

SCRIPTURE RESEARCH VOLUME 1

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PAYING THE PRICE

A GREAT DEAL has been made of the fact that it costs NOTHING to be a Christian. "SALVATION IS FREE." So it is as far as money, effort, or price is concerned. "Jesus paid it all" is a song we have sung many times. The debt HAS been paid. With all this we fully agree, and for it we are truly thankful.

There is nothing we can do; nothing we can pay to be saved. SALVATION IS BY GRACE

"For by grace are ye saved through faith; and that not of your, selves: It is the gift of God." Eph. 2:8.

Having by faith received Christ as one's personal Saviour, what then? The believer pays BECAUSE OF and not FOR salvation. What he pays is not money; that he may give. True believers deny themselves, give up many things, and let go many opportunities that are not in keeping with genuine faith.

Now then, as a believer, one may become initiated into Mystery Truth. He follows faithfully and intelligently the rule laid down in 2 Tim. 2:15:—

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

In this he becomes a "D. D." in the truest sense. He is a Dispensational Discerner. The best remedy for sensationalism is DISPENSATIONALISM, and the best remedy for delusion is DISCERNMENT.

By coming to understand the Truth of the Mystery as revealed to and through the Apostle Paul, the initiate becomes an unashamed workman. He is saved from confusion because he keeps in order THE ORDER of God's Word. Things are not thrown and mixed together in an utter disregard of God's Dispensational Purposes.

While it may seem strange, nevertheless it is true that those who preach kingdom truth for today, who keep people under law, who insist upon the Gospel being preached to the Jew first, who set forth man-made programs for church activity, who urge co-

operation with all religions,—these are held in great favor by the general run of church bodies.

God's answer to all erroneous positions and false movements is: **RIGHTLY DIVIDE THE WORD OF TRUTH**, but do It, and you will have to pay the price.

One very interesting and encouraging fact us concerns the initiate of Mystery Truth is that he at once possesses a burning desire; to **TEACH** the Word. And teach he does. And he pays the price. In other words, he suffers.

And he pays the price. In other words, he suffers for distinguishing between things that differ. At once Kingdom and Pentecostal preachers, Traditionists and! Modernists all have something to say, and something to do about it. This, of course, is to be expected. However, the surprising and disappointing action comes from many who consider themselves fundamentalists. The very people who ought to rejoice in a teaching ministry in keeping with God's order for this present Administration of Sovereign Grace, are so misguided, or prejudiced, as to make statements that actually have no foundation.

One may hear such expressions as; "He is a heretic." "He is a Bullingerite." "He is dangerous." "He teaches only three books of the Bible," etc., etc.

Being the victim of these unfounded statements is one of the prices to be paid by the teacher who ministers **RIGHTLY DIVIDED TRUTH** to the people, and **SO RESPECTS THE DISTINCTIONS OF SCRIPTURE**.

Yes, taking Scripture in preference to sentiment, the Word of God in preference to the word of man, Divine Teaching in preference to doubtful tradition will cost one something; it will cause one to suffer, but—

"I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Rom. 8:18

How the Apostle Paul must have suffered! What a price he paid! He suffered from the time of his conversion up to the time when Israel was temporarily set aside at Acts 28:28. During that period he suffered at the hands of Israel and the Gentiles. Cp, Acts 9:16 und Acts 24:10-16.

After the Nation was set aside at Acts 28, Paul then gave himself, by the will of God to the ministry of the **SECRET** that had been especially revealed to him, and for which he suffered. he suffered, being forsaken. Cp. 2 Tim. 1:15 and Col. 1;24-26. He rejoiced in "**THE MYSTERY**."

No, we are not complaining: WE ARE REJOICING In the unexcelled privileges of GRACE. The ministry of RIGHTLY DIVIDED TRUTH is being blessed to many people in many lands, as hundreds of letters coming to our offices prove.

In conclusion, we desire to offer two texts of Scripture as basic texts for all who give themselves to the MINISTRY of a RIGHTLY DIVIDED Word of Truth. Eph. 6:19 and Col.4:3, 4.

HOWARD NATHANAEL BUNCE, Ph. D.

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SUPPLEMENT. . . Appendixes 13 and 110 of the Companion Bible

REDEMPTION

Ephesians 1

1. PERSONS—"us" Vs. 3
2. POSITION—"in Christ" Vs. 3
3. PLACE—"the heavnlies" Vs. 3
4. PURPOSE—"eternal" Vs. 4
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GRACE, Random Texts Ephesians 1:6, 7 By Russell Schaefer

TO THE PRAISE OF THE GLORY OF HIS GRACE ACCORDING TO THE RICHES OF HIS GRACE

This expression is reputed to have had its origin in the custom, current during Paul's day, of certain of the nobility to set slaves free upon their decease. These freed men were then paraded in the funeral procession of the deceased and this magnanimous display was said to be, "to the praise of the glory of his grace." The Empire finally had to limit by law the number of slaves freed for this purpose.

The context of this term in Ephesians is the "Placing as sons and heirs" in the Son, of engracement in the Beloved," Ephesians 1:5, 6. That there is in this context a choice (election) before the foundation of the world and a filling of this choice with the present believer, is also a cause to be praising the glory of His Grace. Freed? Yes, but more than that. Those freed from the reign of the old man, Satan, and the world, have been brought into the very family of the Father. All that is given to the Beloved Son is shared by those placed "in Him." These are, in a unique way, the Father's inheritance (Gr. text, Ephesians 1:11). To them belongs the song. "To the Glory of His Grace."

This is followed in Ephesians 1:7 with another expression, "according to the riches of His grace;" the redemption, the forgiveness of sins. In Colossians 2:13 this is expanded to "having forgiven you all trespasses." All our sins were future when Christ died for them; they were all taken care of then. What a forgiveness! No wonder Paul speaks of "The Redemption." This is according to what? According to our poor comprehension? According to the multitude of our prayers for forgiveness? According to our memory of sins past? Oh, to see the grand measure of God's redemption! To let its dimensions speak to us of the greatness of the Redeemer, the Lord of Glory! According to... how do you measure it? Are you letting your concept dwarf God's measure? According to the riches of His grace! Not our often or impoverished plea; not our "examination of the old nature"... the riches of His grace!

Have you "confessed sin"? Do you know what confession means? Scriptural confession? Certainly not the Romish recital of sins committed, the enumeration of sins past. God knows your old nature is corrupt and its fruit is sins. But have you "confessed"? Have you said the same thing (the meaning of the word confess) that God has said about your sins? Have you said, "All have sinned" or, like David, "I have sinned" or, like Peter, "Depart from me, for I am a sinful man, Oh Lord?" Do we say what God says about our sins? This is the confession He desires to hear, not a prating about sins but about Him who died for them. That they are all forgiven according to the riches of His grace. Are you making prayers for forgiveness an excuse for unbelief? God says you have the redemption - the forgiveness of sins. Do

you nullify this by unbelief? In the end, do you finally have to rest on God's Word about the Redeemer, the Redemption, and the forgiveness? Why not start out with it? Or does agonizing over the sins of the old nature help out God? "I am so sinful," certainly, but let us not glory in it, let us not wallow in it; let us not remind our friends of it. Your enemies know it. God knows it, and that's exactly why Christ died! Let us rejoice rather in the great redemption; the forgiveness according to the riches of His grace.

Ephesians 2:7

THE EXCEEDING RICHES OF HIS GRACE

The objectivity of grace is seen in Gentile believers' being jointly seated with Christ Jesus among and over the peers of the heavenly domain (Ephesians 2:6). These believers are the objects of the Father's transcendent riches of grace in the impending ages. This will give time for the purposes and achievements of grace to be worked out. The exceeding riches of His grace is to be shown toward us, and the showing forth of this excelling riches of grace will be a part of the on-coming ages. God has grace to us now, but there is no objective display of it now. It is not showing forth, it is now by faith's eyes seen and received. Then it will be manifested in continued kindness to us in Christ Jesus. This, of course, supposes an out-resurrection for those of us who die or else we could not experience this or anything else. Like love, grace is destined to "abide"; it will endure time and change. It will still exist in God when our world vanishes, for we are sure that when He speaks of the exceeding riches of His grace He is speaking of infinite riches. He has reserved this at home for us.

Ephesians 2: 8, 9

FOR BY GRACE...

The initial conveyance of salvation is "by faith" (Romans 4:16), so that it might be by grace as to its primal motive and effective character. It is this character of our salvation that is being brought out in Ephesians 2:8 and 9. Maybe the C. V. version catches the meaning when it translates this, "for you have been saved through faith (its effective channel) for grace." This was not of ourselves, not for ourselves, not to ourselves, but His gift, His work, and finally,

His workmanship or poem in creating us in Christ Jesus unto that good work made ready for both our Christian life and for us to fulfill His purposes in saving us.

Ephesians 3: 7, 8

One of the great gifts of Grace was the apostle Paul. (Other apostles, prophets, evangelists and pastoring-teachers were given by the ascended Christ (Ephesians 4: 11, 12). God's grace sponsored, called, commissioned and ordained Paul. One wonders if this would be considered valid today in our modern seminaries. It seems strange that when God called and equipped a man he usually took him aside to unlearn the wisdom of the world and to re-learn eternal truths not found in the world or its academies. Could it be that we are trying to reverse God's ways and order? First we fill our youth's hearts and minds with all the world's wisdom, then expect them to respect the Scriptures of Truth when their best years of mental absorption has been to drink at the fountain of that which is so often at enmity with God. No wonder our seminaries are cemeteries of blighted faith, modernism or worse.

