

FURTHER STUDY OF THE SOUL OF MAN

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I. INTRODUCTION

1. This is the second lesson in our series on the study of the soul of man.
2. Our first topic: “A Study Of The Spirit Of Man” established the following Bible truths:
 - a. The Bible declares that man has a soul that is within him, i.e., within his body.
 - b. The Scriptures teach that God formed the spirit or soul of man within him; that God is the Father of spirits.
 - c. There are several things the spirit of man may be or can do that prove the spirit of man is neither mere “breath,” “active force,” nor “physical life.”
 - d. That there is detailed scriptural information and arguments based on many different Bible passages from both O.T. and N.T. about the spirit of man in contrast to the body of man proving that man is a dual being, one part mortal, one part immortal.
3. In this our second lesson in the series we are devoting our efforts to exposing man’s less than honorable efforts to uphold his false positions by failing or refusing to recognize the multiple meaning and use of the word **SOUL** in the O.T. and both **SOUL** and **SPIRIT** in the N.T.
 - a. Also examining several quotes from “The Resurrection And Immortality” by William Robert West.
 - b. Plus further examination of some N.T. passages which shed light on the issue.

II. DISCUSSION

A. SOUL FROM NEPHESH () THE HEBREW TERM OF THE O.T.

1. This original word in the Hebrew text is translated “soul” most of the time in the O.T.
 - a. Jehovah’s Witnesses say this original Hebrew word means “breath” or “soul”, and that man doesn’t have a soul, he is a soul, wholly mortal, and the word soul is never in the Bible connected with the word “IMMORTAL.”
 - b. But, of course, they are mistaken. For this original word that is often translated “soul”, is also translated by the words “any,”

“appetite,” “desire,” “lust,” “pleasure,” etc. Thus it depends on where a word is used and how it is used in order to determine its meaning in any context.

2. Just because it is translated SOUL in one place and BODY in another place, that doesn't mean the body is the soul, or that the body and the soul of man are one and the same thing.
 - a. On that basis we could just as logically argue that since it is translated BODY in one place and APPETITE in another place, then the body and the appetite or man are one and the same thing; that is, that the appetite is the body!
 - b. It depends on where and how the word is used; that is, in what context, in order to determine its meaning.
 - c. Compare the multiple use of other words:
TILL:
 To a certain time.
 A secret drawer or tray in a cabinet.
 To plow, prepare the soil.
FIT:
 The shoe doesn't fit.
 The boy had a fit, spasm.
 This food is not fit to eat!
3. While the J.W's say it is never connected with the word “IMMORTAL”; we also insist that neither is it ever connected with the term WHOLLY MORTAL in the Scriptures!
4. Take note that God is **immortal**.
 - a. Man (the spirit of man) is the offspring of God, made in the image of God (Ac.17:28,29; Heb.12:9; Gen.1:26,27). And like begets like.
 - b. Therefore, the spirit of man is immortal.
 - c. But nowhere does the Bible say that animals, the beasts of the field, are the offspring of God, are made in the image of God; therefore, immortality applies only to man, not to animals.
5. Soul translated from NEPHEESH some 745 times in the Hebrew scriptures, and from PSUCHE some 105 times in the Greek scriptures, are words that in and of themselves carry the idea of immortal, everlasting, eternal, deathless, immortality.

B. TAKE NOTE OF THE MULTIPLE MEANING OF THE WORD SOUL IN THE GREEK SCRIPTURES.

1. Soul: Vine, IV, 54:
 - “(a) the natural life of the body
 - “(b) the immaterial, invisible part of man
 - “(c) the disembodied (or ‘unclothed’ or ‘naked,’ 2Cor.5:3,4) man
 - “(d) the seat of personality...explained as = ‘own self’ Lk.9:24,25
 - “(e) the seat of the sentiment element in man, that by which he perceives, reflects, feels, desires
 - “(f) the seat of will and purpose
 - “(g) the seat of appetite
 - “(h) persons, individuals
 - “(i) the equivalent of the personal pronoun, used for emphasis and effect: -- 1st person, Jno.10:24 (‘us’); Heb.10:38...2nd person, 2Cor.12:15...3rd person, 1Pet.4:19
 - “(j) and animate creature, human or other
 - “(k) ‘the inward man,’ the seat of the new life, Lk.21:19; 1Pet.2:11; 3:jno.2

“The language of Heb.4:12 suggests the extreme difficulty of distinguishing between the soul and the spirit, alike in their nature and in their activities. Generally speaking the spirit is the higher, the soul the lower element. The spirit may be recognized as the life principle bestowed on man by God, the soul as the resulting life constituted in the individual, the body being the material organism animated by soul and spirit.”

