

TWELVE WORDS,

OR

THE TRUE MEANINGS

OF

HELL, SOUL, SPIRIT, GHOST, PARADISE, INCOR-  
RUPTIBLE, INCORRUPTION, IMMORTAL,

IMMORTALITY, FOREVER, EVER-  
LASTING, ETERNAL,

AND THEIR ORIGINALS, AS GATHERED FROM THEIR USES IN

HOLY SCRIPTURES,

BY

WILEY JONES,

MANCHESTER, VA.

they read in the book in the law of God distinctly, and gave the sense,  
and caused them to understand the reading.—NEHEMIAH viii, 8.

PUBLISHED BY THE WRITER,

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# INTRODUCTION.

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To the reverent and sincere student of the Bible, great and manifold are the advantages of knowing the meanings of these words. And to obtain such wisdom we must "ask of God" (Jas. i, 5), and then employ the means that He has given by attending to the several ways in which each word and its original are used and applied in that inspired record, the Bible.

But if uninspired men, such as heathen poets and philosophers, or the authors of modern sermons, commentaries, dictionaries and lexicons, have attached to these words any idea or meaning that will not *harmonize* with the uses made of them by the inspired writers, every such foreign idea and foisted meaning must, of course, be rejected as contrary to sound doctrine. "To the law and to the testimony, if they speak not according to this word it is because there is no light in them" (or, "surely there is no morning for them." R. V.) Isa. viii, 20. 2 Tim. iv, 3.

As to the so-called "classical" sense of Greek words, that is, the sense in which they are used by the leading heathen Greek writers, Dr. Geo. Campbell has well said, "Classical usage, both in Greek and Latin, is not only in this study sometimes unavailable, but may even mislead. The sacred use and the classical are often very different. . . . Scripture will ever be found its own best interpreter." Diss. ii. Where a heathen language comes to be spoken by the Lord's people—as the Greek was, to a large extent, by the Jews after Alexander's conquests—these differences in sense must be carefully noted, and the points observed wherein a word has undergone important changes in being adopted out of heathenism. A papist connects the idea of transubstantiation with the word "eucharist," but a protestant using the same word denies the idea of transubstantiation. And who



would be so unjust as to accuse Christians of sun-worship because they use the word "Sunday," which, among our heathen ancestors, meant a day to be observed in worshipping the sun? No more should we accuse the sacred writers of indorsing the fables and absurdities which the heathen, and some of their more enlightened admirers, have attached to the words *hades*, *psuche*, *paradise*, etc. These are words which the inspired writers used and every Christian ought to use only in the expurgated and purified sense which the Bible gives them by the definitions, modifications, and safeguards which it throws around them. For example, though it says that the dead are in *hades* (which some of the so-called "classical" heathen writers use for the abode of conscious disembodied souls), the Bible carefully guards its own meaning and saves from mistakes here by explaining that "there is no work, nor device, nor knowledge, nor wisdom in *hades*"; that persons there "cannot praise the Lord"; and that "the dead know not anything." \*

We should feel a keen relish for tracing out the occurrences and meanings of these words, especially in the Hebrew; for, "of all known languages," says the Comprehensive Commentary, "the Hebrew is best adapted to indicate the nature and qualities of objects." And from that tongue the meanings are inspiredly transferred into the Greek of the New Testament.

In these studies frequent reference is made to the Greek version of the Old Testament (the Septuagint), for the fact that the Apostles have often honored that version by quoting from it, renders it eminently worthy of our attention. †

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\* "The word *hades* is in nowise binding upon us in any classical meaning which may be assigned to it. The real question, therefore, is, what is the meaning which *sheol* bears in the Old Testament and *hades* in the New?" *Kitto's Cyclopaedia*.

† "There are many words and forms of speech in the New Testament, the true import of which cannot be known

The Hebrew and Greek words I have given mostly in their uninflected form, trying to make them perfectly clear and to show their exact place in the inspired text; thus, to a large extent, putting the English reader on the same vantage-ground enjoyed by the ancient believer whose mother-tongue was the Hebrew or Greek. To render the same original word by several English words of different meanings, may sometimes mislead the English reader by causing him to distinguish and differentiate where the inspired writers and their ancient readers *did not*. This is explained in the Preface to the Revised Version, 1885, and seen in rendering *sheol* by the words "grave," "pit," and "hell." The present brief treatise, it is hoped, will correct such possible mistakes concerning these twelve words.

In making citations, the original is sometimes put in parenthesis immediately after its English translation, both italicized, as, "The *soul (nephesh)* that sinneth it shall die"; and sometimes, for greater vividness, the original word is substituted for the English, as, "There is no work, nor device, nor knowledge, nor wisdom in *sheol*." In such cases perfect linguistic accuracy has been aimed at, and this not only by a personal inspection of the original, but also by consulting three of the best Concordances, namely, "The Englishman's Hebrew and Chaldee Concordance," "The Englishman's Greek Concordance," and Young's "Analytical Concordance"; all of which, together with the Hebrew and Greek Scriptures, I have long used, and have them within arm's length while writing these pages.

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but by their *use* in the Septuagint."—*Encyc. of Religious Knowledge*. And this remark recognizes one of the first principles of lexicography, namely, that the meanings of a word are to be determined from the uses made of it. How, for example, can we define or even pronounce *object* unless by its use, as shown in the context, whether it be a noun or verb?

[ABBREVIATIONS—The principal of these are Heb. for Hebrew; Gr. for Greek; O. T. for Old Testament; N. T. for New Testament; Sep. for Septuagint; C. V. for Common Version; R. V. for Revised Version.]

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## HELL.

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The only Heb. word rendered "hell" is *sheol*. It occurs 65 times, being 3 times rendered "the pit" by the translators of the C. V., and, with a singular balancing of numbers, they have rendered it "hell" 31 times, and "the grave" 31 times. The American Company of Revisers desired to "substitute 'sheol' wherever it occurs in the Hebrew text for the renderings 'the grave,' 'the pit,' and 'hell,' and omit these renderings from the margin." Had this been done the word "hell" could not have been found in the R. V. of the O. T.

Now, if we drop those renderings, as the American Company desired, and "substitute *sheol* wherever it occurs in the Hebrew text," we place ourselves on the vantage-ground of the ancient Hebrew believer to the extent of seeing the word *sheol* in whatever text or connection he saw it; and thereby we get a flood of light on its true meaning. For example, drop "the grave," which is the English rendering of *sheol* in the six following places, and substitute *sheol*. (1.) The holy Jacob said, "I will go down into *sheol* unto my son mourning." Gen. xxxvii, 35. (2.) About twenty years later he said, "Then shall ye bring down my gray hairs with sorrow to *sheol*." Gen. xlii, 38. (3 and 4.) His son Judah in Egypt twice alludes to bringing down his father's gray hairs "with sorrow to *sheol*." Gen. xliv, 29, 31. Thus at its first *four* occurrences in the Bible the patriarch Jacob is spoken of as going thither. (5.) Also the patient Job "per-



fect and upright," said, "If I wait *sheol* is my house." Job i, 1: xvii, 13. (6.) He *prayed*, "O that thou wouldest hide me in *sheol*." Job xiv, 13.

Thus we find that the *righteous* are spoken of as going to *sheol*, yea as even praying to go there. But in the words, "Thou wilt not *leave* my soul in *sheol*" (Psa. xvi, 10.), was predicted the Messiah's resurrection, which is a precedent and pledge that His people too shall rise from *sheol*—"Christ the first-fruits; afterward they that are Christ's at His coming." "Because I live," says He, "ye shall live also." 1 Cor. xv, 23; Jno. xiv, 19. In prospect of that resurrection the Psalmist says, "God will redeem my soul from the power of *sheol*: for He shall receive me," namely, at the advent, according to the promise, "I will come again and receive you to myself." Psa. xlix, 15; Jno. xiv, 13.