In Ephesians 3:8 Paul speaks of grace given to him to preach among the Gentiles the unsearchable riches of Christ. Paul was given grace (favor) to preach Christ and His unsearchable riches. It is a favor, and an honor, and a privilege. No, not to preach social reform; not housing re-newel; not dialogues with unbelievers, but grace to preach the unsearchable riches of Christ. We don't expect the present religious fad to fade away soon. Maybe another will take it place, but there is NO substitute anywhere, anyplace for preaching Christ. He alone will be the last bulwark against communism; the last stronghold of spirituality, and hence, morality. He will be the final judge of men and nations; He will

He will have the last word before this world flees away.

Grace to preach! This is God's method. The un- searchable, untrackable, unpredicted, unprophesied, untraceable riches of Christ in Paul's closing ministry: this is the message that occasioned so great a gift.

LISTENING IN J. Clyde Stillion

- If you are looking for a slogan, use this: **BACK TO THE BIBLE.**
- Christ is not one of the ways to God. He is the way.
- Rightly divide your Bibles dispensationally and all confusion and disappointment disappear.
- This is also true.: It is important that we address the Lord properly.

UNLESS YOU RIGHTLY DIVIDE DISPENSATIONALLY

What will you do with these promises?

- IF TWO OF YOU SHALL AGREE on earth as touching anything that they shall ask, IT SHALL BE DONE for them of my Father. Matt. 18:19.
 - And all things WHATSOEVER YE SHALL ASK in prayer believing YE SHALL RECEIVE. Matt. 21:22.
 - If ye abide in me, and my words abide in you, ye shall ASK WHAT YE WILL and IT SHALL BE DONE. Jno. 15:7.
-

Thanksgiving and praise are the correlatives and relatives of prayer

A true apprehension of the dispensational purposes of God works a revolution in one's thinking, living and service.

Don't ask God for open doors apart from preaching the Mystery. Eph. 6:19-20. Col. 4:2-4.

Everything in the Book occupies a dispensational position. Teach dispensationally! and teach! ! and teach! ! ! and TEACH.

THE SOUL By Russell Schaefer

Introduction

Before opening the Word of God to hear what it has to say on this subject, we shall list some interesting theories about the soul and we ask that the student cross out or mark as false those that are contradicted by God's Word of Truth. In all things it is of little importance what we or any man has to say on this or any subject. Where God has spoken, it is of utmost value to hear what He has said.

Theories Concerning the Soul

- 1. The soul is identical with "spirit."
- 2. The soul is distinct from "spirit."

- 3. The soul is a distinct attribute of man alone.
- 4. The soul is shared by every animal and is a common denominator of all living things.
- 5. By its nature the soul is immortal and incapable of death.
- 6. By creation, the soul possesses inalienable immortality, never to be destroyed by God or any other power.
- 7. In death the soul passes into the same lifeless condition as the body.
- 8. The soul survives the body by a longer or shorter time.
- 9. The soul has an existence before the body.
- 10. The soul is co-existent with the body.
- 11. The soul is an entity or person by itself. A body is not essential to its existence. It sees without material eyes, hears without ears, speaks without voice organs, etc.
- 12. The soul is a quality of a person, so should that person decease, it ceases.
- 13. The soul is the only true and proper man. The "body" is a mere appendage without which the soul may subsist for a time or forever.
- 14. The body is the true and proper man and the "soul" is an attribute of the creature (man or animal) and in possession of which the creature lives and, deprived of which, it dies.

Many of the above statements are contradictory. Only the Word of God can give us the correct answers.

THE SOUL IN THE OLD TESTAMENT

INTRODUCTION

In a study of this nature we will receive little help from the A.V. of the Bible since out of the 754 occurrences of "Nephesh" in the Hebrew Old testament, the A.V. and R.V. translate this word "Nephesh" 472 times "Soul"; and in the other 282 places that it occurs, it is translated by 44 other words or phrases. It is to be wondered at that not too many years ago debates raged over how many souls could "rest on a pin" when these teachers of theology (?) were as abysmally ignorant of the Word of God as their modern day counterparts and on this subject the issue is heavily obscured by the translators' efforts to shield the Bible reader from the fact that the Hebrew word for "Soul" (Nephesh) is used of animals as well as man. For instance, in Genesis it is used of lower animals four times before it is used of man; and of the thirteen times in Genesis, ten times it is used of the lower animals. You're A.V. gives no hint of this since it would destroy some of man's theology.

The Hebrew Nephesh and the Greek Psyche

In this study we will use the word "Soul" as a translation of the Hebrew word "Nephesh" and the Greek word "psuche," not because we sanction the translation (the English word "soul" conveys nothing to the mind) but to establish a consistency between the Hebrew word "Nephesh" and its contextual usage in the Old Testament this would be true of the Greek word "Psuche" in the New Testament.

What does the Old Testament teach about "Nephesh?"

1. It is used of fish and sea creatures. Genesis 1:20, translated life. Genesis 1:21, translated creature. Isaiah 19:10, translated fish. Leviticus 11:10, translated thing. Note: Fowls included.

2. It is used of the "animals of the earth. " Genesis 1: 24, translated creature. Genesis 1:30, translated life. Genesis 2:19, translated creature. In Proverbs 12:10 we are told that a righteous man regardeth the life (Nephesh) of his beast and Jeremiah 2:24 uses "Nephesh" of the sex life (translated "her pleasure") of a wild ass.

3. It is used of "man. " Genesis 2:7, "Man became a living "soul. " That this term is used as a designation for man is seen from the following: Genesis 46:18, Exodus 12:15, Leviticus 4:2, 5:1, 2, 4, 15, 17; cp. 7:27 where the Leviticus 4:2, 5:1, 2, 4, 15, 17; cp. 7:27 where the "soul" is said to "eat. "

4. The "soul" is a precarious thing as seen in Proverbs 1:19, "taketh away the life (Nephesh) of the owners. " Cp. 1 Kings 1:12, Lamentations 2:19, Jonah 1:14, 1 Samuel 22:23, Esther 7:3 (Nephesh, translated life.)

- The "soul" can be killed in either man or beast. Leviticus 24:17, 18 "he that killeth any man (soul of a man)..."and "he that killeth a beast (soul of a beast)...beast for beast, i.e. soul for soul. This is seen again in Exodus 31:14 where the "soul" who defiled the Sabbath was to be cut off, i.e. put to death. In Deuteronomy 19:6 where it reads, "and slay him," the Hebrew reads, "...slay his soul." In Deuteronomy 19:21 where it reads, "...but life shall go for life" we have (Nephesh) in the Hebrew, thus if a man killed a soul, he would pay with his own. In Numbers 31:19 we have, "...whosoever hath killed any person (Nephesh)." In Deuteronomy 22:26 and 27:25, Genesis 37:21 all speak of killing the soul.

6. A "dead soul" was not to be "touched." Numbers 6:6 (Nephesh, translated dead body or dead here and in Numbers 5:2, 6:11, Leviticus 19:28, 21:1, 11). That the "dead" should be called "dead soul" according to the Hebrew text of the Scriptures may come as a shock to many, but we would remind the student that "immortality" is something "put on" at resurrection (1 Corinthians 15) so

we do not have it now and the Scriptures do teach that only Christ, our Lord, has immortality now. (1 Timothy 6:16)

7. The "soul" could be destroyed. Joshua 10:28, 30, 39; Ezekiel 22:27; Leviticus 23:30.

8. The "soul" could die. Numbers 23:10 "Let me (my soul) die."

9. The "soul" would go to the "grave" (Job 33:22 and would be exposed to "death." Psalm 33:19, 78:50, Ezekiel 18:4, 20.

10. The "soul" is identified with the blood. Genesis 9:5 should read, "...blood of your soul." Leviticus 17: 11 should read, "For the soul (Nephesh) of the flesh is in the blood...," and Leviticus 17:14 "... for the life (Nephesh) of all flesh is the blood thereof." Proverb 28:17 mentions the "... blood of any person (Nephesh). This identity of the "soul" with the blood should alert to the great truths set forth in types (Lev. 17:11) telling us that the shedding of blood spoke of a victim laying down its life as a "sacrificial substitute" for the sinner. This was to be the meaning of "shed blood," i. e. one dying in place of another. There has been only One on earth who was not worthy of death - that did not need to die, and, Isaiah 53:12 states, "... He hath poured out His soul unto death," and Romans 5:8 states this sacrificial aspect of Christ's death thus, "...Christ died for us," and Romans 5:6, "... Christ died for the ungodly."

In Deuteronomy 12:23 when the writer states that the blood is the life (Nephesh-soul) and that they may not eat the life (soul) it was to teach them that the shedding of blood was the laying down of life - in its greatest picture it spoke of Him Who gave His life for the sins of the world.

The "soul" is spoken of as having animal desires in Deuteronomy 12:20(22 passages in all) and as having man's highest aspirations (my soul thirsteth for God, Psalms 42:2 and many other places), as exercising mental faculties and Nephesh is translated "mind" in Genesis 23:8, Deuteronomy 18:6; 28:65 and other places. The soul is spoken of as manifesting emotions as in Deuteronomy 28:65 as having certain powers ... all of this (as well as the 54 passages that tell of the soul's being killed or cut off) should cause us to draw certain conclusions respecting the soul. In passing, we may be surprised to learn that never in the Old Testament is the soul spoken of as "going to heaven" and never is it confused with the "Spirit" or the Breath of the Almighty."

