

RESURRECTION AND IMMORTALITY

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

William Robert West

Author of "The Rapture And Israel"

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

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

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Foreword

What do you believe about souls? There are many very different doctrines taught in the world today concerning the souls that are believed to be in human.

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

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

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

4. In the Abraham's bosom version the souls that were in the saved to immediately at death to be rewarded in Abraham's bosom, the good side of hades, unto the coming of Christ while the souls that were in the lost are tormented in the bad side of hades unto the coming of Christ when they will be endlessly tormented by God in an endless burning Hell.

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

6. Spiritualism. After the death of the person, the spirit becomes a ghost that haunt the house it was in, is a ghastly spook that can sometimes be seen at night among the graves and tombstones in a cemetery. According to Spiritualism, these ghost or spooks roam the earth and can and are seen by people, and even live in the house with people. The ghost that have left the persons they were dwelling in can come back and these ghost can do both good and evil to other 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; in most funerals that I have I have attended the preacher had the soul that had been dwelling in the dead person dwelling in Heaven and it was looking down on the funeral of the dead person it had been freed from.

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

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

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

VIEW ONE: The belief that all have a "soul" that W. E. Vine says is nothing but "*the immaterial, invisible part of man,*" ("Vine's Complete Expository Dictionary Of Old And New Testament Words," page 588) and Robert A. Morey says, that after the death of the body the soul will be nothing but "*mental thoughts*" ("Death And The Afterlife,"

page 79). According to those that believe as he does, this nothing but thoughts is the only part of a person that will have eternal life in Heaven. This immaterial something that is nothing but mental thoughts is all of you that will be in Heaven or Hell; will the person (you) be gone and nothing but thoughts will be all that is left, then all of the “you” that you know anything about will be forever be gone. Most that believe all are born with an immortal “soul” have only a vague unclear understanding or even no idea of what they believe this unknown immaterial something they believe to be in them really is, but “it” (not themselves) is what they believe must be saved, and only “it” will be in Heaven if they save “it,” or in Hell if they do not. The belief that everyone has an immaterial something in them and this something, whatever this nothing but “mental thoughts” could be, will live forever and cannot die makes it not possible for death to be the wages of sin. If a person has something in them that is deathless, it would not be subject to the wages of sin, which is death, and this deathless nothing could not ever be destroyed; **this, whatever it is would be, is born with eternal life, and it could never die; therefore, it could not be resurrected from the dead.**

This view has two major divisions.

1. That all mankind has a "soul" that cannot ever die or be destroyed, but for most of mankind God will forever torment this something (this nothing but mental thoughts) that is in a person, the immaterial something called "soul." It is strange to me that I can find no one that believes there is a soul that is in a person that knows what a soul is. They tell me what a soul is not, but not what they believe a soul to be; in the many books I have read, the nearest anyone has come is to say that after the soul departs from the person it was in will be nothing but thoughts without any kind of substance.
2. Universalism: that all mankind has a "soul" that cannot ever die or be destroyed, everyone has this something in them that will live forever, but it will be saved. If it (the immaterial something that has no substance) is not saved in this lifetime it will be saved after death.

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

Protestant Premillennialists

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

1. A common Protestant Premillennialists belief is that the destruction of the lost will be on this earth and the saved will forever live on this earth; no person will ever be in Heaven. Many believe the Valley of Gehenna will be restored and the lost will literally be burn to ashes in it.
2. Some Protestant 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 they are not literally burned to ashes on this earth in the restored Valley of Gehenna.

3. Some Protestant Premillennialists believe the wages of sin is eternal life with torment for the soul that cannot die, which puts them in the camp of those that believe eternal life with torment, death is not the wages of sin.

