

# RESURRECTION OR IMMORTALITY

LIFE ONLY IN CHRIST

**The Resurrection, Our Only Hope Of Life After Death**

William Robert West  
Author of "The Rapture And Israel"

***"The Wages Of Sin Is Death"***

OR IS

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

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

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## LIFE IN CHRIST

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Table of Contents

**Chapter 1:** “The nature of man—what is man?”

**Chapter 2:** “Life or Death”

**Chapter 3:** “The great doctrines of the Bible”

**Chapter 4:** “From where came Hell, from man or God?”

1. Unquenchable fire, weeping, gnashing of teeth
2. Old Testament history of Gehanna
3. Gehenna used by Christ on four occasions
4. The vanishing Hell
5. **Thirty-one plus version of Hell**

**Three Catholic versions of Hell**

**Nineteen plus Protestant versions of Hell**

**Nine other versions of Hell**

**Chapter 5:** Sheol, Hades, and Tartarus

**Chapter 6:** The thirty-one Hell passages

**Chapter 7:** A strange and unexplainable silence of the Old Testament on punishment and life after death, life, death, torment, destruction, destroy, perish, die, and end

**Chapter 8:** Figurative language, metaphors, and symbolical passage

Part one, the rich man

Part two, the symbolic pictures in Revelation

Part three, the forever and ever of the King James Version

**Chapter 9:** Universalist, The "age lasting" Hell

**Chapter 10:** The results of attributing evil Pagan teachings to God

**Chapter 11:** Historical proof of the changing of the teaching of the Bible

**Chapter 12: Israel's destruction,** scripture about the destruction of Israel that are misapplied to Hell

1. Israel's weeping, gnashing of teeth
2. Outer darkness

3. Matthew 24
4. Preterits Eschatology
  
5. Realized Eschatology
6. A D 70 Doctrine
7. The day of the Lord
8. 2 Peter 3

### **Chapter 13: After the Resurrection**

The fate of those who not are in Christ

The fate of those who are in Christ

### **Appendix one**

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#### **FOREWORD**

What do you believe about souls? There are many very different doctrines taught in the world today concerning souls that are believed to be in all humans. By most a soul is believed to be something that is wholly apart from the person that they believe a soul to be in; most believe that a soul will exist forever without the person; it will never be dead, therefore, a soul cannot be resurrected from the dead; most believe it will always live either in Heaven or Hell even if there is no resurrection.

A deathless soul leaving a person at the death of the person makes it impossible for Christ to have give His life to save that soul from death; if a soul had immortality it would already have life and could never not have life; all Christ could do is give it a reward or punish it.

#### **MANY BELIEVE**

(1). At the death of a saved person a bodiless deathless soul that had been in that person will fly immediately to Heaven to the very presents of Jesus and God, and souls that are now in Heaven are now looking down on loved ones of the dead persons a souls had been in.

(2). Many believe at the death of a lost person, a soul that had been in that person will immediately be carried to Hell where that soul will forever be alive, suffering and screaming while it is being eternally tormented by God the endless tormenter because of the sins of the dead person it had been in with no hope that God will ever stop tormenting it.

(3). In the Abraham's bosom version souls that had been in the saved will go immediately at the death of the person to be rewarded in Abraham's bosom, the good side of hades, unto the coming of Christ while souls that had been in the lost are tormented in the bad side of hades unto the coming of Christ; after the judgment souls that had been in the lost persons that were

being tormented in hades will then be moved from hades to Hell, and they will be endlessly tormented by God in an endless burning Hell.

(4). A view of a soul now believed by some Protestants, called Rephaim, is that after the death of the person, a soul leaves the person and it is a shadowy something that has no substance, that a soul is nothing more than mental thoughts without any kind of substance or body.

(5). Catholic believe that at death most souls that were in dead Catholics goes immediately to Purgatory where souls will suffer unto souls have suffered enough to pay for the sins of the persons a souls had been in, then these souls will be saved by their own suffering, or saved by money given by others to get the souls out Purgatory.