We find that the wicked also go to *sheol*, for it is written, "Let them be silent in *sheol*." Psa. xxxi, 17; R. V. "In a moment they go down to *sheol*." Job xxi, 13; R. V. "The wicked shall be turned into *sheol*." Psa. ix, 17. *Yashubu*, here rendered "shall be turned," is in the active voice, and its chief meaning is "to turn back, return"; in which sense the C. V. has often rendered it, as, "Unto dust shalt thou *return*." Gen. iii, 19. "Man shall *turn again* unto dust." Job xxxiv, 15. The R. V. has more accurately rendered the passage, "The wicked shall return to *sheol*." And will *sheol* preserve and keep alive those wicked, or will it utterly decompose and obliterate them? Let the Bible answer:—"Drought and heat *consume* the snow waters: so doth *sheol* those which have sinned." Job xxiv, 19; R. V. "Like sheep they are laid in *sheol* . . . and their beauty shall consume in *sheol*." Psa. xlix, 14. The meaning then is, "The wicked shall return to the grave," alluding to their "second death" when, having been "burned up as chaff," they will go back to their original dust. Rev. xx, 6; Mat. iii, 12. And herein they will differ

from the righteous, who having once emerged from *sheol* shall never "return" thither, for "they cannot die any more." Lu. xx, 35. That both good and bad go to *sheol* is further shown by its being spoken of to *every* reader, indiscriminately, as "*sheol* whither *thou* goest." See Eccles. ix, 10, and margin of R. V. Reader, if a consistent Christian, can you think that "sheol whither *thou* goest" is a burning hell of endless torment?

Notice too that "*sheol* whither *thou* goest" is not up, but *down*. This we learn from such expressions as "*down* into *sheol*" (Gen. xxxvii, 35); "*deeper* than *sheol*" (Job xi, 8, R. V.); "*sheol* *beneath*" (Prov. xv, 24, R. V.); "*dig* into *sheol*" (Am. ix, 2.) See also Gen. xlii, 38; xliv, 29, 31: Num. xvi, 30, 33: 1 Sam. ii, 6: 1 Kin. ii, 6, 9: Job vii, 9: xvii, 16: xxi, 13: Psa. lv, 15: Isa. xiv, 11, 15: Eze. xxxi, 15, 16, 17: xxxii, 27: Mat. xi, 23: Lu. x, 15. Here are twenty-four verses proving that *sheol* or *hades* is below, for in the Heb. of them all it is *sheol* and in the Gr. *hades*, instead of "the grave," "the pit," or "hell."

The question of the consciousness or unconsciousness of those in *sheol* is set perfectly at rest by the testimony that "there is NO work, nor device, nor knowledge, nor wisdom in *sheol* ('the grave' in C. V.) whither *thou* goest." Eccles. ix, 10. Mark with what emphasis the words are multiplied—*work, device, knowledge, wisdom*. Are not these enough to embrace all kinds of conscious existence and activity? Could you add another word to these four without redundancy? The wicked have been popularly represented as in a place that eternally resounds with their shrieks, groans, and cursings; but the Bible says, "Let them be *silent* in *sheol*" (Psa. xxxi, 17, R. V.), or as Bagster renders it, "They shall be silent in *hades*." "The pains ('cords,' R. V.) of *sheol*," I therefore conclude, are those which lead to it; as "the sorrows ('cords,' R. V.) of death" are such as lead to or result in death. Psa. xviii, 4, 5, 6.

Would the righteous be so *ungrateful* as not to give thanks in *sheol*, if it were a state of conscious bliss and glory? But so perfectly unconscious are even the righteous there that they *cannot* thank or praise the Lord, "For in death there is no remembrance of thee: in sheol who shall give thee thanks." Psa. vi, 5, R. V. "*Sheol* cannot praise thee." Isa. xxxviii, 18. In the last quotation the container is put for the contained, as when we say "The kettle boils," meaning not the kettle itself, but the water contained in it. By such a metonymy *sheol* is put for those in sheol, and hence the Sep. here renders the word, *hoi en hadon*, "those in hades." \* Now, when God's word says those in *sheol* or *hades* "cannot" praise Him, and man's word, or human tradition, says they "can" praise Him, it is our duty to say, "Let God be true, but every man a liar." Rom. iii, 4. The Psalmist said, "I will sing praises unto my God while I have any being"; but if he has gone into *sheol* where he "cannot praise," follows it not that until the resurrection and the great command "Awake and sing ye that dwell in dust," he has ceased to "have any being?" Then, however, his "being" will be restored, the long pause in his melody will be over, and his psalmody resumed with sweeter voice. Psa. cxlvi, 2: Isa. xxvi, 19. The Psalmist foreseeing the temporary pause and silence said, "The dead praise not the Lord, neither any that go down into silence." Psa. cxv, 17. And, mark the fact, the silence of death is not a silence of the body only, but of the soul as well, for "unless the Lord had been my help, my *soul* had soon dwelt in silence." Psa. xciv, 17, R. V. For "silence" in each of the last two quotations the Sep. version has *hades*, which is proof positive and clear, so far as the great weight and authority of that version goes, that a soul in *hades* is "*in silence*." It is also to be noticed

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\*The whole verse in the Sep. is, "For those in *hades* cannot PRAISE thee; nor can the dead return thee thanks, nor those in *hades* HOPE for thy mercy."



that *sheol* is twice rendered in the Sep. by the Gr. word for *death* (*thanatos*), as may be seen by comparing the Heb. and Gr. of 2 Sam. xxii, 6; Prov. xxiii, 14.

The Heb. word *keber* is frequently rendered "grave" or "sepulchre," and often occurs in the plural, admitting also of the possessive pronouns, as "his grave," "their graves," etc. But *sheol* never occurs in the plural nor admits of such pronouns, it being—like its equivalent, *hades*—the general receptacle of the dead, and not to be appropriated to any individual. Although Jacob thought Joseph was devoured by an evil beast and not buried in any grave or sepulchre, yet he speaks of him as being in *sheol*—"I will go down," says he, "into *sheol* unto my son." Gen. xxxvii, 33, 35.

From the foregoing analysis of its uses in the Bible, the following conclusions are to be derived as to the literal meaning of *sheol*.

1st. That it does not mean a place or state of disembodied torment, for the righteous dead are in it.

2nd. That it does not mean a place or state of disembodied happiness, for the unrighteous dead are in it.

3rd. That as those in *sheol* are neither tormented nor happy, they must be *unconscious*; especially since the Bible, which is its own best interpreter, affirms, "There is NO work, nor device, nor knowledge, nor wisdom in *sheol*" and that "the dead know not anything." Eccles. ix, 5, 10.

4th. That as to its locality *sheol* is not up but down, since even the righteous Jacob is spoken of as going "down into *sheol*."

5th. That, taken literally, *sheol* must therefore denote "the grave," or gravedom, or deathdom in the sense of the death-state in general.

The O. T. Scriptures in which we have been tracing the uses and meaning of *sheol*, are commended to us as "profitable for doctrine, for reproof, for correction, for instruction in righteousness." Jno. v, 39: 2 Tim. iii, 15, 16. Hence, the Prophets are not to be

severed from the Apostles, for Peter has "joined together" their teachings in the exhortation, "Be mindful of the words which were spoken before by the holy prophets, *and* of the commandment of us the apostles of the Lord and Saviour." 2 Pet. iii, 2.

On coming to the N. T. we find that the sacred writer making an inspired translation from the Heb. of Psa. xvi, 10, into the Gr. of Ac. ii, 27, uses *hades* as the equivalent and representative of *sheol*. Thus, for "Thou wilt not leave my soul in *sheol*," he says, "Thou wilt not leave my soul in *hades*." See in R. V. This proves that the two words mean the same, and that whatever is Scripturally affirmable of one is affirmable of both. *Sheol* is usually derived from *shaal*, to ask for, to inquire, as for something covered up and unseen,—hence, the inquiry concerning a dead man, "Where is he?" Job xiv, 10. Similarly *hades* is usually derived from a privative, and *idein* to see; hence coming to mean the unseen state into which man is brought by death and dissolution. In like manner it is said that "the old English word *hell* was most probably derived from the Saxon word *helan*, to hide, or *hell*, a cavern." All of which goes to show that "the grave," in the general sense already explained, is the nearest modern English equivalent of *sheol* and *hades*. And since *hades* has been selected, not only by the Sep. but also by the inspired writers of the N. T., as the representative of *sheol*, we are not to give the former term any meaning contrary to the latter.