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

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

1. *"Now unto the King eternal, immortal"* (1 Timothy 1:17).
2. Only God has immortality (1 Timothy 6:16).
3. Christ *"abolished death and brought life and immortality to light through the gospel"* (2 Timothy 1:10).
4. *"To them (Christians) that...seek for glory and honor and immortality"* (Romans 2:7).
5. *"This mortal must put on immortality"* (1 Corinthians 15:53) at the resurrection.
6. *"This mortal shall have put on immortality"* (1 Corinthians 15:54) after the resurrection. This mortal person must put on immortality, not this soul that is already immortal must put on immortality.

Why are we to *"seek for immortality"* if we are born immortal? Why will we *"put on immortality"* if the only part of us that will ever be immortal has been immortal from birth (or before birth)? **The fact that a person must "seek for...immortality" and immortality must be "put on" at the resurrection is conclusive proof that a person does not now have immortality, nor does a person have some immaterial, immortal**

something in them that cannot die. If Romans 2:7 and 1 Corinthians 15:53 teaches nothing more, it teaches that no part of a person now possess immortality. **Not one passage in the Bible says anyone is now immortal; if no one is now immortal, no one can now have a soul that is now immortal.** The immortal soul theology is from pagan philosophy, if all have a deathless soul, and we are told that this deathless soul is the only part of a person that will ever be immortal, and it is already immortal, the resurrection is made to be useless.

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Appendix one

CHAPTER ONE

What Is Man?

What is a man? Are all persons born with immortal souls, or do only the saved put on immortality at the resurrection? Is a person a three part being, an animal body with both a soul and a spirit that will live without the body? This is one of the most important

questions of all time. It has more influence on our conception of our nature, our view of life in this world, and our view of life after death than any other question.

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

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

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

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

In the King James Version Nehphesh is translated:

1. **Soul** about 473 times
2. **Life** about 122 times
3. **Person** about 26 times
4. **Mind** about 15 times
5. **Heart** about 15 times
6. **Personal pronouns** 44 + times - yourselves, themselves, her, me, he, his, himself
7. **All others**, about 200 times - man, creature, living being, fish, own, any, living thing, living creatures, lives, the dead, dead body, kills, slays, slay him, mortally, discontented, ghost, breath, will, appetite, hearty desire, desire, pleasure, lust, deadly

In all 870 times this word is used 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, 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; **although its use is often hid from the English readers by the way it was translated or mistranslated.**

Soul (nehphesh) as it is used in the Bible

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

If "*soul*" were an immortal *"immaterial, invisible part of man"* (W. E. Vine, Expository Dictionary Of Old And New Testament Words), why is this Hebrew word that is translated soul also translated *"living creature"* when it is speaking of

animals in Genesis 1:21; 1:24; 2:19; 9:10; 9:12; 9:15; 9:16 when the same Hebrew word (nehphesh) is translated "living soul" in Genesis 2:7 when it is speaking of a person? "Living Creature" and "living soul" are completely different beings. If this Hebrew word (nehphesh) were an immaterial, immortal part of a person, it would also be an immaterial, immortal part of animals.

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

(3) Genesis 1:24 "**living creature**" (nehpheshs-mortal beings), used referring to **animals, all life on the land**), "*And God said, Let the earth bring forth living creatures (soul-nehphesh) after their kind, cattle, and creeping things, and beasts of the earth.*" In Genesis 1:21-24 every living thing on earth, whether in the water or on land, every thing that has life is a nehphesh, a living being; all sea life, all land life, and mankind are a nehphesh, a living being, not inherent indestructible immortality beings, not an immortal deathless "soul."

