

## **ANIMALS, DO THEY HAVE A SOUL? CAN THE SOUL DIE?**

**Soul in our English Bible is translated from “nehphesh” in the Hebrew Old Testament. In all 870 times this word is used it is associated with the activity of a living being, mankind, animals, and sea life, including dying, it never implies anything about life after the death of the living being.** None of the 870 times are an immortal, immaterial, inter something in a person that has no substance; souls (nehpheshs) are the living being (persons, animals, or any living thing) that can die, be killed, or is already be dead.

**Soul (nehphesh) as it is used in the Bible although that it is used it is more often than not hid for the English readers by the way it was translated or mistranslated.**

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

If “soul” were an immortal *"immaterial, invisible part of man"* (W. E. Vine, Expository Dictionary Of Old And New Testament Words), why is this Hebrew word that is translated soul also translated *"living creature"* when it is speaking of animals in Genesis 1:21; 1:24; 2:19; 9:10; 9:12; 9:15; 9:16 when the same Hebrew word [nehphesh] is translated *"living soul"* in Genesis 2:7 when it is speaking of a person? In the Hebrew, if this word were an immaterial, immortal part of a person, it would also be an immaterial, immortal part of animals.

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

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

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

**ALL FOUR TIMES THAT SOUL [nehphesh] IS USED IN GENESIS ONE, IT IS USED REFERRING TO ANIMALS, NOT TO A PERSON. ANIMALS WERE SOULS, LIVING BEINGS, BEFORE ANY MAN EXISTED.** *"Then God said, 'Let the waters teem with swarms of **living souls** [soul–nehpheshs], and let birds fly above the earth in the open expanse of the heavens.' And God created the great sea monsters, and every **living soul** [soul–nehphesh] that moves, with which the waters swarmed after their kind, and every winged bird after its kind; and God saw that it was good. And God blessed them, saying, 'Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth.' And there was evening and there was morning, a fifth day. Then God said, 'Let the earth bring forth **living souls** [soul–nehpheshs] after their kind: cattle and creeping thing and beasts of the earth after their kind'; and it was so...and to every beast of the earth, and to every fowl of the air, and to everything that creeps upon the earth, wherein there is **life** [soul–nehphesh], I have given every green herb for meat"* [Genesis 1:20-30]. **"Living creatures" [soul–nehphesh] is used to describe all living**

**things on earth, people, animals, birds, and fish; not eternal life or some immaterial invisible part of them that is eternal.** If a person being a soul [nehphesh—a living being] makes that person be either immortal or in the image of God, then it makes animals, birds, and fish being a soul [nehphesh—a living being] also be immortal and in the image of God.

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

- **"A living creature"** [nehphesh] Genesis 1:20
- **"A living creature"** [nehphesh] Genesis 1:21
- **"A living creature"** [nehphesh] Genesis 1:24
- **"Wherein there is life"** [nehphesh] Genesis 1:30
- **"A living soul"** [nehphesh] Genesis 2:7 **"Man became a living being"** New King James Version
  - It is obvious that the translators of the King James Version translated according to a preconceived opinion in an attempt make persons have immortality but keep animals from having souls; they made a distinction in animals and men that dose not exist in the Hebrew Bible.
  - Genesis 2:7 Man became:
    - **"A living soul"** King James Version
    - **"A living being"** New King James Version, American Standard Version, New American Standard Version, Revised Standard Version, New Revised Standard Version, New International Version, Amplified Version, The New American Bible.
    - **"A living person"** New Century Version, The Living Bible, New Living Translation.]
    - **"A living creature"** The Revised English Bible, Young's Literal Translation.
    - **"Life"** Contemporary English Version.