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

(7). **The teaching of souls going to Heaven or Hell at death without a resurrection is from Greek philosophy, that immortal, deathless souls are imprisoned in a person and freed at the death of the person; in no way can it be call Christian; it is a complete denial of Christianly.** If this Dark Age Pagan Roman Catholic teaching that they brought into the church from Greek paganism were true, the second coming of Christ, the Resurrection of the dead, and the Judgment would all be useless and meaningless. **The whole person, not a soul that had been in a person, sleeps from death unto the resurrection, the whole person is resurrected and judged, the person is given endless life, or endless death.**

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

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

**VIEW ONE.** **You**, the person you now are, will put on immortality at the resurrection, and it is **you**, not just some immaterial something that many believe is you that will live forever in Heaven; **we**, not immaterial souls, are now in the image of Adam; **we**, not an immaterial soul, will have the image of Christ after the resurrection (1 Corinthians 15:49). “*The wages of sin is death,*” and after the resurrection and judgment, lost persons, not souls, will die the second death; the lost do not now have immortality and never will be immortal; those who do not belong to Christ will forever be destroyed by the second death after their judgment. **Only saved persons will be changed from mortal persons to immortal persons at the resurrection** (1 Corinthians 15:42-46); it will be **you**, the person, that will be immortal and live in the place Christ has gone to prepare for **you**, not a place for whatever the something is that anyone believes a soul to be.

**VIEW TWO** is the belief that there is a deathless “soul” in all persons. W. E. Vine says **a soul has no substance** (“Vine’s Complete Expository Dictionary Of Old And New Testament Words,” page 588), and Robert A. Morey says, that **after the death of the body a soul is nothing but “mental thoughts”** (“Death And The Afterlife,” page 79). According to John Calvin **the dualistic view** that is believed by many Protestants, “**The soul is an incorporeal substance...set in the body it dwells there as in a house**” (Institutes 1, xv, 2, 6). According to those that believe as Vine, Calvin, Morey, many Protestants, and most Roman Catholics, an immaterial something that had been in a person that is nothing but mental thoughts is all that will be in Heaven or Hell; the person (you) will be gone and there will be nothing but a soul that had been in you that is nothing but thoughts, then all of the “you” that you now know anything about will be forever be gone when you die. Most that believe all persons are born with an immortal “soul” that is dwelling in them have only a vague unclear understanding, or even no idea of what they believe this unknown immaterial something they believe to be in them really is, but “it” (not themselves) is what they believe must be saved, and only “it” will be in Heaven if they save “it,” or in Hell if they do not save “it.” The belief that everyone has an immaterial something in them and this something, whatever this nothing but “mental thoughts” could be, it will live forever and it cannot die makes it not possible for death to be the wages of sin, Romans 6:23; if a person has something in them that is deathless; this something would not be subject to death, to the wages of sin, and this deathless nothing could never be destroyed; **that this it, whatever they believe a soul to be, has endless life from the birth of the**

**person, and it cannot die when the person it is in dies, it will never die, will never be dead; therefore, it cannot be resurrected from the dead.**

### **VIEW TWO HAS MAJOR DIVISIONS**

(1). That there is a "soul" in each person that cannot ever die or be destroyed, but most of these immaterial nothing but mental thoughts beings will forever be tormented by God for the sins of the persons they had been in. I know of no one that believes there is a soul that is in a person that knows what a soul is. They tell me what a soul is not, but not what they believe a soul to be. In the many books I have read, the nearest anyone has come is to say that after a soul departs from the person it had been in is Vine's definitions that a soul is nothing but thoughts without any kind of substance or body.

(2). Universalism, believe that in all mankind there is a "soul" in them that cannot ever die or be destroyed; everyone has this something in them that will live forever without the dead person it had been in. If it, an immaterial bodiless beings is not saved by the person it is in during the lifetime of the person, then it will be saved after the death of the person it had been in.

(3). Protestant Premillennialists. Many Protestant Premillennialists believe the lost will be totally destroyed, but there are three, probably more, Premillennial views that are common in Protestant churches on how or where the lost will be destroyed.