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

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

- **TRANSLATED SOULS WHEN IT IS SPEAKING OF PEOPLE.**
- **TRANSLATED LIVING CREATURES WHEN THE SAME WORD IS SPEAKING OF ANIMALS.** How could the translators possibly know when the same word is speaking of mortal being and when it is speaking of immortal being? Just as "up" cannot mean "down," "Mortal" cannot mean "Immortal"

*"Then God said, 'Let the waters teem with swarms of living souls (nehpheshs-mortal beings), and let birds fly above the earth in the open expanse of the heavens.' And God created the great sea monsters, and every living soul (nehphesh-mortal beings) that moves, with which the waters swarmed after their kind, and every winged bird after its kind; and God saw that it was good. And God blessed them, saying, 'Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth.' And there was evening and there was morning, a fifth day. Then God said, 'Let the earth bring forth living souls (nehpheshs-mortal beings) after their kind: cattle and creeping thing and beasts of the earth after their kind'; and it was so...and to every beast of the earth, and to every fowl of the air, and to everything that creeps upon the earth, wherein there is life (nehpheshs-mortal beings) I have given every green herb for meat" (Genesis 1:20-30). "**Living creatures**" (nehpheshs-mortal beings) is used to describe all living things on earth, people, animals, birds, and fish, not eternal life or some immaterial invisible something that is in a person that is now eternal. If a person being a soul (nehphesh—a living being) makes that person be either immortal or in the image of God, then it makes animals, birds, and fish have a immortal soul in them and be in the image of God.*

(5) Genesis 2:7 "**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" New King James Version.**

- "A **living creature**" (nehphesh-a mortal being) Genesis 1:20
- "A **living creature**" (nehphesh-a mortal being) Genesis 1:21
- "A **living creature**" (nehphesh-a mortal being) Genesis 1:24
- "Wherein there is **life**" (nehphesh-mortal being) 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, a distinction 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

THREE THINGS IN GENESIS 2:7

(1) MAN AND ANIMALS ARE MADE OF THE DUST OF THE EARTH. *"In the day that YOU eat from it YOU shall surely die"* (Genesis 2:17). Some say Adam could not die; an immortal, immaterial, deathless soul could not die. In Genesis 3:19 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; Psalms103:14; Job10:9). *"It is appointed for MEN to die once and after this comes judgment"* (Hebrews 9:27). It is the PERSON that will die and be resurrected from the dead, not a soul that cannot die; therefore, it could not be resurrected from the dead.

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

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

Mike Willis said expositors have generally appealed to Genesis 2:7 to prove that all men are born with and now have immortal spirits. However, in 1 Corinthians 15:45, Paul has clearly expounded the meaning of the Hebrew words nehphesh, chayyah. "*The living soul*" of Genesis 2:7 is the natural body of this passage. He said this corresponds with the book of Genesis itself because the same construction is used in Genesis 1:24 to describe animals. When Moses

recorded that God breathed into man's nostrils the breath of life and he became a living soul, what the writer of Genesis was saying was that the dust of the earth began to have animal life and does not prove that a person has an immortal spirit (soul); rather it states that a person has animal life. All men possess animal life through Adam. A Commentary On Paul's First Epistle To the Corinthians, page 578, 1979. For one who knows the Bible as he does, and believes a person now has an immortal soul, yet says, the living soul of Genesis 2:7 is the natural body, proves beyond doubt that a living soul is not an immortal inter part of a person. "The first man Adam became a living soul...the first man is of the earth, earthy" (1 Corinthians 15:45-49).

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

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

Adam Clarke: "*Nephesh 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 pottle, or lower still, to the polype, which seems equally to share the vegetable and animal life."

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

- "Breathed into his nostrils the **breath of life** (nshahmah)" man (Genesis 2:7).
- "All in whose nostrils was the **breath of life** (nshahmah)" both man and animals have the same "**breath of life** (nshahmah)" (Genesis 7:22).
- "Saved alive nothing that **breaths** (nshahmah-breath of life)" both men and animals (Deuteronomy 20:16). "Breath of life" and "breaths" are the same in the Hebrew, both are translated from "nshahmah," but who knows why the translators choose to make them different in the English Bible.
- "Utterly destroyed all that **breaths** (nshahmah-breath of life)" both men and animals (Joshua 10:40).
- "There was not any left to **breaths** (nshahmah-breath of life)" both men and animals (Joshua 11:11).
- "Neither left they any to **breaths** (nshahmah-breath of life)" both men and animals (Joshua 11:14).
 - Does an immortal immaterial deathless soul or spirit breathe, or die when breathing stops?
- "And the breath (*nehphesh*) of the Almighty gives me life" (Job 33:4).
- "And breathed into his nostrils the breath (*nehphesh*) of life" (Genesis 2:7).
 - It is the breath (*nehphesh*) that God puts into the body that gives the body life, *nehphesh* is not an immortal deathless soul that has a life of it's own.