2. Soul: Thayer, p.677:
 - “Breath, the breath of life; the vital force which animates the body and shown itself in breathing
 - “Life: the life which is lived on earth, in the other, the (blessed) life in the eternal kingdom of God
 - “That in which there is life; a living being; a living soul
 - “The soul: the seat of the feelings, desires, affections, aversions (our soul, heart, etc. [R.V. almost uniformly soul])
 - “The (human) soul in so far as it is so constituted that by the right use of the aids offered it by God it can attain its highest end and secure eternal blessedness, the soul regarded as amoral being designed for everlasting life
 - “The soul as an essence which differs from the body and is not dissolved by death (distinguished from TO SOMA, as the other part of human nature)
 - “The soul freed from the body, a disembodied soul

“Having the nature and characteristics of the soul, i.e., of the principle of animal life, which men have in common with the brutes.”

C. TAKE NOTE OF THE MULTIPLE MEANING OF THE WORD SPIRIT IN THE GREEK SCRIPTURES IN THE N.T.

1. Spirit – PNEUMA (), Vine, IV, 62,63:
 - a. The wind.
 - b. The breath.
 - c. The immaterial, invisible part of man.
 - d. The disembodied (or ‘unclothed’ or ‘naked’ man).
 - e. The resurrected body.
 - f. The sentient element in man, that by which he perceives, reflects, feels, desires.
 - g. Purpose, aim.
 - h. The equivalent of the personal pronouns, used for emphasis and effect: 1st, 2nd, 3rd person.
 - i. Character.
 - j. Moral qualities and activities.
 - k. The Holy Spirit.
 - l. ‘the inward man’.
 - m. Unclean spirits, demons.
 - n. Angels.
 - o. Divine gift for service.
 - p. By metonymy, those who claim to be depositories of these gifts, 2Th.2:2; 1Jno.4:1-3.
 - q. The significance, as contrasted with the form, of words, or of a rite, Jno.6:63; Ro.2:29; 7:6; 2Cor.3:6.
 - r. A vision, Rev.1:10; 4:2; 17:3; 21:10.
2. Spirit – PNEUMA () – Thayer, 520
 - a. A movement of air. Of the wind...hence the wind itself.
 - b. Breath of the nostrils or mouth; the breath of life.
 - c. The spirit, i.e., the vital principle by which the body is animated (The spirit is that which animates and gives life, the body is of no profit, for the spirit imparts life to it, not the body in turn to the spirit).
 - d. The rational spirit, the power by which a human being feels, thinks, wills, decides; the soul.
 - e. Although for the most part the words SPIRIT and SOUL are used indiscriminately and so FLESH and SPIRIT put in

contrast...there is also recognized a threefold distinction (1Th.5:23). Acc. To which the spirit is the rational part of man, the power of perceiving and grasping divine and eternal things, and upon which the Spirit of God exerts its influence; (spirit says Luther, "is the highest and nobles part of man, which qualifies him to lay hold on incomprehensible, invisible, eternal things; in short, it is the house where Faith and God's word are at home.")

- f. A spirit, i.e., a simple essence, devoid of all or at least all grosser matter, and possessed of the power of knowing, desiring, deciding, and acting.
- g. A human soul that has left the body.
- h. A spirit higher than man but lower than God, i.e., an angel: plus Heb.1:14; used of demons, or evil spirits, who were conceived of as inhabiting the bodies of men.

D. SOME THOUGHTS BASED ON SCRIPTURAL DEFINITIONS AND USES.

1. Soul and spirit are often used interchangeably. Soul, the seat of affections. Spirit, the intellect, will-power. Both are distinguished from the body when so used.
2. Soul is sometimes used to refer to the whole man, body and soul, or man as a dual being.
3. The words themselves (that is, soul and spirit) imply they are immortal, not subject to death as is the body of man.
4. It would be absolutely non-sensible, a ridiculous thing to read or interpret Jno.4:24: "God is breath, and they that worship him must worship him in breath and truth."
5. If the evil spirits or demon spirits could and did enter and leave the bodies of men and continue to exist (be alive), why cannot man's spirit depart from the body and still exist (be alive) separate and apart from the body?
6. If hell means the grave as materialists claim, then according to Psa.9:17 then only the wicked will be turned into a grave. Where, then, will the righteous be buried?
7. If hell means the grave as some claim, then according to Prov.23:13,14 all children who receive proper, correct training or discipline will never die and go to the grave.
8. Destroy (APOLLUMI) according to:

- a. Vine, I, 302, “signifies to utterly destroy, to perish. The idea is not extinction but ruin, loss, not of being, but of well-being.
- b. Vine, I, 304, Destruction (OLETHROS), ruin.
- c. Thayer, Destroy (APOLLUMI), p.64
 - (1) In Mt.27:20ff, contextually, to declare that one must be put to death.
 - (2) In Mt.10:28, metaph. To devote or give over to eternal misery; Jas.4:12.
 - (3) In Rom.14:15, contextually, by one’s conduct, to cause another to lose eternal salvation.
 - (4) “to perish, to be lost, ruined, destroyed”
- d. Thayer, “eternal destruction” (OLETHROS), p.443: 2Th.1:9: “the loss of a life of blessedness after death, future misery.”

E. QUOTES FROM “THE RESURRECTION AND IMMORTALITY” BY WILLIAM ROBERT WEST.

(Taken from a paper receive through the mail from him of “a short version of chapters 1,2, and 6. Page #1 was headed: “An Immortal Soul ← verses → The Resurrection.”)

- 1. “Is man born with an immortal soul, or do the saved put on immortality at the resurrection?”
 - a. Answer: Both! Born with an immortal soul and a mortal body. Then at the resurrection of the body it puts on immortality, 1Cor.15.
- 2. **“Unconditional immortality makes the great doctrines of the New Testament useless and/or impossible.”** (emp. his)
- 3. “His (that is, Christ’s, ejd) coming back to His earthly body on the third day would not have been a resurrection of anything but his earthly body.”
 - a. True! That’s what was buried. That’s what was resurrected!
- 4. “Those who believe in the Abraham’s bosom version have the same unsolvable problem. What do they think will be raised from the dead when Christ comes? What body will be raised? What are they going to do with the earthly body if it were raised from the dead? It cannot go to heaven. What will happen to it?
 - a. Answer: 1Cor.15. The body that was buried, the mortal body, will be raised from the dead, changed, become an incorruptible, put on immortality. See also Phil.3:20,21; 1Jno.3:2,3.

5. "Death is the end of life → Resurrection is a return to life".
 - a. Answer: Death is only the end of life for this mortal, physical body, not for the soul or spirit that departs the body at death, Jas.2:26; Gen.35:18.
6. "If we are now a two parts being of body and spirit, what is the spiritual body?"
7. **"Your whole Theology (what you believe) Is Determined By Your View of The Soul."** (emp. his)
 - a. Answer: So true! That's what is wrong with West's theology!
8. Another mistake he makes is his failure to recognize the multiple meaning and use of the word SOUL and SPIRIT in both the Hebrew Scriptures of the O.T. and the Greek Scriptures of the N.T., the multiple meaning of which we noted elsewhere in our study.
 - a. So he says: **"THEREFORE, THE SOUL CANNOT BE IMMORTAL,** for it is a translation of 'nehphesh' which can die."
 - b. But, as we have shown, that original word is not limited in its use and meaning to the physical body of man.
9. Also he confuses eternal or everlasting life with eternal or everlasting existence. For instance, he says:
 - a. "Those who believe in eternal torment are saying to the unsaved that they already have eternal life but will spend it in the wrong place." Not so! Not so!
 - b. "They are saying to the lost that they can never die but that they will live an unhappy everlasting life." Again, Not so!
 - c. "Wages of SIN IS DEATH" [not an eternal life of torment for those who cannot ever be dead] Rom.6:23."
10. **"CHRIST COULD NOT BE OUR SAVIOR IF THE WAGES OF SIN IS ETERNAL TORMENT."** (emp. his)
11. "Wages of sin is death, not eternal life in torment"
12. "If the soul is immortal, it has eternal life without being in Christ."
13. "It is **life** or **death**, not reward or torment. It is never everlasting life of torment with God doing the tormenting." (emp. his)
14. "Death is in contrast to life. It is the opposite of life, and not just another kind of life..."
15. "The unsaved cannot be both eternally dead and eternally alive and conscious. They cannot be both dead and alive at the same time."
16. "Believers in Hell say:
 - a. "Those who are destroyed → are not destroyed."
 - b. "Those who perish → do not perish."