1. A common Protestant Premillennialists belief is that the complete destruction of the lost will be on this earth and the saved will forever live on this earth; no person will ever be in Heaven. Many Premillennialists that are mixed in many Protestant churches believe the Valley of Gehenna will be restored at the second coming of Christ and the lost will literally be burned to ashes in it.
2. Some Protestant Premillennialists believe that the saved will be with Christ in Heaven, not on earth after the thousand years, the second death will be the end of the lost, but their death will not be by literally being burned to ashes on this earth in the restored Valley of Gehenna.
3. Some Protestant Premillennialists believe the wages of sin will be an endless life with endless torment by God for souls that cannot die, which puts them in the camp of those that believe that souls now have endless life and will be endlessly tormented by God because these souls had been in unsaved persons, they do not believe death is "*the wages of sin.*"

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

resurrected; will you be raised from the dead, or do you believe as many that only a soul that can never be dead, and that this deathless soul is the only thing that will be raised from the dead, and after you are dead it is the only thing that will ever have life? When I first begin this study I was surprised and made to tremble at how few really believed in the resurrection, and how many there are that do not really know what they believe about it. Many believe some deathless something that they believe to be in themselves will instantly be translated from this world to Heaven or Hell at the death of the persons the souls had been in, (1) but without souls ever being dead, (2) without a resurrection, (3) before the resurrection, (3) before the Judgment Day, (5) and before the second coming of Christ, but **when they are asked what is the reason for the resurrection, many not only do not know, but most have never really thought about it.** Death is looked at as being a doorway to life in another form, that death is not really death, and there is nowhere in their thoughts or in their faith for a resurrection for their man made theology says no soul is ever dead. The resurrection has been removed from the faith of many by today's theology that says it is only some immortal something that is believed to be in a person that will go to Heaven at the moment of the death of the person. **But is there any life after death before the second coming of Christ, before the resurrection of the dead?** Paul said life after death will be only at the resurrection when, "*This mortal must put on immortality*" (1 Corinthians 15:53), but if there is a soul that is now immortal in us, then what is it that is now mortal that will put on immortality at the resurrection? **It is the mortal person (you), not a soul that will be raised from the dead; the mortal person (you) will put on immortality at the resurrection; it will be YOU, the mortal YOU changed to an immortal YOU that will be in Heaven.**

#### **WHAT DOES THE BIBLE SAY ABOUT AN IMMORTAL SOUL AND/OR SPIRIT?**

Together soul and spirit are used about 1,600 times in the Bible, but not one time is immortal ever used in the same verse with soul or spirit; "immortal soul," or an "immortal spirit," "deathless or never dying soul or a never dying spirit" are not in the Bible, not even in the King James Version. Neither immortal nor immortality is not in the Old Testament; the promise of immortality is given to no one. In the New Testament, immortal is used only one time, immortality is used five times, all six by Paul. What does he say?

1. "*Now unto the King eternal, immortal*" (1 Timothy 1:17).
2. Only God has immortality (1 Timothy 6:16).

3. Christ *"abolished death and brought life and immortality to light through the gospel"* (2 Timothy 1:10).
4. *"To them (Christians persons, not souls) that...seek for glory and honor and immortality"* (Romans 2:7).
5. ***"This MORTAL must put on immortality"*** (1 Corinthians 15:53) this mortal person will be changed to an immortal person at the resurrection, not this already immortal soul will put on immortality at the resurrection.
6. ***"This MORTAL shall have put on immortality"*** (1 Corinthians 15:54). After the resurrection this mortal person shall have put on immortality, not this soul that many believe it is already immortal shall have put on more immortality.