THE SOUL IN THE NEW TESTAMENT

INTRODUCTION

In the New Testament we have the Greek word "Psyche" as the equivalent of the O. T. Hebrew "Nephesh."

1. The LXX (Greek O. T.) invariably translates "Nephesh" by the Greek word "Psyche."
2. New Testament quotations from the O. T. "Nephesh" use the Greek "psyche" as:

Acts 2:27 from Psalms 16:10. Romans 11:3 from 1 Kings 19:10. 1 Corinthians 15:45 from Genesis 2:7. Matthew 20:28 from Isaiah 53:10.

Of the 105 occurrences in the N. T. of this Greek word, it is translated in the A. V. 58 times "soul," 40 times "life(s)" and one each of heartily, heart, and you, three times "mind" and once "us."

The N. T. usage of the adjective "soulish" (Psychikos) comes as a surprise to us when we learn that it is translated "natural" in 1 Corinthians 15:44 (twice) 15:45, 2:14 "sensual" in James 3:15 and Jude 19. The contrast between the "soulish" man and the "spiritual" man in the Corinthian passages is an interesting commentary on what pertains to the "soul" and what pertains to the "spirit."

Greek Usage of "Psyche"

The Greeks had no uniform usage of the word "psyche" i. e. "soul."

1. To the Platonist, it was a never dying principle or person.
2. To the Epicurean, it was the creature life of man or beast.
3. To the Stoic, it was a vital principle that survived death by a longer or shorter time, then died.

Originally the Greeks taught that the "soul" died: Herodotus states that the Egyptians were the first to defend the (supposed) immortality of the soul. Herodotus, Euterpe cxxiii.

Most of what is taught in theological institutes today concerning the "soul" comes from Plato, and his book "Phaedo," not from the Scriptures of Truth .

The translators of the A. V. had two concepts of "soul":

1. A mortal element of animals.
2. An immortal element of man; if this seemed to produce a contradiction, then "life" would translate "psyche."

Psyche* in the New Testament

1. It is used of the creatures in the sea having "life" (i.e. "psyche") that died. Revelation 8:9 We find this thought again expressed in Revelation 16:3 where the living soul of the things of the sea died.
2. It is used of persons, "about 3, 000 souls" (Acts 2: 41 cp. Acts 2:43; 7:14; 27:37; 1 Peter 3:20).
3. It is used of the emotions in Matthew 26:38, "My soul is exceeding sorrowful", and of love in Luke 10:27. It is used of the physical appetites and translated "life" in Matthew 6:25 (twice). Cp. Luke 12:22, 23.
5. The "soul" can be "laid down." John 10:11, 15, 17; 13:37, 38; 15:13; 1 John 3:16 (twice), Revelation 12: In each of these verses "psyche" is translated! or lives. Cp. Matt. 20:28.
6. The "soul" may be killed or destroyed." ... to save a soul, or to kill it?" Mark 3:4 Greek text. cp. Luke 6:9 and Luke 9:54-56 teach that Christ "... is not come to destroy men's lives (souls)..." and in Acts 3:23 we read "...every soul which will not hear that prophet, shall be destroyed ..."cp. Revelation 20: 4, 5.
7. The "soul" could be "hazarded," as Acts 15:26 states, "men that have hazarded their lives (souls)." Cp . 20:24, Romans 11:3, 16:4, Revelation 12:11. It is un- fortunate that the text should obscure the truth that when these men were endangering their lives for Christ's sake, that they were endangering "their souls." This truth is likewise lost sight of when we read Matthew 16:25, 26; the reader is not warned that "life" in these verses is in reality the Greek word, "psyche." As the translation now stands in the A. V. the thought is left with the student that he should be willing to lose his physical life in order to save his "immortal soul." If the text had been left "life" throughout, then we have the Bible teaching us the folly of prolonging this "life" at the cost of denying Christ, that is, gaining the world only to die after all, and this without the hope of having a better life with Christ "in resurrection."

8. in Revelation 6:9 we have the "soul" identified with the "blood" that flowed under the altar (cp. Lev. 17: 11, 14). In Lev. 4:7 the blood is poured out at the base of the altar to drain away - the "pouring out" of their of their souls was looked upon by God as Paul, in Philippians 2:17 looked upon his possible death. In Genesis 4:10 the voice of Abel's blood cried unto God from the ground - so too, these in Revelation are pictured as crying for vengeance, not now, but "in the day of vengeance" their martyrdom will see the truth of Deuteronomy 32:43.

9. The "soul" of Christ was spoken of as being in "hades" in Acts 2:27, 31. The context (2:23-32, cp. 13:34-37) tells us where Christ was between death and resurrection (state of death). The Hebrew "Sheol" (LXX, Hades) is translated "grave" 54%, "hell" 41 1/2%, and pit, 4 1/2% of its occurrences in the O. T. In Psalms 49:14 "sheep" are even said to be there. It is interesting that the "man himself," "his grey hair," "bodies," "bones," "hoar heads, " "worms" are all associated with "sheol" (Greek hades) in the O. T. Resurrection was its only exit. Only God can utterly destroy (without remedy) the soul. Matt. 10:28.

Some Deductions

- 1. The soul is always distinguished from "spirit."
- 2. Soul is used of all living creatures. All living creatures are said to be "soul" and to "have soul"; hence, the whole or part of the creature may be called "soul."
- 3. A dead man is called a dead soul.
- 4. The Hebrew "Nephesh" is closely related to "Nephesh," to breathe - so man by breathing into his nostrils (Hebrew - by his nostrils) the breath of life a "breather," (Nephesh). Cp. Joshua 10: 40, 37 and Joshua 11:11, 14.
- 5. Only man is said to have been created in the "image ; and Likeness" of God - of other creatures, the land and sea "brought forth."
- 6. The "soul" is said to be exposed to death or killed 55 times in the O. T. and is said to be "given," "laid down," etc. in the New.
- 7. It is identified with the "blood"; hence all sacrifices are based on this fact.
- 8. Man speaks of an "immortal soul"; the Scriptures, never. The "believer" does live on in the mind of God (Luke 20:37-38) and is subject to "immortality and eternal life" at resurrection. Cp. 1 Timothy 4: 8; Titus 1:2; 3:7 and 1 Corinthians 15.
- 9. The "soul" that sinneth shall die, was the edict of the Great Lawgiver - that "life" can be saved, restored, ennobled and made eternal, immortal and incorruptible - is salvation.
- One final conclusion. In looking over what has been written, it would not be remiss to state that the term "soul" is most frequently used as a "reflective

noun," or an "intensive pronoun." Instead of saying, "I, myself" or "myself" the term "my soul" (an equivalent) is used as "My soul thirsteth after God." We would say, "I thirst after God." The Biblical phrase certainly has greater nobility.

Proverbs 11:30 states, "He that winneth souls is wise." If this verse, and others that speak of winning or saving souls, issued in the sense of this reflective noun usage, then the salvation of souls would take on a very wide scope; that is, the whole individual instead of a part as is usually taught. This would include the complete man as when David said, "But God shall redeem my soul from the power of the grave" (Psalms 49:15). This would be the redemption of the whole man from the grave and would speak of resurrection in the largest possible aspect. Maybe by thinking of the soul as some minute part of man we have placed limits on the salvation of the soul that was not intended by the Scriptures.

This study is based on a survey of all texts cited in the "Englishman's Hebrew and Greek Concordances." Of the hundreds of texts available, representative texts of the varied usages have been used. The student is urged to check and catalog each usage in the Englishman's Concordances.

Ministry is a passion, not a profession.

Between the devil and your friends, they'll keep you humble,— if you serve the Lord.

If you don't know your O. T., don't waste your time trying to win the Jew.

It's an evil day when gold takes the place of God.

Prayer glorifies God, for it opens the channels for peace, power, perception and progress.

There needs to be an understanding of the distinction between Fatherhood and Creator.

We are citizens of two countries,—an earthly and a heavenly. Let us honor both.

THE USE OF NEPHESH IN THE OLD TESTAMENT TESTAMENT.

The word nephesh occurs 754 times in the Hebrew Old Testament. Each occurrence is noted in the margin, but it will be useful for the Bible student to have a complete list.

In the A.V. and B.V. it is translated "soul" 472 times while in the other 282 places it is represented by forty four different words or phrases. In fifty-three of these places there is a marginal rendering which calls attention to the fact that the word is "nephesh" while in 229 passages the English reader has hitherto been left in ignorance of the fact. The English word "soul" is in every occurrence the rendering of the Hebrew nephesh, except in Job 30.15 and Isa. 57.16. See the notes. The time has come to "open the book" and let it speak for itself. Henceforth, every one who uses The Companion Bible will have complete information as to the facts, and can use it in determining his definitions making his own classifications, and formulating his doctrines as to the Biblical use of the word.

Though, with these two exceptions, the English word "soul" always represents the Hebrew nephesh, nephesh is not always translated "soul."

This Appendix will exhibit all the varieties of translation; and, while it is not intended to teach either Theology or Psychology, it will give such information as will enable every Bible reader to form his own views and come to his own conclusions on an important subject, about which there is such great controversy.

This can be done only by giving every occurrence of the Hebrew word nephesh.

Each occurrence is noted in the margin of The Companion Bible; but it is well to present a complete, separate, and classified list of the recognized Lexical passages of the word; and the reader will be left to form his own judgment as to how far the following classification is correct.

