

Some who read these lines will judge that I am suggesting the abandonment of the *Authorized Version*, but I am not. Most emphatically, I do not advise its abandonment. Let no one write to me asking what Version I use or recommend. As stated before, in all private reading and in all public ministry I use the *Authorized Version*, but at all times I insist upon the freedom of proving all things, and holding fast to that which is good. Every line of truth I know came to me primarily through the use of the *Authorized Version*; a version which I have never hesitated to weigh, to criticize, to alter, to adjust, or even to reject in my quest for the truth. In many places it is very strong, in many places it is pitifully weak. And at no point is its weakness more manifest than in the treatment given the Hebrew and Greek words for soul.

**"The entrance of thy words giveth light:
it giveth understanding to the simple."
Psalm 119:130**

Nephesh and Psuche

The word *nephesh* occurs seven-hundred and fifty-four times in the Hebrew Old Testament. Seven-hundred and fifty-four times God breathed the word *nephesh*; seven-hundred and fifty-four times holy men of God wrote the word *nephesh* as they were moved by the Holy Ghost. Each time it was written it expressed the mind of God; each time it was used it was the word of His choice.

But in the *Authorized Version* we find the word *nephesh* rendered at least thirty-three different ways, and fourteen times that it occurs in the Hebrew it is unrecognized and omitted altogether by the King James translators. Thus, their unfaithful treatment of the word *nephesh* becomes so contradictory and confusing that the value of the God-breathed Word is destroyed, and the Word that cannot be broken is shattered into many fragments, so far as those readers who are shut up to the *Authorized Version* are concerned.

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." These words came from the lips of the Lord Jesus, and by them he emphasized the value of every word that came from the mouth of God. Yet every reader of the *Authorized Version* must face the fact that he does not possess any word in English to represent the word *nephesh* on fourteen occasions that it came from the mouth of God. The translators treated it as if it was superfluous and unnecessary. But this was not their greatest error. Let us see what they did with the 754 occurrences of

the God. breathed word *nephesh*. They rendered it as follows:

soul- 471 times; life - 119 times; person - 30 times; self - 21 times; heart -15 times; mind -15 times; creature - 10 times; dead - 5 times; desire - 5 times; dead body - 5 times; any - 4 times; body - 4 times; man - 3 times; me - 3 times; pleasure - 3 times; man - 3 times; will- 3 times; appetite - 2 times; ghost - 2 times; lust - 2 times; thing - 2 times; he - 2 times; hearty -1 time; own -1 time; him - 1 time; one - 1 time; mortally - 1 time; whither will -1 time; they -1 time; breath -1 time; deadly - 1 time; would have - 1 time; fish -1 time.

In rendering the Greek word *for* soul (*psuche*) 2 the translators did not do much better. This word occurs 105 times in the Greek Scriptures, and it has been rendered as follows:

soul- 58 times; life - 40 times; mind - 3 times ; heart - 1 time; you -1 time; heartily - 1 time; us -1 time

It is my conviction that no Bible student or teacher would dare to try to defend this disloyal, confusing and unfaithful treatment of the Hebrew word *nephesh* and the Greek word *psuche*. There is no concrete word in any language that will yield as many diversified and contrary meanings as the translators have forced upon the word *nephesh*.

With these facts before us the ground is now cleared, and we are ready to examine every one of the 859 occurrences of the word soul. [The word *soul* appears in the *Authorized Version* in Job 30:15 and Isa. 57:16. The word *nephesh* is not found in either of these two passage.. Job 30 :15 should he translated *nobilitr* or *excellency*; and Isa. 57:16 should he translated *breath*. Apart from these two instances every occurrence of the word *soul* in the Old Testament can he depended upon to represent the word *nephesh*] Back of all the confusion created by the *Authorized Version* we will go to the inspired originals to discover there all that God has to tell us about this subject. I am confident that these will provide a full, perfect and authoritative statement by the Creator of man as to the meaning and nature of the soul.

The path of these studies will be one that any reader can follow. So let none become frightened by the mere mention of Hebrew and Greek. Let none turn back here and say that they cannot go on. Remember that if our great God saw fit to give His Word to mankind in Hebrew and Greek there can be nothing terrifying about these languages. At all times we will be using the familiar *Authorized Version*, but we will be using it in the way God intended every Version to be used. Our God is for us in our desire to know all truth. Let us go on-trusting in the ability of the Spirit of God to reveal the truth even to babes and to fools.

**"Order my steps in thy word: and let not any iniquity have dominion over me."
Psalm 119:133**

Method of Study

To understand the true and proper sense that God intended to convey when He breathed the words *nephesh* and *psuche* is not the work of an instant. The truth concerning the soul cannot be gained by memorizing one or two selected texts. It can only come from a careful consideration of all the texts and contexts in which the words occur. And no man can claim to have considered all the truth on this subject until just that work has been done.

But where shall we begin our studies? Some may consider this question absurd, and answer-"At the beginning, of course." Alas, how few begin there, for it seems to be the general custom to begin with a small selection of passages which seems to support a doctrinal position already held by the student.

Recognizing the fact that the question, **WHAT IS THE SOUL?** is simply a **part** of the problem of **WHAT IS MAN?** our studies must begin with *man* as the general subject and work down to the *soul* as the particular subject.

In this study we could begin with Matthew 22:37, where we read: **"Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind."**

Inasmuch as it is admitted by all that one should love his God with every part of his being, we could from this verse deduce that man is a tripartite being composed of head, soul and mind. But this could not be true, for the fact of the human body being a part of man is too patent to be denied. However, if someone desired to include in his creed that man is a being composed of three parts heart, soul and mind - he would not be lacking a *proof text* to support his confession. He could memorize this verse, quote it on every occasion, and call upon all men to bow their wills to the testimony of the Word of God. If any refused to accept his teaching, he could charge them with rejecting God's Word. But, every careful Bible student knows that Matthew 22:37 does not deal with the constitution of man, and that nothing concerning man's nature is taught or refuted by this passage.

Or, we could begin our studies with Luke 10:27. **"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind."**

We could stake our all upon this passage and by its authority insist that man is quadripartite, that is, a being composed of four parts heart, soul, strength and mind. Then, beginning with this passage we could work backwards and forwards through all other passages and interpret (or wrest) them so that they would fit in with this conception. But. this we will not do, for it is evident that the subject in this passage is not the constitution of man, and nothing concerning man's nature can be taught or refuted by this passage.

Again, we could begin with 1 Thess. 5 :23. There we read: "**And the very God of peace sanctify you wholly; and I pray your whole spirit, and soul and body be preserved blameless unto the coming of the Lord. Jesus Christ.**"

If the student begins here he can from this passage take the stand that man is a tripartite being composed of body, soul and spirit; and then from this verse work backwards and forwards through every other passage and interpret each in harmony with this conception. Of course, those who do this cannot work very far forward as this passage occurs near the end of all that the Bible tells us about the soul. However, many students do begin and end their studies here, and all such have this passage memorized as a proof text of what they believe. From this one passage they believe that they can secure all that the Word has to teach about the soul, and all further studies must yield something which is in addition to their knowledge gained from this one verse. Those who begin their studies and form their opinions from this passage should not object if another chooses to begin his studies and form his opinions from Matthew 22: 3 7 or Luke 10:27.

As in the other two passages, so also in I Thess. 5 :23, it is evident that this verse is not dealing with the constitution and nature of man, Nothing concerning these things is taught or refuted here. Neither does this passage enter into the relationships that exist between body, soul and spirit; but only to their blameless preservation unto the coming of the Lord.

Hebrews 4: 1 2 cannot be rightfully used to teach that man is soul and spirit; Matthew 10:28 cannot be rightfully used to teach that man is soul and body; Luke 10:27 cannot be used to teach that man is heart, soul, strength and mind; and 1 Thessalonians 5:23 cannot be rightfully used to teach that man is spirit, soul, and body. If any of these be true they must be proven by the teaching of all Scripture, and not from some one isolated passage.

Some may heartily agree with these statements as to the first three passages, but disagree as to 1 Thess. 5:23. Since this passage seems to teach something they already believe, they hasten to embrace it. This is a "favorite text" of many preachers, a "favorite verse" of many Christians. But it would not be hard to demonstrate that so-called "favorite verses" are the ones that seem to support a preconceived view.

The studies in this book begin at the beginning. They do not begin with the eight hundred and thirty-third reference to the soul (1 Thess. 5:23), but with the very first time this *God - breathed* word appears in the Scripture. By analyzing each passage and making a synthesis of the truth discovered, I am confident that the full truth as to this subject will be our portion.

In these studies the method will be to present a Concordance [The Concordances in this pamphlet are based upon Wigram's *Englishman's Hebrew and Chaldee Concordance* and Wigram's *Englishman's Greek Concordance*, These have been revised to better fit the requirements of this pamphlet, and have been carefully checked from every possible angle to insure accuracy. In transliterating Hebrew and Greek into English characters *Young's Analytical Concordance* has been followed. The *Exhaustive Concordance* by Dr. James Strong is the authority for all pronunciations given in the footnotes to a group of passages, then deal with such passages as may seem necessary. In Genesis, every passage will be dealt with in some manner. This is to acquaint the student with the method so that he can follow on himself in passages that I have felt needed no exposition. After Genesis, the only treatment given to many passages will be to list them in the Concordance. [In the study of this subject I would make the following suggestion to the diligent student. First, take the Concordance and look up every reference. With a colored indelible pencil underscore every occurrence of the word *soul*. Correct every wrong translation by circling the words which represent *nephesh*. and running a line to the margin, mark there the word *soul*. Then, read your Bible through from beginning to end. As this is done the underscored words will be brought forcibly to the mind, and you will become acquainted with how, when, where and why God uses the word *soul*. The result of this labor will be the possession of strong conviction and deep satisfaction that you have actually gone to the Word of God to find the truth about the soul. This will require time, but it will be time redeemed.]

The Concordance will be found simple and easy to follow. In each passage the word (or words) in italics is the word *nephesh* in the original. The reader can rest assured as to the accuracy of this Concordance. It has been checked from every possible angle, and I feel I have been guilty of no oversight or carelessness in this matter. If I have, the Hebrew or Greek scholar can correct me, and I will gladly acknowledge any oversight or error that has been unwittingly made.

Soul (*Nephesh*) in Genesis

Gen. 1 :20 - the moving creature that hath *life*

Gen. 1 :21 -every living *creature* that moveth
Gen. 1 :24 -Let the earth bring forth the living *creature*
Gen..1 :30 -every thing. . . wherein there is *life*
Gen. 2:7 -and man became a living *soul*
Gen. 2:19-whatsoever Adam called every living *creature*
Gen. 9:4 -flesh with the *life* thereof, which is the blood
Gen. 9:5 -your blood of your *lives* will I require
Gen. 9:5 -will I require the *life* of man
Gen. 9 :10 -every living *creature* that is with you
Gen. 9 :12 -me and you and every living *creature*
Gen. 9 :15 -every living *creature* of all flesh
Gen. 9 :16 -every living *creature* of all flesh
Gen. 12:5 -and *the souls* that they had gotten in Haran
Gen. 12:13 -and *my soul* shall live because of thee
Gen. 14 :21 -Give me *the persons* and take the goods
Gen. 17:14 -that *soul* shall be cut off from his people
Gen. 19:17 -Escape for *thy life*
Gen. 19:19 -in saving *my life*
Gen. 19:20 -and *my soul* shall live
Gen. 23:8 -If it be *your mind* that I should bury my dead
Gen. 27:4 -that *my soul* may bless thee
Gen. 27:19 -that *thy soul* may bless me
Gen. 27 :25 -that *my soul* may bless thee
Gen. 27 :31 -that *thy soul* may bless me
Gen. 32 :30 -and *my life* is preserved
Gen. 34:3 -and *his soul* clave unto Dinah
Gen. 34:8 - *the soul* of my son Shechem longeth
Gen. 35 :18 -as *her soul* was in departing, (for she died),
Gen. 36:6 -and all *the persons* of his house
Gen. 37 :21 -(untranslated) lit. - let us not smite him to the soul
Gen. 42 : 21 -we saw the anguish of *his soul*
Gen. 44 :30 -that *his life* is bound up in the *lad's life* (2)
- Gen. 46 :15 -all *the souls* of his sons
Gen. 46 :18 -she bare unto Jacob, even sixteen *souls*
Gen. 46 : 22 -all *the souls* were fourteen
Gen. 46 : 25 -all *the souls* were seven
Gen. 46 : 26--all *the souls* that came with Jacob
Gen. 46 :26 -all the *souls* were threescore and six
Gen. 46 :27 -born him in Egypt, were two *souls*
Gen. 46 :27 -all *the souls* of the house of Jacob
Gen. 49: 6 - O *my soul*, come not thou into their secret

Gen. 1 :20. Certain facts concerning this passage are important. In it we find three prominent Hebrew words; the word *sherets* which is translated "creature," and the words *chayah nephesh* which are translated life. This is liable to be misleading, and it may be that this passage should be added to those wherein *nephesh* was omitted or left untranslated, for either *chayah* or *nephesh* was omitted.

In this passage the words "bring forth abundantly" and "moving creature" are but different grammatical forms of one expression in the Hebrew. Rotherham translates this - "Let the waters swarm with an abundance of living soul." A more literal translation would be - "Let the waters swarm with swarms of living souls." To swarm involves the idea of motion. From this first occurrence of the word *nephesh* we learn that God calls the moving, living things in the sea living souls.

Gen 1 :21. In this passage God speaks of "every living soul that moveth. " Man has not as yet been created so this refers only to animal life. It is evident here that a distinction is being established between living things that move and living things that do not move. Plants are living things but they do not and cannot move. They are rooted in their place. They grow from the warmth of the sun. derive nourishment from the soil and carbon from the air. Yet, they do not enjoy the warmth of the sun, neither do they feel any sensation or consciousness from all that happens to them. Plants are never called souls, but not so with animals. They are called living souls. They move from place to place; they have sensation and consciousness; and these are the chief characteristics of those things that God calls living souls.

Gen. 1 :24. The first time the word *nephesh* occurred the translators rendered it "life." The second and third times it is rendered "creature," the fourth time "life" and the fifth time " soul." It is obvious that the translators desired to cover up the fact that God called the fish of the sea, the fowls of the air, and the beasts of the field, living souls. Many readers will remember having heard great emphasis placed upon the theory that in the account of creation man alone is called a living soul. The simple evidence proves that this is false, and we refuse to let the bias of the translators rob us of the inspired connection between man and beast which the Holy Spirit purposely made.

In the Word of God the same Hebrew phrase *nephesh chayah*, translated "living creature" or "living soul" is used by Moses in his account of man, fish, fowls and beast. He uses this term of the lower creatures before he applies it to man, and he uses it again of them immediately after he has applied it to man.

I would at this point state emphatically that I am not claiming that there is no difference between man and beast, for I know that the difference is practically infinite. But this difference cannot be established by the fact that God calls man a living soul. The distinction that exists between man and beast must be established from other

sources than this.