- c. “Those who die → to not die.”
- 17. “Believers in Hell must:
 - a. “Do away with death.”
 - b. “Prove that ‘Hell’ is in the Bible. Both the name and the particular place they call ‘Hell’.”

F. QUESTIONS PERTAINING TO BODY, SOUL, SPIRIT, AND DEATH TO HELP SUM UP OUR STUDY OF THE SOUL OF MAN AND HELP CLARIFY SOME OF THE FALSE IDEAS OF MEN.

1. What dies at death? Body or spirit? Jas.2:26; Gen.35:18.
2. What is raised from the dead at the resurrection? Or, what part of man is made alive at the resurrection? Body? Spirit? Jno.5:28; Mk.14:8; 15:42-46; Lk.24:1-3; Mk.16:1-6; Cf. Ac.2:27,30; 13:33,34; 1Cor.15:42-44.
3. What part of Jesus Christ died and was buried in the grave? Answered above.
4. Where was Jesus’ soul or spirit while his body was in the grave? Ac.2:27-30; Lk.23:43; Cf. Lk.16:22.
5. What part or parts of man who is lost eternally goes to hell at the resurrection and the final judgment of all men? Mt.10:28.
6. If both the body and the soul of the lost person is cast into hell at the 2nd Coming of Christ, why isn’t it a fact that both the changed, immortalized body and the soul of the saved person enters heaven at that time?
7. Did Adam die the day he ate the forbidden fruit as God said he would? Who told the truth, God or the devil?
8. What kind of death did Adam die the day he ate the forbidden fruit? Physical? Spiritual?
9. How long did Adam live physically on the earth after he ate the forbidden fruit? He died spiritually the day he ate of the forbidden fruit. But he lived a total of 930 years before he died a physical death, Gen.5:5.
10. If death means cease to exist as the materialists claim, then are we not forced to believe and teach that Adam ceased to exist, to have conscious existence, to have knowledge, or realization, or remembrance of anything, after the day he ate of the forbidden fruit and died?
11. What is eternal life? Rom.2:6,7,10.
12. Is everlasting, eternal life and eternal or everlasting existence one and the same thing in biblical teaching and terminology?

13. What does eternal punishment or eternal destruction mean? Not extinction, but ruin, loss, not of being, but of well-being and that forever; eternal misery; totally separated from God and all that is good, with shame and everlasting contempt, 2Th.1:6-10; Mt.25:46; Dan.12:2.
14. When God said to Adam, "Dust thou art, and to dust thou shalt return," (Gen.3:19), referring to his physical death and burial, did Adam have a spirit that also returned to God? Or no spirit separate and apart from his body? If so, what about Eccl.12:7?
15. Is immortality and eternal or everlasting existence one and the same thing? Mt.46; 2Tim.1:10.

G. FURTHER EXAMINATION OF SOME N.T. PASSAGES WHICH SHED LIGHT ON THE ISSUE.

Romans 8:35-39. Read the passage. Nothing can separate. Includes death.

1. A blind man is separated from sight because the optic nerve is destroyed, does not exist.
2. A deaf man is separated from sound; the auditory nerve is destroyed, does not exist.
3. According to materialists man ceases to exist. Does God love that which does not exist?

But: Paul says death cannot separate us from God's love; therefore disproves that man is wholly mortal.

4. Suppose he dies, ceases to exist as a conscious being, but the material still exists as the materialist may claim.
 - a. Did not this material exist before it was made into man?
 - b. Was it man or any part of man before it was formed into a body?
 - c. Since man's body returns to the dust as it was before it became man, does it not cease to be man or any part of man?
 - d. Would you pick up a handful of dust and say: "Here's a piece of man?"
 - e. Did God love the dust as it were a man before God formed man?
 - f. Since man dies, returns to dust, ceases to exist, at death, is it the dust that God loves, and is it the dust that cannot be separated from God's love or is it another part of man?
 - g. Do we love our unborn infants, or even before they are formed in the womb?