The usage of the word nephesh by the Holy Spirit in the Word of God is the only guide to the true understanding of it.

It will be seen that the word "soul", in its theological sense, does not cover all the ground, or properly represent the Hebrew word " nephesh ". The English word "soul" is from the Latin solus = alone or sole, because to maintenance of man as a living organism, and all that affects his health and well-being, is the one sole or main thing in common with every living thing which the Lord God has made. The correct Latin word for the theological term "soul" (or nephesh) is anima; and this is from the Greek anemos=air or breath, because it is this which keeps the whole in life and in being.

[The usage of the corresponding New Testament word psche will be presented in a later Appendix.]

The first occurrence of nephesh is In Gen. 1.20, "the moving creature that hath life (nephesh)".¹

The following are classifications of nephesh:

I. Nephesh is used of the lower animals only, in twenty-two passages, and is rendered in nine different ways:—

1. "creature". Gen. 1. 21, 24; 2. 19; 9.10, 12. Lev. 11. 46, 46. 7
2. "thing". Lev. 11.10. Ezek. 47.9. 2 8. 2
3. "life". Gen. 1.20, 30. 2
4. "the life". Gen. 9.4. Deut. 12.23,23. Prov. 12. 10. 4
5. "beast". Lev. 24.18,18,18. (See margin). 3
6. " the soul". Job 12.10. (See margin). 1

7. "breath". Job 41.

21. 1

It to used of the lower animals four times before It Is used man; and out of the first thirteen times In Genesis, it is used ten times of the lower animals.

8. "fish". Isa. 19. 10. (See margin).

1

9. "her ". Jer. 2.

24

1

22

II. Nephesh is used of the Lower Animals and Man, seven passages, and rendered in three different ways.

1. "creature ". Gen.

9.13,16. 2

2. "the life ". Lev.

17.11,14,14,14. 4

3. "soul". Num.31.

28. 1

7

III. Nephesh is used of Man, as an individual person in 53 passages, and is rendered in six different ways:-

1. "soul". Gen. 2. 7; 12. 5; 46.15,18,22, 25,26,27,27. Ex.1. 5,5; 12. 4. Lev. 22. 11. Ps.25. 20.

Prov. 10.3; 11.25, 30; 14.25; 19.15; 22. 23(R.V.life); 25.25; 27.7,7. Jer.38.16. Lam. 3. 25.

Ezek. 13. 18,18, 20, 20, 20; 18. 4, 4,
4.

34

2. "person". Gen. 14.21; 36.6 (R.V. souls). Ex. 16. 16. Lev. 27. 2. Num. 31. 40, 40,
46.

Deut. 10. 22. Jer. 43.6; 52.29,30,30. Ezek. 16. 5;
27.13.

14

3. "persons". Num. 31.
35.

1

4. "any". Deut. 24.
7.

1

5. "man". 2 Kings 12.
4.,

1

6. "men ". 1 Chron. 5.21. Not rendered (Num 31.
35*).

1

53

IV. Nephesh is used of Man, as exercising certain powers, or performing certain acts (may be often well rendered by emphatic pronouns), in ninety-six passages and with eleven different renderings: --

1. "soul", Gen. 27.4, 19, 25, 31. Lev. 2; 6.2; 7.18,20,21,27; 16.29,31; 17. 12, 16; 20. 8,
25;

22. 6; 23. 27, 30, 32. Num. 15. 27, 28, 30; 19.22; 29.7; 30.2,4,4, 5, 6, 7, 8,
9,10,11,12,13.

Dent. 13. 6. Judg. 5.21. 1 Sam. 1.26; 17. 65; 18.3; 20. 3,17; 25.28. 2 Sam. 11.11;
14.19.

2Kings2.2,4,6; 4.30. Job 16.4, 4; 81. 30 (B.V. life). Ps. 35. 13; 120. 6. Prov. 6. 82; 8.36;

11.17; 13. 2; 16.32; 16.17; 19.8,16; 20. 2 (B.V. life); 21. 23; 22. 6; 29. 24. Eco.4. 8; 6.2.

Isa. 51. 23; 58.3, 5. Jer. 4.19. Ezek. 4.14. Mic. 6. 7.

81

2. "man". Ex.
12.16.
1

3. "any ". Lev;
2.1.
1

4. " one ". • Lev. 4.
27.

1

5. " yourselves ". Lev. 11. 43,44. Jer.
17.21.

3

6. "person". Num. 6.
6.

1

7. "themselves" Est. 9. 31 Isa. 46.
2.

2

8. "himself" Job 18. 4 (B.V. thyself); 82.
2.

2

9. "he". Ps.
105.18.
1

10. "herself". Jer.
3.11.
1

11. "Himself" Jer. 51. 14. Amos 6. 8 (used of
Jehovah).

2

V. Nephesh is used of Man, as possessing animal appetites and desires, in twenty-two passages,

rendered 1 in five different ways:—Lit. "and the soul of man . . .were 32,000 souls."

1. "soul". Num. 11. e (dried away). Dent. 12. is (lusteth), 20 (longeth to eat flesh), 20 (lusteth after),

21 (lusteth); 14.26 (lusteth), 26 (desireth); Num.21.S (loatheth). 1 Sam. 2.16 (desireth). Job 6. T (refused);

83. 20 (abhorreth). Ps. 107.18 (abhorreth). Prov. 6.30 (hunger); 13. 25 (satisfying). Isa. 29. 8 (empty),

(hath appetite). Mic. 7.1 (desired . . .
figs).

17

2. "pleasure". Dent. 23.
24,

1

3. "lust".
Pi.78.ls.

1

4, "appetite". Prov. 23. 2. Ecc.
6,7.

2

5, "greedy". Isa. 56.
11.

1

VI. Nephesh is used of Man. as exercising mental faculties, and manifesting certain feelings and affections and passions, in 231 passages, and rendered in twenty different ways:—

1. "soul". Gen. 34. 3 (clave); 8 (longeth); 42, 21 (anguish); 49. 6 (come not). Lev. 26. 11 (not abhor); 15 (abhor); 43 (abhor). Num. 21. 4 (discouraged); Deut, 4. 9 (keep); 29 (seek); 6. 5 (love); 10. 12 (serve); 11. 13 (love); 18 (lay up in); 13. 3 (love); 26. 16 (keep); 30. 2 (return), 6 (love), 10 (turn); Josh. 22. 5 (serve); 23. 14 (know); Judg. 10. 16 (grieved); 16.10 (vexed). I Sam. 1. 10 (bitterness of); , 15 (poured out); 18. 1 (knit with); 1 (loved as); 20. 4(desireth); 23. 20 (desire); 30. 6 (grieved); 2 Sam. 5. 8 (hated); 1 Kings 2. 4 (walk); 8. 48 (return); 11.37 (desired); 2 Kings 4.27 (vexed); 23. 3 (keep); 25 (turned); 1 Chron. 22. 10 (seek); 2 Chron. 6. 38 (return); 15. 12 (seek); 34. 31 (keep). Job 3. 20 (bitter); 7. 11 (bitterness); 9. 21 (know) (R.V. myself); 10. 1 (weary); 1 (bitterness); 14.22 (mourn); 19. 2 (vex); 21. 25 (bitterness); 23. 13 (desireth); 24. 12 (wounded); 27. 2 (vexed); 30. 16 (poured out), 25 (grieved); Psa. 6. 3 (sore vexed); 11, 5 (hateth); 13. 2 (take counsel); 19. 7 (converting); 24. 4 (not lifted up); 25. 1 (lifted up), 13 (dwell at ease); 31.7 (in adversities), 9 (consumed with grief); 33. 20 (waiteth); 34. 2 (boast); 35. 9 (be joyful); 42. 1 (panteth); 2 (thirsteth), 4 (pour out); 5 (cast down, 6 (cast down); 11 (cast down); 43. 5 (cast down); 44.25 (bowed down); 49. 18 (blessed); 57. 1 (trusteth); 6 (bowed down); 62. 1 (waiteth); 5 (wait); 63. 1 (thirsteth); 5 (wait); 63. 1 (thirsteth); 5 (satisfied); 8 (followeth hard); 69. 10(chastened); 77. 2 (refused comfort); 84. 2 (longeth); 88. 3 (full of troubles); 94. 19 (delight); 103. 1,2,22; 104. 1,35 (bless); 107. 5 (fainted); 9 (satisfied); 9 (filled with goodness); 26 (melted); 116. 7 (return to rest); 119. 20 (longing); 25 (cleaveth unto the dust); 28 (melteth for heaviness); 81 (fainteth); 129 (keep); 167 (kept); 123. 4 (filled with scorning); 130. 5 (wait); 6 (waiteth); 131. 2 (quieted); 138. 3 (strengthened); 139. 14 (knoweth); 143.6 (thirsteth); 8 (lifted up); 11 (bring out of trouble); 12 (afflict); 146.1 (praise);

correcting below.....