Gen. 1 :30. To all living souls God gave the vegetation for meat and food. Man and beast as originally created were vegetarians [In Genesis 9:3 God added meat to man's diet; an addition that should not be ignored.] Man did not eat the animals, neither did the animals eat one another. The reader has probably noticed that in Gen. 1 :20 the translators began with "life" but had to abandon it in Gen. 1:21 and 24 for it would not fit. They could not say *living life* so they used the word "creature." In this passage they must abandon the word "creature" and swing back to "life" for *creature* will not fit here. But the word "life" is also wrong. If God had desired to say *life* why did He not use the Hebrew word for *life* instead of the word for *soul*? Was He unable to select His own words? Did the august translators need to correct Him, even as we need so often to correct our children?

Gen. 2:7. This passage is one of utmost importance. And since so many venerate the *Authorized*

Version, there is cause for thanksgiving that no objection can be raised to the translation of this verse. It not only tells us how man was made, it tells us what he is, and of what he consists. And it cannot be disputed that the Maker of man is the One who is best able to inform us as to the nature of the creature of His hands. This is the earliest and certainly the fullest account we have given us of human nature. It demands our closest consideration, for it is the word of the Maker telling us the nature of the creature which He made.

First, we are told that **God formed man of the dust of the earth**. It is important to note here that it was the man that He formed. Not a habitation for some man who was to move in but the man. Some will insist that it was the body, and this will not be denied. God could have said *body*, but He did not do so. He had the word for *body*, but He did not use it. He used the word for man. The Greek philosopher Plato taught that man was not formed of the dust of the earth. He taught that the real man was a soul which for some reason was united to a body. This union Plato considered an evil, and he regarded death as a blessing in itself, for it dissolved the undesirable union and freed the real man from that which was only a burden to him. This Platonic view of man is certainly contrary to the Word of God as we shall see. God formed man of the dust of the earth. He was man before he could feel, breathe or think. We must believe this for God .tells us so Himself.

Next, we are told that **God breathed into his (the man's) nostrils the breath of life**. As a result of this divine operation the man became something .that he had not been before. Man became a living soul. Before the breath of life was breathed into his nostrils man had been a beautifully fashioned and wonderfully organized lifeless figure. He became, by a further act of God, a **living** soul. Man, in his origin was only dust; man, in the perfection to which God by a second operation brought him, became

a living soul.

Thus, the opening testimony of the Word of God is that the whole man as a living sentient being is a soul. As originally made, man had a body made of soil, and as made by God it had every organ that the human body has now. It had a brain, eyes, ears, nose, hands and feet. But the brain could not reason; the eyes could not see; the ears could not hear; the nose could not smell; the hands could not labor; the feet could not move. The man as created from the soil was lacking no organ, but he needed yet something from God to make him a living soul. The thing needed was the "breath of life"; so by a divine operation, not performed for the lower animals, God breathed into man's nostrils the breath of life.

Let us consider these two parts of living man which constitute him a living soul. First, there is the body, it was created out of something already in existence, that is, the dust or soil[As a rule I use the word *dust* throughout this pamphlet, although the word *soil* is preferred. To us *dust* means soil without moisture, powdered fine. This does not fit the Hebrew word here. but our word *soil* seems to fit it perfectly. *Cloy* would also be an acceptable rendering. but with us *cloy* is limited to a certain type of soil.] of the earth. A man may love his body, care for it, protect it and nurture it. yet it is just so much soil, and at death it must return to the soil from whence it was taken. It may be humiliating to accept it, and that which humiliates is often rejected, but God has the material for making myriads of bodies, for these bodies are just so much soil. Since God can from stones raise up children to Abraham (Matt. 3:9), we must not consider ourselves to be so important. God, if He so desired, could duplicate every one of us a thousand fold.

Second, there is the breath of life. In the Hebrew this is *neshamah chaiyim*. The word "of" is usually the sign of the Genitive, and it is so here. By the process of elimination we find that this is the Genitive of Apposition, Therefore, in this case the "of" means *that is* or *which is*. So, God breathed into man's nostrils the breath. that is, life.

In studying the Word of God to learn about man we will find these words occurring again and again; *neshamah*, meaning breath; *chaiyim*, meaning life; *ruach*, meaning spirit. These words are not exactly synonymous, but it is evident that they are used of the same thing, that is, man's spirit. So in these three words we are not dealing with three things, but with three aspects of the same thing. Man's spirit is his life, and this is the thing God breathed into him. And this spirit (or life) upon man's death must return to God who gave it.

Those who compare Gen. 2: 7 with Eccl. 12: 7 will be convinced that the "breath of life" which God breathed into the nostrils of man is one and the same with the spirit God gave spoken of in Ecclesiastes. This spirit is sometimes spoken of as belonging to

man, that is, God's spirit. The most positive help in identifying the breath (*neshamah*) with spirit (*ruach*) is found in the book of Job.

Most readers know that Job is a book of Hebrew poetry. In Hebrew poetry the rhythm is not achieved by a repetition of words of similar sound but by a repetition of ideas. By this we find a verse of two clauses in which the second clause is simply the repetition of the first in different words. Note this in the following passages.

"All the while my breath(*neshamah*) is in me, and the spirit (*ruach*) of God is in my nostrils." Job 27:3.

"The spirit (*ruach*) of God hath made me, and the breath (*neshamah*) of the almighty has given me life." Job 33:4

"But there is a spirit (*ruach*) in man, and the inspiration (*neshamah*) of the almighty giveth them understanding." Job 32:8

An examination of all passages in which these three words occur would demonstrate that spirit (*ruach*) refers to life in principle and breath (*neshamah*) refers to life in its manifestations. By the Genitive of Apposition we find that breath and life are one and the same. But why is *life* called by two names if these are not synonymous terms? This is an important question, and in its answer we will find much truth.

In the Word of God there are certain things which would be beyond the comprehension of man if God had not made them plain by figures, pictures or illustrations, These things being imperceptible to sense, man has no faculty by which he can enter into them.

First, there is death. The divine figure or illustration of death is sleep. Man can know nothing of death, but he can know and does know much about sleep. Therefore, God has chosen the figure of sleep to picture death to us. Death is not sleep, no more than sleep is death. But sleep is the figure of death, and the reality is often called by the name of the figure.

Then, there is the soul. The divine figure of the soul is the blood. See Gen. 9 :4-5. It is not that the soul is the blood, but blood is the divinely chosen illustration to make the soul plain to us.

Finally, there is man's spirit (or life). Certainly this is beyond our comprehension so God has seen fit to use the breath as a divine figure *of* illustration. It is a divinely chosen illustration selected for the purpose of making man's spirit plain, and if we would learn of this we have God's picture in the breath. But why should the breath be

chosen to picture the spirit (or life) of man to us, and what are we to learn from this? Let us begin with the figure and work up to the fact.

Picture if you will a goldfish bowl containing water and fish. That bowl of water is the world in which those fish live. Each fish is drawing in the water and expelling it, even as man inhales and exhales the air he breathes, When the water is drawn into the gills of the fish it is at no time cut off from the water in the bowl, for it remains a part of it. So as the water in each fish is still vitally connected with the water in the bowl, the fish are vitally united and linked together.

Now let us step up the illustration from fish to man. This earth on which we live is covered with a coat of air in which we live. We live at the bottom of a great invisible ocean, only the ocean is air and not water. The atmosphere that covers the globe is a unit, and if any part of it is separated from the air as a whole it becomes poisonous and will destroy instead of sustaining the creatures who live in it. The air is constantly entering into or going out of every creature, so it is evident at once that the air not only sustains, but it also unites every living soul on the earth. God has given one air to all beings, and all man can personally have of it is just what his needs require.

No man can draw in his breath; say it is his own, and that he is going to keep it. When a man draws in breath from the air it is not cut off from the atmosphere as a whole. Let a man try to do this and in a few seconds his whole system will rebel and expel his breath in spite of him.

The *breath* is God's figure of the spirit (or life) of man. The source of every man's spirit is God just as the source of each creature's breath is the atmosphere. The spirit is a direct emanation from God Himself, and is a divine power flowing from God to every living soul. Each living soul has that portion of spirit (or life) from God which is needful for its designed purpose. All things that live, live only in and by His life. Life has no other source than God. God originates and sustains life in all by giving it out of Himself. This was the testimony of Paul to the men of Athens.

"In Him we live, and move, and have our being." Acts 17 :28.

During the few brief seconds that the breath is in a man's lungs he has every right to call it *his breath*, even though it remains a part of and is never severed from the air as a whole. And likewise during the years that the spirit (or life) from God may be in man he has every right to call it *his spirit* or *his life* even though it remains a part of and is never separated from the life of God. But, as soon as man's breath leaves his lungs it must return to the air from whence it came, and when the spirit (or life) is withdrawn from man it must return unto God who gave it.

"Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." Eccl. 12:7.

Man is not a spirit; he does not become a spirit; he has no life in himself; but he does possess it for a time as a loan from God. When it is loaned to man it still belongs to God; it is His as part of His very essence; His to dispose of as He pleases; His to take away from man, just as it was His at the first to bestow upon man. Before man came into possession of life (or spirit) it was part of the divine nature residing in the fulness of God Himself. When it returns to Him it will again be a part of the divine nature and reside in the fulness of God. Man's spirit has no personality, no individuality, no separate existence. These things come from its entering into man making him a living soul.

Thus it is, that from the familiar we learn of the unfamiliar. From the breath we learn of the spirit. Let us not neglect or despise the lessons to be learned from this divinely chosen figure.

The lessons to be learned in Genesis 2: 7 are reaffirmed in the New Testament.

"And so it is written, the first man Adam became a living soul." I Cor.15:45.

The simplicity of this account of creation can be demonstrated in the following manner.

- A. The Lord God formed man of the dust of the earth.
- B. Breathed into his nostrils the breath of life.
- C. Man became a living soul.

In this we have A+B=C. And it is the whole man that is the soul, and not some part of man. We must note carefully that it was the original man made of the soil that became a living soul. The spirit is possessed by man but it is no part of man - it is a part of God. By it the original man became something he was not before. What he became depends for its continuance upon God. Man has not been changed into divine spirit. He only has this dwelling in him at the pleasure of God. It may be withdrawn, and if it is man sinks back to the soil from whence he came. If this happens, man is no longer a living soul, he becomes a dead soul. In view of this, how glorious is the fact of resurrection. The truth concerning a dead soul will be set forth from later passages.

Gen. 2:19. The translators again yield to their opinions and render *nephesh* by "creature" in this passage. Apparently they determined to cover the fact that the Scriptures teach that all the lower creatures are living souls the same as man.

At this point it may be well to notice the position of those who freely admit that man, equally with the lower creation, is called a living soul, yet they hold that *neshamah* is used only of man and never of the animals. Due consideration has been given to the twenty-four passages in which this word occurs, but Gen. 7:21-22 seems

to stand against this theory. The adjusting of these verses to fit this view seems to strain them beyond legitimate bounds. What was said of the soul can be repeated here concerning *neshamah*. I do not say there is no distinction between men and beasts, for I know there is much. But this difference cannot be established by saying that man alone has *neshamah*. It will have to be established from other sources. Chief among these are .the pause, the counsel, the deliberation that attended the creation of man, and the fact that man was made in God's image and likeness.

Gen. 9:4 -5. Here, for the first time, we find the blood used as a figure of the soul. The blood is not the soul, but it is God's figure or illustration of the soul. The force of this figure is not difficult to discover. We learned from Gen. 2: 7 that the soul has its origin in the combination of the spirit with .the body. The spirit came from God and is identified with the breath or air. The body came from the earth and is identified with the soil. What can portray this better than the blood ? The blood is fed by the food we eat all of which comes from the soil. It is fed from the air, and is thus linked with the breath. For its continuance as blood it is more dependent on the air than on the soil. When this same truth is stated in Leviticus, we are given an additional truth that it is the blood that makes atonement for the soul. In Isa. 53: 12 we read concerning the Lord Jesus. "He poured out His soul unto death."We know that as to fact it was His blood which He poured out, while as to truth it was His soul.

Gen. 9:10-12, 15, 16. These four verses relate to the living souls in the ark, and emphasize again the fact that animals and birds are called living souls.

Gen. 12 :5. Inasmuch as the man formed out of the soil became a living soul, it occasions no surprise to find men called souls, for that is just what they are. Over and over again we shall find this. The soul, in Scripture, is not something a man has, but it is something man **is**. The full realization of this will cause us to cease believing that Scripture treats of some fraction of man rather than man as a whole. We will quit preaching salvation for a fraction of the man, and declare a salvation for the whole man. The Scriptures always regard man as a complete unit, one solidarity; one in his creation, one in his fall, one in his redemption, one in his death, one in resurrection, one in eternal life, or else one in the everlasting destruction that awaits him beyond the judgment.

Gen. 12:13. In this passage we have the word *nephesh* used for the first time as a figure of speech. As this use will occur many times it will be well to note .this first instance in particular. As the soul is the whole man, so, in Scripture when one says, "my soul," he uses it in the same sense that we use the pronouns *I*, *myself* or *me* as the occasion may require. Proof of this is seen in those passages where the soul is spoken of in relation to God.

"And my soul shall abhor you." Lev. 26:30.

"Your appointed feasts my soul hateth." Isa. 1:14.

"My beloved, in whom my soul is well pleased." Matt. 12: 18.

In these passages "my soul" means, may we say --- not some part of God, but God Himself.

We will, therefore, find *nephesh* used over and over again in the manner of a personal, emphatic or reflexive pronoun. It must be remembered that *nephesh* always means *soul*, but "my soul" carries the meaning of *I, myself* or *me*; "his soul" is *him* or *himself*; "thy soul" is *thyself*.

Considering Gen. 12: 13 in the light of this, Abraham said, "**and I shall live because of .thee,**"

Gen. 14:21, It would be interesting to know just what mental processes led the translators to introduce a new rendering for the word *nephesh* here when it would have been so simple to render it *souls*. This passage, correctly translated, is a good example of the Biblical use of the word soul.

Gen. 17:14. It was the whole man who was cut off, not some fraction of him.

Gen. 19:17-19. The incorrect translation in the latter of these verses causes Lot to speak of saving his life when in truth he spoke of saving his soul. The Hebrew word for life is *chay*, and the Greek word is *zoe*. If we trace out these words we will discover that life cannot be lost, cannot be saved, cannot die, cannot be killed, cannot be destroyed. cannot be taken by another, cannot be given up, and cannot be retained. Men may speak of life after this manner, but the Scriptures never admit any such possibilities. In the Word of God the soul is subject to all these things.

Gen. 19:20. This means, "and I shall live," which is exactly what happened. Lot continued to be a living soul, that is, he himself continued to live.

Gen. 23:8. In Scripture man's senses and emotions are connected with the soul. A soul is a being that can desire. In this passage the correct translation would be, "If it be your soul that I should bury my dead." This is a figure of speech in which one word is put for another which it suggests. The thought is - "if it be your desire that I should bury my dead." But, soul is used in place of desire, just as we may say "a good table" meaning "good food:" In the exercise of mental faculties, the manifestation of certain feelings and compassions, the word soul is often substituted.