*Hades*, rendered in C. V. "grave" once and "hell" ten times (but never "hell," in R. V.), occurs but eleven times in N. T., namely, Mat. xi, 23: xvi, 18: Lu. x, 15: xvi, 23: Ac. ii, 27, 31: 1 Cor. xv, 55: Rev. i, 18: vi, 8: xx, 13, 14.

The deceased rich man is represented (Lu. xvi, 23-31) as talking in *hades*, but how can he, Lazarus, and Abraham be thought immaterial and disembodied souls when their bodily presence is so strongly implied

by the mention of such material things as *eyes, tongue, bosom, finger, flame, water, and gulf*? Could material water soothe or a material flame torment a so-called "immaterial soul," or could a material gulf bar its flight to and fro? Whately, the well known Episcopalian archbishop of Dublin, remarks, "The very circumstance of the torturing flames implies literally the presence of the body; and therefore cannot be literally true of a state in which the soul is separate from the body."—*Future State*, p. 59.

Literally speaking, Abraham himself is represented as dead and ignorant of the condition of his sons. "Thou art our Father though Abraham be ignorant of us." Isa. lxiii, 16. "His sons come to honor and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job xiv, 21.

The account of Dives and Lazarus closes with a reference to "Moses and the prophets"—Lu. xvi, 31; and on turning to them we find a key of interpretation in Isa. xiv, 1-11, the king of Babylon answering somewhat to Dives, and the poor captive Jews to Lazarus. This in Isa. according to R. V., is expressly called a "parable,"—"Thou shalt take up this parable against the king of Babylon," v. 4. Here, when the king descends into *sheol* and is greeted by those found there, the *trees* talk and "the *worm* is spread under him and *worms* cover" him, v. 8-11. The worms indicate the presence of the king's dead *body* in *sheol*; and all is plain if we understand that, by the figure called personification, speech may be attributed to trees and to putrefying corpses in the grave. Accordingly, on vv. 9-11, Bishop Lowth says, "This is one of the boldest prosopopoeias ever attempted in poetry." The bodily presence in *sheol* of the heathen conquerors is also indicated by saying that they "are gone down to *hell (sheol) with their weapons of war*: and they have laid their *swords* under their heads." Eze. xxxii, 27. Victors were sometimes buried with their armor, in the chambers and tombs of the dead, extensive subter-



aneous caverns and passages having each corpse resting in its own cell. How vivid, then, the personification by which those armed corpses are represented as taunting their former rivals newly arrived in *sheol*! We read of Rachel, who had been dead nearly 1,800 years, "weeping for her children" that were massacred by Herod. Jer. xxxi, 15-17: Mat. ii, 17, 18. But if unconscious in the grave she knew nothing of the massacre; and if in heaven was she not beyond weeping and sorrow, and would she come down to her tomb near Bethlehem and weep at having her children taken up to her into heaven? Surely we must consider this another vivid instance of personification whereby the sleeping dust of Rachel is represented as re-animated and weeping. Other instances of personification abound in "Moses and the prophets," as, for example, at the murder of righteous Abel the cry for vengeance is not said to be made by his soul in heaven, but by his blood crying from the ground (Gen. iv, 10.) Also we read of a stone hearing words and bearing witness (Josh. xxiv, 27); and the stone crying out of the wall and the beam of the timber answering it (Hab. ii, 11): and mountains and hills singing and trees clapping their hands (Isa. lv, 12). Now if "the Spirit of Christ" in the prophets (1 Pet. i, 11) might represent inanimate things as talking, why might not Christ himself, by the same figure of speech, exhibit the deceased Abraham and Dives as talking, in order to warn the wicked and covetous Pharisees of the punishment awaiting them *beyond the resurrection*? It is well agreed that we must always interpret the figurative by and so as to harmonize with the literal. It would never do to reverse this rule. Hence, after so many literal testimonies in "Moses and the prophets" that *sheol* or *hades* is a place of silence and unconsciousness till the resurrection, we may not expect the rich man and Lazarus to imply anything to the contrary. For a further exposition see my book, "The Gospel of the Kingdom."

The last occurrence of *hades* is in the expression "death and *hades* were cast into the lake of fire." Rev. xx, 14. I would not suppose this to mean that one burning hell shall be cast into another, but rather that *hades* is here used metonymically for those risen wicked who are doomed to "return to *sheol*" or *hades*; see page 7. Adam was called "dust," being out of dust and destined to return thither (Gen. iii, 19); and so may the wicked, on arising from death, be called "death and *hades*," because taken thence and condemned to return thither by the instrumentality of the consuming "lake of fire which is the second death." Rev. xx, 4, 5, 13, 14. If, as many commentators say, there is to be no such place or state as *sheol* or *hades* after the resurrection, how shall the risen and condemned wicked "return to *sheol*" or *hades*? Could Adam have returned unto the ground if it had ceased to exist as soon as he was taken out of it?

The verb *tartaroö*, occurring but once in the Bible, is rendered "cast down to hell." This is not said of disembodied souls, but of "angels that sinned"; and "in chains of darkness" they are "reserved unto judgment." 2 Pet. ii, 4. Liddell & Scott give no other meaning to *tartaroö* than "to hurl or cast into Tartarus." If Peter wanted to indicate an invisible receptacle of *conscious* culprits awaiting judgment, neither *hades* nor *gehenna* would answer; for all in *hades* are unconscious, and *gehenna* is to be the place of the *execution* of the sentence yet to be pronounced on the wicked. *Tartaroö* seems, therefore, the most available word in the Gr. But Peter's use of it does not commit him to a belief of all that the heathen said concerning Tartarus any more than our use of "*hades*" or "Sunday" could bind us to the heathenish ideas of those two words. *Vide* "Introduction."

For the wicked portion of mankind, however, there is to be a fiery receptacle called *Gehenna*, which, both in C. V. and R. V., is always rendered "hell." It occurs twelve times, namely, Mat. v, 22, 29, 30: x, 28:

xviii, 9: xxiii, 15, 33: Mark ix, 43, 45, 47: Lu. xii, 5: Jas. iii, 6. *Gehenna* is the Greek form of what the Hebrews formerly called "Ge Hinnom,"—"the valley of Hinnom"; and its location is shown in Jos. xv, 8: 2 Kin. xxiii, 10. In the Sep. of Jos. xviii, 16, it is called *gaienna*. That valley on the West and South of Jerusalem is said to be called to this day by the native Arabs "Wady Jehennam." Webster describes it as "The valley of Hinnom near Jerusalem, where some of the Israelites sacrificed their children to Moloch, and which, on this account, was afterward regarded as a place of abomination, and made a receptacle for all the refuse of the city, perpetual fires being kept up in order to prevent pestilential effluvia." Worms were also there feeding on what portions of the carcasses were not consumed by the fire. Hence, the expression "hell fire," which occurs but three times in the Bible (Mat. v, 22: xviii, 9: Mar. ix, 47), is *την γεενναν του πυρος* "the gehenna of the fire"; and it is added in Mar. ix, 48, "where their worm dieth not and the fire is not quenched." This is quoted from and must be explained in harmony with Isa. lxvi, 24, where the objects burned in the fire are not disembodied souls, but "the carcasses" of the wicked. The same Heb. word here rendered "carcasses" (*pegerim*) is rendered "dead bodies" in 2 Chron. xx, 24, 25. Webster says a carcass is "a dead body of an animal, decaying remains of an animal." To express the completeness of their destruction the worms and fire are viewed as outlasting the carcasses. So of devouring beasts and fowls it was said, "None shall fray them away," but does this make them immortal and the devouring endless? Jer. vii, 32, 33. "Shall not die," as applied to the worm, seems to mean shall not die miraculously or by that special judgment which kills the wicked. So "there shall nothing die of all that is the children's of Israel" meant it should not die by that plague; not that the cattle should *never* die. Ex. ix, 4. So also the promise to Shimei,



“Thou shalt not die,” meant, “I will not put thee to death with the sword.” 2 Sam. xix, 23; 1 Kin. ii, 8. And “there shall be no loss of any man’s life among you,” meant, by the special peril they were then in. Ac. xxvii, 22. Some such limitation of “shall not die” is to be understood here, I think, rather than affirm that worms are immortal. Instead of “into the fire that never shall be quenched,” Mar. ix, 43, the R. V. says, “into the unquenchable fire,” and omits the phrase from v. 45. The fire of *Gehenna* will be unquenchable in the sense that it will burn till none of its fuel is left, for so did the fire that consumed the palaces of Jerusalem and was “not quenched.” Jer. xvii, 27: 2 Chron. xxxvi, 19, 21. Eusebius, a learned Greek bishop born about A. D. 270, tells of two martyrs whom the heathen destroyed in “*puri asbesto*,”—the identical words which in Mat. iii, 12, and Lu. iii, 17, are translated “unquenchable fire.” Are those martyrs yet burning? It is also called everlasting or eternal fire, because its *effects* will be eternal; not that the *process* of burning the wicked will always go on. So redemption and judgment are called “eternal,” because of their effects; not that the act or process of redeeming and judging will never end. Heb. vi, 12: ix, 12. The effects of such fire are shown on Sodom and Gomorrah,—it turned those cities “into ashes,” “as in a moment,” and their sites are now covered with water. Jude 7: 2 Pet. ii, 6: Lam. iv, 6.