**Although this passage is repeatedly used to prove man has an immortal soul that animals do not have most translations other than the King James apply it to the living breathing being or person, not to an invisible inter part of a person. Adam being spoken of as a "living being" [nehphesh] proves he was mortal, not immortal, just as all "living beings" [nehphesh] fish, birds, animals, are mortal, not immortal. How can this be one of the proof texts used to prove Adam was made with an immortal soul? If it proves Adam had an immortal soul then it proves that fish have an immortal soul that cannot die.**

**It is importance to understand that it is being said that animals and mankind are a soul [are living beings] not that animals or mankind have a soul [have a part, an immortal, invisible, no substitute something in them that cannot die]. Many assume Genesis is saying only mankind has souls but animals do not. Because of what they have been taught most, without realizing it they read into this that only mankind has a soul that is an immortal, invisible, no substitutes something that cannot die. This causes them to believe that only this immortal part of them self will be saved (more on this at the end of this chapter).**

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

did not tell Adam he had a body that was made from the earth but the real Adam was made of something not from the earth.

- “Breathed into his nostrils the **breath of life** [nshahmah]” man [Genesis 2:7]
- “All in whose nostrils was the **breath of life** [nshahmah]” both man and animals have the same “**breath of life** [nshahmah]” [Genesis 7:22]
- “Saved alive nothing that **breaths** [nshahmah]” both men and animals [Deuteronomy 20:16]
- “Utterly destroyed all that **breaths** [nshahmah]” both men and animals [Joshua 10:40]
- “There was not any left to **breaths** [nshahmah]” both men and animals [Joshua 11:11]
- “Neither left they any to **breaths** [nshahmah]” both men and animals [Joshua 11:14]
  - Why was one word [nshahmah] translated with three words [“breath of life”], then with only one word [“breaths”]?

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

[7] Genesis 9:4 “**life**” [soul–nehphesh, used referring to **animals**]

[8] Genesis 9:5 “**lives**” [soul–nehphesh, used referring to man]

[9] Genesis 9:5 “**life**” [soul–nehphesh, used referring to man]

[10] Genesis 9:10 “**living creature**” [soul–nehphesh, used referring to **animals**]

[11] Genesis 9:12 “**living creature**” [soul–nehphesh, used referring to **animals**]

[12] Genesis 9:15 “**living creature**” [soul–nehphesh, used referring to man and **animals**]

[13] Genesis 9:16 “**living creature**” [soul–nehphesh, used referring to man and **animals**]

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

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

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

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**In Genesis 9:4-16 the same word is used for both man and animals seven times in the same passage.**

To animals five times, to man four times

- **Three times to animals alone**
- **Two times to animals and man together**
- **Two times to man alone**

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

**All four times that soul [nehphesh] is used in Genesis 1; it is referring to animals, not to a person. IN TEN OF THE FIRST THIRTEEN TIMES SOUL [NEHPHESH] IS USED IT IS USED REFERRING TO ANIMALS, but the King James Version hides this by using different words, and most who read the King James Version never know it. Nehphesh is translated "soul" only one time of the first thirteen times it is used in the King James Version; but it is not translated "soul" in any of the first thirteen times it is used in the New King James Version, New American Standard Version, New Revised Standard Version, or New International Version. Mankind has the same soul [life-nehphesh] as the other "living creatures." He does not differ from other living creatures [soul-nehphesh] by having a soul [nehphesh] that cannot die. His dominion over other living creatures [Other nehpheshs-souls] is not his nehphesh.**

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

soul, yet says, the living soul of Genesis 2:7 is the natural body, proves beyond doubt that a living soul is not an immortal inter part of a person.

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

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

**In the first nine chapters of Genesis soul [nehphesh] is used more often with reference to animals than it is with reference to persons; it is the animal life, which both a person and animals have in common.** How did the translators know when it changed to an invisible inter immortal part of a person, which animals do not have?

**Note: both man and animals are souls, living beings. We are a soul, not have a soul.** If we have a soul, have a living being in us, then we are one living being with another living being living in us, a living being living in another living being. The doctrine that we have a soul living in us, and it is this immortal deathless part of us that will be saved or tormented forever is the foundation of many of the errors that have divided the churches. That *we are a soul* (we are a living being), not *we have a soul* (we have a living being living in us) is one of the most fundamental and most misunderstood teaching in the bible.