Gen. 27:4. Here "my soul" means *I*.

Gen. 27:19. Here "thy soul" means *you*.

Gen. 27:25. Here "my soul" means *I*.

Gen. 27:31. Here "thy soul" means *you*.

It may be well at this point to anticipate an objection. Some may ask if "my soul" means *I*, why was the word *I* not used? It must not be forgotten that Hebrew is not English. In English one does not say, "My soul is hungry," when food is desired. Yet, this is just what a Hebrew would say. And when he said, "my soul is hungry," he meant just what we mean when we say, "I am hungry." If this question is pressed as to why he did not say, "I am hungry," if that is what he meant, the answer is that an ancient Hebrew did not talk like a modern Englishman. "My soul" is a Hebrew idiom.

Gen. 32:30. It was the soul of Jacob, that is, Jacob himself. that was preserved. Life needs no preservation, because of its relationship to God.

Gen. 34 :3, 8. Man is a living soul and therefore capable of all emotions. Man can love and can desire because he is a living soul.

Gen. 35:18. This passage seems to bring in a radical change of thought, but viewed in the light of what we have learned from the Word up to this point it presents nothing new and brings in no change. The important thing in this passage is the explanatory parenthesis. ..

We have learned that man as a living soul is the result of the union of the spirit with the body. Death, in the Word, is viewed as a return.

"In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."
Gen. 3: 19.

"Then shall the dust return to the earth as it was: and the spirit return unto God who gave it." Eccl. 12 :7.

For every return there must be a departure. If I am visiting friends, that which to them is my departure will to my wife be my return. In Eccl. 12: 7 we have the return of two things, and these two things are the very elements that constitute man as a living soul. The return of these two things is the soul departing.

In this passage for the first time we read of the soul departing, and this is immediately explained as meaning that she died. It was Rachel who was departing; and it was Rachel who died. There are not two Rachels here, one that departed and another that died. **At death man as a living soul is gone, and in resurrection man**

as a living soul returns.

Detailed explanations are often necessary but they become *cumbersome* in ordinary conversation. Thus the simple, "I took a cab," is not quite true but it is so much better than a detailed explanation; and we would be bored to the limit if we had to listen to the full scientific explanation instead of the simple statement, "The sun set." In Eccl. 12: 7 we have a detailed statement which can be expressed in the words "the soul departs."

It may be that some, hard pressed to support a theory concerning the soul, will lay hold of the simple words of this verse to prove that the soul is the real man or some fraction of man that moves out of the body at death. I judge the same person could see a full confession of motor theft in the words, "I took a cab."

Gen. 36 :6. The souls of Esau's house *were* living men and women.

Gen. 37 :21. In the Hebrew of this passage the word *nephesh* is found, but there is no word in the Authorized Version to represent it. This is the first of fourteen such omissions. Reuben pleaded that they should not smite Joseph to the point that his soul—that is, Joseph himself - should be no *more*.

Gen. 42 :21. They saw the anguish of his soul. Only living souls can suffer anguish. The soul is not something immaterial and invisible.

Gen. 44:21. Jacob's soul was bound up with the soul of Benjamin. If anything should happen to Benjamin, Jacob would have died as the result. The translation "life" in this verse is wrong, for Jacob's life was bound up in no one but God.

Gen. 46:15. In this, as well as in the eight remaining references in Genesis, it will be evident to even the casual reader that the term *soul* is applied to living persons, and nothing less than the whole person is in view. There is no passage in Genesis that teaches the independent existence of a human soul that for a short time makes its home in the human body. The real man does not reside in some part of man but in the whole. The real man is neither the spirit nor the body, but he is that which came about as the result of the union of these two.

Soul (*Nephesh*) in Exodus

Exo. 1:5 -all *the souls* that came out

Exo. 1:5 -of the loins *of* Jacob were seventy *souls*

Exo. 4:19-the men are dead which sought *thy life*

Exo. 12:4 -according to the number *of the souls*

Exo. 12:15-that *soul* shall be cut off from Israel.
Exo. 12:16-which every *man* must eat
Exo. 12:19-even that *soul* shall be cut off
Exo. 15:9 --*my lust* shall be satisfied
Exo.16:16-according to the number *of your persons*
Exo. 21:23-thou shalt give *life* for *life*
Exo. 21:30-give for the ransom *of his life*
Exo. 23:9 -ye know *the heart* of a stranger
Exo. 30:12-a ransom for *his soul* unto the Lord
Exo. 30:15-atonement for *your souls*
Exo. 30:16-atonement for *your souls*
Exo. 31:14-that *soul* shall be cut off from among

It is not my desire to pass lightly over any group of passages, yet I feel that there is nothing in the seventeen occurrences of *nephesh* in Exodus that contradicts any previous finding. The student can examine each reference with its context for himself. Any passage which I do not deal with is not being ignored, for I have given all occurrences of *nephesh* a more careful and reverent study than I have ever given to any other subject. A few passages may become more clear from some brief comment upon them.

Exo. 15:9. "Lust" is indeed a strange rendering for *nephesh*. "My soul shall take her fill of them," would be a more accurate translation.

Exo. 21:23. Man cannot give *life* or take *life*. *Soul* for *soul* is the divine commandment set forth here. And so it was that Jesus Christ poured out his soul (himself) that my soul (I) might be saved; not some fraction of me, but all of me.

Exo. 23:9. Change "heart" to soul and this passage glows with a new light. When the Scriptures speak of the sensations or conscious experiences of a person it always is in connection with the soul. Life demonstrates the presence of spirit, and sensation demonstrates that man is a soul. Sensation is not possible. in human beings except where there is a body energized by the spirit.

Soul (*Nephesh*) in Leviticus

Lev. 2:1 -And when *any* win offer
Lev. 4:2 -If *a soul* shall sin through ignorance
Lev. 4:27-And if anyone of the common people sin
Lev. 5:1 -And if a *soul* sin

Lev. 5:2 -Or if a *soul* touch
Lev. 5:4 -Or if a *soul* swear
Lev. 5 : 15-If *a soul* commit a trespass
Lev. 5:17-And if *a soul* sin
Lev. 6:2 -If *a soul* sin
Lev. 7:18-and *the soul* that eateth of it .
Lev. 7:20-But *the soul* that eateth of the flesh
Lev. 7:20-even that *soul* shall be cut off
Lev. 7: 21-Moreover *the soul* that shall touch
Lev. 7: 21-even that *soul* shall be cut off
Lev. 7:25-even *the soul* that eateth it
Lev. 7:27-Whatsoever *soul* it be that eateth
Lev. 7:27-even that *soul* shall be cut off
Lev. 11:10-any living *thing* which is in the waters
Lev. 11:43- Ye shall not make *yourselves*
Lev. 11:44-neither shall ye defile *yourselves*
Lev. 11:46-and of every living *creature* that moveth
Lev. 11 :46-and of every *creature* that creepeth
Lev. 16: 29-ye shall afflict *your souls*
Lev. 16:31-and ye shall afflict *your souls*
Lev. 17:10-I will even set my face against *that soul*
Lev. **17:11**-*the life* of the flesh is in the blood
Lev. 17 :11-make an atonement for *your souls*
Lev. 17:11-that maketh an atonement for *the soul*
Lev. 17:12-No *soul* of you shall eat blood
Lev. 17:14r-For it is *the life* of all flesh
Lev. 17 : 14-it is for *the life* thereof
Lev. 17: 14-for *the life* of all flesh is the blood
Lev. 17 : 15-And every *soul* that eateth that which died
Lev. 18 : 29-even *the souls* that commit them shall be
Lev. 19:8 -and that *soul* shall be cut off
Lev. 19 :28-any cuttings in your flesh for *the dead*
Lev. 20:6 -*the soul* that turneth after such
Lev. 20:6 -set my face against that *soul*
Lev. 20 : 25-ye shall not make *your souls* abominable
Lev. 21:1 -none be defiled for *the dead* among his people
Lev. 21:11-Neither shall he go in to any dead *body*
Lev. 22:3 -that *soul* shall be cut off
Lev. 22:4 -any thing that is unclean by *the dead*
Lev. 22:6 -*The soul* which hath touched any such
Lev. 22:11-But if the priest buy any *soul* with his money
Lev. 23 :27-and ye shall afflict *your souls*

Lev. 23 :29-whatsoever *soul* it be that shall not
Lev. 23 :30-whatsoever *soul* it be that doeth any work
Lev. 23 :30-the same *soul* will I destroy
Lev. 23 :32-and ye shall afflict *your souls*
Lev.24:17-(untranslated) lit.-that smiteth the soul of a man
Lev.24:18-(untranslated) lit.-that smiteth the soul of a beast
Lev. 24:18-shall make it good; *beast* for *beast*
Lev. 26:11-and *my soul* shall not abhor you
Lev. 26:15-or if *your soul* abhor my judgments
Lev. 26:16--and cause sorrow of *heart*
Lev. 26 :30-and *my soul* shall abhor you
Lev. 26 :43-*their soul* abhorred my statutes
Lev. 27:2 -*the persons* shall be for the Lord

Not many passages in this list will require any exposition. If each one is examined it will be found to be in harmony with all the truth discovered in previous verses. In certain passages we find matters of interest in connection with our subject.

Lev. 11:10. Through fourteen straight occurrences of *nephesh* the translators rendered it correctly by the word soul. But, in this reference their prejudices came to the front again and they used the word "thing." These translators believed that the soul was a person dwelling within the human body, and that this soul was immortal. They did not believe this of the animals so they were obliged to deny them the possession of any such thing. When they came to *nephesh* used in relation to man they generally translated it soul, but when it was related to the animals they translated it by some other term. Thus. these men carried Plato's philosophy into their noble work of translating the Scripture.

Every student should know that a translation is to a certain extent a commentary. When the same word in the original is translated in different ways, then the translator has put his comment upon the original. A translation can be as biased as any commentary. It has been said that a translation is of all commentaries the most subtle. It is because of this that of all tasks assumed by man, the work of translating the word of God is the most responsible.

Lev. 11:43-44. As far as changing the Hebrew idiom into English is concerned these verses are good translations, but they are not sufficiently literal to be true to the Hebrew. Of course, it is admitted that it is impossible to make the English word "soul" express as much as is conveyed by the Hebrew word *nephesh*. In translation some variation is necessary, but sufficient variation will be found if *nephesh* is always translated by "soul" or by a personal pronoun.

Lev. 19:28. This is the first of some very important occurrences of the word *nephesh* in which it is used in connection with the word "dead." See Lev. 21:1, 21:11, 22:4. These shall be dealt with when we come to similar occurrences in the book of Numbers.

Lev. 23:30. The soul is not only subject to death; it is subject to destruction.

Soul (*Nephesh*) in Numbers

Num. 5:2 -whosoever is defiled by the *dead*
Num. 5:6 -and that *person* be guilty
Num. 6:6 -shall come at no *dead body*
Num. 6:11-he sinned by *the dead*
Num. 9:6 -were defiled by *the dead body* of a man
Num. 9:7 -We are defiled by the *dead body* of a man
Num. 9:10-unclean by reason of *a dead body*
Num. 9:13-even the same *soul* shall be cut off
Num. 11:6 -But now *our soul* is dried away
Num. 15 :27-And if any *soul* sin through ignorance
Num. 15 :28-an atonement for *the soul* that sinneth
Num. 15 :30-But *the soul* that doeth ought presumptuously
Num. 15 :30-.that *soul* shall be cut off
Num. 15 :31-that *soul* shall utterly be cut off
Num. 16 :38-of these sinners against *their own souls*
Num. 19 : 11-He that toucheth the *dead body* of *any* man
Num.19:13-Whosoever toucheth the *dead* body of any man
Num.19:13-*that soul* shall be cut off from Israel
Num. 19:18-and upon *the persons* that were there
Num. 19:20-that *soul* shall be cut off
Num. 19:22-and *the soul* that toucheth it
Num. 21:4 -and *the soul* of the people
Num. 21:5 -*our soul* loatheth this light bread
Num. 23 :10-Let *me* die the death of the righteous
Num. 29:7 -and ye shall afflict *your souls*
Num. 30:2 -to bind *his soul* with a bond
Num. 30:4 -her bond wherewith she hath bound *her soul*
Num. 30:4 -every bond wherewith she hath bound *her soul*
Num. 30:5 -bonds wherewith she hath bound *her soul*

Num. 30:6 -wherewith she bound *her soul*
Num. 30:7 -her bonds wherewith she bound *her soul*
Num. 30:8 -wherewith she bound *her soul*
Num. 30:9 -wherewith they have bound *their souls*
Num. 30:10-or bound *her soul* by a bond with an oath
Num. 30:11-wherewith she bound *her soul*
Num. 30:12-concerning the bond of *her soul*
Num. 30:13-every binding oath to afflict *the soul*
Num. 31:19-whosoever hath killed *any person*
Num. 31 :28-**one soul** of five hundred
Num. 31: 35-(untranslated) lit.-and the souls of men were
Num. 31 : 35-thirty and two thousand *persons* in all
Num. 31 :40-And the *persons* were sixteen thousand
Num. 31 :40_the Lord's tribute was thirty and two *persons*
Num. 31 :46-And sixteen thousand *persons*
Num. 31:50-to make an atonement for *our souls*
Num. 35:11-which killeth *any person* at unawares
Num. 35:15-every one that killeth *any person* unawares
Num. 35:30-Whoso killeth *any person*
Num. 35:30-shall not testify against *any person*
Num. 35:31-no satisfaction for *the life* of a murderer

Num. 5 :2. In Numbers we read of dead souls, souls dying, and souls being killed. See also Num. 6:6, 6:11,,9:6,9:7,9:10,9:13, 31:19, 35:11, 35:15, 35 :30. A passage such as Numbers 6:6 actually speaks of a dead soul.

Man as originally created was earth and was as lifeless as any lump of earth. Into this earth God breathed the breath of life, and man became a living soul. A living soul is what man is as a result of the final act of creation. He possesses life from God, and as long as he possesses this life he is a living soul. When God sees fit to withdraw life from man, he is no longer a living soul. He is a dead soul.