The righteous are never said in Scripture to go to *Gehenna*, and the wicked are to enter it *bodily*,—with eyes, hands, feet, and the “whole body.” Mat. v, 29: Mar. ix, 43-47. The word *Gehenna*, therefore, conveys a vivid idea of that scene where the wicked, in their bodily state, will be “consumed into smoke” like stubble, tares, chaff, or the fat of lambs, and become “*ashes* under the feet” of the righteous and immortal survivors. Psa. xxxvii, 10, 20: Mat. iii, 12: xiii, 40-43: Mal. iv, 1-3. This, though not endless conscious misery, will be an “everlasting punishment,”

for they will never be raised to life again. Thus will *Gehenna* be the consuming furnace or antechamber whereby "the wicked shall return to sheol," or *hades*, and "be as though they had not been." Oba. 16: Psa. ix, 17, R. V.

In Mat. xxiii, 15, "the child ('son,' R. V.) of *Gehenna*" means a proselyte "worthy of *Gehenna*," as persons "worthy to die" are called "the sons of death"; 1 Sam. xxvi, 16: 2 Sam. xii, 5, and margins. And so, perhaps, the wicked tongue "set on fire of *Gehenna*," means set on fire by those worthy of *Gehenna*, or, by passions that lead to it. Jas. iii, 6.

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## SOUL

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There are three Heb. words rendered "soul," namely, *nedibah*, *neshamah*, and *nephesh*. Once *nedibah* is so rendered,—“They pursue my *soul* (*nedibah*) as the wind.” Job xxx, 15. Once *neshamah* is so rendered,—“The spirit would fail before me, and the souls (*neshamoth*) which I have created.” Isa. lvii, 16. Everywhere else in the Heb., *nephesh* is the word that is rendered "soul." Occurring about 720 times from Genesis to Malachi inclusive, it is 466 times rendered "soul." It is also rendered *ghost*, *life*, *breath*, *desire*, *lust*, *appetite*, *heart*, *self*, *person*, *thing*, *creature*, *beast*, *body*, *dead*, *he*, *me*, *man*, *one*, *any*, and in about seventeen other ways. It is 109 times rendered "life," and should have been much oftener, as, "It came to pass as her *soul* (*nephesh*, or *life*) was in departing." Gen. xxxv, 18. "The *soul* (*nephesh*, or *life*) of the child came into him again." 1 Kin. xvii, 22.

It is a signal fact that the phrases "immortal soul," and "immortality of the soul," so often used by some ancient pagans and many modern preachers, occur not

once in the Bible. And since the Lord has not once used them in His written word ought we not to drop the unscriptural phrases from our creed and teaching?

Are not His words the best for expressing His doctrine? And are we not commanded to be "followers ('imitators,' R. V.) of God as dear children"? Ephes. v, 1. The holy Apostles preached not in the phraseology of pagan philosophy, but—mark the distinction—in the words "which the Holy Spirit teacheth." 1 Cor. ii, 13. See page 38.

The fact that the *nephesh* or soul can die proves it to be *not* immortal. The divine decree says, "The *soul* (*nephesh*) that sinneth it shall die." Eze. xviii, 4, 20. And Samson prayed, "Let my *nephesh* die with the Philistines," and his prayer was granted. In C. V. it reads, "Let *me* (margin, *my soul*) die with the Philistines." Judg. xvi, 30. Balaam also prayed, "Let my *nephesh* die the death of the righteous"; in C. V., "Let *me* (marg. '*my soul* or *my life*') die the death of the righteous." Num. xxiii, 10. If some, to defend the opinion that all souls are immortal, would say, "The death of the soul is only figurative and must be either a spiritual death in trespasses and sins, or a punitive death that never dies," I answer that neither of these deaths is a thing to be prayed for. Neither can be meant in the death of Samson's soul, for he was a judge in Israel and is numbered among the ancient worthies who "obtained a good report through the faith." τῆς πίστεως. Heb. xi, 32, 39. Nor can either of these be meant in the death of Balaam's soul, for it was "the death of the righteous" that he was desiring. Evidently, therefore, both Balaam and Samson meant that literal death of the soul that befalls even the righteous; and is not terminated or broken up except by the resurrection. Job said, "My *soul* (*nephesh*) chooseth strangling and *death* rather than my life." Job vii, 15. But can you suppose his soul chose a "death that never dies," which those who approve the phrase say means end-



less torments and blasphemies in hell? I cannot think such a pattern of patience would be guilty of such enormous *impatience* as that; but rather that his soul desired its literal death—a quiet sleep in *sheol* till the resurrection. I find no such expression in the Bible as “the death that never dies”; unless the Serpent’s lie, “*Lo moth t’muthun,*” might be rendered “not dying ye shall die.” Gen. iii, 4. The Heb. adverb *lo*, here rendered “not,” is twice rendered “never,” in Prov. xxvii, 20. The Serpent’s language was a denial of the decree in Gen. ii, 17: see margin there. “She that liveth in pleasure is dead while she liveth,” but this is only applied to one living “in pleasure,” not in endless torment; and is said by anticipation, meaning she *shall* die, most literally, except she repent; for the pleasures of sin are but ‘for a season,’ and “the *end* of those things is death.” 1 Tim. v, 6: Rom. vi, 21, 23.

In Gen. ii, 7, we read of *nephesh chayyah*, a living soul; and in Num. vi, 6, of *nephesh meth*, a dead soul. In C. V. the latter expression is rendered “dead body.” Now if a living *nephesh* means a soul literally living, why should not a dead *nephesh* mean a soul literally dead? *Nephesh* is three times rendered “dead body,” in Num. ix, 6, 7, 10. Hence, “carcass” is Bagster’s fifth definition of *nephesh*.

A popular sermon writer has tried to prove the present immortality of man from his being called “a living soul,” the Heb. of which is *nephesh chayyah*. But on the fifth day of creation, and before man was formed, “God said, Let the earth bring forth the *nephesh chayyah* after his kind, cattle and creeping thing, and beast of the earth after his kind: and it was so.” And after Adam was made, the Lord brought them to him “to see what he would call them: and whatsoever Adam called every *nephesh chayyah*, that was the name thereof.” Gen. i, 24: ii, 19. In these two places the C. V. says “living creature,” but in the Heb. and Sep. the expression is the very same as

that rendered "living soul," in Gen. ii, 7. The same Heb. expression is again rendered "living creature" in Gen. i, 21: ix, 10, 12, 15, 16: Lev. xi, 46. Arguing for man's immortality from the fact that he is called a *nephesh chayyah* is too much like arguing for the immortality of all cattle, creeping things, and beasts of the earth; for each of these is also called a *nephesh chayyah*.

*Nephesh* is twice rendered "the ghost." In Jer. xv, 9, it should be translated "life." And in Job xi, 20, the Heb. *mappach nephesh* is more properly, as in the margin, "a puff of breath." The Sep. reads, "their hope (is) destruction." Compare, "whose end (is) destruction." Phil. iii, 19.

Instead of "They die in youth" the Heb. says, "Their *soul (nephesh)* dieth in youth." Job xxxvi, 14, margin. Does not this denote that whenever a person dies, whether in youth or old age, his "soul dieth" also? Hence, the law said, "Whoso killeth any *person (nephesh)*, the murderer shall be put to death." Num. xxxv, 30. For the special sense in which a martyr-soul is not killed with the body, see p. 23.