Why are we to *"seek for immortality"* if we are born immortal? Why will we *"put on immortality"* if the only the something that is in us that will ever be immortal has been immortal from our birth, or as most of the religions of the world believes—before our birth? **The fact that a person must *"seek for...immortality,"* (Romans 2:7) and immortality must be *"put on"* (1 Corinthians 15:53) at the resurrection is conclusive proof that a person does not now have immortality, nor does a person have some immaterial, immortal something in them that is now immortal and this immortal "it" cannot die.** If Romans 2:7 and 1 Corinthians 15:53 teaches nothing more, they teaches that no part of a person now possess immortality. **Not one passage in the Bible says anyone is now immortal.** The immortal soul man made theology is from pagan philosophy and was brought into the church by Roman Catholicism in the Dark Age. If all have a deathless soul as most of the worlds religions, most Greek and oriental religions of the ancient world religions believe, and we are told that this deathless soul is the only thing that will ever be immortal, and it is already immortal, the resurrection is made to be useless. **The question is, resurrection or immortality? Will YOU be saved from death, or is there a deathless soul in you that cannot be dead, and it cannot be resurrected from the dead, and only that soul, not you, will live in Heaven; or will it be YOU that will be in Heaven? Do you want "YOU" or "IT" to live forever?**

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# CHAPTER ONE

## What Is Man?

What is a man? Are all persons born with immortal souls in them, or do the saved persons put on immortality at the resurrection? Is a person a three part being, an animal body with both a soul and a spirit that one or both will

live after the person is dead? This is one of the most important questions of all time. It has more influence on our conception of our nature, our view of life in this world, and our view of life after death than any other question.

### **Soul in the Old Testament is translated from nehphesh**

Strong's Hebrew word #5315—"a breathing creature." A study of the way it is translated in the King James Version, and how other translations differ greatly from the King James reveals facts that show there are many differences in the belief about what a soul is; facts that many will find upsetting. The Hebrew word "nehphesh" is used in the Old Testament about 870 times and is translated soul only about 473 times in the King James Version, but in the New International Version (2011 updated version) nehphesh is translated soul it only 72 out of about 870 times.

1. Of the 870 times Nehphesh is in the Bible, in the New International Version nehphesh is translated soul only 72 times; it is translated something other than soul 798 times.

2. Of the 473 times nehphesh is translated "soul" in the King James Version; "soul" was taken out of the New International Version 401 times.

**Nehphesh is translated in the King James Version into about 40 words; this one Hebrew word is translated (or mistranslated) changed into nouns, pronouns, verbs, adjectives, adverbs, etc.** Of 870 times nehphesh is used in the Hebrew this one word was changed into many words by the translators of many versions, changed as they chose to, and all choosing many times to translate the same word difference, even when this word is used two or more times in the same sentence the same Hebrew word is translated into two English words in the same sentence with the two words that definitely are nothing alike. By today's meaning of "soul" and "life," the two words means two completely difference things, "soul" and "life" are not synonymous, they are not even close to being the same thing, but they are both repeatedly translated from the same Hebrew word.

### **IN THE KING JAMES VERSION NEHPHESH IS**

**(1). TRANSALTED NOUNS,** soul about 473 times; **Life** about 122 times; **Person** about 26 times; **Mind** about 15 times; **Heart** about 15 times.

**(2). CHANGED TO PERSONAL PRONOUNS,** the noun, nehphesh is changed into over 44 different pronouns, – yourselves, themselves, her, me, he, his, himself, and many other pronouns.

**(3). ALL OTHERS, changed about 200 times,** (1) a noun is changed to many verbs, (2) changed to many adjectives, (3) changed to many adverbs, etc. (4) Changed to: man, creature, living being, own, any, living thing, living creatures, lives, the dead, dead body, kills, slays, slay him, mortally,

discontented, ghost, breath, will, appetite, hearty desire, desire, pleasure, lust, and deadly, all translated from the same Hebrew word that is a noun.

Can one word have this many totally difference meaning; can one word be a noun, pronoun, verb, adjective, adverb, etc.? If it did could anyone know which one was being used? Is evidence that the translators of many translations changed “nehphesh” into whatever they wanted to, and that the translators of the different translations did not agree with each other.