Soul (*Nephesh*) in Deuteronomy

Deu. 4:9 -keep *thy soul* diligently
Deu. 4:15-Take ye therefore good heed unto *yourselves*
Deu. 4:29-with all thy heart and with all *thy soul*
Deu. 6:5 -with all *thy soul*, and with all thy might
Deu. 10:12-with all thy heart and with all *thy soul*
Deu. 10:22-threescore and ten *persons*

Deu. 11:13-with all your heart and with all *your soul*
 Deu. 11:18--in your heart and in *your soul*
 Deu. 12:15-whatsoever *thy* soul lusteth after
 Deu. 12:20-*thy* soul longeth to eat flesh
 Deu. 12:20-whatsoever *thy soul* lusteth after
 Deu. 12:21-whatsoever *thy* soul lusteth after
 Deu. 12:23-for the blood is *the life*
 Deu. 12:23-thou mayest not eat *the life* with the flesh
 Deu. 13:3 -all your heart and with all *your soul*
 Deu. 13:6 -thy friend, which is as *thine own soul*
 Deu. 14:26-whatsoever *thy soul* lusteth after
 Deu. 14:26-whatsoever *thy soul* desireth
 Deu. 18:6 -with all the desire of *his mind*
 Deu.19:6 -(untranslated) lit.-the avenger... smite him to the soul
 Deu. 19:11 - hate his neighbor. . . and smite him *mortally*
 Deu. 19:21-but *life* shall go for *life*
 Deu. 21:14-let her go whither *she will*
 Deu. 22 :26-(untranslated) lit.-and smiteth him to the soul
 Deu. 23:24-eat grapes thy fill at *thine own pleasure*
 Deu. 24:6 -he taketh a man's *life* to pledge
 Deu. 24:7 -a man be found stealing *any*
 Deu. 24:15-setteth *his heart* upon it
 Deu. 26:16-all thine heart, and with all *thy soul*
 Deu. 27:25-to slay an innocent *person*
 Deu. 28: 65-and sorrow of *mind*
 Deu. 30:2 -all thine. heart, and with all *thy soul*
 Deu.30:6 -all thine heart, and with all *thy soul*
 Deu.30:10-all thine heart, and with all *thy soul*

Deu. 4 :29. This is one of the first passages in which .the *heart* is used in connection with the *soul*. In Scripture the *heart* is always related to the motives as the *soul* is related to the senses. The *heart* is used as a figure of the starting point of all the manifestations of personal life and character.

Soul (*Nephesh*) in Joshua

Josh. 2:13-deliver *our lives* from death
 Josh. 2:14-*Our life* for your's
 Josh. 9:24-we were sore afraid of *our lives*
 Josh.10:28-all *the souls* that were therein

Josh.10:30-all *the souls* that were therein
Josh.10:32-all *the souls* that were therein
Josh.10:35-all *the souls* that were therein
Josh.10:37-all *the souls* that were therein
Josh.10:37-all *the souls* that were therein
Josh.10:39-all *the souls* that were therein
Josh. 11:11-they smote all *the souls*
Josh. 20:3 -that killeth any *person*
Josh. 20:9 -whosoever killeth any *person*
Josh. 22:5 -all your heart and with all *your soul*
Josh. 23:11 -Take good heed therefore unto *yourselves*
Josh. 23:14-in all your hearts and in all *your souls*

Josh. 2:13. Life cannot die so it cannot be delivered from death. There can be no such thing as *dead life*. It is as contradictory as *hot ice*.

Soul (*Nephesh*) in Judges and Ruth

Judg. 5:18-a people that jeoparded *their lives*
Judg. 5:21-0 *my soul*, thou hast trodden down
Judg. 9:17-my father. . . adventured *his life* far
Judg.10:16-his *soul* was grieved for the misery
Judg.12:3 -I put *my life* in my hands
Judg.16:16-his *soul* was vexed unto death
Judg.16:30-Let *me* die with the Philistines
Judg.18:25-(untranslated) lit.-men bitter in soul fall
Judg.18:25-and thou lose *thy life*
Judg.18:25-with *the lives* of thy household
Ruth 4:15-a restorer of thy *life*

How much we can learn about the soul if we will take God at His Word!

Judg. 5:18.- The soul can be put in jeopardy. and this danger was from men.
Judg. 5:21. - The soul can tread down men of strength.
Judg. 9:17. - The soul can be cast away (adventured).
Judg. 10:16. - The soul can grieve.
Judg. 12:3. - The soul can be taken into one's hands.
Judg. 16:30. - Souls can die.
Judg. 18:25. - Souls become bitter.
Judg. 18:25. - Souls are lost in death

Soul (*Nephesh*) in 1 and 2 Samuel

- 1 Sam. 1 :10- she was in bitterness *of soul*
1 Sam. 1 :15-but have poured out *my soul*
1 Sam. 1 :26-as *thy soul* liveth, my lord
1 Sam. 2:16-.take as much as *thy soul* desireth
1 Sam. 2 :33-to grieve *thine heart*
1 Sam. 2:35-in mine heart and in *my mind*
1 Sam. 17:55-As *thy soul* liveth, O king
1 Sam. 18:1 -that *the soul* of Jonathan
1 Sam. 18:1 -was knit with *the soul* of David
1 Sam. 18:1 --Jonathan loved him as *his own soul*
1 Sam. 18:3 -he loved him- as *his own soul*
1 Sam. 19:5 -he did put *his life* in his hand
1 Sam. 19:11-If thou save not *thy life* tonight
1 Sam. 20:1 -thy father, that he seeketh *my life*
1 Sam. 20:3 -as *thy soul* liveth
1 Sam. 20:4 -Whatsoever *thy soul* desireth
1 Sam. 20:17-as he loved *his own soul*.
1 Sam. 22:2 _(untranslated) lit.-that was bitter in soul
1 Sam 22 :22-all *the persons* of .thy father's house
1 Sam. 22 :23-tbe that Seeketh *my life* seeketh *thy life*
1 Sam. 23 : 15-Saul was come out to seek *his life*
1 Sam. 23 :20-all the desire of *thy soul*
1 Sam. 24 :11-yet thou huntest *my soul* to take it
1 Sam. 25 :26-and as *thy soul* liveth
1 Sam. 25 :29-and to seek *thy soul*
1 Sam. 25 :29-*the soul* of my lord shall be bound
1 Sam. 25 :29-and *the souls* of thine enemies
1 Sam. 26 :21-*my soul* was precious in thine eyes
1 Sam. 26 :24-as *thy life* was much set by this day
1 Sam. 26 :24-so let *my life* be much set by
1 Sam. 28:9 -layest thou a snare for *my life*
1 Sam. 28 :21-1 have put *my life* in my hand
1 Sam. 30:6 -*the soul* of all the people was grieved
2 Sam. 1:9 -*my life* is yet whole in me
2 Sam. 3 :21-all that *thine heart* desireth
2 Sam. 4:8 -which sought *thy life*
2 Sam. 4:9 -who hath redeemed *my soul*

2 Sam. 5:8 -that are hated of David's *soul*
 2 Sam. 11:11-as *thy soul* liveth
 2 Sam. 14:7 -for *the life* of his brother
 2 Sam. 14 :14-neither doth God respect any *person*
 2 Sam. 14 :19-As *thy soul* liveth
 2 Sam. 16 :11-seeketh *my life*
 2 Sam. 17:8 -they be chafed in their *minds*
 2 Sam. 18:13-wrought falsehood against *my own life*
 2 Sam. 19:5 -which this day have saved *thy life*
 2 Sam. 19:5 -and *the lives* of thy sons
 2 Sam. 19:5 -and *the lives* of thy wives
 2 Sam. 19:5 -and *the lives* of thy concubines
 2 Sam. 23:17-that went in jeopardy of *their lives*

These fifty-one occurrences of the word *nephesh* are in perfect harmony with all the truth we have discovered this far. An examination of each reference will strengthen any conviction already gained.

Soul (*Nephesh*) in 1 and 2 Kings

1 Kgs. 1:12-thou mayest save *thine own life*
 1 Kgs. 1:12-and *the life* of thy son Solomon
 1 Kgs. 1 :29-that hath redeemed *my soul*
 1 Kgs. 2:4 -all their heart and with all *their soul*
 1 Kgs. 2 :23-this word against *his own life*
 1 Kgs. 3 :11-nor hast asked *the life* of thine enemies
 1 Kgs. 8 :48-with all *their soul*
 1 Kgs. 11 :37-according to all that *thy soul* desireth
 1 Kgs.17:21-let this child's *soul* come into him again
 1 Kgs. 17 :22- the *soul* of the child. came into him again
 1 Kgs. 19:2 -not thy *life* as the *life* of one of them
 1 Kgs. 19:3 -arose, and went for *his life*
 1 Kgs. 19:4 -requested for *himself*
 1 Kgs. 19:4 -O Lord, take away *my life*
 1 Kgs. 19:10-they seek *my life*, to take it away
 1 Kgs. 19:14-they seek *my life*, to take it away
 1 Kgs. 20 :31-peradventure he will save *thy life*
 1 Kgs. 20 :32-I pray thee, let *me* live
 1 Kgs. 20 :39-then shall thy *life* be for his *life*
 1 Kgs. 20 :42-therefore thy *life* shall go for his *life*
 2 Kgs. 1:13-let my *life*, and the *life* of these fifty

2 Kgs. 1 : 14-let *my life* now be precious
2 Kgs. 2:2 -as *thy soul* liveth
2 Kgs. 2:4 -as *thy soul* liveth
2 Kgs. 2:6 -as *thy soul* liveth
2 Kgs. 4 :27-*her soul* is vexed within her
2 Kgs. 4 :30-as *thy soul* liveth
2 Kgs. 7:7 -fled for *their life*
2 Kgs. 9 :15-If it be *your minds*, then let none go
2 Kgs. 10 :24-*his life* shall be for *the life of him*
2 Kgs. 12:4 -.the money that *every man* is set at
2 Kgs. 23:3 -with all their heart and all their *soul*
2 Kgs. 23 :25-with all his heart, and with all *his soul*,

1 Kgs. 17:21-22. This passage is subject to many interpretations, but only one interpretation can be the truth. And the interpretation which will commend itself to the reverent student is the one which is in complete harmony with the Biblical definition of the soul. In this record we find that Elijah prayed for the return of the child's soul, and that the child's soul came into him again. From this it would appear that the soul was some part of the child that had gone somewhere, and at the petition of Elijah it returned to the child again. But this is repugnant to Gen. 2: 7 where God tells us so plainly just what a soul is.

It is evident that this is the same figure of speech as we found in Gen. 35: 18. There we discovered that the soul departing meant that the person had died, and, therefore, the soul returning means that the person is restored to life. This is in complete harmony with the context of these verses, and a consideration of the context will shed further light upon this passage.

In verse 17 we read that the boy fell sick, and his sickness was so severe that no breath (**neshamah**) was left in him. The first occurrence of *neshamah* is in Gen. 2: 7, so we know that the thing that had gone out of this boy was the very thing that God breathed into Adam which made him a living soul. It was .the presence of this breath (*neshamah*) that made the boy a living soul, but this breath had been withdrawn and had returned to God who gave it. Therefore, the thing needed to make that child a living soul once more was .the return of the breath or spirit. So, Elijah prayed that the soul of the boy shall come to him again. and we are told that the soul came again and he lived. He presented the boy to his mother with the announcement, "Thy son liveth." This was the result of the breath (*neshamah*) being given again making the child a living soul.

But, many will ask, why did Elijah pray for his soul to return? and why does it say his soul returned if it was his breath or spirit? This question is indeed a fair one, and its answer will provide an opportunity to emphasize figures of speech in the Bible.

The study of figures of speech has brought rich blessings to my own soul, yet it is with some diffidence that I attempt to teach it to others, because it opens a real opportunity for some detractor to say that I am changing or even denying a passage to make it support some preconception. Yet, I know I am not, and my Lord knows I am not.

The English language is full of figures of speech. We use them every day whether we know it or not. These figures have been classified and named. One of the very common ones is called *Metonymy*. In this figure one word is put for another which it suggests. For example, we speak of "a good table"; and by this we mean "good food." This form is called *metonymy of the adjunct*, and by its use something closely related to the subject is put for the subject itself.

The most common form of this figure is called *metonymy of the effect*. This is when the effect is put for the cause producing it. We say, "turn off the light," but we mean turn off the lamp. We have put the effect for the cause. Can you imagine someone taking this figure literally and reaching out to turn off the light in a room?

Or, when the father says, "Willie, stop that noise"; what he probably means is that Willie should stop hammering on the floor. but he puts the effect for the cause. Again, have you ever tried to "light a fire"? You would feel quite foolish if you tried to light a fire, for a fire is by its nature always alight.

If our mother tongue is English these figures come naturally to us; we use them unknowingly and understand them without effort. But, if our mother tongue were another language we would have to study and analyze them to discover just what a speaker or writer meant. Imagine a Frenchman, studying English, who has learned that *pair* means two things of a kind, and that *trousers* mean an outer garment worn by men covering the lower half of the body. Will he understand what we mean when we speak to him of a "pair of trousers"? Absolutely not, until he studies and becomes familiar with English figures of speech,

The Hebrew and Greek languages are rich in figures of speech, The student must study these if he would enter into the full meaning of the Word of God, A few hours' time would suffice to point out a thousand of these figures to the reader, but only a few can be presented here.

In 1 Cor, 11:27 we read, "drink this cup," Does this mean just what it says, or is it a figure of speech by which the cup is put for the contents? Will any insist that the Bible means just what it says here? In Matt, 3:5 we read, "Then went out to Him Jerusalem," Did the city go or the inhabitants? In Gen. 25 :23 the Lord said to Rebekah, "Two nations are in thy womb," The only way this statement can be true is to recognize in it a figure of speech in which the effect is put for the cause,

In the Word of God, it is not, as many suppose, that the spirit and body make the soul. But, it is very plain that the spirit (breath of life) makes the man a living soul. The spirit (breath of life) is the cause, and the living soul is the effect, Remove the cause and the effect is gone.

Thus it was that Elijah, by a common figure of speech, put effect for cause, soul for spirit, and prayed for the return of the child's soul.

Figures of speech are the language of the emotions, We use them in times of stress and excitement, They speak our feelings, even though they may not always be true to the facts, Thus, the sight of a boy pounding on the floor may not disturb us, but the noise it creates does, so we say, "stop that noise," We cannot see a man's spirit, but we can see its effect in making man a living soul. So it is not strange that Elijah in his great stress put the effect for cause and prayed for the return of the child's soul.

I would not omit emphasizing that figures do not prove facts, but facts do explain figures,

1 Kgs. 19:2-3. Elijah had slain the prophets of Baal, and Ahab threatened to make the soul of Elijah as the soul of one of them. Elijah flees in order to save his soul from such a fate,

Soul (*Nephesh*) in I and 2 Chronicles

1 Chr. 5 :21-(untranslated) lit.-and souls of men a hundred

1 Chr, 11:19-that have put *their lives* in jeopardy

1 Chr, 11:19-for with *their lives*, , , they brought it

1 Chr. 22:19-set your heart and *your soul* to seek

1 Chr. 28:9 -and with a willing *mind*

2 Chr. 1 :11-nor *the life of* thine enemies

2 Chr. 6:38-all their heart and with all *their soul*

2 Chr. 15 :12-with all *their soul*

2 Chr. 34 :31-with all *his soul*

In a number of these passages *heart* and *soul* are used together, but *heart* always comes first. The heart is connected with the motives and the soul with the actions. God's ideal is perfect actions springing from perfect motives. .

Soul (*Nephesh*) in Esther

Esth. 4:13-Think not with *thyself* that thou shalt

Esth. 7:3 -let my *life* be given me at my petition

Esth. 7:7 -to make request for *his life*

Esth. 8 :11-to stand for *their life*

Esth. 9 :16-stood for *their lives*

Esth. 9 :31-as they had decreed for *themselves*

God breathed .the word *nephesh* six times in the book of Esther, but who would know this from reading the *Authorized Version*.