Our Lord said, "Lazarus sleepeth" (Jno. xi, 11), but Henry, the Presbyterian commentator, instead of amending his own creed tries to amend the Master's words by saying, "The soul does not sleep, but becomes more active; but the body sleeps." If Henry's creed were true we should expect to read, "Many sleeping bodies of the saints arose." But the original will not allow this, as the Gr. participle for "sleeping" agrees in case with "saints," not with "bodies." Hence, the Am. Bible Union translates, "many bodies of the saints who have fallen asleep arose"; and the Diaglott, "many bodies of the sleeping saints were raised." So the sleeping is not restricted to the bodies. Another argues that since Abraham was said to be "gathered to his fathers, or people" though his *body* was buried far from theirs, it must have been his *soul* that was gathered to them. But such an argument

leads rather to what some scornfully call "soul-sleeping"; for Moses also, though buried far from his people, was "gathered" to them (Deut. xxxii, 50); and yet if only his disembodied soul went to his fathers, it must have become *unconscious* on getting there, for the Lord said, "Thou shalt *sleep* with thy fathers." Deut. xxxi, 16: xxxiv, 6.

The real meaning is that the deceased patriarchs are sleeping with their fathers "in the dust of the earth,"—their "rest together is in the dust," a cemetery wide and vast. Dan. xii, 2: Job xvii, 16. And yet in view of their future resurrection, they are said to "live unto God," because He "quickeneth the dead, and calleth those things which be not as though they were." Lu. xx, 38: Rom. iv, 17. An event that He has decreed is as clearly foreseen by Him as if it were a present fact. In the same sense our Lord said, "Other sheep I *have*,"—predicting the calling of the Gentiles, many of whom had not yet been born. Jno. x, 16.

In their preface to O. T. the Revisers turn commentators and say, "*Sheol* signifies the abode of departed spirits, and corresponds to the Gr. *hades*, or the under-world." In his Appendix to N. T., 1832, A. Campbell also calls *hades* "the receptacle of separated spirits, whether good or evil—whether happy or tormented," and says, "Jesus continued in *hades* but three days and nights." A popular commentary calls *sheol* "the place of departed souls, where Jacob expected at death to meet his beloved son." And Dr. Geo. Campbell says, "Where the disposal of the body or corpse is spoken of, *taphos*, or some equivalent term, is the name of its repository. When mention is made of the spirit after death, its abode is *hades*." Diss. vi. But Korah and his company "went down *alive* into *sheol*" or *hades*, *i. e.*, they entered it *boaily*. Why, then, do these writers speak of it as though nothing but "separated" spirits can enter there?" Num. xvi, 33. Compare also Jonah

ii, 2. Besides, if a "separated" spirit were to fly off simultaneously in two such opposite directions as to *hades* below and to heaven above, would it not become "separated" even from itself? And when such writers affirm that a "departed" spirit, or soul, goes into *sheol* "the under-world," is it not their duty, for the sake of truth and consistency, to confess also that it goes into unconsciousness, and is not yet with Christ? since the Bible so plainly testifies that "There is NO work, nor device, nor knowledge, nor wisdom in *sheol*"; that "the dead know not ANYTHING"; and that David, a thousand years after death, had "not ascended into the heavens." Eccles. ix, 5, 10: Ac. ii, 23.

*Nephesh* is once rendered "breath," and attributed to a sea-monster,— "His *breath (nephesh)* kindleth coals." Job xli, 21. In Prov. xii, 10, we read, "A righteous man regardeth the *life (nephesh)* of his beast"; which proves that a beast, as well as its owner, has a *nephesh* or "soul." In Job xii, 10, we read of "the *soul (nephesh)* of every living thing," which proves that every living thing has a soul or *nephesh*. Accordingly we read that even before man was created, "the waters brought forth abundantly the moving creature that hath *life (nephesh : margin, soul)*." Gen. i, 20.

With these testimonies of Scripture before us, it must be concluded that both man and beast have *nephesh* or soul, and that it is not an immortal individual capable of literally living and acting while the body is dissolved in the dust.

In the N. T. the only word rendered "soul" is the Gr. term *psuche*, which occurs 105 times, being rendered "soul" 58 times, "life" 41 times, "mind" 3 times, "heart" twice, "you" once. In Holy Scripture the soul of man is never called "immortal," "deathless," or "never-dying." That *psuche* truly represents *nephesh* we have infallible proof in the fact that when Psa. xvi, 10, is quoted in Ac. ii, 27, *psuche*



is used as the inspired Gr. translation of *nephesh*: for, in the clause, "Thou wilt not leave my soul in hell," the Heb. of "soul" is *nephesh*, and the Gr. *psuche*. Also when Gen. ii, 7, is quoted in 1 Cor. xv, 45. Now, having shown that the *nephesh* is not immortal and capable of literally surviving the body, it follows that neither is the *psuche*: and ~~is~~ that our personal and conscious existence after death depends entirely on the RESURRECTION at the coming of Christ. Accordingly, Paul preached not Jesus and the immortal soul, but, "Jesus and the resurrection"; and said, "If the dead are not raised, let us eat and drink, for to-morrow we die." \* Ac. xvii, 18: 1 Co. xv, 32, R. V.

Figuratively the souls of the martyrs are represented as "under the altar" and crying for vengeance. Rev. vi, 9, 10. This denoted a scene of suffering on earth under severe persecution. A slain martyr is spoken of somewhat as an offering (2 Tim. iv, 16: Phil. ii, 17), and under the Mosaic law when a slain sacrifice was offered on the great brazen altar the blood was poured out "at the bottom of the altar." Lev. iv, 7, 18, 25, 30, 34. Now, "the blood is the *psuche*" ("life," in C. V.) or soul. Deut. xii, 23: Lev. xvii, 11, 14: Gen. ix, 4. Hence, the earth-absorbed blood of the martyr may be called his *soul* under the altar crying for vengeance. Thus Abel's life-blood or soul-blood cried with a "voice" from the ground; and if that cry had been symbolized, as under the fifth seal, it might have been expressed as the soul of Abel crying, "How long, O Lord, dost thou not judge and avenge my blood on Cain?" Gen. iv, 10.

And may not this explain why persecutors "are not able to kill the *psuche*" or soul of Christians, since their blood may still be personified as crying with living voice for vengeance? And in view of their coming resurrection, they may be said to "live" unto

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\* "If there be no *resurrection*, then there can be no *judgment*; no *future state of rewards and punishments*."—Adam Clarke, on 1 Cor. xv.

God, for He "quickeneth the dead and calleth those things which be not as though they were." Lu. xx, 37, 38: Rom. iv, 17. The death of the holy martyrs was only a temporary "falling asleep," like Stephen, but "the second death" of the sinner is a final destruction of "soul and body in gehenna." Ac. vii, 60: Mat. x, 28. The Lord says, "Whosoever shall seek to save his *psuche* (life, C. V.) shall lose it," and "He that loseth his *psuche* (life, C. V.) for my sake shall find it." Lu. xvii, 33: Mat. x, 39. This is very plain if by *psuche* we understand the animal life: but it would be harsh indeed to say that whosoever shall seek to save his "immortal soul" shall lose it, or to speak of losing one's immortal soul "for Christ's sake." In the expressions "everlasting life," "eternal life," and "endless life," it is never *nephesh* or *psuche* that is rendered "life," but *chai* in Heb. and *zoe* in Gr., as, "He that hateth his *life* (*psuche*) in this world shall keep it unto *life* (*zoe*) eternal." Jno. xii, 25. That life is not already in our possession, for, "Your *life* (*zoe*) is hid with Christ in God. When Christ who is our *life* (*zoe*) shall appear, then shall ye also appear with him in glory." Col. iii, 3, 4.

Mat. xvi, 26, with Lu. ix, 25, shows that "lose his own soul" means "lose *himself*"; and when a man has lost "himself," has he not lost all that there is of him? Hence, his soul in this place is equivalent to his entire being. So in the expression, "I will very gladly spend and be spent for "you," the Gr. of "you" is *tōn psuchōn humōn*, which literally means "the souls of you." 2 Cor. xii, 15, and margin. And this illustrates Rev. xx, 4, for if "the souls of you" means simply "you" in this place, why should not "the souls of them" mean simply "them" in that place? Thus, it would be, "I saw *them* that had been beheaded."