**In all 870 times that nehphesh is used it is always associated with the activity of a living being including dying** (both persons dying and animals dying), **and it never implies anything about life after the death of the living being.** In none of the 870 times nehphesh that is in the Old Testament it is not once an immortal, immaterial, deathless inter something in a person that has no substance (W. E. Vine, Expository Dictionary Of Old And New Testament Words, page 588). Souls (nehpheshs) are the living beings (persons, animals, or any living being) that can die, be killed, or is already dead; **although this is often hid from the English readers by the way it was translated or mistranslated.**

## **SOUL (NEHPHESH) AS IT IS TRANSLATED AND MISTRANSLATED IN THE BIBLE**

(1). Genesis 1:20, *"THE MOVING CREATURE THAT HAS LIFE"* (nehpheshs—mortal beings, used referring to **animals**, Strong's Hebrew word #5315—"a breathing creature"). American Standard Version—"Let the waters swarm with swarms of **living creatures**" (nehpheshs—all mortal beings that breathes, including all animals and mankind).

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 changed to *"living soul"* in Genesis 2:7 when it is speaking of a person? **According to those that believe there is an immortal soul in a person, a “living creature” and a “living soul” are two completely difference beings.** If this Hebrew word (nehphesh) were an immaterial, immortal living something that is in a person, it would also be an immaterial, immortal living something that is in animals.

(2). Genesis 1:21, *"LIVING CREATURE,"* living nehpheshs—mortal living beings, used referring to **all life in the water**, *"And God created the*

*great sea-monsters, and every **living creature** (nehpheshs–mortal living beings) that moves wherewith the water swarmed.”*

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

1. All sea life are nehpheshs, are living beings (not souls).
2. All land life are nehpheshs, are living beings (not souls).
3. And mankind are nehpheshs, are living beings (not souls).

None of the three are inherent indestructible immortality beings; none have an immortal deathless “soul” that cannot die dwelling in them.

(4). Genesis 1:30, "**LIFE**" (nehpheshs–mortal living beings, used referring to **animals**), "*And to every beast of the earth, and to every bird of the heavens, and to everything that creeps upon the earth, wherein there is **life***" (nehpheshs–mortal living beings); all animals, all sea life, all birds are "*living souls.*"

**All four times that soul (nehphesh) is used in chapter one of Genesis it is used referring to animals** Strong’s Hebrew word #5315 “a breathing creature, i.e., animal;” **not to a person. Animals were souls, living beings, before any man existed; why did the translators deliberately hide the fact that it is the same word that they sometimes translated soul?**

1. **They translated it living creatures when it is speaking of animals.**
2. **They changed it to souls when the same word is speaking of people.**
3. How could the translators possibly know when the same word is speaking of mortal beings, or when it is speaking of immortal souls that are in mortal persons? Just as “up” cannot mean “down,” “Mortal” cannot mean “Immortal.”
4. Although it is clear that the translators attempted to hide this from their readers, every breathing creature are “souls” (a living being–nehphesh) the same as persons.

*"Then God said, 'Let the waters teem with swarms of **living souls** (nehpheshs–mortal living beings), and let birds fly above the earth in the open expanse of the heavens.' And God created the great sea monsters, and every **living soul** (nehphesh–mortal living beings) that moves, with which the waters swarmed after their kind, and every winged bird after its kind; and God saw that it was good. And God blessed them, saying, 'Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth.' And there was evening and there was morning, a fifth day. Then God said,*

*Let the earth bring forth living souls* (nehpheshs—mortal living beings) *after their kind: cattle and creeping thing and beasts of the earth after their kind'; and it was so...and to every beast of the earth, and to every fowl of the air, and to everything that creeps upon the earth, wherein there is life* (nehphesh—mortal living beings) *I have given every green herb for meat”* (Genesis 1:20-30). **“Living creatures”** (nehpheshs—mortal living beings) **is used to describe all living things on earth, people, animals, birds, and fish; not some immortal, immaterial, invisible living something that is in a mortal person that is now eternal.** If a person being a soul (nehphesh—a living being) makes that person be either immortal or in the image of God, then it makes animals, birds, and fish have a deathless soul in them.