Soul (*Nephesh*) in Job

Job 2:4 -a man hath will he give for *his life*

Job 2:6 -but save his *life*

Job 3 :20-life unto the bitter in *soul*

Job 6:7 -The things that my *soul* refused to touch

Job 6:11-that I should prolong my *life*

Job 7:11-complain in the bitterness of my *soul*

Job 7:15---my *soul* chooseth strangling

Job 9:21-yet would I not know my *soul*

Job 10:1 -My *soul* is weary of my life

Job 10:1 -I will speak in the bitterness of my *soul*

Job 11 :20-the giving up of *the ghost*

Job 12:10-*the soul* of every living thing

Job 13:14-and put my *life* in mine hand

Job 14:22- *and his soul* within him shall mourn

Job 16:4 -if your *soul* were in my *soul's* stead

Job 18:4 -He teareth *himself* in his anger

Job 19:2 -How long will ye vex my *soul*

Job 21 :25-dieth in the bitterness of *his soul*

Job 23 :13-and what *his soul* desireth, even that

Job 24:12-and *the soul* of the wounded crieth out

Job 27:2 -who hath vexed my *soul*

Job 27:8 -when God taketh away *his soul*

Job 30:16---my *soul* is poured out

Job 30:25-was not my *soul* grieved for the poor

Job 31 :30-wishing a curse to *his soul*

Job 31 :39-the owners thereof to lose their *life*
Job 32:2 -he justified *himself*
Job 33:18-He keepeth back his *soul* from the pit
Job 33 :20-and *his soul* dainty meat
Job 33:22-*his soul* draweth near unto the grave
Job 33 : 28-He will deliver *his soul*
Job 33 :360-bring back *his soul* from the pit
Job 36:14-*They* die in youth
Job 41 : 21-*His breath* kindleth coals

The occurrences of *nephesh* in Job are interesting and instructive.

Job 2 :4. It will be a surprise to many to discover in this familiar passage that Satan said, "Skin for skin, yea, all that a man hath will he give for his soul" All Job's possessions were gone, but he still had power to enjoy his food, his rest, his life, his God. Satan's reasoning is that if Job's power to enjoy these is removed he will curse God.

Job 2:6. Satan is permitted to touch Job's soul until every sensation and experience that should be sweet becomes bitter, but he is not permitted to destroy Job's soul.

Job 10:1. This passage proves beyond all question that *nephesh* does not mean life. If so we would have Job saying, "My life is weary of my life." In this verse the word life is used in relationship to Job's conscious existence more than in relationship to what God gave. Job was weary of the things that came upon him that made up his unhappy life.

Soul (*Nephesh*) in Psalms

Psa. 3:2 -which say of *my soul*
Psa. 6:3 -*My soul* is also sore vexed
Psa. 6:4 -deliver *my soul*
Psa. 7:2 -Lest he tear *my soul* like a lion
Psa. 7:5 -Let the enemy persecute *my soul*
Psa. 10:3 -the wicked boasteth of *his heart's* desire
Psa.11:1 -how say ye to *my soul*
Psa.11:5 -him that loveth violence *his soul* hateth
Psa.13:2 -shall I take counsel *in my soul*
Psa.16:10-thou wilt not leave *my soul* in hell
Psa.17:9 -my *deadly* enemies
Psa.17:13-deliver *my soul* from the wicked
Psa.19:7 -converting *the soul*

Psa. 22 :20-Deliver *my soul* from the sword
Psa. 22 :29_ none can keep alive *his own soul*
Psa. 23:3 -He restoreth *my soul*
Psa. 24:4 -hath not lifted up *his soul*
Psa. 25:1 -do I lift up *my soul*
Psa. 25:13-*His soul* shall dwell at ease
Psa. 25 :20-0 keep *my soul*, and deliver me
Psa. 26:9 -Gather not *my soul* with sinners
Paa. 27:12-unto *the will* of mine enemies
Psa. 30:3 -thou hast brought up *my soul*
Paa. 31:7 -hast known *my soul* in adversities
Psa. 31:9 -*my soul* and my belly
Psa. 31:13-they devised to take away *my life*
Psa. 33:19-To deliver *their soul* from death
Psa. 33 :20-*Our soul* waiteth for the Lord
Psa. 34:2 -*My soul* shall make her boast
Psa. 34:22-The Lord redeemeth *the soul*
Psa. 35:3 -say unto *my soul*, I am thy salvation
Psa. 35:4 -that seek after *my soul*
Psa. 35:7 -they have digged for *my soul*
Psa.35:9 -And *my soul* shall be joyful
Psa. 35 : 12-the spoiling of *my soul*
Psa. 35:13-1 humbled *my soul* with fasting
Psa. 35:17-rescue *my soul* from their destructions
Psa. 35 :25-Ah, so *would we have it*
Psa. 38:12-They also that seek after *my life*
Psa. 40 : 14-that seek after *my soul*
Paa. 41:2 -unto *the will* of his enemies
Psa. 41:4 -heal *my soul*
Psa.42:1 -so panteth *my soul* after thee
Psa. 42:2 -*My soul* thirsteth for God
Psa. 42:4 -I pour out *my soul* in me
Psa. 42:5 -Why art thou cast down, O *my soul*
Psa. 42:6 -*my soul* is cast down within me
Psa. 42:11-Why art thou cast down, O *my soul*
Psa. 43:5 -Why art thou cast down, O *my soul*
Psa. 44.25-*our soul* is bowed down
Psa. 49:8 -the redemption of *their soul*
Psa. 49 :15-God will redeem *my soul*
Psa. 49 : 18-he blessed *his soul*
Psa. 54:3 -oppressors seek after *my soul*
Psa. 54:4 -them that uphold *my soul*

Psa. 55:18-He hath delivered *my soul* in peace
Psa. 56:6 -when they wait for *my soul*
Psa. 56:13-thou hast delivered *my soul*
Psa.57:1 -*my soul* trusteth in thee
Psa. 57:4 -*My soul* is among lions
Psa. 57:6 -*my soul* is bowed down
Psa. 59:3 -they lie in wait for *my soul*
Psa. 62:1 -*my soul* waiteth upon God
Psa. 62:5 -*My soul*, wait thou only upon God
Psa. 63:1 -*my soul* thirsteth for thee
Psa. 63:5 -*My soul* shall be satisfied
Psa. 63:8 -*My soul* followeth hard after-thee
Psa. 63:9 -those that seek *my soul*
Psa. 66:9 -Which holdeth *our soul* in life
Psa. 66 16-declare what he hath done for *my soul*
Psa. 69:1 -the waters are come in unto *my soul*
Psa. 69:10-chastened *my soul* with fasting
Psa. 69:18-Draw nigh unto *my soul*
Psa. 70:2 -that seek after *my soul*
Psa. 71:10-they that lay wait for *my soul*
Psa. 71:13-that are adversaries to *my soul*
Psa. 71:23-and *my soul*, which thou hast redeemed
Psa. 72:13-and shall save *the souls* of the needy
Psa. 72:14-He shall redeem *their soul*
Psa. 74:19-deliver not the *soul* of
Psa. 77:2 -*my soul* refused to be comforted
Psa. 78:18-by asking meat for *their lust*
Psa. 78:50-He spared not *their soul* from death
Psa. 84:2 -*My soul* longeth, yea, even fainteth
Psa. 86:2 -Preserve *my soul*; for I am holy
Psa. 86:4 --Rejoice *the soul* of thy servant
Psa. 86:4 -unto Thee, O Lord, do I lift up *my soul*
Psa. 86 : 13-thou hast delivered *my soul*
Psa. 86:14-have sought after *my soul*
Psa. 88:3 -*my soul* is full of troubles
Psa. 88 :14-why castest thou off *my soul*
Psa. 89 :48-shall he deliver *his soul*
Psa. 94:17-*my soul* had almost dwelt in silence
Psa. 94:19-thy comforts delight *my soul*
Psa. 94:21-against *the soul* of the righteous
Psa. 97 :10-he preserveth *the souls* of his saints
Psa. 103:1 -Bless the Lord, O *my soul*

Psa. 103:2 -Bless the Lord, O *my soul*
Psa. 103 : 22-Bless the Lord, O *my soul*
Psa. 104:1 -Bless the Lord, O *my soul*
Psa. 104: 35-Bless thou the Lord,.O *my soul*
Psa. 105 :18-*he* was laid in iron
Psa. 105 : 22-To bind his princes at *his pleasure*
Psa. 106 :15-sent leanness into *their soul*
Psa. 107:5 -*their soul* fainted in them
Psa. 107:9 -he satisfieth the longing *soul*
Psa. 107:9 -and filleth the hungry *soul*
Psa. 107: 18-*Their soul* abhorreth all manner of meat
Psa. 107 :26--*their soul* is melted because of trouble
Psa. 109:20-that speak evil against *my soul*
Psa. 109: 31-from those that condemn *his soul*
Psa. 116:4 -O Lord, I beseech thee, deliver *my soul*
Psa. 116:7 -Return unto thy rest, O *my soul*
Psa.116:8 -thou hast delivered *my soul* from death
Psa. 119 :20-*My soul* breaketh for the longing
Psa. 119: 25-*My soul* cleaveth unto the dust
Psa. 119: 28-*My soul* melteth for heaviness
Faa. 119: 81-*My soul* fainteth for thy salvation
Psa. 119 :109-*My soul* is continually in my hand
Psa. 119 : 129-therefore doth *my soul* keep them
Psa. 119 : 167-*My soul* hath kept thy testimonies
Psa. 119 : 175-Let *my soul* live, and it shall praise
Psa. 120:2 -Deliver *my soul*, O Lord
Psa. 120:6 -*My soul* hath long dwelt with him
Psa. 121 :7 -he shall preserve *thy soul*
Faa. 123:4 -*Our soul* is exceedingly filled
Psa. 124:4 -the stream had gone over *our soul*
Psa. 124:5 -proud waters had gone over *our soul*
Psa. 124:7 -*Our soul* is escaped as a bird
Psa. 130:5 -*my soul* doth wait
Psa. 130:6 -*My soul* waiteth for the Lord
Psa. 131 :2 -I have behaved and quieted *myself*
Psa. 131 :2 -*my soul* is even as a weaned child
Psa. 138:3 -with strength in *my soul*
Psa. 139 :14 -and that *my soul* knoweth right well
Psa. 141:8 -leave not *my soul* destitute
Psa. 142:4 -no man cared for *my soul*
Psa. 142:7 -Bring *my soul* out of prison
Psa. 143 :3 -the enemy hath persecuted *my soul*

Psa. 143 :6 -*my soul* thirsteth after thee
Psa. 143:8 -I lift up *my soul* unto thee
Psa. 143:11 -bring *my soul* out of trouble
Psa. 143:12 -destroy all them that afflict *my soul*
Psa. 146:1 -Praise the Lord, O *my soul*

The word *nephesh* occurs 144 times in the Psalms, and it is translated "soul" 133 times. In the eleven remaining occurrences it is translated nine different ways. There can be no defense of this, and such translating cannot be justified.

Psa. 16:10. See notes on Acts 2:27 for the exposition of this passage.

Psa. 17 :9. This should be "the enemies of my soul."

Psa. 27:12. "Unto the soul of mine enemies." Here "soul is put for desire.

Psa. 35:25. "Let them not say in their hearts, Aha, to our soul ! Let them not say, We have swallowed him up."

Psa. 119:175. Popular theology is certainly out of harmony with the truth expressed in this passage.

Soul (*Nephesh*) in Proverbs

Pro. 1:18-they lurk privily for their own *lives*
Pro. 1:19-taketh away *the life* of the owners
Pro. 2 :10-knowledge is pleasant unto *thy soul*
Pro. 3 :22-80 shall they be life unto *thy soul*
Pro. 6:16--seven are an abomination unto *him*
Pro. 6 : 26--will hunt for the .precious *life*
Pro. 6 :30-if he steal to satisfy *his soul*
Pro. 6 : 32-it destroyeth *his own soul*
Pro. 7 :23-knoweth not that it is for *his life*
Pro. 8 :36--against me wrongeth *his own soul*
Pro. 10:3 -*the soul* of the righteous to famish
Pro. 11:17-man doeth good to *his own soul*
Pro. 11:25-The liberal *soul* shall be made fat
Pro. 11:30-he that winneth *souls* is wise

Pro. 12:10-regardeth *the life* of his beast
Pro. 13:2 -but *the soul* of the transgressors
Pro. 13:3 -keepeth his mouth keepeth *his life*
Pro. 13:4 -*The soul* of the sluggard desireth
Pro. 13:4 -but *the soul* of the diligent shall be
Pro. 13:8 -The ransom of a man's *life*
Pro. 13 : 19-desire accomplished is sweet to *the soul*
Pro. 13 :25--eateth to the satisfying of *his soul*
Pro. 14 :10-The heart knoweth *his own* bitterness
Pro. 14 :25-A true witness delivereth *souls*
Pro. 15 :32-instruction despiseth *his own soul*
Pro. 16 :17-keepeth his way preserveth *his soul*
Pro. 16 :24-an honeycomb, sweet to *the soul*
Pro. 16 :26-*He* that laboureth
Pro. 18:7 -his lips are the snare of *his soul*
Pro. 19 :2 -that *the soul* be without knowledge
Pro. 19:8 -getteth wisdom loveth *his own soul*
Pro. 19:15-and an idle *soul* shall suffer hunger
Pro. 19:16-the commandment keepeth *his own soul*
Pro. 19 :18-let not *thy soul* spare
Pro. 20:2 -sinneth against *his own soul*
Pro. 21 :10-*The soul* of the wicked desireth evil
Pro. 21 :23-keepeth *his soul* from troubles
Pro. 22:5 -he that doth keep *his soul*
Pro. 22 : 23-spoil *the soul* of those that spoiled
Pro. 22 :25-and get a snare to *thy soul*
Pro. 23:2 -if thou be a man given to *appetite*
Pro. 23:7 -as he thinketh in *his heart*
Pro. 23:14-and shalt deliver *his soul* from hell
Pro. 24:12-he that keepeth *thy soul*
Pro. 24:14-knowledge of wisdom be *unto thy soul*
Pro. 25 13-he refresheth *the soul* of his masters
Pro. 25 :25-cold waters to a thirsty *soul*
Pro. 27:7 -The full soul loatheth an honeycomb
Pro. 27:7 -to the hungry *soul* every bitter thing is sweet
Pro. 27:9 -of a man's friend by *heartly* counsel
Pro. 28:17-doeth violence to the blood of any *person*
Pro. 28:25-He that is of a proud *heart*
Pro. 29 :10-the just seek *his soul*
Pro. 29:17-he shall give delight unto *thy soul*
Pro. 29 :24-with a thief hateth *his own soul*
Pro. 31:6 -those that be of heavy *hearts*

An examination of these references will demonstrate the connection of the soul with the senses and emotions.

Prov. 12:10. Correctly translated this passage is full of meaning and becomes more impressive. A righteous man does not care just to keep his beast alive. It is the comfort, sustenance and strength of the beast that is the object of his care. He will not leave it out in wintry weather; he will not overload it; he will not underfeed it. He cares for its soul.