- h. We love our parents. My father has been dead long enough for his body to return to dust; suppose I open the grave now, take up a handful of dust and say: “This is my father whom I love.” Is that dust really what and all that I had affection for while his spirit was in the body?
- i. Could this dust love God before it became a man, and God placed life in it?
- j. Is the material that forms man and dissolved into its natural elements the “US” that cannot be separated from the love of God even by death?
- k. If man is wholly mortal, and returns to the dust as he was before being formed, how can he love God if he is unconscious (1Cor.13:8), and how can God love him in Christ if he does not exist?
- l. If death cannot separate us from the love of God, then we must exist after we die, or the soul departs from the body and exists that we may not be separated from God’s love.
- m. Rom.8:36-39:
 - (1) Death cannot separate us from the love of God,
 - (2) God cannot love what does not exist,
 - (3) Therefore, the part of man that cannot be separated from the love of God continues in existence.
- n. Psalm 22:36:
 - (1) The heart lives forever,
 - (2) The conscience of man is in his heart (Rom.10:10),
 - (3) Therefore, the conscience of man lives forever.

Philippians 1:21,23,24: “For to me to live is Christ, and to die is gain...For I am in a strait betwixt the two, having a desire to depart and be with Christ; which is far better: (24): Nevertheless, to abide in the flesh is more needful for you.”

- 1. If death meant unconsciousness, ceasing to be, how could Paul have gained? How could he have enjoyed being with Christ?
- 2. By departing Paul meant “to die”, 2Tim.4:8.
- 3. If Paul was wholly mortal, and all that he was went to the grave, yet he expected to go to Christ, therefore Christ must have been in the grave.
- 4. If death to Paul meant becoming unconscious, or ceasing to be, Paul was in a dilemma as to whether to live and preach the gospel, or die and cease to exist.

5. Can one enjoy Christ's presence better conscious or unconscious?
6. How could it be for better to be with Christ if Paul were unconscious?
7. If the dead are unconscious, the ones with Christ are no happier than the ones with the devil.
8. If death meant the grave for "wholly mortal man", Paul was disappointed when he died, for Christ was not in the grave. Ac.2:31: "His soul was not left in hell, Hades, neither his flesh did see corruption."

2 Pet. 2:4,9. Read both verses.

1. Angels RESERVED unto judgment. Do they still exist?
2. The unjust are also RESERVED unto the day of judgment to be punished. Does reserve have the same meaning in both places? If not, why not? If the RESERVED angels exist and are conscious, are not the RESERVED wicked also existing and conscious?
3. Compare also Jude 6: Angels reserved in EVERLASTING chains. Could something that didn't exist be held by something that does exist?
4. Prov.5:11,12: "And thou mourn at last, when thy flesh and body are consumed, And say, How I have hated instruction, and my heart despised reproof." Thus the wicked are in existence and able to speak, though their bodies are already decayed.
5. Are these angels in 2Pet.2:4 alive? Yes. Did they ever have physical bodies? No! Thus a spirit is not dependent upon having a physical body for existence.
6. Angels RESERVED, from TEREW: to keep, i.e., not leave, hold firmly, guard. How hold firmly, guard that which does not exist?

III. CONCLUSION

1. In this our second topic in the series we have exposed man's less than honorable efforts to uphold his false positions by failing or refusing to recognize the multiple meaning and use of the word SOUL in the Hebrew Scriptures of the O.T. and of both SOUL and SPIRIT in the Greek Scriptures of the N.T.
2. We have quoted and examined several revealing statements from material received in the mail written by a man by the name of William Robert West.

3. For emphasis, we have also raised and answered a number of questions pertaining to body, soul, spirit and death designed to help further clarify some of the false ideas of men.
4. Plus we have examined a few more passages from the N.T. that shed light on the issue.
5. In this series thus far there have been two separate efforts both pertaining to the same basic subject matter – the soul of man.
 - a. Our first topic: “A Study Of The Spirit Of Man.”
 - b. This, our second topic: “Further Study Of The Soul Of Man”
6. In the study thus far the following Bible truths have been established:
 - a. The Bible teaches that man has a soul that is within him, i.e., within his body.
 - b. The Scriptures teach that God formed the spirit or soul of man within him, that God is the Father of spirits.
 - c. We have noted several things the spirit of man may be or can do which prove the spirit of man is neither mere “breath,” “active force,” nor “physical life.”
 - d. We have offered detailed scriptural information and arguments based on many different Bible passages from both the O.T. and the N.T. about the spirit of man in contrast to the body of man proving that man is a dual being, one part mortal, one part immortal.
7. Finally, in our 3rd topic we will establish that Hades still exists as the abode of disembodied spirit – both the righteous and the wicked – awaiting the resurrection and the final judgment.