Prov. 3. lu (knoivlwlge pleasant); S. u (be life to); la. 4 Mcsireth), 4 (made fat), is; I6.£4(aweett0); 19. a (witbont know-ieitge), is (spsra) (H.V. heart); 81. 10 (de«ir. etbj; 22. k (get a more to); 24.11 (wisdom onto); SS. 13 (rtfreahtb); 29. 17 (give delight). Eco. 3, !4 (enjoy good); 8, 3 (not nD«d) i 7. ss (geeketh). Song 1. T: S. 1, 9, 3. 4(loveth): B, 6(iBiledi; 6, la" (made me like oharlota). Iia. 1. 14 (hfttct!i); 2B, b fduaire), S (deilre); 82. o (made empty); 58, is (bitter-heiiof); 43.1'; S5.2 (delight); 66.1(J (drawn out), 10 (afflicted), n (HBtirfed); el. 1C (joyful) ; 6fl. a (delijhteth). Jtr. 4. 31 (wearied); 6, V, W (avenged i[6. S (deparl), W (find real); 9. B-(avenged); 13.7 (dewly beloved of); 13. 17 (shall weep) s 14. la (lothed); 61. u (watered), H, 2S («Bti4ted:, so (sorrowfull; 32. 41" iwiiole); 60. lu (Baliafleii). Lam, 3. n (remomli, ^n

(humbled), iifsBitl). tack. 7. l-'(satisfied); 24 ii (pitietl,;. Jonab 2.7 ffaiuted). Hab. !.i (notupright). Zech.11. « (lothecl), 8 (abborredj.

Brought forward 1T(9. "mind". Gen.2a.*(yonr). Dwt.ia.nfilciiirt); Utl. do (lorrow). i Sam. 9. :tv a Sam. IT." (chafed), a King) b). U. i Cbron. SO. u (trilling), Jer. 15. l.' Eiek, 23. IT (K.V, loul), a- (B.V. loul), la • (B.V. wal), a (H.V. loul). a (H.V. aoul) (alienated) ; 94. xfl(B.V. heart) (act); 36. t (B,V, «m 1) (detplttful). 14

3. "heart", Ex,9B.(i. Lev.9e.io. Dtut.S4.is. 1 Sun, 9. S3 (grim). 11 Sam. 8, SI (de*iretk]. P», 10. ! (dMlre). I>rov. 98. 1 (K,V. tlm. aelt); 28. W (proud heart. H.V. greedy iplrlt); 81. n (fiaavy heart. B.V, liliitr lu ionl). Jor. 42, to (niiiambled. Jt.V. loulj. Lam, 8. <ii (affected. B.V. ioul). £uk. Vk e (rejoload. ll.V. ioul), it (deipiteful. B.V. ion 1) | 9T. ai (bitteni«ii), Hoi. 1« (ttlj. 1C

4. "Hearty", ptot. 97, a (euuuial). 1 B,'•will", D«ut. SI. U (lilt will/. Pi, 9T. 11,

41, i. UMk.ie.8T. fl. "dtrtrt", Eeo,6.«. Jw.99.JTj «. 14. Mlo.

7. a [B.V. witl). Hub. 9. *. C 7, "pliaiute". hi. lUi.ua, Jtr.H.lo. 9 B. "luit". Ei, W,«,

9. "angry". Jmlj, IS. M. ••

10. "dlaontinttd". iSim. S2.J.

11. "tbfMlf". E»t. 4. w. 19. ;mjMir. l*i..lM..i-

u!

IB, 18. IT.

18.

19. 90.

'lit". Prov, 19. w (H,V. appet Lliown". 1'ruv. 14, 10 (H.V. Iw own). Him", Prov, B, is.* hinnelf". Jon. 4. 8.

'lieraelf". It*. 5. 14 (R.V. liw <la>ltt),

' yuurielvaa ". J«r, ST.a.

>mui", laa, «. T. io would wibftv* it

Pi, 35. a.

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VII, tftpJirih li used of Man, fa) at being "cut off "by God; (b) and an being alain or killed by man, In fifty-four pneagaj : and la rendered in ei^bt different way* : —

(a) Saul cvl off by Oofl, in twenty-two paaftgaa, and rendered "Boul". Gen. 17. u. Ex.12, 13,19; 81.14, Lav. 7.20, Kl, ifl, H7; 17.10;

IB.ai; ie.8i30.ej 92. aj 28.Bi, an. Num. tf. i;! ; 15, 3n, Si ; 18. 13, m). Ezek. 18. i, sf, 99 (lj Slain ur killed by man, iu tliirty.two paaaageB, ruiidurvd lu eight differeut wayi :—

1. "loul". Joih,10.sa,:w,aii,afl,n7,yT,SB; U. n.

Jer. 9. M. Bluk, IB, in ; S3. *n, iT, 12 3. "person". Deut. 37. tf. Josb. 20, :t, u. iSam.

29. ii. ptot. 88. 17, Ezek. 17. IT. 6 8. "any". lev.S4.IT. 1 4. " any penoo ". Kntfl. 81. »i W, 11. U, :w,

so. Ea«k. 89, a. 6 B. "him". g«e. 87. Si. D«nt. IS. o ; SS, aw, 8

6. "mortally". D»ot. 19, n. 1

7. "life". S8»m. 14. T. I B. "tiles". Jar. 40. 14, 1C, a

¹ tiled of Cod,

VIII. jVipA«Mi ui«1 MUanaibeingmortal, ._,,,, to death of Tarioui hiuda, from wbloh It oan M aaved and delivered and Ufa prolonged, in 943 pajBagei, reir ilered In eleven different wayB ;—

1. "soul". Gen. 1!. M: 19. so. Ex.80.li, V-, in. Lev. 17. n, U (B.V. life). Num. 16. ai (H.V. livea); 81. W. 1 smb. 34.11; 20. ai), jS, e»; 90 a (E.V. life). ^ Sun. 4. u. 1 Klngu 1. f IT. !1, 22. Job 7. 11; S7. B. P«. 3.1 \ B. 4

7. 2.1; 11.1; 17. la; aa. bo, BO; 28. 3; IS. tu SB."; 88. w; 84. W; BS..1.4, U, IT; 40.14; 41 4 j 19. S, 1J; 64.3, 4 ; &,">, 18 ; G6. 0,13; a?. 4 69. a; 63. a; 69. S, Hi; tiS. 1, IB; 70. ^ 71. lu,

• L'«oil of Owl,

APPENDIXES 13 (cant.) and 14.

13, 23; 78.13,14; 74.19; 78. 5ft; 86. 2,14; 88. 14; 94. a; 97.10; 106. 15; 109. 20,31; 116. 4,

IV* *••< »» » | *W. *0 • W* *" | W. IV) »*i *a t

96.3. Jer. 4.10; 30. M; 86. 19; 88. 17, 20; 44.

T;6L 6 (B.V. fife), 45 (B.V. yourselves). Lam.

1.11,18,19; 2.12; 8.68. Ezek. 8. 19,21 ; 18.

18, 19; 14. 14, 20; 18. 27; 88.5, 8. Hot. 9. 4

(B.V. appetite). Jem. 2. 5. Hab,2.1o. U7 2. " life, lives ". Gen. 9. s, s ; 19. 17, u ; 83. so ; 85.

18; 44.30,30. El. 4. 19 ; 21. 23, 23, 30. Num.

86,31. Dent. 19. a, 21 ; 34. «. Join. 2. 13, U;

9. 24. Jndg. 6. 18; 9. IT; 12. 3; 18. 25, 25.

Ruth 4. 16. 18am. 19.8,11; 30. 1; 33.23,23;

38.15; 26.24,24; 28.9,21; 28am. 1.9; 4.8;

16. 11; 18.13; 19.5, 5, 5, 5; 28. 17. 1 Kings

1. 12, 12; 3. 23; 8. 11; 19. 2, 2, 8, 4, 10, 14;

30. 81, 89, », 42, 42. 2 Kings 1. 18, 13, 14; 7.

7 ; 10. 24, 24. 1 Ghron. 11. 16, 19. 1 Cbroo.

1.11. Est.7, 8,75 8.11; 9. 18. Job 9. 4, 8;

6. U (B.V. be patient) ; 18. u ; 81. so. Ps. 81.

18; 88. 12. Prov. 1.18, 19; 6.26; 7.28; 18.3,8.

Isa. 16. 4 (B.V. «onl) j 48.4. Jer. 4. SO; 11

21; 19.7,9; 81.7,9; 23.25; 84.20,81; 88.2,

16; 89.18; 44.30,90; 46.5; 46.26; 48. e; 49.

37. Lam. 2. 19 ; 6. 9. Ezek. S3, 10. Jon. 1.

14; 4.3. 8. " ghost ". Job 11. 20. Jer. IS. ».

4. " person ". 2 Sam. 14. 14 (B.V. life).

5. " tablets ". laa. 8. 20 (B.V. perfume boxes). Heb. " bouses ol the soul " ^ boxes ot scent for the note.

6. "deadly", fa. 17. 9 (Heb. "enemies against my ntfheik ").

7. "himself". i Kings 19. 4. - Amoa 2. 14, 16.

8. "me ". Num. 23. 10. Jndg. 16. 30. 1 Kings 30. 32.

9. " they ". Job 86, u.

10. " themselves ". Isa. 47. 14.

11. "yourselves". Dent. 4. 15. Josh. 28. U.

IX. Nephttli is used of mau, as actaally dead, thirteen passages, and is rendered in three ~"~ ways:—

1. " the dead ". Lev. 19. a; 21. l; 22.4. Num. J 2; 6.11.

2. "dead body". Num. 9. o, 7, w. 8. "body". Lev. 21. ll. Norn. 6. <; 19. U, 1*. Hag. 8.13.