Prov 23:2. In eating, some men are ruled by the soul, and all rules of temperance and good manners disappear when food is before them. The soul is not the seat of our highest spiritual faculties. A man swayed by his soul is ruled by the delight of physical sensations.

Soul (*Nephesh*) in Ecclesiastes

Eccl. 2:24-should make *his soul* enjoy good
Eccl. 4:8 -bereave *my soul* of good
Eccl. 6:2 -he wanteth nothing for *his soul*
Eccl. 6:3 -and *his soul* be not filled with good
Eccl. 6:7 -*the appetite* is not filled
Eccl. 6:9 -the wandering of the *desire*
Eccl. 7:28- Which yet *my soul* seeketh

Eccl. 2 :24. Enjoyment is related to the soul.

Eccl. 4 :8. He denies his soul legitimate pleasures in order to pile up wealth. He does not even have an heir with which to leave it.

Eccl. 6:2. Riches, wealth and honor are related to the soul. These things satisfy the soul, but leave the spirit destitute.

Soul (*Nephesh*) in Song of Solomon

S of S 1:7 -O thou whom *my soul* loveth
S of S 3:1 -I sought him whom *my soul* loveth

S of S 3:2 -seek him whom *my* soul loveth
S of S 3:3 –Saw ye him whom *my* soul loveth
S of S 3:4 -I found him whom *my* soul loveth
S of S 5:6 -*my soul* failed when he spake
S of S 6 :12-*my soul* made me like the chariots

In these references the emotion of love is connected with the soul. Man can love because he is a living soul.

Soul (*Nephesh*) in Isaiah

Isa. 1:14-your appointed feasts *my soul* hateth
Isa. 3:9 -Woe unto *their soul!* for they have
Isa. 3:20-(untranslated) lit.-houses of the soul
Isa. 5 :14-hell hath enlarged *herself*
Isa. 10:18-and shall consume. . . both *soul* and body
Isa. 15:4 -his *life* shall be grievous unto him
Isa.19:10-that make sluices and ponds for *fish*
Isa.26:8 -the desire of our *soul*
Isa. 26:9 -With *my soul* have I desired thee
Isa. 29:8 -and *his soul* is empty
Isa. 29:8 -and *his soul* hath appetite
Isa. 32:6 -to make empty *the soul* of the hungry
Isa. 38 :15-in the bitterness of *my soul*
Isa.38:17-in love to *my soul*
Isa. 42:1 -in whom *my soul* delighteth
Isa. 43:4 -give men for thee, and people for thy *life*
Isa. 44 :20-he cannot deliver *his soul*
Isa. 46:2 -but *themselves* are gone into captivity
Isa. 47:14-they shall not deliver *themselves*
Isa. 49:7 -to him whom *man* despiseth
Isa. 51 : 23-which have said to *thy soul*, Bow down
Isa. 53 :10-when thou shalt make *his soul* an offering
Isa. 53 :11-He shall see of the travail of *his soul*
Isa. 53 :12-he hath poured out *his soul*
Isa. 55:2 -let *your soul* delight itself
Isa. 55:3 -hear, and *your soul* shall live
Isa.56:11-(untranslated) lit. the dogs are strong of soul
Isa. 58:3 -wherefore have we afflicted *our soul*
Isa.58:5 -a day for a man to afflict *his soul*

Isa. 58 :10-draw out *thy soul* to the hungry
Isa. 58 :10-and satisfy the afflicted *soul*
Isa. 58 :11-satisfy *thy soul* in drought
Isa. 61 :10-*my soul* shall be joyful in my God
Isa. 66:3 -*their soul* delighteth in their abominations

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Isa. 1 :14. In this passage the soul is used in reference to God. It is evident that "my soul" means *I*.

Isa. 3 :20. This is a very obscure reference. It seems that perfume boxes or scent-cases were called "houses of the soul." Whether this is used because of the connection of the soul with the sense of smell, or its connection with the breath, would be hard to say.

Soul (*Nephesh*) in Jeremiah

Jer. 2:24-(untranslated) lit. in the desire of her soul
Jer. 2:34-the blood of *the souls* of the poor
Jer. 3 :11-backsliding Israel hath justified *herself*
Jer. 4:10-the sword reacheth unto *the soul*
Jer. 4:19-0 *my soul*, the sound of the trumpet
Jer. 4:30-they will seek *thy life*
Jer. 4:31--*my soul* is wearied
Jer. 5:9 -shall not *my soul* be avenged
Jer. 5:29-shall not *my soul* be avenged
Jer. 6:8 -lest *my soul* depart from thee
Jer. 6:16-ye shall find rest for *your souls*
Jer. 9:9 -shall not *my soul* be avenged
Jer.11:21-the men of Anathoth, that seek *thy life*
Jer.12:7 -the dearly beloved of *my soul*
Jer.13:17-*my soul* shall weep
Jer.14:19-hath *thy soul* lothed Zion
Jer.15:1 --*my mind* could not be toward this people
Jer.15:9 -she hath given up *the ghost*
Jer.17:21-Take heed to *yourselves*
Jer.18:20---they have digged a pit for *my soul*
Jer.19:7 -them that seek *their lives*
Jer.19:9 -they that seek *their lives*
Jer. 20:13-he hath delivered *the soul* of the poor
Jer. 21:7 -those that seek *their life*
Jer. 21:9 -*his life* shall be unto him for a prey

Jer. 22:25-them that seek *thy life*
Jer. 22:27-they *desire* to return
Jer. 26:19-we procure great evil against *our souls*
Jer. 31:12-*their soul* shall be as a watered garden
Jer. 31 :14-I will satiate *the soul* of the priests
Jer. 31:25-I have satiated the weary *soul*
Jer. 31:25-I have replenished every sorrowful *soul*
Jer. 32:41-my whole heart and with my whole *soul*
Jer. 34:16-set at liberty at *their pleasure*
Jer. 34:20-them that seek *their life*
Jer. 34:21-them that seek *their life*
Jer. 37:9 -Deceive not *yourselves*
Jer. 38:2 -he shall have *his life* for a prey
Jer. 38:16-the Lord liveth, that made us this *soul*
Jer. 38 :16-these men that seek *thy life*
Jer. 38:17-then *thy soul* shall live
Jer. 38 :20-*thy soul* shall live
Jer. 39 : 18-*thy life* shall be for a prey
Jer.40:14-(untranslated) lit.-smite thee as to thy soul
Jer.40:15-(untranslated) lit.-slay thee as to thy soul
Jer. 42:20-ye dissembled in *your hearts*
Jer. 43:6 every *person* that Nebuzar-adan . . . had left
Jer. 44:7 -this great evil against *your souls*
Jer. 44:14-they have a *desire* to return
Jer. 44:30-them that seek *his life*
Jer. 44 :30-his enemy, and that sought *his life*
Jer. 45:5 -*thy life* will I give unto thee for a prey
Jer. 46 :26-those that seek *their lives*
Jer.48:6 -Flee, save *your lives*
Jer. 49:37-them that seek *their life*
Jer. 50:19-*his soul* shall be satisfied
Jer. 51:6 -deliver every man *his soul*
Jer. 51:14-The Lord of hosts has sworn by *himself*
Jer. 51 :45-deliver ye every man *his soul*
Jer. 52 :29 -eight hundred thirty and two *persons*
Jer. 52:30-seven hundred forty and five *persons*
Jer. 52:30-all the *persons were*

In Jeremiah 5:9,5:29,6:8,9:9, 15:1, and 51:14 the word soul is used in relationship to God.

Soul (*Nephesh*) in Lamentations

Lam. 1:11-meat to relieve *the soul*.
Lam. 1:16-comforter that should relieve *my soul*
Lam. 1:19-sought their meat to relieve *their souls*
Lam. 2:12-when *their soul* was poured out
Lam. 2:19-for *the life* of thy young children
Lam. 3:17-thou hast removed *my soul*
Lam. 3 :20-My *soul* hath them still in remembrance
Lam. 3:24-The Lord is my portion, saith *my soul*
Lam. 3:25-to *the soul* that seeketh him
Lam. 3 :51-Mine eye affecteth mine *heart*
Lam. 3:58-thou hast pleaded the causes of *my soul*
Lam. 5:9 -gat our bread with the peril of *our lives*

Soul (*Nephesh*) in Ezekiel

Eze. 3:19-thou hast delivered *thy soul*
Eze. 3:21-thou hast delivered *thy soul*
Eze. 4:14-*my soul* hath not been polluted
Eze. 7:19-they shall not satisfy *their souls*
Eze. 13 :18-every stature to hunt *souls*
Eze. 13 :18-Will ye hunt *the souls* of my people
Eze.13:18-will ye save *the souls* alive that come
Eze. 13 : 19-to slay *the souls* that should not die
Eze. 13 : 19-save *the souls* alive that should not live
Eze. 13 :20-wherewith ye there hunt *the souls*
Eze. 13 :20-and will let *the souls* go
Eze. 13 :20 -even *the souls* that ye hunt
Eze. 14 :14-they should deliver but *their own souls*
Eze. 14 :20-they shall but deliver *their own souls*
Eze.16:5 -to the lothing of *thy person*
Eze. 16 :27-delivered thee unto *the will* of them that
Eze.17::17-to cut off many *persons*
Eze. 18:4 -all *souls* are mine
Eze. 18:4 -as *the soul* of the father
Eze. 18:4 -so also *the soul* of the son is mine
Eze. 18:4 -*the soul* that sinneth, it shall die
Eze. 18:20-*The soul* that sinneth, it shall die
Eze. 18 :27-he shall save *his soul* alive

Eze. 22 :25-they have devoured *souls*
 Eze. 22 :27-to shed blood, and to destroy *souls*
 Eze. 23 :17-*her mind* was alienated
 Eze. 23 :18-*my mind* was alienated from her
 Eze. 23 :18-like as *my mind* was alienated
 Eze. 23 : 22-from whom *thy mind* is alienated
 Eze. 23 : 28-from whom *thy mind* is alienated
 Eze. 24 :21-that which *your soul* pitieth
 Eze. 24 : 25-whereupon they set *their minds*
 Eze. 25:6 -rejoiced in *heart* with all thy
 Eze. 25 :15-vengeance with a despiteful *heart*
 Eze. 27 : 13-they traded the *persons* of men
 Eze. 27 :31-for thee with bitterness of *heart*
 Eze. 32 :10-every man for *his own life*
 Eze. 33:5 -that taketh warning shall deliver *his soul*
 Eze. 33:6 -take any *person* from among them
 Eze. 33:9 -thou hast delivered *thy soul*
 Eze. 36:5 -with despiteful *minds*
 Eze. 47:9 -every *thing* that liveth

Eze. 18:4. A familiar passage, quoted by many, yet they insist that .the soul cannot die.

Eze. 18:27. What meaning can be attached to these words if man has a "never dying soul?"

Soul (*Nephesh*) in Minor Prophets

Hos. 4:8 -they set *their heart* on their iniquity
 Hos. 9:4 -their bread for *their soul*
 Amos 2 :14-neither shall the mighty deliver *himself*
 Amos 2 :15-shall he that rideth . . . deliver *himself*
 Amos 6:8 -The Lord God hath sworn by *himself*
 Jon. 1:14-let us not perish for this man's *life*
 Jon. 2:5 -waters compassed me about, even to *the soul*
 Jon. 2:7 -When *my soul* fainted
 Jon. 4:3 -take, I beseech thee, *my life*
 Jon. 4:8 -wished in *himself* to die
 Mic. 6:7 -the sin of *my soul*
 Mic. 7:1 -*my soul* desired the first ripe fruit

Mic. 7:3 -he uttereth his mischievous *desire*
Hab. 2:4 -*his soul* which is lifted up
Hab. 2:5 -who enlargeth *his desire* as hell
Hab. 2:10-hast sinned against *thy soul*
Hag. 2:13-unclean by a dead *body*
Zec. 11:8 -*my soul* lothed them
Zec. 11:8 -and *their soul* also abhorred me

End of Nephesh in the Old Testament

The Soul in the New Testament

As we begin our studies in the New Testament we leave the Hebrew word *nephesh* and begin to trace out the Greek word *psuche*. These words are identical in meaning in the Word of God. Whatever *nephesh* means, as gathered from Divine usage in the Old Testament, is also the meaning of *psuche*. This is established by the fact that the Holy Spirit uses these two words interchangeably, a fact that would overrule the contrary opinion of any scholar. In **Psalm 16:10** and **Acts 2:27** we find the following:

**"For thou wilt not leave my soul (*nephesh*) in sheol."
"Because thou wilt not leave my soul (*psuche*) in hades."**

Again, in **Gen. 2:7** and **1 Cor. 15 :45** we find:

**"And man became a living soul (*nephesh*)."
"Adam was made a living soul (*psuche*)."**

In the Corinthian passage Paul is quoting from the Old Testament, and he does not alter the truth in the least when he changes *nephesh* to *psuche*. Compare also **I Kgs. 19:10** with **Rom. 11:3**. These passages establish the absolute identity of *nephesh* and *psuche*.

Soul (*Psuche*) in Matthew

Matt. 2 :20-which sought the young child's *life*
Matt. 6 :25-Take no thought for your *life*
Matt. 6 :25-Is not the *life* more than meat
Matt. 10 28-but are not able to kill the *soul*

Matt. 10 :28-able to destroy both *soul* and body
Matt. 10 :39-He that findeth his *life* shall lose it
Matt. 10 :39-he that loseth his *life* for my sake
Matt. 11 :29-and ye shall find rest unto your *souls*
Matt. 12:18-in whom my *soul* is well pleased
Matt. 16 :25-whosoever will save his *life* shall lose it
Matt. 16 :25-whosoever will lose his *life* for my sake
Matt. 16 :26-the whole world, and lose his own *soul*
Matt. 16:20.-.give in exchange for his *soul*
Matt. 20 :28-and to give his *life* a ransom for many
Matt. 22 :37-and with all thy *soul*
Matt. 26 :38-My *soul* is exceeding sorrowful

Matt 2:20. The first occurrence of the word soul in the New Testament is in complete harmony with all that we discovered in the Old. They sought the young child's soul. They would make an end of Him as a living soul. The term soul is used often in the New Testament as a figure of speech to denote the person when viewed from the standpoint of the sensations or experiences.

Matt. 6:25. In speaking of food and drink the Lord connects them with the soul. In speaking of raiment He connects it with the body. Man would connect eating and drinking with the body, but, not so our Lord. The body would desire no food if it were not that man is a living soul. The soul craves food. This craving is so closely related to the soul that in the Old Testament the soul is used as a figure of speech when the appetite is meant. The disciples were urged to take no thought for their souls.

Matt. 10:28. This passage is an important one, for it is the great proof text of those who hold that the soul is some part of man (or, the true man) that continues to live after the body is dead. Those who hold this view insist that a soul that cannot be killed when the body is killed is deathless, therefore, immortal. I readily admit that this verse seems to demonstrate that the soul is some part of man that lives after men kill the body. For many years this passage and 1 Thess. 5:23 were my own favorite verses in dealing with the soul and were always quoted in connection with the subject. At that time these passages seemed to present all the truth and answer all questions in connection with the soul. They could also be used to silence every objection against my own position. But I was blissfully ignorant of and unacquainted with ninety percent of the Biblical references to the soul.