HENRY CONSTABLE, A. M., “The Hebrew scholars knows that when Moses, in Genesis I. 20, 29, speaks of the nature of the lower order of animals, and when in Genesis ii, 7, he speaks of the nature of man, *the inspired writer used the very same Hebrew terms of both one and the other.* Each fish, and fowl, and creeping thing, and beast is called in the Hebrew a *nephesh chajah* as much as man who was given the rule over them. **But this was in its apparent bearing wholly inconsistent with the philosophical ideas of the translators. They considered it dangerous that the similarity of description should appear in the English version, which Moses did not consider it dangerous to exhibit in the Hebrew original. Hence they must guard God’s Word from its supposed dangerous language by translating *nephesh chajah* very differently in the first chapter of Genesis, where it is applied to the lower creatures, from what they translated it in the second chapter, where it is applied to man...A gross, through unintentional fraud has been committed against the English reader. He is misled in his searching of the Scriptures He is put on a false scent...Our English translators have supplied us with a commentary of their own instead of a translation, a comment we will here add, utterly alien to truth. But the result of this mistranslation is to lead astray the English reader who trusts in it. This is not the only instance, which occurs of the thing in reference to this question. The same Hebrew word is throughout the Old Testament translated according as the Platonic notions of the translator led him to think it ought to be translated. Plato had a considerable hand in the translation of King James’ Bible. The Hebrew word *nephesh* is translated ‘creature,’ ‘soul’ ‘life’ &c., just as squared with the notions of men who carried Plato’s philosophy into their noble work of the translation of Scripture. We affirm that a grave injury has been done to the English reader, and a gross wrong to God’s word.” “Hades or The Intermediate State of Man,” page 31–32, 1873.**

A. CAMPBELL, "It (soul-nehphesh) is employed in Genesis, first and second chapters, to indicate animal life or a living creature." Life And Death" in Millennial Harbinger, Vol. 15, pages 529-574, 1844.

(5). Genesis 2:7, "**Man BECAME A LIVING SOUL**" (nehphesh—a living being, used referring to a person, Strong's Hebrew word #5315—"a breathing creature"). **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," Genesis 2:7, New King James Version; "man became a living being" cannot be changed to "man had another living being put in him." Adam was not "given" a soul, he did not have a soul put in him, Adam "become" a soul – Adam became a living being (nehphesh).**

1. "**Living creatures**" (nehpheshs—mortal living beings) Genesis 1:20.
2. "**Living things**" (nehpheshs—mortal living beings) Genesis 1:21.
3. "**Living creature**" (nehpheshs—a mortal living being) Genesis 1:24.
4. "**In which there is life**" (nehpheshs—mortal living beings) Genesis 1:30.
5. "**Man became a living being**" (nehphesh—a mortal living being) Genesis 2:7.

It was the "**man,**" Adam that became a "**living being,**" not the "**man**" that had a deathless never dying living being put into him. Nothing is said about the creation of two being, a living man, and then the creation of another deathless living soul that was put in the first mortal living being.

It is obvious that the translators of the King James Version translated according to their preconceived opinion in an attempt to make persons have immortal souls dwelling in them, but to keep animals from also having souls that are dwelling in them; they made a distinction in animals and men, a distinction that dose not exist in the Hebrew Bible, but they changed God's word to make it say what Plato said, what they believed and wanted it to say.

Genesis 2:7, Man became,

**"A living soul"** (a nehphesh) (1) King James Version.

**"A living being"** (a nehphesh) (1) New King James Version, (2) American Standard Version, (3) New American Standard Version, (4) Revised Standard Version, (5) New Revised Standard Version, (6) New International Version, (7) Amplified Version, (8) New American Bible.

**"A living creature"** (a nehphesh) (1) The Revised English Bible, (2) Young's Literal Translation.

**"A living person"** (a nehphesh) (1) New Century Version, (2) The Living Bible, (3) New Living Translation.

**"Life"** (nehphesh) (1) Contemporary English Version.

Of these many translations, none would go along with the change that was made by the translators of the King James Version to add Plato's immortal soul, not even the New King James Version.