X. Nephtik, in thirteen "soul"), U spoken of as four different

passages (all to a place described 1 as shown below : —

i. " sh'51 " =THE grave (as distinct from frier, A grave), gravedom (or the dominion of death), in five passages, rendered in this connection in two different ways:—

1. " grave ". Ps. 80. 3 (B.V. " Sheol"); 89. 48 (R.V. " Sheol", marg. grave). (Cp. Ps. 49.15).

2. "heU". Ps. 16. 10 (R.V. "Sheol"); 86.13 (marg. grave. R.V. "pit", marg. louett SheoT). Prov. 38. H (B.V. "Sheol", marg. the grave).

u. "shachath"=apit (for taking wild beasts); hence, a grant. The Septuagint and New Testament take it in the sense of corruption; but,if so, not implying fmtridityjmt dettruc-ftofi. Occurs In lut tiMsjsjj in two different way* :—

1. "pit". JobSS. 18,88,80. Ps. 86.7. Isa. _ 17. - 5

2. « grave ". Job 88.Si (E.V. " pit").

iii. "shuchah" = a deep pit (cp. all the occurrences, Prov. 33.14; 23. 27. Jer. 2.8; 18.20, 22). In one passage only:— 1. Pit. Jer. 18. S».

iv. " dflmSh' '=silence. Ps. 94.17.

Total 75

WHAT equal honors shall we bring To Thee, O Lord our God, the Lamb When all the notes that angels sing Are far inferior to Thy name?

THE USE OF PSUCHE ~. THE NEW TESTAMENT.

fiuetie ia tbe mil; word Irelaled "boo!" in the N.T. It ucbbtb 105 tiroes, aud ia rendered "eoul" 58 times, " life " •40 times, "mind " 3 times, and "heart ", "heartily ", "tu", and "you " ooce each.

To ascertain it« meaning, it is useless to go to heathen Authors. The Greek phiicisopbe™ were at variance among themselves. Au-voaius, a Christian writer of the latter part lit tlie third century, ill bis work AdccritH Otntei, epeafiing ol the speculations of the heathen of his day, Bars: "In eiactly the same way (as tbe creation and tlio gods) is tbe condition ol souls discussed. For this on« thinks they are both immortal, and sarvive the end of oar earthly life ; that one believes that they do not survive, bnt perish with the bodies tbemwlves; the opinion of another, however, is that tiiey suffer nothing immediately, but that, after the [form of] mui has been laid aside, they are allowed to live a little longer, and tbeu come under the power of death." i

We must, therefore, let Scripture be its own interpreter. Piuchl exactly corresponds to tbe Hebrew fienkeih | Ap. 13), ai will be seen from the following passages: Mark 13. 29,30, compared with Dent. 6. *, S; Acts 2. *7 with Pa. Ifi.lo; Rom. 11.3 with 1 Kings 19.in; 1 Cor. 15.15 with Gen. 2. V. In all these places, psuthi in the New Testament represents oephcth in the Old.

Cl»r> i Anti-KiciTie Christian Library, vol. III, p. 12s.

The following are Ibe occurrences of the word :—

I. ftuehe, used of the lower animals twice, U rendered

1. "life": Rev. 8.3. 1

2. "eotU": Hev.16.3. 1

II. ptue/if, used of man bji an individual ijast aa we speak of a ship going down witli every hou! on board, or of bo many lives being lout in a railway accident), occurs 14 times, and ia rendered

"soul": Acts 2. 11,43; 3.21; 7.14; 27.31. Rom. 2.9; 13.1. 1 Cor. IE. 43. James fl. 2<i. i Pet. 3. 20. t pet. 3.14. Bev. 6. n j IB. 13; MM, H

III. fttaelif, used of the life of man, vrbicL cau be!dst, deEtro}-«l, saved, laid di>u^rn, <tc., occurs iB times, and is rendered

1. "life ": Matt. 2.20; 6.2i,2S; 10.:!«,,»; 16.a6.2a; 20.^(. Mark 3, 4; S. 3S, 3S ; 10.4n, Luke 6. u; 9. 24, M, iu;

12. 22,a; 14.28; 17.33". John 10.11,16,17; 12.25, £S;

13. 37, 38; 15.13. Acts 15. a6; 20. ID, 'Mi 97.10. Ki. Botn.II.Silfi.*. Phil.2,3«. ijohn3.is.10. Bev. 12.11. 39

2."scul": Matt. 10. «8,2«; I6.s»»,ta. Mark 8. 36, 37. Lake 18.20; 21.19. iTbens.2.8; 5.23. Heb.4. l«j 6. hi; J0.39; 13.17- Jameal.21. 1 Pet. I.Li; 2. il.iaj 4. K 19

fi In tbv Grc

"tlft"Occun t»iteln tbg Englili, Init ptuehf vn\r

APPENDIXES 110 {««*.),

IV. ftiiehi, oaed to empliaaize the prononn, as we n» "aelf "(e.g. " my soul " = " myself "), occutb 21 times, and is rendered

1. "«mJ": Milt. 11. 28; 12. IS; 26.39. Mark 14.M. Lnke 1. M; 12. is, 19. John IS. ST. Acts 2. 27,31; 14. la; 15.24. aCor.I.S. Heb. 10.38. 1 Pet. 1.22. iPet. 2.8. Rev. 18.14. 17

2. "mmd": Act* 14. 2. Heb.19.3. 2

3. "at": John 10.24. I 1. " yon " : 2 Cor. 13. is (sea margin}. 1

V. fXUCAg, used with JDICJuiTf force, to eiprew »U the powers of one's being, occurfl It) times, and u rendered

1. "sool": Matt.22.U7. Mark 12,30,33. Luke3.3i-10. IT. Acts 4.32, 3 John 'i. '

2. "he»rt": Eph. 6.6. *

3. "mind": Phil. 1.a. ¹

4. " befitilj " : Col. S.ffl. 1

n>

v#

Totil 106

QUESTION: What is the unpardonable sin?

ANSWER: There is no Scripture dealing with the question of unpardonable sin for the present. The sin which reference is made is dealt with in Matt. 12:31, Mark 3:29, Luke 12:10.

The ministry of the Holy Spirit in relation to Israel is in view. Israel crucified Christ. For this nation was forgiven. Cp. Luke 23:34.

The subsequent offer of the Kingdom to the Nation by the Holy Spirit, and the rejection by the Nation of that offer terminated at the time of the pronouncement recorded in Acts 28.

The designation "Holy Spirit" occurs 42 times in Acts. In rejecting the Spirit's ministry, the Nation "blasphemed" and was set aside.

For the present Administration there is no reference to "unpardonable sin." (H. N. B.)

QUESTION: Was Pentecost the birthday of the Church of which Christ is Head, and is that the idea of celebrating it now?

ANSWER: The Church of which Christ is Head had no birthday. Creation and not birth is truth for The Church. Birth is a matter that pertains strictly to Israel.

The Church began and is being completed by CREATION. Cp. Eph. 2:15, where the expression "to make in Himself" should read "to CREATE in Himself."

Pentecost was never anything but Jewish. It can never be anything else.

When The Church began; will be completed: will be called on high: to these questions the Scriptures are silent. (H. N. B.)

QUESTION: When was Sunday first instituted and observed in place of the old Sabbath?

ANSWER: Not till after the Bible was completed. The Holy Scriptures do not recognize as such any day known to us as Sunday. The Nations (so-called "heathenism") are responsible for the designation "Sunday." The Roman Catholic Church adopted it as the sacred day of rest. The day was first of all dedicated to the Sun, and then it was "consecrated" by the Church of Rome.

Sunday is not "the first day of the week" in the Bible. The expression: "first day of the week" is unfortunate. In the Greek it is: "*mian sabbaton*," and should be translated: "*one of the Sabbaths*." Thus the expression occurs in Matt. 28:1; Mark 16:2, 9; Luke 24:1; John 20:1, 19; Acts 20:7; 1 Cor. 16:2, and Col. 2:16.

An interesting text to read in connection with these Sabbaths is: 2 Chron. 2:4 Cp. Col, 2:16. (H. N. B.)

QUESTION: Is there any real difference between "Deity" and "Divinity"?

ANSWER: Yes. However, these words do not occur in the Bible. The two words in the Greek that convey the true idea meant by the use of "Deity" and "Divinity" are: "Theos" and "theios."

"Theos" is God Himself in His very essence; "theios" is more particularly that which is of God.

For "Theos" Cp. John 1:1; and for "theios" Cp. 2 Pet. 1:3, 4. (H. N. B.)

*"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living **SOUL**."*
(Genesis 2:7)

The English word, *soul* is the English translation for the Hebrew word, **nephesh**. This original Hebrew word occurs 754 times in the Hebrew Old Testament. In most translations it is rendered *soul*, about 472 times. In the other 282 places, it is represented by 44 different words or phrases. Throughout the Old Testament, with two exceptions (Job 30:15 & Isa. 57:16), the English word, *soul* always represents the Hebrew word, **nephesh**. However, **nephesh** is not always translated *soul*. The usage of the word, **nephesh** by the inspiration of the Holy Spirit in the Hebrew Scriptures is the only safe guide to the true understanding of **THE SOUL**. Philosophy can only come so close. However, the Bible is our best authority.

In these following verses, the word *soul*, in its theological sense, does not cover all the ground, or properly represent the Hebrew word, **nephesh**. The word, *soul* is from the Latin **solus = alone or sole**, because it is the maintenance of living organisms. The correct Latin word for the theological term **soul (or nephesh)** should be **anima**; and this is from the Greek word, **anemos = air or breath**, because it is this which keeps the whole in life and in being. We get our word, "animal" from this Greek word, **anemos**. **Nephesh** could be translated "**life breather**." However, the context may demand that "**bird**" would better translate the Hebrew word, **nephesh**.