Having heard me affirm that the Bible nowhere calls the soul immortal, a man in the audience afterward inquired, "But neither does the Bible anywhere call God immortal, does it?" I referred him to where

it says, "The King eternal, immortal, invisible, the only wise God." 1 Tim. i, 17. Perhaps he was trying to establish the very inconsequent conclusion that if the immortality of God is left to be taken for granted, so may the immortality of the soul also be left to be taken for granted. By that single text, however, his argument was nipped in the bud.

As *psuche* is the only word in N. T. rendered "soul," and *sheol* is the only one in O. T. rendered "hell," so, from what has been shown concerning these two words, it may be readily seen what violence would be done them to say that "a *psuche* in *sheol*" means an immortal disembodied soul writhing without ceasing in a fiery prison of endless torment.

Evidently it was some knowledge of the testimonies already shown that constrained the authors of the three following paragraphs to write as they have done concerning the soul:—

"The Hebrew word (*nephesh*) here rendered *soul*, includes all beings that have animal life, and hence it is applied to animals of the sea and land in chapter i, 20, 21, 24, 30."—*Conant*, on Gen. ii, 7, for the Bible Union, 1873.

"The words *nephesh* in Hebrew, *psuche* in Greek, and *soul* in English, as often signify *life*, mere animal life, as anything else. Of 105 times in which the word *psuche* is found in the New Testament, it is 41 times translated *life*, and might have been much oftener."—*A. Campbell*, in Lectures and Addresses, p. 428.

"The Hebrew word commonly rendered *soul* is *naphash* which comes from a word meaning *to breathe*, and is rendered *breath*, Job xli, 21: it is applied to any *being or thing that has life*, Gen. i, 20; ii, 7; xii, 5; Isa. x, 18; to *animal life*, Lev. xxiv, 17, 18; Deut. xii, 23, where the blood is called the *life*, as it is called *psuche* and *anima* by the Greeks and Latins; to a *dead body*, because it has lived, Lev. xxi, 1, 11. . . The Greek word commonly rendered *soul*, *psuche*, is a fair representative of *naphash*, having a similar etymology:

it is applied to any *living thing*, Rom. xiii, 1; 1 Cor. xv, 45; Rev. xvi, 3; to *life*, Mat. vi, 25; Ac. xv, 26: compare Rev. vi, 9, where there seems to be an allusion to the *blood* of sacrifices." — *Watson's Dictionary*, ed. of Southern Methodist Publishing House, 1859.

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## SPIRIT

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The study of this word requires us to consider three Heb. words, *ob*, *neshamah*, and *ruach*; and two Gr. words, *phantasma*, and *pneuma*.

The first of these (*ōb*) occurring 16 times, is the only word rendered "familiar spirit," and, in the singular or plural, is so rendered 15 times. It is usually translated in the Sep. by a term that signifies a *ventriloquist*; "And rightly," says Gesenius' Lexicon; "since among the ancients this power of ventriloquism was often misused for the purposes of magic." In Job xxxii, 19, the plural of *ōb* is rendered "bottles," probably because the ventriloquists in throwing their voice would so inflate their bodies as to resemble tightly filled bottles which, in those days, were made of skins. This *ōb* seems to have been the same kind of witchcraft called among the Greeks *pneuma puthonos*, "a spirit of divination" or "a spirit of Python." Ac. xvi, 16. Liddell & Scott's Lexicon says, "In Plutarch's time (A. D. 110) ventriloquists were called Puthones." Python was an idol to whom a temple for fortune-telling was built at Delphi: and as "an idol is nothing in the world" (1 Cor. viii, 4), I cannot suppose that such a "nothing" had a conscious disembodied spirit that left its fabled tenement and transmigrated into the Philippian damsel. It seems more probable that she had the art of ventriloquism made subservient to a Pythonic *disposition*, or, a mania for witchcraft of the kind practised at Delphi; and that



by Paul's command, she was deprived of the art and of the "spirit," or, *aisposition* for using or abusing it. Dr. Geo. Campbell, speaking of the "woman which had a spirit of infirmity" (Lu. xiii, 11), says, "It was a common idiom among the Jews to put *spirit* before any quality ascribed to a person, whether it be good or bad, mental or corporeal. Thus the spirit of fear, the spirit of meekness, the spirit of slumber, the spirit of jealousy, are used to express habitual fear, etc."—Diss. vi, 9.

*Neshamah* occurs 24 times, and is rendered "breath" 12 times; "blast" 3 times; "spirit" twice; "souls" once (Isa. lvii, 16); "inspiration" once; and in the remaining five places it denotes concretely a thing "that breatheth" or "hath breath"; as Deut. xx, 16: Psa. cl, 6.

*Ruach* occurs about 385 times, and is rendered "spirit" about 235 times; wind 95 times; "breath" 28 times; "mind" 6 times; "blast" 4 times; "air," "anger," "courage," once each; and the balance in ten different ways.

*Phantasma* occurring but twice (Mat. xiv, 26: Mark vi, 49), is rendered "spirit," in C. V., but "apparition," in R. V. In Lu. xxiv, 37, the margin of the Gr. notes that *phantasma* was adopted in that text by Griesbach, instead of *pneuma*. And quoting the same text, Tertullian (about A. D. 200) says, "When they were doubting whether He was not a *phantom*—nay, were supposing that He was one—He says to them," etc. Against Marcion, B. iv, c. xliii. Olshausen likewise remarks, "In Luke xxiv, 37, *pneuma* is employed in a like sense with that of *phantasma* in Mat. xiv, 26." If this view be correct, ver. 39, which is a criticism on ver. 37, shows that a mere phantom "hath not flesh and bones" as they saw the risen Saviour having.

*Pneuma*, occurring about 404 times, is the only word, except *phantasma*, that is rendered "spirit" in N. T. It is so rendered about 275 times. The inspired writers translated *ruach* by *pneuma*. Joel ii,

28 with Ac. ii, 17. In none of the Concordances have I found a single instance in which *nephesh* or *psuche* is rendered "spirit," nor one in which *ruach* or *pneuma* is rendered "soul."

*Ruach* and *pneuma* are employed to denote wind, air, breath, temper, disposition, affections, feelings, inclinations, qualities of mind, a living being, a divine influence or power that results from the agency of the Holy Spirit. In its very highest sense *pneuma* is spoken of God; Jno. iv, 24. It is spoken also of Christ (1 Cor. xv, 45); of the Holy Spirit (Jno. xv, 26; Mat. iii, 16); of angels (Heb. i, 4); in one or two instances it seems to denote mortal men (1 Pet. iii, 19; 1 Jno. iv, 1); and several times it is applied even to unclean or evil spirits (Mat. x, 1; Ac. xix, 13).\*

*Ruach* and *pneuma* having a very wide range of applications, their various meanings are to be carefully distinguished, according to the context; that meaning to be adopted which will best suit the connection and will not conflict with any other portion of the Book. For example, when Solomon says, "The *ruach* shall return to God who gave it" (Eccles. xii, 7), I do not think he meant a human spirit as a disembodied individual leaving its body in the dust and going immediately to glory at death; for how could this be harmonized with his other sayings that "the dead know not anything," and that man and beast "have all ONE

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\*Treating of spirit with its Heb. and Gr. equivalents, Kitto's Cyclopaedia (ed. 1882) says, "It is one of the most generic terms in either the English, Heb., or Gr. language. A somewhat extended reference to the *usus loquendi*, both of the Old and New Testament, is necessary in order to ascertain its Scriptural uses and import."

One or two moderns, rushing into things too high for them (a fault which even an inspired king was careful to avoid, Psa. cxxxi, 1), have dared to tell us that "spirit," as applied to the divine nature, is electricity. Such a thought is too horrible to mention except to condemn, when we remember the uses to which electricity can be subjected by even the vilest of men.

*ruach*," etc. ? Eccles. iii, 19: ix, 5, 10. But all discord is avoided by understanding that *ruach* in both places means "breath,"—"The *breath* shall return to God." And this agrees perfectly with what the Psalmist taught concerning man's death—"His *breath (ruach)* goeth forth, he returneth to his earth; in that very day his thoughts perish." Psa. cxlvi, 4. God "giveth to all life and breath and all things," but at death He "taketh away their *ruach (breath, in C V)*, they die, and return to their dust." Ac. xvii, 25: Psa. civ, 29.