According to chapter one to three of Genesis man was created a mortal living being just as the animals were. "*Behold, **the MAN**...lest **HE** stretch out **HIS** hand, and take also from the tree of life, and eat, and live forever, therefore the Lord sent **HIM** out from the garden of Eden*" (Genesis 3:22-23) is speaking of the physical person eating of the tree of life, of the man living forever physically, it says nothing about an immortal something that was dwelling in a mortal person, nothing about Plato's soul that was already believed to be deathless, was already believed to be immortal, and it would live forever without eating of the tree of life. It was the physical person (Adam) that would have eaten from a physical tree, and the physical person (Adam) that would have physically lived forever. Without the tree of life Adam was not immortal, without the tree of life Adam died. What reason would there have been to keep Adam from eating of the tree of life if Adam was already immortal?

### **1. THREE THINGS ABOUT "MAN" IN GENESIS 2:7**

1. The body. "*God formed **MAN** out of the dust of the earth.*"
2. God "*breathed into **HIS** nostrils the breath of life (nehphesh).*" God breathing into the nostrils of the lifeless body give the body life; breathing into the nostrils of the lifeless body did not put a deathless soul into the lifeless body, it was the breath of life breathed into Adam that gives life to the body, not another living being put in Adam.
3. "***MAN** became a living being (nehphesh).*"

**MAN AND ANIMALS ARE BOTH MADE OF THE DUST OF THE EARTH.** Both man and animals are a nehphesh, both are a living being; both man and animals have "*the breath of life.*" Neither one became a living being with another living being living in them. There is absolutely nothing about Plato's immortal, deathless soul in this passage, not one word.

Job said, "*The breath of the Almighty **gives ME life,***" (Job 33:4); he did not say, "The breath of the Almighty put a soul in me and that soul give my body life."

Paul quoted Genesis 2:7 showing that the "*natural body*" of Genesis 2:7 that was given to Adam was not the "*spiritual body*" that will be given only to the saved by Christ at the resurrection. "*So also it is written, the first **man Adam became a living soul** (nehphesh – soul). *The last Adam became a **life-giving spirit.** Howbeit that is not first which is spiritual, but that which is natural; **THEN** that which is spiritual. The first man is of the earth, earthy, the second man is of heaven. As is the earthy, such are they also that are**

*earthly, and as is the heavenly, such are they also that are heavenly. As WE have born the image of the earthly, WE shall also bear the image of the heavenly”* (1 Corinthians 15:45-49).

*“In the day that YOU eat from it YOU shall surely die”* (Genesis 2:17); for Adam to be told **HE would die** is very different from Adam being told that there was something in him that could not die, but it would live forever in endless torment. **In Genesis 3:19 there is a clear statement on what dies,** *“By the sweat of YOUR face YOU shall eat bread, till YOU return to the ground, because from it YOU were taken; for YOU are dust, and to dust YOU shall return,”* (Also Genesis 18:27; Psalms 103:14; Job 10:9).

1. *“It is appointed for MEN to die once and after this comes judgment”* (Hebrews 9:27).
2. It is the PERSON that will die.
3. It is the PERSON that returns to dust.
4. It is the PERSON, not a soul that will be resurrected from the dead.
5. It is the PERSON, not a soul that will come into judgment.
6. It is the PERSON, not a soul that will put on immortality, not a soul that cannot die; therefore, it could not be resurrected from the dead.

If, as some teach, Adam was not one being, but two being, an earthly mortal being and an immortal being living in the earthly mortal being, which of the two being was addressed in the singular pronoun *“YOU shall surely die”*? We are repeatedly told that an immortal soul is deathless and cannot be the *“YOU”* that shall die.

1. It was Adam, not a soul that was made from the dust.
2. It was Adam, not a soul that ate.
3. It was Adam, not a soul that was told, *“dying YOU shall die.”*
4. It was Adam, not a soul that was put out and kept out of the garden away from the tree of life.
5. It was Adam, not a soul that died and returned to dust.

**Not one word is said about a soul.** If there were a deathless soul living in Adam, it suffered nothing from what Adam did. *“In the day that you eat from it YOU shall surely die”* is made to be not real death, but a “spiritual death” it is changed to be saying, “In the day you eat you will be a deathless sinner that cannot die.” *“Surely die”* is used many times and it always means a real death of a real person, Genesis 20:7; 1 Samuel 14:44; 22:16; 1 Kings 2:37; 2:42; Jeremiah 26:8; Ezekiel 3:18; 33:8; 33:14; Numbers 26:65; and many more.