The first occurrence of **nephesh** is in Genesis 1:20, *"the moving creature that hath life."*

For those who do not have the "**Companion Bible**" (that has Greek & Hebrew words that enhance the translation of every verse in the Bible)...here is the complete classifications of the Hebrew word, **nephesh**:

I. **Nephesh** is used of **the Lower Animals only**, in 22 passages and is rendered by 9 different words. It is used of the lower animals 4 times before it is used of man; and out of the first 13 times in Genesis, it is used 10 times of lower animals.

1. "**creature**": Gen. 1:21,24; 2:19; 9:1-,12; Lev. 11:46,46.
2. "**thing**": Lev. 11:10; Ezek. 47:9.
3. "**life**": Gen. 1:20,30.
4. "**the life**": Gen. 9:4; Deut. 12:23,23; Prov. 12:10.
5. "**beast**": Lev. 24:18,18,18.

6. *"the soul"*: Job 12:10.
7. *"breath"*: Job 41:21.
8. *"fish"*: Isa. 19:10.
9. *"her"*: Jer. 2:24

II. *Nephesh* is used of the Lower Animals and Man in 7 passages and is rendered in 3 different ways.

1. *"creature"*: Gen. 9:15,16.
2. *"the life"*: Lev. 17:11,14,14,14.
3. *"soul"*: Num. 31:28.

III. *Nephesh* is used of Man, as an individual person, in 53 passages and is rendered by 6 different words.

1. *"soul"*: Gen. 2:7; 12:5; 46:15,18,22,25,26,26,27,27; Ex. 1:5,5; 12:4; Lev. 22:11; Ps. 25:20; Prov. 10:3; 11:25,30; 14:25; 19:15; 22:23; 25:25; 27:7,7; Jer. 38:16; Lam. 3:25; Ezek. 13:18,18,20,20,20; 18:4,4,4.
2. *"person"*: Gen. 14:21; 36:6; Ex. 16:16; Lev. 27:2; Num. 31:40,40,46; Deut. 10:22; Jer. 43:6; 52:29,30,30; Ezek. 16:5; 27:13.
3. *"persons"*: Num. 31:35.
4. *"any"*: Deut. 24:7.
5. *"man"*: 2 Kings 12:4.
6. *"men"*: 1 Chron. 5:21.
7. Not rendered in Numbers 31:35.

IV. *Nephesh* is used of Man, as exercising certain powers, or performing certain acts in 96 passages, with 11 different words or renderings.

1. *"soul"*: Gen. 27:4,19,25,31; Lev. 4:2; 5:1,2,4,15,17; 6:2; 7:18,20,21,27; 16:29,31; 17:12,15; 20:6,25; 22:6; 23:27,30,32; Num. 15:27,28,30; 19:22; 29:7; 30:2,4,4,5,6,7,8,9,10,11,12,13; Deut. 13:6; Judg. 5:21; 1 Sam. 1:26; 17:55; 18:3; 20:3,17; 25:26; 2 Sam. 11:11; 14:19; 2 Kings 2:2,4,6; 4:30; Job 16:4,4; 31:30; Ps. 35:13; 120:6; Prov. 6:32; 8:36; 11:17; 13:2; 15:32; 16:17; 19:8,16; 20:2; 21:23; 22:5; 29:24; Ex. 4:8; 6:2; Isa. 51:23; 58:3,5; Jer. 4:19; Ezek. 4:14; Mic. 6:7.
2. *"man"*: Ex. 12:16.
3. *"any"*: Lev. 2:1.
4. *"one"*: Lev. 4:27.
5. *"yourselves"*: Lev. 11:43,44; Jer. 17:21.
6. *"person"*: Num. 5:6.
7. *"themselves"*: Est. 9:31; Isa. 46:2.

8. *"himself"*: Job 18:4 (R.V. *"thysself"*); 32:2.
9. *"he"*: Ps. 105:18.
10. *"herself"*: Jer. 3:11.
11. *"Himself"*: Jer. 51:14; Amos 6:8 (of Jehovah).

V. *Nephesh* is used of **Man, as possessing animal appetites and desires**, in 22 passages, rendered in 5 different ways.

1. *"soul"*: Num. 11:6 (dried away); Deut. 12:15 (lusteth), 20 (longeth to eat flesh), 20 (lusteth after), 21 (lusteth); 14:26 (lusteth), 26 (desireth); Num. 21:5 (loatheth; 1 Sam. 2:16 (desireth); Job 6:7 (refused); 33:20 (abhorreth); Ps. 107:18 (abhorreth); Prov. 6:30 (hunger); 13:25 (satisfying); Isa. 29:8 (empty), 8 (hath appetite); Mic. 7:1 (desired...figs).
2. *"pleasure"*: Deut. 23:24.
3. *"lust"*: Ps. 78:18.
4. *"appetite"*: Prov. 23:2; Ecc. 6:7.
5. *"greedy"*: Isa. 56:11.

VI. *Nephesh* is used of **Man, as exercising mental faculties, and manifesting certain feelings and affections and passions**, in 231 passages, and rendered in 20 different ways.

1. *"soul"*: Gen.34:3 (clave), 8 (longeth); 42:21 (anguish); 49:6 (come not); Lev. 26:11 (not abhor), 15 (abhor), 30 (abhor), 43 (abhor); Num. 21:4 (discouraged); Deut. 4:9 (keep), 29 (seek); 6:5 (love); 10:12 (serve); 11:13 (love), 18 (lay up in); 13:3 (love); 26:16 (keep); 30:2 (return), 6 (love), 10 (turn); Josh. 22:5 (serve); 23:14 (know); Judg. 10:16 (grieved); 16:16 (vexed); 1 Sam. 1:10 (bitterness of), 15 (poured out); 18:1 (knit with), 1 (loved as); 20:4 (desireth); 23:20 (desire); 30:6 (grieved); 2 Sam. 5:8 (hated); 1 Kings 2:4 (walk); 8:48 (return); 11:37 (desired); 2 Kings 4:27 (vexed); 23:3 (keep), 25 (turned); 1 Chron. 22:19 (seek); 2 Chron. 6:38 (return); 15:12 (seek); 34:31 (keep); Job 3:20 (bitter); 7:11 (bitterness); 9:21 (know); 10:1 (weary), 1 (bitterness); 14:22 (mourn); 19:2 (vex); 21:25 (bitterness); 23:13 (desireth); 24:12 (wounded); 27:2 (vexed); 30:16 (poured out), 25 (grieved); Ps. 6:3 (sore vexed); 11:5 (hateth); 13:2 (take counsel); 19:7 (converting); 24:4 (not lifted up); 25:1 (lifted up), 13 (dwell at ease); 13:7 (in adversities), 9 (consumed with grief); 33:20 (waiteth); 34:2 (boast); 35:9 (be joyful); 42:1 (panteth), 2 (thirsteth), 4 (pour out), 5 (cast down), 6 (cast down), 11 (cast down); 43:5 (cast down); 44:25 (bowed down); 49:18 (blessed); 57:1 (trusteth), 6 (bowed down); 62:1 (waiteth), 5 (wait); 63:1 (thirsteth), 5 (satisfied), 8 (followeth hard); 69:10 (chastened); 77:2 (refused comfort); 84:2 (longeth); 86:4 (rejoiced), 4 (lift up); 88:3 (full of troubles); 94:19 (delight); 103:1,2,22; 104:1,35 (bless); 107:5

(fainted), 9 (satisfied), 9 (filled with goodness), 26 (melted); 116:7 (return to rest); 119:20 (longing), 25 (cleaveth unto the dust), 28 (melteth for heaviness), 81 (fainteth), 129 (keep), 167 (kept); 123:4 (filled with scorning); 130:5 (wait), 6 (waiteth); 131:2 (quieted); 138:3 (strengthened); 139:14 (knoweth); 143:6 (thirsteth), 8 (lifted up), 11 (bring out of trouble), 12 (afflict); 146:1 (praise); Prov. 2:10 (knowledge pleasant); 3:22 (be life to); 13:4 (desireth), 4 (made fat), 19; 16:24 (sweet to); 19:2 (without knowledge), 18 (spare or heart); 21:10 (desireth); 22:25 (get a snare to); 24:14 (wisdom unto); 25:13 (refresheth); 29:17 (give delight); Ecc. 2:24 (enjoy good); 6:3 (not filled); 7:28 (seeketh); Song `:7; 3:1,2,3,4 (loveth); 5:6 (failed); 6:12 (made me like chariots); Isa. 1:14 (hateth); 26:8 (desire), 9 (desire); 32:6 (made empty); 38:15 (bitterness of); 42:1; 55:2 (delight); 58:10 (drawn out), 10 (afflicted), 11 (satisfied); 61:10 (joyful); 66:3 (delighteth); Jer. 4:31 (wearied); 5:9, 29 (avenged); 6:8 (depart), 16 (find rest); 9:9 (avenged); 12:7 (dearly beloved of); 13:17 (shall weep); 14:19 (loathed); 31:12 (watered), 14, 25 (satiated), 25 (sorrowful); 32:41 (whole); 50:19 (satisfied; Lam. 3:17 (removed), 20 (humbled), 24 (saith), Ezek. 7:19 (satisfied); 24:21 (pitieth); Jonah 2:7 (fainted); Hab. 2:4 (not upright); Zech. 11:8 (loathed), 8 (abhorred)