In Heb. xii, 23, the Gr. is not "the perfected spirits of the just," but "the spirits of the *perfected just*," which seems a pleonasm for "the perfected just," as "the people of the Jews" is for "the Jews." Ac. xii, 11. And when is a just man perfected? Certainly "at the resurrection of the just," when, being "born of the Spirit," he is spirit. Lu. xiv, 14: Heb. xi, 40: Jno. iii, 6. To this glorious destiny, believers have "drawn near" by faith. The Gr. here for "are come unto" is used in the sense of drawing near (Heb. x, 22: Ac. vii, 31), but in C. V. is never translated "come into," or "enter."

In Num. xxvii, 16 instead of "The God of the spirits of all flesh" the Sep. reads, "The God of the spirits, and of all flesh."

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## GHOST.

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The term "ghost" occurs eleven times in the O. T. being twice translated from *nephesh*; see under "Soul." Nine times it is translated from the Heb. verb *gava* by such phrases as "gave up the ghost" or "yielded up the ghost." And by many who never examined the original, it may have been thought proof that what they otherwise call an "immortal soul" escapes from

the body at death. But *gava* is twice used to express the death of fowl, cattle, and creeping things ; which clearly enough proves it does not mean the giving up of an immortal soul. Thus, in Gen. vi, 17, we read, "Everything that is in the earth shall *die* (*gava*)."  
 And in Gen. vii, 21, "All flesh *died* (*gava*) that moved upon the earth, both of fowl, and of cattle, and of beast, and of everything that moveth upon the earth, and of every man." So without Lexicon or Commentary, but merely by tracing the use of this word, we can see that it simply means to expire or die.

Gesenius' Lexicon (20th ed.) gives no other meaning to *gava* than "to breath out one's life, *to expire, to die.*" On Gen. xxv, 8, Adam Clarke says, "Here and wherever the original word (*gava*) is used, the simple term *expired* would be the proper expression." Conant renders the passage, "And Abraham expired and died in a good old age." The Roman Catholic version (Douay) reads, "And decaying he died in a good old age."

In the N. T. the phrase gave or yielded up the ghost occurs eight times. In three of these occurrences it is translated from *ekpneo*, which is derived from *ek* out and *pneo* to breathe, blow. Mark xv, 37, 39: Lu. xxiii, 46.

In three it is translated from *ekpsucho*, which is derived from *ek* out and *psucho* to breathe, Ac. v, 5. 10: xii, 23. The American Bible Union renders these words "expired," in each of these six places; and properly, since expire, from *ex* out and *spiro* to breathe, is the exact representative of these two Gr. words. The other occurrences relate to the death of our Saviour, Mat. xxvii, 50: Jno. xix, 30. In these two places the expression rendered "the ghost" is *to pneuma* which literally means "the breath" or "the spirit."

"Ghost" occurs in 90 other places of the N. T., in each the Gr. is *pneuma* with the adjective *hagion* (holy),



and denotes the Holy Spirit. The American Committee of the R. V. preferred that the Revisers should "for 'Holy Ghost' adopt uniformly the rendering 'Holy Spirit.' "

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## PARADISE

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The word *paradise* is the anglicized form of the term *paradeisos* which was adopted into the Gr., and occurs but three times in C. V. The Heb. form of this word is *pardes*, which occurs three times in O. T., namely, Neh. ii, 8, where it is rendered "forest"; Song iv, 3, where it is rendered "orchard"; and Eccles. ii, 5, where in the plural it is rendered "orchards." But in the Sep. *paradeisos* is especially applied to the garden of Eden, and answers to "garden" in Gen. ii, 8, 9, 10, 15, 16: iii, 1, 2, 3, 8, 10, 23, 24: xiii, 10. By turning to these places and for "garden" reading "paradise," the reader may see how the word *paradise* was used and what meaning was attached to it by ancient believers who read the Sep. before the N. T. was written. According to that description it was located on the earth, and was a beautiful, fertile and well-watered land of genial climate and abounding in "every tree that is pleasant to the sight and good for food; the tree of life also in the midst of the paradise, and the tree of knowledge of good and evil." It was honored too with the presence of "the Lord God walking in the paradise in the cool of the day." Gen. iii, 8. But although that primeval paradise was lost, another is promised in which the divine presence will yet be gloriously manifested when the Lord Jesus comes to reign; for the "sure word of prophecy" testifies, "The Lord God shall give unto him the throne of his father David" (Lu. i, 32, 33); and "when the Son of man shall *come* in his glory and all

the holy angels with him, then shall he sit upon the throne of his glory" (Mat. xxv, 31); "Then the moon shall be confounded and the sun ashamed when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously" (Isa. xxiv, 23); "And the name of the city from that day shall be *The Lord is there*" (Eze. xlvi, 35); "The Lord shall comfort Zion; he will comfort all her waste places; and he will make her wilderness like *Eden* (*paradeisos*, in Sep.) and her desert like the *garaen* (*paradeisos*, in Sep.) of the Lord" (Isa. li, 3); "And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities have become fenced and inhabited" (Eze. xxxvi, 35); in short, "*The earth shall be full of the knowledge of the Lord, as the waters cover the sea.*" Isa. xi, 6-9. So then, although the dominion and paradise were taken from "the first man Adam," they will yet, in a higher and permanent state, be given to "the last Adam who is the Lord from heaven" (1 Cor. xv, 45, 47), and whose kingdom, of which there shall be no end, will be paradise restored, especially in the perfect and eternal state beyond the millennium, when sin in all its forms will have been exterminated from the earth, and perfect peace restored between its remaining inhabitants and their Creator. He that made all things at first, will "make all things *new*" at last. Rev. xxi, 5. Thus, the first three chapters of the Bible describe the genesis and loss of the first paradise, and the last three describe its *re* genesis and recovery. For this restitution, renovation, or regeneration, the creation groans, waiting to "be delivered from the bondage of corruption into the liberty of the glory of the children of God." Rom. viii, 21, 22, R. V. With these and many more such testimonies in the Bible, it is not surprising that John Wesley, in his sermon on the "New Creation," says, "The whole earth shall become a more beautiful paradise than Adam ever saw."

The Scriptural uses of *paradeisos* indicate that to

the penitent thief was promised a place in the kingdom of Christ at the resurrection of the just. Lu. xxiii, 42, 43. The present punctuation of that promise conveys another idea, but Griesbach calls attention to a Greek reading that inserts no comma between "thee" and "to-day." And the "Comprehensive Commentary" says, "The sacred writings had originally, and for a long time *no* punctuation, nor any such divisions as those of chapter and verse." Kitto's Cyclopaedia, ed. of 1882, says, "It is scarcely necessary to observe that the punctuation of the Bible possesses no authority, and that no critic hesitates to dissent from it." If the text had originally *no* punctuation, it is certain that Luke inserted no comma between "thee" and "to-day." The Gr. word rendered "To day" does not begin with a capital letter as in C. V. and R. V. The penitent said, "Lord, remember me when thou comest in thy kingdom" (R. V.) He did not say, "When thou *goest* into thy kingdom," for, as Whately truly remarks, "The meaning is 'at thy second coming' in triumphant glory." *Future State*, p. 250. Remembering that the kingdom of Christ to be established on earth at the advent and resurrection will be paradise restored, I understand the promise as if written, "Verily I say unto thee to-day, Thou shalt be with me in the paradise at my coming." For this rhetorical use of "to-day," see also Zec. ix, 12, 13, where a comma might properly follow "declare," and the italicised "*that*" be left out as it is so printed to show its absence from the original. *Semeron* ("to day") is oftener rendered "this day" in N. T., and in the Sep. I find seven occurrences of it in Deut. having the comma *after* it. Deut. iv, 40; xi, 8, 13, 28; xiii, 18; xix, 9; xxviii, 1.