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

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 in Genesis 2:7 is the same Hebrew “*breath of life*” in Genesis 7:21-22 that is in the nostrils of birds, cattle, men and beasts; the “*breath of life*” in animals it is the same “*breath of life*” that is in persons. The “*breath of life*” (1) is not a immortal spirit, (2) is not a immortal soul that men **now** have but animals do not have; it does not say that the “*breath of life*” God breathed into Adam was an immortal deathless spirit or soul, and his immortality was passed on to all mankind; the breathless body that God made from the earth is what became a living breathing being when the “*breath of life*” was breathed into the breathless body. God did not tell Adam he had a body that was made from the earth, but the real Adam was made of something not from the earth.

(3) MAN AND ANIMALS BECAME “A LIVING BEING.” The body of dust + the breath of life = a living being-soul (a living being-nehphesh), Genesis 2:7. **Although this passage is repeatedly used to prove that an immortal, deathless soul that was put in a person that was not put in animals, most translations, other than the King James, apply it to the living breathing being or person, not to an invisible, deathless, immaterial something that was put in a person. Adam being spoken of as a “*living being*” (nehphesh Strong’s Hebrew word #5315—“a breathing creature”) proves he was mortal, not immortal, just as all “*living beings*” (nehphesh) fish, birds, animals, are mortal, not immortal. How can this be one of the most used proof texts used to prove Adam was made with an immortal soul? If it proves Adam had an immortal soul, then it proves that fish have an immortal soul that cannot die.**

It is importance to understand that it is being said that both 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; there is a world of different in being a soul and an immortal soul being in you. Many assume, with much help from the translators and theology that Genesis is saying only mankind has souls, but animals do not. Because of what most have been taught, without realizing it they read into this that only mankind has a soul that is an immortal, invisible, no substitutes something that cannot die. This causes them to believe that only this immortal part of them self will be saved (more on this at the end of this chapter).

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

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

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

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

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

- (11) Genesis 9:12 "**living creature**" (nehpheshs-mortal beings, used referring to **animals**)
 (12) Genesis 9:15 "**living creature**" (nehpheshs-mortal beings, used referring to man and **animals**)
 (13) Genesis 9:16 "**living creature**" (nehpheshs-mortal beings, used referring to man and **animals**)

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

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

This is an example of men attempting to cover up the truth when it is contradictory to their theology. It takes a lot of preconceived theology to make nehphesh be an immaterial invisible no substance 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.

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

To animals five times, to man four times.

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

*"But flesh with the **LIFE** (#1. **Nehphesh**, used referring to **animals**) thereof, which is the blood thereof, shall you not eat. And surely your blood, the blood of your **LIVES** (#2. **nehphesh**, used referring to man), will I require; at the hand of every beast will I require it: and at the hand of men, even at the hand of every man's brother, will I require the **LIFE** (#3. **nehphesh**, used referring to man) of man. Whoso sheds man's blood, by man shall his blood be shed, for in the image of God made He men. And you, be you fruitful, and multiply; bring forth abundantly in the earth, and multiply therein. And God spoke unto Noah, and to his sons with him, saying, and I, behold, I establish my covenant with you and with your seed after you; and every **LIVING CREATURE** (#4. **nehphesh**, used referring to **animals**) that is with you, of the fowl, and the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth. And I will establish my covenant with you; neither shall the waters of a flood cut off all flesh be any more; neither shall there any more be a flood to destroy the earth. And God said, This is the token of the covenant which I make between me and you and every **LIVING CREATURE** (#5. **nehphesh**, used referring to **animals**) that is with you, for perpetual generation: I do set my bow in the cloud, and it shall be a token of a covenant between*