2. **"mind"**: Gen. 23:8 (your); Deut. 18:6 (desire); 28:65 (sorrow); 1 Sam. 2:35; 2 Sam. 17:8 (chafed); 2 Kings 9:15; 1 Chron. 28:9 (willing); Jer. 15:1; Ezek. 23:17 (soul), 18 (soul), 22 (soul), 28 (soul) (alienated); 24:25 (heart) (set); 36:5 (soul) (despiteful)
3. **"heart"**: Ex. 23:9; Lev. 26:16; Deut. 24:15; 1 Sam. 2:33 (grieve); 2 Sam. 3:21 (desireth); Ps. 10:3 (desire). Prov. 23:7 (himself); 28:25 (proud heart or greedy spirit); 31:6 (heavy heart or bitter soul); Jer. 42:20 (dissembled or souls); Lam. 3:51 (affected or soul); Ezek. 25:6 (rejoiced or soul), 15 (despiteful or soul); 27:31 (bitterness; Hos. 4:8 (set).
4. **"heartly"**: Prov. 27:9 (counsel).
5. **"will"**: Deut. 21:14 (she will); Ps. 27:12; 41:2; Ezek. 16:27.
6. **"desire"**: Ecc. 6:9; Jer. 22:27; 44:14; Mic. 7:3; Hab. 2:5.
7. **"pleasure"**: Ps. 105:22; Jer. 34:16.
8. **"lust"**: Ex. 15:9.
9. **"angry"**: Judg. 18:25.
10. **"discontented"**: 1 Sam. 22:2.
11. **"thysself"**: Est. 4:13.
12. **"myself"**: Ps. 131:2.
13. **"he"**: Prov. 16:26 (appetite)
14. **"his own"**: Prov. 14:10 (its own).
15. **"Him"**: Prov. 6:16 (used of God).
16. **"himsel"**: Jonah 4:8.
17. **"hersel"**: Isa. 5:14 (her desire).

18. *"yourselves"*: Jer. 37:9.
19. *"man"*: Isa. 49:7.
20. *"so would we have it"*: Ps.35:25

VII. **Nephesh** is used of Man, (a) as being "cut off" by God; (b) and as being slain or killed by man, in 54 passages and is rendered in 8 different ways.

(a) **The soul is cut off by God**, in 22 passages and rendered *"soul"* -

- Gen. 17:14;
- Ex. 12:15,19; 31:14;
- Lev. 7:20,21,25,27; 17:10; 18:29; 19:8; 20:6; 22:3; 23:29,30;
- Num. 9:13; 15:30,31; 19:13,20;
- Ezek. 18:4,20.

(b) **The soul is slain or killed by man**, in 32 passages and rendered in 8 different ways. -

1. *"soul"*: Josh. 10:28,30,32,35,37,37,39; 11:11; Jer. 2:34; Ezek. 13:19; 22:25,27.
2. *"person"*: Deut. 27:25; Josh. 20:3,9; 1 Sam. 22:22; Prov. 28:17; Ezek. 17:17.
3. *"any"*: Lev. 24:17.
4. *"any person"*: Num. 31:19; 35:11,15,30,30; Ezek. 33:6.
5. *"him"*: Gen. 37:21; Deut. 19:6; 22:26.
6. *"mortally"*: Deut. 19:11.
7. *"life"*: 2 Sam. 14:7.
8. *"thee"*: Jer. 40:14,15.

VIII. **Nephesh** is used of Man as being mortal, subject to death of various kinds, from which it can be saved and delivered and life prolonged, in 243 passages, rendered in eleven different ways.

1. *"soul"*: Gen. 12:13; 19:20; Ex. 30:12,15,16; Lev. 17:11,11; Num. 16:38; 31:50; 1 Sam. 24:11; 25:29,29,29; 26:21 (life); 2 Sam. 4:9; 1 Kings 1:29; 17:21,22; Job 7:15; 27:8; Ps. 3:2; 6:4; 7:2,5; 11:1; 17:13; 22:20,29; 23:3; 25:20; 26:9; 33:19; 34:22; 35:3,4,12,17; 40:14; 41:4; 49:8,15; 54:3,4; 55:18; 56:6,13; 57:4; 59:3; 63:9; 66:9,16; 69:1,18; 70:2; 71:10,13,23; 72:13,14; 74:19; 78:50; 86:2,14; 88:14; 94:21; 97:10; 106:15; 109:20,31; 116:4,8; 119:109,175; 120:2; 121:7; 124:4,5,7; 141:8; 142:4,7; 143:3; Prov. 18:7; 24:12;29:10; Isa. 3:9; 10:18; 44:20; 53:10,11,12; 55:3; Jer. 4:10; 20:13; 26:19; 38:17,20; 44:7: 51:6 (life), 45 (yourselves); Lam. 1:11,16,19; 2:12; 3:58; Ezek. 3:19,21; 13:18,19; 14:14,20; 18:27; 33:5,9; Hos. 9:4 (appetite); Jonah 2:5; Hab. 2:10.

2. **"life, lives"**: Gen. 9:5,5; 19:17,19; 32:30; 35:18; 44:30,30; Ex. 4:19; 21:23,23,30; Num. 35:31; Deut. 19:21,21; 24:6; Josh. 2:13,14; 9:24; Judg. 5:18; 9:17; 12:3; 18:25,25; Ruth 4:15; 1 Sam. 19:5,11; 20:1; 22:23,23; 23:15; 26:24,24; 28:9,21; 2 Sam. 1:9; 4:8; 16:11; 18:13; 19:5,5,5,5; 23:17; 1 Kings 1:12,12; 2:23; 3:11; 19:2,2,3,4,10,14; 20:31,39,39,42,42; 2 Kings 1:13,13,14; 7:7; 10:24,24; 1 Chron. 11:19,19; 2 Chron. 1:11; Est. 7:3,7; 8:11; 9:16; Job 2:4,6; 6:11 (be patient); 13:14; 31:39; Ps. 31:13; 38:12; Prov. 1:18,19; 6:26; 7:23; 13:3,8; Isa. 15:4 (soul); 43:4; Jer. 4:30; 11:21; 19:7,9; 21:7,9; 22:25; 34:20,21; 38:2,16; 39:18; 44:30,30; 45:5; 46:26; 48:6; 49:37; Lam. 2:19; 5:9; Ezek. 32:10; Johan 1:14; 4:3.
3. **"ghost"**: Job 11:20; Jer. 15:9.
4. **"person"**: 2 Sam. 14:14 (life)
5. **"tablets"**: Isa. 3:20 (perfume boxes); Heb. "houses of the soul"
6. **"deadly"**: Ps. 17:9 (enemies against my *nephesh*)
7. **"himself"**: 1 Kings 19:4; Amos 2:14,15.
8. **"me"**: Num. 23:10; Judg. 16:30; 1 Kings 20:32.
9. **"they"**: Job 36:14.
10. **"themselves"**: Isa. 47:14.
11. **"yourselves"**: Deut. 4:15; Josh.23:11.

IX. **Nephesh** is used of **Man, as actually dead**, in 13 passages, and is rendered in 3 different ways.

1. **"the dead"**: Lev. 19:28; 21:1; 22:4; Num. 5:2; 6:11.
2. **"dead body"**: Num. 9:6,7,10.
3. **"body"**: Lev. 21:11; Num. 6:6; 19:11,13; Hag. 2:13.

X. **Nephesh**, in 13 passages (all rendered "soul") is spoken of as **going to a place** described by 4 different words, rendered as shown below:

A. **"sheol"** = THE grave (as distinct from keber, A grave), gravedom or **the dominion of death**, in 5 passages, rendered in this connection in 2 different ways:

1. **"grave"**: Ps. 30:3; 89:48; Ps. 49:15.
2. **"hell"**: Ps. 16:10; 86:13; Prov. 23:14.

B. **"shachath"** = A pit (for taking wild beasts); hence, a grave. The Septuagint and New Testament take it in the sense of corruption; but, if so, not implying putridity, but destruction. Occurs in 6 passages and is rendered in 2 different ways.

1. *"pit"*: Job 33:18,28,30; Ps. 35:7; Isa. 38:17.
2. *"grave"*: Job 33:22 (pit).

C. *"shuchah"* = a deep pit (cp. all the occurrences, Prov: 22:14; 23:27; Jer. 2:6; 18:20,22. And "pit" in one passage only:

1. *"pit"*: Jer. 18:20.

D. *"dumah"* = silence. Ps. 94:17.

The teaching from the Greek influenced "trichotomy" will have the parts that make up who Jesus is, going to three different places after the *"death of the cross."* It emphasizes that:

- His *body* goes into the tomb (Matthew 27:59,60).
- His *spirit* goes back to God (Luke 23:46).
- His *soul* goes into hell (! Peter 3:19,20; Psalm 16:10).

However, on the other hand, the Hebrews believed that man was "dichotomy." This perception teaches that at death:

- the *body* returns to the dust, from whence it came;
- at death, the *spirit* returns back to God, from whence it came; and
- at death, the *soul* is dead (because it is a name of the formula, *body + spirit =*), awaiting the moment when *spirit* and *body* are united once again in resurrection life.

- *"And the Lord God formed man of the dust of the ground, (body)*
- *and breathed into his nostrils the breath of life; + (spirit)*
- *and man became a living SOUL." (Genesis 2:7) = (soul)*