DR. BERT THOMPSON, PH. D. says Genesis 2:7 is teaching that Adam was given *“physical life.”* Then he said it is not teaching that Adam had

instilled in him “*an immortal nature.*” “The Origin, Nature, and Destiny of the Soul,” page 19, Apologetics Press, Inc. 2001.

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 it 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, Guardian Of Truth Foundation, 1979. “*The first man Adam became a living soul...the first man is of the earth, earthy*” (1 Corinthians 15:45-49).

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

JOHN T. WILLIS, “The last two lines of verse 7 affirm that man’s life is God Given. God enables man to breathe, and thus to be alive, as he does all other creatures (see Gen. 7:22). Some have tried to justify a threefold division of man into flesh (or body), soul, and spirit from Genesis 2:7. They equate **dust** with flesh or body, **breath** with spirit, and insist that the last phrase of the verse must be translated as ‘a living soul.’ However, this understanding reads much more into the biblical text than it really says. (1) The Hebrew words for ‘flesh’ or ‘body’ and ‘spirit’ do not occur in this passage. (2) The Hebrew expression *nephesh chayyah*, which some insist on translating ‘a living soul,’ is used of fish and marine life in Genesis 1:20, 21; land animals in 1:24; beasts, birds, and reptiles in 1:30; and beasts and birds in 2:19. **If ‘soul’ means the eternal part of man or the sum total of man’s ‘body’ and ‘spirit’ in Genesis 2:7, it must mean the eternal part of a fish or the sum total of a fish’s ‘body’ and ‘spirit’ in Genesis 1:20, 21; etc.** (3) The flow of the context in Genesis 2:7 indicates that the word translated **being** in the RSV (*nephesh*) means the whole person. The author’s emphasis is on the gift of life.” The Living Word Commentary, “Genesis,” page 103–104, 1979, Sweet Publishing Company.

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

**2. BOTH MAN AND ANIMALS  
HAD THE SAME BREATH OF LIFE (NSHAHMAH)  
BREATHED INTO THEM**

1. "*Then the Lord God formed a man from the dust of the ground and breathed into his nostrils the breath of life (nshahmah), and the man became a living being*" (Genesis 2:7). "**LIFE WAS THE ONLY THING ADDED TO "THE MAN" TO MAKE "THE MAN BECOME A LIVING BEING.**" It could not be said any clearer that man is a living being; it does not say that man had another living being put into him. "*The breath of life*" from God made Adam become a living being, as long as that breath of life from God was in him he was a living being, when the life returned to God Adam had no life, and he will not have life unto life again comes to him from God at the resurrection.
2. "*And the breath (nshahmah) of the Almighty GIVES ME LIFE*" (Job 33:4).
3. "*And all flesh that moved on the earth perished, birds and cattle and beasts and every swarming thing that swarms upon the earth, and all mankind; of all that was on the dry land, all in whose nostrils was the breath of life (nshahmah) died.*" Both man and animals have the same "*breath of life (nshahmah)*" both "*died*" (Genesis 7:21-22).
4. "*Saved alive nothing that breaths (nshahmah–breath of life)*" both men and animals (Deuteronomy 20:16). "*Breath of life*" and "*breaths*" are the same in the Hebrew, both are translated from "*nshahmah,*" but who knows why the translators choose to make them different in the English Bible, and make their readers understand something that is totally different from what God said.
5. "*Utterly destroyed all that breaths (nshahmah–breath of life)*" both men and animals died (Joshua 10:40).
6. "*There was not any left to breaths (nshahmah–breath of life)*" not a man or a animal left to breath, both died (Joshua 11:11).
7. "*Neither left they any to breaths (nshahmah–breath of life)*" both men and animals died (Joshua 11:14).

Does an immortal immaterial deathless soul or a spirit breathe, or dose a soul die when it stops breathing? It is the breath (nshahmah) of life that God puts into the bodies of both man and animals that gives life (Genesis 2:7),

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