*me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: and I will remember my covenant, which is between me and you and every **LIVING CREATURE** (#6. **nehphesh**, used referring to man and **animals**) of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every **LIVING CREATURE** (#7. **nehphesh**, used referring to man and **animals**) of all flesh that is upon the earth."*

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

In the first nine chapters of Genesis soul (nehphesh—Strong's Hebrew word #5315—"a breathing creature") is used more often with reference to animals than it is with reference to persons; it is the animal life, which both a person and animals have in common. How did the translators know when it changed to an invisible immortal part of a person, which animals do not have?

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. According to the doctrine that we have a soul living in us, a living being living in another living being, and it is only this immortal deathless being that is us that will be saved or tormented forever is the foundation of many of the errors that have divided the churches. That *we are a soul* (we are a living being), not *we have a soul* (not have a living being living in us) is one of the most fundamental and most misunderstood teaching in the Bible.

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

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

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

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

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

(19) Genesis 19:19 *"Saving my **life**"* (nehphesh—a "living being") King James Version.

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

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

(20) Genesis 19:20 *"That my **life** (nehphesh—a "living being") may be saved"* New American Standard Version (Translated soul for the fourth time in the King James Version, but only for the first time in the New King James Version). Do you wonder how did the translators of the New King James Version did not think this word means "soul" in the nineteen times it was used before this, but changed their minds this time?

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

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

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

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

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

Nehphesh has been used 21 times before the New King James Version translated it "soul" for the first time, but even then the translators of many versions have chosen not to translate it "soul." **In Genesis "nehphesh" is not an immortal "immaterial, invisible part of man," but it is the life, living creature, living being, any living thing, whether animals, fish, or man, all mortal beings are a nehphesh. If the translators had continued to translate nehphesh as life, living creature, living being, or person, as they did in the first twenty-one times it is used, there may not be the divisions there are today. Why did they not translate nehphesh into soul in the first part of the Bible that covers hundreds of years? Maybe because they thought it would have**

made animals have souls, and they did not believe animals could have souls. I find it difficult to see how anyone could not call their honesty into question for it is undeniable that they put their belief over the word of God, and they deliberately hid the truth from their readers; they deliberately hid the truth from you.

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

(24) Genesis 34:3

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

(25) Genesis 34:8

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

(26) Genesis 35:18

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

(27) Genesis 36:6 *"All the **persons** (nehpheshs-mortal beings) of his house"* King James Version.

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

(29) Job 12:10 *"In whose hand is the **soul** (nehpheshs-mortal beings, used referring to **animals**) of every living thing, and the breath of all mankind." "The **life** of every living thing"* New American Standard Bible.

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

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

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

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

- *"A sated **man** (nehphesh) loathes honey, but to a famished **man** (nehphesh) any bitter thing is sweet"* New American Standard Bible.

- **“He** (nehphesh) *who is full loathes honey, but to the hungry even what is bitter tastes sweet*” New International Version. “Nehphesh” is in the Hebrew two times, but one of the two it was left out in the New International Version.

(34) Numbers 31:28 *“And levy a tribute unto the Lord of the men of war which went out to battle: one **soul** (nehpheshs-mortal beings—used referring to 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 too long to quote all the 870 times the Hebrew word nehphesh is in the Old Testament with just over one-half being translated “soul,” about 473 times in King James Version. Not once do any of them imply anything about life beyond the grave or about the soul being immortal. Nehphesh in the New International Version Old Testament is translated soul only 72 times out of the 870 times it is used, according to the this translation, 798 times nehphesh was not a “soul.”