I believe that the reader will agree that whatever conclusions we may arrive at in considering this passage, they must be in harmony with the Biblical definition of the soul, and all truth revealed concerning it. Let us not use this passage as a buttress to support some position, but let us use the entire record here as a fountain of truth upon which we may draw.

A problem usually ignored by those who separate this passage from its context, and quote it as a proof text, is that the Word of God not only speaks *of* the soul dying, but it also speaks of men killing the soul. See Num. 31 :19, Num. 35: 11, Num. 35: 15, Num. 35:30, Deu. 27:25. Josh. 11 :11, Josh. 20:3, Josh. 20:9. In Numbers 35 :30 God commanded:

"Whoso killeth any soul, the murderer shall be put to death."

God speaks of man killing the soul (**nephesh**), and in Matt 10:28 Christ speaks *of* men not being able to kill the soul (**psuche**). The translators have solved the problem by translating according to their views, but we can never allow ourselves such liberty with the Word of God. We know that *nephesh* and *psuche* are identical. Therefore, if man is not able to kill the soul, then the command of God with its severe penalty in Num. 35 :30 is about as if our government should make it an offence punishable by death to interfere with the rising of the sun. Thus it is essential to so interpret Matt. 10:28 that it will be in true harmony with the definition *of* a soul given in Genesis 2: 7, and not be repugnant to such passages as Numbers 35: 30.

In considering any passage we must always give due consideration to the words that God has given. In the New Testament there is a word for murder which is **phoneuo**. This word is found twice in Matt. 5 :21. The word for "kill" in Matt. 10:28 is **apokteino**. *It* is a stronger form of the word *kteino*. The word *apokteino* means to kill outright, to condemn to death as by a judge; to put to death, as by an executioner. It is somewhat flexible in its meaning, and its exact meaning is regulated by the context. When the context supports it, it always means to put to death or make an end of by judicial decree. See Matt. 14:5, John 16:2. With this before us let us examine the context of Matt.10:28.

In verse 17 He tells His disciples that they will be delivered up to councils and scourged in the synagogues; they shall be brought before governors and kings; brother shall betray brother to death; and children shall testify against their own parents and cause them to be put to death. They will be hated of all men and sorely persecuted. But, He insists, they are at no time to cease or silence their testimony. What He told them in darkness they are to speak in the light, and what He whispered in their ears they are to proclaim from the housetops. Then He says to them:

"And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in Gehenna."

The context of this passage thus far demonstrates that the word "kill" here refers to the judicial sentencing of a man to death, that is, by legal processes making an end of the man, his testimony, his labors, his influence.

Let us try to get a view of this scene! The time is the Great Tribulation. The man of sin has seized the government of the earth, and the unbelieving Gentiles and apostate Jews heartily support his rule. He claims that he is the Christ. He sets himself in the temple and claims that he is God, and the world as a whole accepts his claims. The best people, the important people, the religious people become fanatical in their devotion to him. But certain faithful men reject his claims, proclaim a coming Messiah, and with the Word of God *refute* the pretensions of the man of sin. The world is horrified that any should dare to blaspheme in this manner the one they regard so highly, so these faithful men become the *objects* of intense persecution. Let us follow the case of one. He is arrested, thrown into jail. and in due time he comes to trial. There is great public clamor for his punishment. He enters the courtroom and looks about for a friendly face. Ah, there is his brother, certainly he will stand by, but the brother turns away with a sneer. He spies one of his children here at least. is one who will witness for him, but the child turns away. The trial begins. and he finds that he is charged with the basest of crimes-crimes that he has not committed. The witnesses begin their parade, his associates, his neighbors, his children, his brothers - all witness to the truth of the false charges made against him. The trial is quickly over and he stands for sentence. The judge castigates him as a base, depraved criminal. and laments that he can do more than order him to be put to death. And so it is done. He dies as a criminal.

But, thank God, that judgment is not the final one. There will yet be for that man another tribunal where hidden things will be brought to light, and covered things shall be revealed, where perfect justice and righteousness shall prevail. Man can sit in judgment on the body, but he cannot sit in judgment on the man himself. He can settle man's immediate state, but he cannot settle man's future state. He can order man put to death, but he cannot decree that he shall never rise again. No human court can settle man's eternal destiny.

There is a judgment where the entire man, the man himself, man as a living soul is to be judged. But this will never be done by man, for it will be done by the Lord Jesus to whom all such judgment has been committed. Take, for example, the case of a murderer today. He is apprehended, tried, proven guilty and judicially put to death for his crime. This closes his case as far as the state is concerned, but it does not close his case as far as God is concerned. That man will be raised, will stand in judgment at the great white throne, and there he will find that all murderers shall have their part in the lake that burneth with fire and brimstone which is the second death.

The message of Matt. 10:28 is that man's judgments are limited to the body and cannot touch the man himself, the soul; but God's judgments are not limited to the body, they extend to the soul. Man's judgment cannot be final, but God's judgments are final. Man's judgments do not settle a man's destiny, but God's judgments do settle a man's destiny.

That this is the true message of Matt. 10:28 is demonstrated by a parallel passage where the same truth is expressed, yet the soul is not mentioned.

"And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear Him, which after He hath killed hath power to cast into Gehenna: yea, I say unto you, Fear Him." Luke 12:4-5.

Before leaving these passages there is yet further truth that should be set forth. Man as a living soul is a distinct individuality and personality. All men alike have two eyes, two ears, two arms, two legs -so no man can claim to be unique in the possession of these things. But there is something that each man has that no other man has. He has a distinct individuality and personality. Even so called identical twins are never identical in personality. God has made all men living souls, but He has so varied the pattern that no two living souls are the same. Two dead bodies, in time, will be identical, just dust. The personality of man is not in his body, neither is it in his spirit, but it rests in the fact that he is a living soul.

If I am to be raised God must bring back my individuality, my personality, or it will not be me that he raises from the dead, And He must raise me, my very self, this living soul. I believe that if a man dies that that man shall live again. And how will God do this ? He will do it by keeping in His memory my exact identity, my exact personality, my exact individuality, my memory, my hopes, yes, even my soul. These will not be forgotten by Him. Notice how this theme is developed in Matthew 10.

There stands a faithful witness who has been ordered to be put to death. And to heap upon him greater shame the judge orders his body burned and the ashes scattered on the refuse dump. His evil persecutors will rejoice and say - "He will trouble us no more, that's the end of him." But it is not the end of him. The case is not closed. In the tribulation the resurrection can never be more than a few years in the future. And when that man is raised it will be discovered that he has lost nothing, not even one hair from his head. That is why our Lord said:

"But the very hairs of your head are all numbered." Matt. 10:30.

By these words our Lord tells his disciples of the preservation of their personalities. Man may think it is the end, but they will not lose as much as one hair from what men do to them.

This is why they are told not to fear the judges that can order the judicial killing of the body. That is as far as they can go. They can decree nothing concerning the man himself, the soul. But they are told to fear the One who can sit in judgment on the man himself and who can judicially destroy both soul and body in Gehenna.

When the body is killed or destroyed resurrection is always in view. This is true of the lost as well as the saved. But if the soul is destroyed, then the personality, the memory, the individuality of that man is gone from the mind of God. It is possible for God to forget and remember no more, and if a soul is destroyed by God's decree then it ceases to exist in the mind of God. **For such there will be no resurrection.** .

Matt. 10:39. While this has an application to all times, it has special reference .to the Great Tribulation. Some will be sorely persecuted. Others will take the mark of the beast, be at ease and avoid all suffering. The beast will heap his favors upon them as an inducement so that their brethren will follow their course. They will think they are finding their souls, but they will really be destroying them. Some will throw riches, ease and comfort to the winds, and reject the beast and all his claims. These will lose their souls, but in the end they will save them for all the joys of the kingdom. In this passage, to find the soul, means to find that which brings complete satisfaction to the soul. Unfaithful men will seem to find this for a short time while in the Tribulation, but they will lose their souls in the end.

Matt. 11 :29. When we understand the true meaning of the soul this passage glows with a new light. It is the soul that feels the sorrows, burdens, pressure and distress that comes upon us. Yoked with Him we find rest for our souls.

Matt. 16:25-26. In these verses the word *psuche* appears four times. It is translated "soul" twice and "life" twice. No translator of the writings of any human author would dare to do this, yet these translators have taken the words of Christ and given to the same word two different meanings conveying different ideas. This is very serious for the Lord said of the words He used:

"The words which ye hear are not mine, but the Father's which sent me." John 14:24.

The word *psuche* appears fifty times in the four gospels, and forty five of these occurrences are when it came from the lips of our Lord. There is no intimation anywhere that our Lord uses this one word to mean two things, and to translate it by two words is to do great violence to His language. No scholar would dare to defend such translation.

Matt. 20:28. He came to give His soul as a ransom for many. It was His own self that He gave. He did not give some fraction; He reserved nothing.

Matt. 26 :38. In this passage "my soul" means *I*.

Soul (*Psuche*) in Mark

Mark 3:4 -to save *life*, or to kill,

Mark 8:35-whoever will save his *life*

Mark 8:35-whoever shall lose his *life*

Mark 8:36-the whole world, and lose his own *soul*

Mark 8:37-give in exchange for his *soul*

Mark 10:45-and to give his *life* a ransom for many

Mark 12 :30 all thy heart, and with all thy *soul*

Mark 12 :33-and with all the *soul*

Mark 14 34-My *soul* is exceeding sorrowful

Mark 8:36-37. In present day preaching we hear much about the value of a soul. This is repeated so often and with so much assurance that the listener feels it must be taught upon every page of the Word of God. It seems that the time has come to open the Book, and .to put man's claim concerning his value to the test of the Word of God. In the Word we read, "Ye are of more value than many sparrows," but this does not pay man a very high compliment. God speaks of a coming day when He will make a man more precious than fine gold.

The passage we are now considering is the great proof text usually quoted when men pay themselves great compliments by stressing the value of a human soul, so it needs to be examined in some detail.

The customary sermon on this text usually contains thoughts such as the following: All the wealth of the world - the gold, the silver, the precious stones, the coal, .the oil, the grain, the land, the buildings - is placed on one side of the balance, and the human soul is placed on the other side. It is discovered that the soul is worth more than all these, but the speaker has proved something that no one but a fool ever doubted. It can also be proved that one glass of water is worth more than all these. Let a man be dying of thirst in the midst of a great desert, and let that man be given the choice of the wealth of this world or one glass of water, and he will choose the water. He will not even weigh the matter.

This passage does not teach the value of a soul, but it does teach that it would profit a man nothing if he should gain the whole world if in doing it he loses his power to enjoy it, his power to use it, yes, even to lose his own soul. All man's wealth cannot purchase the redemption of his soul.

It is common on every hand to hear men proclaim that our souls were so exceedingly precious that God gave his Son that we might be redeemed, Men have said that God looked at the lost souls of men on earth; looked at the most precious

thing in heaven; then determined that those souls were so precious that He gave His precious Son that the souls should be saved. The exact words of one such preacher were, "What exceedingly precious creatures we must be that God would give His Son to die for us". All such teaching is a lie; it contradicts the Word of God; it denies the gospel of grace; it originates in the base pride of the depraved human heart.

Let us examine the testimony of the Word of God, Christ died for the ungodly; while we were yet sinners Christ died for us; when we were enemies we were reconciled to God by the death of His Son. These are the words of Scripture. It is there that we read of the ungodly, the sinner, the enemies. We do not read of exceedingly precious creatures. All who know the grace of God should forever renounce that vain pride which causes men to teach that God received fair value in exchange when He gave His Son for the redemption of lost souls.

But, someone may object, "God loved us so much He gave His Son to die for us". That is true. But why did He love us? Was it because we were so lovely, so precious or so wonderful? Never. He loved us because He is love. He loved us when we were unlovely. He also loves the sparrow, and He notes when it falls, but He has provided no life for it beyond this one. Its body returns to the soil and its life must return to God the giver of all life. The sparrow will not live again, but man will. God in grace has not only provided for man's resurrection, but for rich blessings in the life to come.

It is the redeemed man that is precious to God. Salvation makes us exceedingly precious to Him, but God did not save us because we were precious.

Soul (*Psuche*) in Luke

Luke 1 :46-My *soul* doth magnify the Lord

Luke 2 :35-shall pierce through thy own *soul* also

Luke 6:9 -to save *life*, or to destroy it

Luke 9 :24-whosoever will save his *life* shall lose it

Luke 9 :24-whosoever will lose his *life* for my sake

Luke 9 :56-is not come to destroy men's *lives*

Luke 10:27-all thy *soul*, and with all thy strength

Luke 12:19 -I will say to my *soul*, *Soul*, that hast

Luke 12 :20-thy *soul* shall be required of thee

Luke 12 :22-take no thought for your *life*

Luke 12:23-The life is more than meat

Luke 14 :26-and his own *life* also

Luke 17 :33-shall seek to save his *life* shall lose it

Luke 21 :19-In your patience possess ye your *souls*

Luke 2 :35. A very clear illustration of how the word *soul* is, by a figure of speech, put for the person when viewed from the standpoint of sensations and experiences.

Luke 9:24. By not casting their lot with the Lord the disciples could avoid much suffering. All suffering is connected with the senses. Thus they could save their souls, but they would lose all the blessings and joys of the kingdom. If any chose to lose their souls by association with Him in the time of His rejection, they would save their souls for all the joys of the day of His exaltation.

Luke 12:19. The soul craves food and drink, and this man had made full provision for his soul.

Luke 12:20. No longer would he be a living soul with the power to gratify his appetite.

Luke 14:26. Hating your soul means rejecting every physical comfort and enjoyment when these in any way hinder our service for Christ.

Soul (*Psuche*) in John

John 10:11-shepherd giveth his *life* for the sheep

John 10:15-I lay down my *life* for the sheep

John 10:17-because I lay down my *life*

John 10:24-How long dost thou make *us* to doubt

John 12:25-He that loveth his *life* shall lose it

John 12:25-hateth his *life* in this world shall keep

John 12:27-Now is my *soul* troubled

John 13 :37-I will lay down my *life* for thy sake

John 13 :38-Wilt thou lay down thy *life* for my sake

John 15 :13-a man lay down his *life* for his friends

The word *soul* should occur ten times in the Gospel of John, but it occurs only once in the *Authorized Version*

John 10:11. Our Lord put the welfare of His sheep above every physical comfort. He lay down His soul for the sheep.

John 15:13. The wrong translation in this verse practically destroys its message. The force of it is gone if we confound *soul* with *life*. To lay down your soul for others does not mean to die for them. It may, if necessary include that, but a man can lay down his soul for others and yet live to a ripe old age and die a natural death. Paul is the great example of a man who lay down his soul for his friends. He spurned every physical comfort, every earthly honor, all joy and all wealth that he might serve his

brethren. His stripes, his labors, his imprisonments were more abundant than any other apostle. Three times he was shipwrecked, he spent a night and a day in a swamp, he was always in peril, weary, hungry, in pain, thirsty, cold and naked. None of these needed to be his lot. He could have been at ease and in comfort, but he chose to lay down his soul for others.