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

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

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

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

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

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

**In the first nineteen times nehphesh is used it is translated "soul"**

- **Only three times in the King James Version**
- **None in the New King James Version**
- **None in the New American Standard Version**
- **None in the New Revised Standard Version**
- **None in the New International Version.**

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

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

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

- "*So that I [nehphesh] may bless you before I die*" Revised Standard Version, New Revised Standard Version
- "*So that I [nehphesh] may give you my blessing before I die*" New International Version
- "*So that I [nehphesh] may give you my blessing before I die*" Revised English Bible

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

**Up to Genesis 27:4 for hundreds of years nehphesh is translated soul:**

- **Only four times out of twenty-two in the King James Version.**
- **Only one time out of twenty-two in the New King James Version.**
- **None in The New International Version and most others translations.**

Nehphesh has been used 21 times before the New King James Version used "soul" for the first time, but even then the translators of many versions have chosen not to translate it "soul." **In Genesis "nehphesh" is not an immortal "immaterial, invisible part of man," but it is the life, living creature, living being, any living thing, whether animals, fish, or man. If the translators had continued to translate nehphesh as life, living creature, living being, or person, as they did in the first twenty-one times it is used, there may not be the divisions there are today. Why did they not translate nehphesh into soul in the first part of the Bible that covers hundreds of years? Maybe because they thought it would have made animals have souls, and they did not believe animals could have souls.** I find it difficult to see how anyone could not call their honesty into question for it is undeniable that they put their belief over the word of God and deliberately hid the truth from their readers; deliberately hid the truth from you.

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

[24] Genesis 34:3

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

[25] Genesis 34:8

- "My son Shechem has his **heart** [nehphesh] on your daughter" New International Version
- "My son Shechem is in **love** [nehphesh] with this girl" Revised English Bible
- "The **heart** [nehphesh] of my son Shechem longs for your daughter" New Revised Standard Version
- "The **soul** [nehphesh] of my son Shechem longeth for your daughter" King James Version. How did the translators think the father could know what an invisible, immaterial, inter part of his son was longing for? Did they think an immortal no substance soul was in love with a mortal person?

[26] Genesis 35:18

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

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

[28] Genesis 37:21 *"Let us not kill **him** [nehphesh]"* King James Version. It was observe to the translators that they could not translate this nehphesh into soul, after all in immortal soul could not be killed.

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

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

[31] Isaiah 19:10 *"All that make sluices and ponds for **fish** [soul–nehphesh, used referring to **animals, fish**]"* King James Version. Although nehphesh is in the Hebrew, many translations seems not to know what to do with it and just took it out or completely changed it.

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

[33] Proverbs 27:7 *"The full **soul** [nehphesh] loathes an honeycomb; but to the hungry **soul** [nehphesh]" ever bitter thing is sweet."* How could the translators think an immaterial something could be hungry for honey?

- *"A sated **man** [nehphesh] loathes honey, but to a famished **man** [nehphesh] any bitter thing is sweet"* New American Standard Bible.
- *"**He** [nehphesh] who is full loathes honey, but to the hungry even what is bitter tastes sweet"* New International Version.

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

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

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

**Soul** about 473 times. Not once do any of them imply anything about life beyond the grave or about the soul being immortal. Soul is in the New International Version Old Testament only 72 times.

1. **Life** about 122 times
2. **Person** about 26 times
3. **Mind** about 15 times
4. **Heart** about 15 times
5. **Personal pronouns** 44 + times [yourselves, themselves, her, me, he, his, himself]
6. **All others**, about 200 times [man, creature, living being, own, any, living thing, lives, the dead, dead body, kills, slays, slay him, mortally, discontented, ghost, breath, will, appetite, hearty desire, desire, pleasure, lust, deadly, fish]. **All 870 times it is associated with the activity of a living being, including dying, and it never implies anything about life after the death of the living being.** None of the 870 times are an immortal inter part of a person; they are a living being that can die, be killed, or be dead. **Nehphesh is always associated with the activity of earthly breathing**

**beings, both of person(s) and animal(s). It never implies anything about life beyond the grave. IT IS NEVER TRANSLATED "SPIRIT."**