A nehphesh could be:

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

All 870 times have one thing in common, they are all associated with the activity of a living being including dying, and nehphesh never implies anything about life after the death of the living being, all the 870 are all speaking of living beings that will die, not of an immortal deathless something that is in a living being that is not deathless. None of the 870 times are an immortal inter part of a person; they are a mortal living being that can die, be killed, or be dead, (whether the living being is a person, animal or fish). **Nehphesh is always associated with the activity of earthly breathing beings, both of person(s) and animal(s). It never implies anything about life beyond the grave. IT IS NEVER TRANSLATED “SPIRIT”**

Although **nehphesh**—Strong’s Hebrew word #5315—“a breathing creature” is translated into about thirty-five words, thirty-four all have reference to a mortal being, animal, or person that is not deathless, none to an “immaterial invisible part of a person” that is deathless.

1. **How could nehphesh be a mortal breathing creature that will die in thirty-four of the words into which it is translated?**

2. **And it is an immortal something that does not breath and that will not die in only one of the thirty-five words.** Is it because this is the only word that they could use to put the Pagan immortal soul into the Bible, but were not able to translate it into an immortal invisible deathless something most of the times it was used?

Can one word be rightly translated this way? How could the translators know when to translate this word as a mortal being that will die, and when the same word was to be changed to an immortal being that cannot die? **No one reading some of the English translations of the Bible would have any way of knowing that all these 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 pronouns, verbs, adjectives, adverbs, etc.? Did they think that for all the years from Adam unto Christ? God people could understand the one word God used, but now about forty words are needed to translate that one word? If one word were all that was needed from Adam unto the translation of the King James Version, why would God's one word not be enough today? Do the translators think they have improved the Hebrew Old Testament by changing the one word that God used into about thirty-five words, and changing this noun into about all parts of speech? The use of many words came when the Catholic Church brought in unconditional immortality, and they had to get it into the Bible. The Hebrew manuscripts still have just one word—*nehphesh*, which was the one word God inspired. Were the translators inspired to change it to many words? And changed from one part of speech into many parts of speech?

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

The way *soul* is understood and used today in English (an 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 they know that most that read it would understand the word *soul* only as it is used today.** Without much study of Bible words, which most Bible reader will never do, they cannot know what God said to them when they read the word *soul*, and they will think that the somewhat prejudice outlook of the translator is the word of God. God's word has been deliberately replaced with the teaching of man (Matthew 15:9) in a way that will have more influence on our conception of what our nature is and the nature of all living beings than any other question.

THE "SOUL" AND "EATING OF BLOOD"

Is the immortal "*soul*" (*nehphesh*) in the blood? Is a part of a person that many say it lives after the death of the body 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?

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

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

Leviticus 17:10-15 in New Revised Standard Version

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

Leviticus 17:10-15 in New International Version

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

Leviticus 17:10-15 King James Version, *"I will even set my face against that **SOUL** (person—nehphesh, used referring to man) that eats blood, and will cut him off from among his people. For the **LIFE** (soul—nehphesh, used referring to animals) of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your **SOULS**: (nehphesh, used referring to man) for it is the blood that makes an atonement for the **SOUL** (nehphesh, used referring to man). Therefore I said unto the children of Israel, no **SOUL** (nehphesh, used referring to man) of you shall eat blood...For it is the **LIFE** (soul—nehphesh, used referring to animals) of all flesh; the blood of it is for the **LIFE** (soul—nehphesh, used referring to animals) thereof; therefore I said unto the children of Israel, no **SOUL** (nehphesh, used referring to man) shall eat the blood of no manner of flesh: for the **LIFE** (soul—nehphesh, used referring to animals) of all flesh is the blood thereof: whosoever eats it shall be cut off. And every **SOUL** (nehphesh, used referring to man) that eats that which died of itself...he shall wash his clothes, and bath himself in water"* In this passage, the King James Version translated the same word "soul" all six times when it used referring to man, and "life" all four times when it used referring to animals. Can anyone not see how the translators picked when they wanted "nehphesh" to be "soul," and when they wanted "nehphesh" to be "life"? They could not let an immortal soul be in the blood, nor could they let animals have an immortal soul. 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.

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*

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