Soul (*Psuche*) in Acts

Acts 2:27-thou wilt not leave my *soul* in hell

Acts 2 :31-his *soul* was not left in hell

Acts 2 :41-about three thousand *souls*

Acts 2 :43-And fear came upon every *soul*

Acts 3 :23-that every *soul*, which will not

Acts 4 :32-were of one heart and of one *soul*

Acts 7: 14-threescore and fifteen *souls*

Acts 14 :2 -made their *minds* evil affected

Acts 14 :22-Confirming the *souls* of the disciples

Acts 15 :24-subverting your *souls*, saying, Ye must be

Acts 15 :26-have hazarded their *lives* for the name

Acts 20 :10-for his *life* is in him

Acts 20 :24-neither count I my *life* dear unto myself

Acts 27 :10-lading and ship, but also of our *lives*

Acts 27 :22-there shall be no loss of any man's *life*

Acts 27 :37-two hundred threescore and sixteen *souls*

Acts 2:27.31. The full exposition of this passage does not come under the question of "What is the Soul?" for it properly belongs to the question, "What is Sheol or Hades?" My present treatise concerns the soul. the next in this series concerns Sheol or Hades. The complete treatment of this verse will be found in that pamphlet. However, a few statements may be helpful.

The Lord Jesus Christ had life in Himself. Just as the Father had life in Himself, even so He has given to the Son to have life in Himself. John 5 :26. This life was His spirit. On the Cross He commended His spirit into the hands of the Father, and we are told that He gave up His spirit. Luke 23:46. His body was placed in Joseph's tomb. From this many deduct that His spirit went to God, His body to the grave and His soul to Sheol or Hades, But those who affirm this hesitate to give any definition of the soul. They are confident that it represented the real man the true man. Yet they would not dare say that the spirit and the body were not essential parts of the man Christ Jesus.

The apostles looked upon the man Christ Jesus as one in all His experiences. Peter speaks of "His resurrection (Acts 1:22);" "this Jesus hath God raised up (Acts 2 :32);" "killed the Prince of life whom God hath raised from the dead (Acts 3:15);" "Jesus Christ of Nazareth whom ye crucified, whom God raised from the dead (Acts 4:10," Paul says, "God raised Him from the dead (Acts13:30);" "Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again, and that He was seen of Cephas (1 Cor. 15 :3.5):"

Acts 15 :26. Men are commended for hazarding their souls. We can learn much from this. Too many today shrink from discomfort and suffering which may come from proclaiming the truth. They crave ease, delight, success and honor, and are proclaiming the message which they feel will bring these things. They do not want to be disturbed, and refuse to disturb those to whom they minister.

Soul (*Psuche*) in Pauline Epistles

Rom. 2:9 -upon every *soul* of man that doeth evil
Rom. 11:3 -I am left alone, and they seek my *life*
Rom. 13:1 -Let every *soul* be subject unto
Rom. 16:4 -for my *life* laid down their own necks
1 Cor. 15 :45-The first man Adam was made a living *soul*
2 Cor. 1 :23-I call God for a record upon my *soul*
2 Cor. 12 :15-gladly spend and be spent for *you*
Eph. 6:6 -doing the will of God from the *heart*
Phil. 1 :27-with one *mind* striving together for the
Phil. 2 :30-not regarding his *life*, to supply
Col. 3 :23-whatsoever ye do, do it *heartily*
1 Thes. 2:8 -of God only, but also our own *souls*
1 Thes. 5 :23-whole spirit and *soul* and body
Heb. 4 :12-dividing asunder of *soul* and spirit
Heb. 6 :19-we have as an anchor of the *soul*
Heb. 10 :38-my *soul* shall have no pleasure in him
Heb. 10 :39-believe to the saving of the *soul*
Heb. 12:3 -be wearied and faint in your *minds*
Heb. 13:17-for they watch for your *souls*
Rom. 2:9. Here "soul of man" probably means *human soul*.

Rom. 16:4. Aquila and Priscilla jeopardized their own necks for Paul's soul. Here "neck" is used as a figure of speech. They risked being beheaded by the executioners sword for the help and comfort .they gave to Paul.

1 Cor. 15:45. How plain it is that Adam was made a living soul. He was made this by God breathing into His nostrils the breath of life.

1 Thess. 5:23. It is evident that many people desire just five words out of this passage - *spirit and soul and body*. They are not interested in its message; they care not for the truth it sets forth. They care only for the few words which they can use to support some theory. The first question that should arise when this verse is read is, *What is Paul teaching?* Does this passage deal with the nature of man, or is it a prayer for the blameless preservation of the whole man unto the coming of the Lord? Is not the condition of the soul at the coming of the Lord just as important as the condition of the spirit and body? This passage does not deal with the relationship of the soul to the spirit and body.

Heb. 4:12. This passage demonstrates that the spirit is not the soul. Let us never confuse these two.

Soul (*Psuche*) in General Epistles

James 1 :21-which is able to save your *souls*

James 5:20-shall save a *soul* from death

1 Pet. 1:9 -even the salvation of your *souls*

1 Pet. 1 :22-Seeing ye have purified your *souls*

1 Pet. 2:11-which war against the *soul*

1 Pet. 2 :25-the Shepherd and Bishop of your *souls*

1 Pet. 3 :20-few, that is, eight *souls* were saved

1 Pet. 4:19-commit the keeping of their *souls*

2 Pet. 2:8 -vexed his righteous *soul* from day

2 Pet. 2 :14-beguiling unstable *souls*

1 John 3:16-he laid down his *life* for us

1 John 3:16-lay down our *lives* for the brethren

3 John :2 -even as thy *soul* prospereth

James 1 :21. Very few passages in the Word of God speak of saving the soul. This is one of them. See also Heb. 10:39. Jas. 5 :20, I Peter 1 :9.

Soul (*Psuche*) in Revelation

Rev. 6:9 -under the altar the *souls* of them

Rev. 8:9 -were in the sea, and had *life*, died

Rev. 12 :11-loved not their *lives* unto the death

Rev. 16:3 -every living *soul* died in the sea

Rev. 18 :13-and slaves, and *souls* of men

Rev. 18: 14-the fruits. that thy *soul* lusteth after

Rev. 20:4 -the *souls* of them that were beheaded

Rev. 6:9. In interpreting the book of Revelation I have always followed the rule: *Literal, if possible.* However, I have not found it possible to interpret Rev. 6:9 - 11 literally. I doubt if any responsible commentator has ever considered this to be a literal description of an actual, future occurrence., But it seems that many superficial teachers are willing to make this a literal scene when they desire to use its inferences to support some theory concerning the soul. Such would have us to believe that these souls are true men, absent from their bodies and in heaven crying out for vengeance upon those who dwell upon the earth; and that they are pacified by being given white robes and being told to rest for a season.

Those who thus treat this passage literally do not realize just what they are teaching. Does the reader believe that if these are real men in heaven that they would be crying out for vengeance upon their persecutors? Can the reader imagine Stephen in heaven crying out for vengeance against those who stoned him to death? And if these martyrs of the tribulation period cry out for vengeance, did they never learn of Him who said "Father forgive them, they know not what they do," when He hung upon the Cross and suffered greater humiliation than any martyr ever will suffer. While on earth did they never learn that God said, "Vengeance is mine; I will repay, saith the Lord" (Rom. 12:19)? No, it is not possible for us to conceive of men in heaven crying out for vengeance.

Some will insist that this scene is in harmony with the language of the imprecatory Psalms. This is true, but will the language of the imprecatory Psalms be spoken by men in heaven?

However, it is evident beyond all doubt that there is cry for vengeance and that the cry is heard. And to find out just what it is that is crying is also to find the true meaning of this symbolic scene.

We must remember that this passage was written to tell us something about **the martyred remnant of the Great Tribulation.** It is not a treatise on the nature of the soul. The one great fact that stands guard against taking this scene literally is that these souls are said to be under the altar. If we acknowledge the true meaning of the word *altar* then literality is impossible.

This passage is so much like **Gen. 4:10** that one provides a commentary upon the other. There we read concerning Abel who had been murdered by Cain.

"The voice of thy brother's blood crieth unto me from the ground."

From this I would not infer that Abel's blood was some part of him that lived on after his death and cried unto God for vengeance. And neither would I infer from Rev. 6:9 that the soul is some part of man that lives on after death and cries unto God for vengeance.

The key to this passage rests in the fact that these were martyrs. They had faithfully and fearlessly witnessed to the Word of God, and for this testimony they had been slain. The word "slain" used here is not the word for kill or murder, but is the word for sacrifice.

In the Old Testament we discovered that the soul was put by a figure of speech for the appetite, the desires, the sufferings. It was the *suffering* of Abel that cried unto God for vengeance. There God calls it the blood because blood is the figure or picture of the soul.

The blood of Abel was spilled upon the ground; the blood of the sin offerings was poured out at the base of the altar. Solomon's temple had a great cistern under the altar to receive the blood of the sacrifices; our Lord poured out His blood at the foot of the Cross. Calvary and its Cross became a great altar, and these souls under the altar, with the word used to describe their death, shows us that God regards them as sacrificial victims. It is their *sufferings* that cry out to Him for vengeance. The language of Rev. 6:9-11 is highly symbolical.

The Soulish Man

A very important study in connection with the soul is the Greek adjective **psuchikos**. This adjective bears the same relation to the word *soul* as *spiritual* bears to the *spirit*. The English language really has no adjective that corresponds to the word soul, so the word *soulish* was coined many years ago, in order to express the Greek adjective. *Psuchikos* appears six times in the New Testament. The concordance below gives all occurrences.

1 Cor. 2 : 14-the *natural* man receiveth not the things

1 Cor. 15 :44-It is sown a *natural* body: it is raised

1 Cor. 15 :44-a *natural* body, and there is a spiritual

1 Cor. 15 :46-which is spiritual, but that which is *natural*

James 3 :15-but is earthly, *sensual*, devilish

Jude :19-*sensual*, having not the Spirit

1 Cor. 2:14. It is commonly taught that the soul is the seat of our highest spiritual faculties, but this is not the testimony of Scripture. Man's spirit is the seat of his spiritual faculties. Thus it is that we are told, "The Spirit itself beareth witness with our spirit, that we are the children of God". Rom. 8: 16. In 1 Cor. 2: 14 we are told that "the *soulish* man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them for they are spiritually discerned," A *Soulish* man is one who is dominated by the fact that he is a soul, that is, a sentient being. He is moved by his physical sensations. Things that appeal to his eyes, his ears, his feelings or his emotions are readily received, but the things which appeal only to his faith. the realm in which the spirit operates, are rejected. He requires incense to please his nose, music to delight his ears, architecture to satisfy his eyes before he can get into what he calls the "spirit of worship". He knows nothing of worshipping God in spirit and in truth; he knows nothing of the Spirit witnessing to his spirit; he can recognize no witness save those that appeal to his senses; he is a *soulish* man. He can receive only such things as are discerned by his senses; he can receive nothing that is spiritually discerned.

In present-day evangelism the message is usually a *soulish* message making a *soulish* appeal to *soulish* men. Many stories are told to make men laugh, to make men cry or to delight men's ears. The emotional, sentimental, fleshly appeal dominates. *Soulish* men respond to these *soulish* appeals and spiritual results are claimed. Often these results are kept alive by continually ministering to their *soulish* desires. I believe that the time has come for all servants of God to repudiate these *soulish* methods and messages and learn anew the spiritual message with its spiritual appeal to alienated spirits that these spirits might be renewed and receive the things of the Spirit of God.

1 Cor. 15:44. The *soulish* body which we have now is suited for earthly spheres, but it would not do for heavenly spheres. It came from the soil, is continually renewed from the soil, and is dependent upon the soil for its sustenance. In our present condition we cannot exist apart from the soil of the earth. If we should be raised with bodies such as we now possess we would not be suited for heavenly spheres. So, we are to be raised with spiritual bodies. That is, we will have bodies which are dominated by spiritual perception rather than by physical sensations.

James 3:15. In this passage the word *soulish* (*psuchikos*) appears between the words earthly and devilish. This should be sufficient to warn us away from any wisdom that is *soulish* in its character. There are many who believe something because of the way they feel about it. They practice something because they feel good after doing it. The character of all such is *soulish*, not spiritual.

Jude 19. The antipathy of *soul* to *spirit* is clearly demonstrated here. The present tendency is to allow the soul to rule. This is especially true in the moral realm where so many think of nothing else but gratifying the senses. It is also prominent in the religious realm where pleasing the senses is prominent in so much that is done under the name of Christian service.

The Summary

Soul - Sleep

In all the 859 occurrences of the Hebrew and Greek words for soul in the Word of God there is not a single suggestion, hint, inference or intimation that the soul sleeps between death and resurrection. The word for *soul* and the word for *sleep* are never united in any passage. Therefore, I am able to say dogmatically and without reservations that there is no such thing as soul-sleep taught in the Word of God. I do not believe in it. And my reason for not believing in it is not because men have called it a *damnable heresy*, neither because it is held by certain sects, nor because it is branded as unorthodox. I do not believe in it because it is totally foreign to the Word of God. If in my search for knowledge concerning the soul I had found such a thing as the sleep of the soul I would have believed it, proclaimed it, and have taken all the consequences that may have come from such a course. I would not care if men called it a damnable heresy and me a damnable heretic. I would not care if it was called unorthodox. But I do not believe in it, and my only reason for not believing in it is that it is nowhere to be found in the Word of God.

Immortality of the Soul

The Bible never speaks of a mortal soul, and it never speaks of an immortal soul. Neither of these words appear in connection with the word soul. No man can say that the soul is mortal simply because it is never called an immortal soul, neither can any man say that it is immortal because it is never called mortal. **Both of these arguments are based upon the silence of Scripture.**

However, if mortal means subject to death, and immortal means not subject to death, then we can deduce the following: In the Word of God we have plain statements that man as a living soul is subject to both death and destruction. It will help the reader to settle the question if he asks himself if he believes in the immortality of that which man became when God breathed into him the breath of life. The teaching of the Word of God concerning immortality is that it is acquired, even as righteousness, faith and salvation are acquired. If immortality is natural then it is not

acquired. It is evident that immortality is acquired by faith. It is God's gift through Christ, and is to be found only in Him. Just as Christ saves us from sin, and some day will put us beyond the reach of all sin; even so Christ saves us from death, and will some day put us beyond the reach of death.

The Definition

Many attempts have been made to define the soul. My own definition is short and simple and is the result of what I have found in the Word. **A living soul is that which the man made of the soil became when God breathed into his nostrils the breath of life. Gen. 2: 7.**

A dead soul is that which the man becomes when God withdraws the breath of life.

In resurrection man becomes a living soul again.

I thought on my ways, and turned my feet unto thy testimonies. Psalm 119:59.

The End #SS17