Can one word be rightly translated this way? Can a word that is not a pronoun be rightly translated into a pronoun as it is in the King James Version? How could the translators know when to change the noun into a pronoun? **No one reading some of the English translations of the Bible would have any way of knowing that all these words are translations (or mistranslations) of only one word.** Did the translators do so because they wanted to make a person be an "immortal being," and more than a "living creatures?" In almost one half of the times *nehphesh* is used in the Old Testament, even the King James translators could not translate it "soul." When the all-knowing God used just one word, why did the translators use many words and change it as they wished to from a noun to a pronoun? Did they think that for all the years from Adam unto Christ, God thought people could understand just one word, but now about forty words are needed to translate one word? If one word were all that was needed from Adam to the King James Version, why would God's one word not be enough today? Do the translators think they have improved the Hebrew Old Testament? The use of many words came when the Catholic Church brought in unconditional immortality, and they had to get it into the Bible. The Hebrew manuscripts still have just one word—*nehphesh*, which was the one word God inspired. Were the translators inspired to change it to many words?

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

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

#### **THE "SOUL" AND "EATING OF BLOOD"**

**Is the immortal "*soul*" [*nehphesh*] in the blood?** Is a part of a person that many say it lives after the death of the body in the blood of both men and animals? [Leviticus 17:10-15] In only six verses *nehphesh* is used ten times but the translators concealed this from their reads by translating *nehphesh* as both life and soul, always life the four times it was speaking of animals, and soul the six times it was speaking of a person; does this not show their reluctance to let us see what God said to us?

Translated soul six times and life four times in the King James Version

- Used referring to animals four times—translated life
- Used referring to man six times—translated soul
- The same word translated soul six times and life four times in the King James Version

*"I will even set my face against that **SOUL** [person—*nehphesh*, used referring to man] that eats blood, and will cut him off from among his people. For the **LIFE** [soul—*



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

- "No **soul** (nehphesh) shall eat blood" Leviticus 17:12. (An immortal soul eating blood?)
- "The **life** [soul-nehphesh] of all flesh is the blood" Leviticus 17:11.
- "No **dead body** [soul-nehphesh]" A dead immortal soul? The same word that is translated **soul** and **life** is translated **dead body**. Numbers 6:6, also Numbers 5:2; 6:11; 9:6; 9:10. These passages would make no sense if nehphesh were a no substance immortal something in a person that cannot be dead. It would also make animals have the same no substance immortal something in them. It is life that is in the blood, not an immortal, immaterial, invisible soul in the blood as the word "soul" is used today.

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

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

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

Leviticus 17:10-15 New International Version, *"Any Israelite or any alien living among them who eats any blood-I will set my face against that PERSON [nehphesh] who eats blood and will cut HIM [nehphesh] off from his people. For the LIFE [nehphesh] of a creature is in the blood, and I have given it to you to make atonement for YOURSELVES [nehphesh] on the altar; it is the blood that makes atonements for one's*

**LIFE** [nehphesh]. *Therefore I say to the Israelites, 'None of YOU [nehphesh] may eat blood, nor may an alien living among you eat blood'...because the LIFE [nehphesh] of every creature is its blood. That is why I have said to the Israelites, You must not eat the blood of any creature, because the LIFE [nehphesh] of every creature is its blood; anyone who eats it must be cut off. ANYONE [nehphesh], whether native-born or alien, who eats anything found dead or torn by wild animals must wash his clothes and bathe with water'."*

"Generally the world 'soul' in the ordinary version should be life." Ashley S. Johnson, Founder and president of the Johnson Bible College, "The Resurrection And The Future Life," Page 336, 1913, Knoxville Lithographing Company.

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

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

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

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

**ANIMALS ARE "SOULS"** nehphesh–living creature

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

Passages in which soul [nehphesh] is speaking of animals being souls

1. Genesis 1:20 *"Then God said, Let the waters swarm with swarms of living souls* [soul–nehphesh, used referring to **animals**]"

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