In 2 Cor. xii, 4, we read that Paul was "caught up into paradise"; but, as Dr. Geo. Campbell says on this text, "There is nothing in the original answering to the particle *up*." Dissertation vi, 21. The Gr. word here rendered "caught up" is *harpazo*, which

## TWELVE WORDS.

in Ac. viii, 39, is properly rendered "caught away." The meaning seems to be that in *one* of his "visions and revelations" Paul was prophetically caught away to see the future paradise, as John was "carried away," to see the future Jerusalem descending out of heaven from God. Rev. xxi, 10. But although Paul was permitted to hear "unspeakable words," he seems not to have been made sufficiently cognizant of his own personality to say whether *he* himself appeared there as in the present mortal body or as promoted to the risen and immortal body which the saved will obtain "at the resurrection of the just." The vision referred to seems not to have given him that certainty of his own salvation which he was enabled to express at the close of his ministry, about twenty years later. 2 Tim. iv, 6-8. By "in the body" he seems to mean "in the flesh"—in the mortal body. Heb. xiii, 3 : Phil. i, 24. What, then, can he mean by "out of the body" but the same as "absent from the body"? That absence, however, as desired by him, was not an unclothed or disembodied state, but a being "clothed upon," and "present with the Lord," that is, at the resurrection, for "so shall we ever be with the Lord." 2 Cor. v, 4, 8 : 1 Thes. iv, 16. It would greatly delight one of us to be carried forward in a prophetic dream and see the glorified forms of others that shall people the future paradise ; but who can describe the ecstasy of that dream if such an one in the same vision were permitted clearly to see *himself* as partaking with them of the same risen and glorified nature ! Afterward, in relating the dream, he could say, "I was, in my dream, caught away to a view of the future paradise (and stood there not in this mortal body, as I distinctly discerned, but in a risen and glorified body), and saw unspeakable glories." Peter speaks of three heavens consecutively pertaining to earth, (1) those "which were of old," (2) those "which are now," and (3) the future or "new heavens," these last being paradisiacal. 2 Pet. iii, 5, 7, 13.



## INCORRUPTIBLE, INCORRUPTION, IMMORTAL, IMMORTALITY.

These precious and sublime words, descriptive of endless and blissful existence, must be studied in one group because of their close relationship.

The Gr. word *aphthartos*, occurring 7 times, is translated "immortal" (1 Tim. i, 17); "incorruptible" (Rom. i, 23); "incorruptible" (1 Cor. ix, 25: xv, 52: 1 Pet. i, 4, 23); and "not corruptible" (1 Pet. iii, 4). As the references show, it is spoken of God, of the righteous at the resurrection, of the promised inheritance and crown, and of what the R. V. calls "the incorruptible apparel of a meek and quiet spirit." Of such apparel the wicked are destitute.

The Gr. *aphtharsia*, occurring 8 times, is translated "incorruption" (1 Cor. xv, 42, 50, 53, 54); "immortality" (Rom. ii, 7: 2 Tim. i, 10); "sincerity" (Ephes. vi, 24: Titus ii, 7). For sincerity in Ephes. vi, 24, the R. V. reads "uncorruptness," and omits *aphtharsia* from the Gr. text of Titus ii, 7.

"Immortal" occurs but *once* in C. V., and is *never* applied to the human soul, but only to God,— "The King eternal, *immortai* (*aphthartos*), invisible, the only wise God." 1 Tim. i, 17.

"Immortality" occurs five times in C. V.; twice as the translation of *aphtharsia* (Rom. ii, 7: 2 Tim. i, 10), and thrice as the translation of *athanasia* (1 Cor. xv, 53, 54: 1 Tim. vi, 16). In these five occurrences we are once told that *God only* hath immortality, once that Christ has brought it to light through the gospel, once that we must "*seek for*" it, and twice that the righteous will put it on *at the resurrection*. Never once in the Bible do we find the expressions "immortal soul," or, "immortality of the soul."

These testimonies prove that the immortality which

the Lord offers to men is *an endless life manifested through an incorruptible body at the resurrection*, such as was manifested in Christ when He arose from the tomb to die no more, and will be manifested in all His redeemed when He comes in glory to fashion their bodies "like unto His own glorious body." Phil. iii, 20, 21.

That those who put on incorruption and immortality, in 1 Cor. xv, 53, are the righteous only (and not "all men," as A. Clarke imagined),\* is indicated in the context which says they shall be raised "in glory," "in power," shall "bear the image of the heavenly," and obtain the victory over death. vv. 43, 49, 54. The wicked also will rise in their due "order" and time, but only to be condemned and die "the second death."

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## FOREVER, EVERLASTING, ETERNAL.

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These words also, because of their close relationship, must be studied in one group. *Olam* is the principal Heb. word that is translated "everlasting," "ever," and "forever." It is once translated "eternal," Isa. lx, 15. The Gr. words by which *olam* is usually translated are *aion* and *aionios*.

*Olam* is sometimes used to denote time *long past*, as, "mighty men which were of *old (olam)*," Gen. vi, 4: "Remember the days of *old (olam)*," Deut. xxxii, 7: "On the other side of the flood in *old time (olam)*," Jos. xxiv, 2: "Those that have been *long (olam)* dead," Psa. cxliii, 3: "Remove not the *ancient (olam)* landmark," Prov. xxii, 28: "I have *long time (olam)* holden my peace," Isa. xlii, 14: and in about 25 other

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\* "The arguments here adduced apply only to sincere believers in Jesus Christ, and are meant only of the resurrection of the just."—*Comprehensive Commentary*, on 1 Cor. xv.

places. Says Jonah ii, 6, "The earth with her bars was about me for *ever (olam)*." Here the *olam* or ever lasted only three days and nights.

*Olam* is sometimes used to denote time future but *limited*, as, "The forts and towers shall be dens for *ever (olam)* . . . UNTIL the Spirit be poured upon us from on high," Isa. xxxii, 14, 15: "He shall be thy servant forever (*olam*)," Deut. xv, 17. This meant only during the natural life of the servant, for in death "the servant is free from his master," Job iii, 19. If the servant had died an hour after his ear was bored, the *olam* or "*forever*," in that case, would have been but an hour long. Compare Ex. xxi, 6: Lev. xxv, 46. The leprosy inflicted on Gehazi and his seed was to cleave unto them "for *ever (olam)*," 2 Kin. v, 27. This was a fearful torment, but does anyone suppose it was to be endless, and that Gehazi's "immortal and immaterial soul"—as some call it—is now writhing with leprosy in a burning hell, and shall at the resurrection obtain a body on which it shall break out afresh and continue its horrifying ravages in endless duration? And, as it was to cleave unto his seed for ever, this would be inflicting endless torment also on the children of Gehazi for the sin of their father!!! Such, it seems to me, would be the logical conclusion from insisting that "forever" when applied to the torment of sinners must mean their ceaseless existence in endless misery. Says Dr. David Brown, of Scotland, "What canon of criticism is more self-evident and more universally recognized than this, that terms and phrases, expressive of *perpetuity*, are to be stretched no further than *the known duration of the thing spoken of?*—as when the Jews were commanded to keep such and such of their institutions 'throughout their generations by an ordinance forever,' that is, of course not through all eternity, but throughout the whole duration of their peculiar polity, and no longer."—On the Second Advent, p. 173.

Torment implies conscious existence, and when we read of wicked ones that "shall be tormented day and night for ever and ever" (Rev. xx, 10), their "known duration" requires us to believe that the torment will end or result in the extinction of their being: for it has been clearly shown that they shall not obtain immortality but "shall be as the fat of lambs, they shall consume, into smoke shall they consume away," and become "*ashes* under the feet of the righteous." And so "the second death" will be their "everlasting punishment," for it will never be relieved by any resurrection or recalling into existence.

*Olam* and *aiōn* are sometimes translated "world," where "age" or "dispensation" is the proper rendering. In Mat. xiii, 38-40, "the field is the *world* (*kosmos*)," that is, the material globe that we inhabit, as *kosmos* means in this place. But "the harvest is the end of the *age* (*aiōn*)" or dispensation; not of the field on which the crop is raised. It would grieve a farmer to know that the next harvest would be the end not only of the *season* for raising the crop but also of the very *farm* on which it grew. "The earth abideth forever," and is the promised inheritance of the meek. Eccles. i, 4; Mat. v, 5. Instead of "the world to come," in Heb. vi, 5, the R. V. reads, "the *age* to come." This refers to the millennial age or *aiōn*, of which the miraculous "powers" of the early church were but earnest or foretastes.

*Aiōnios* is translated "eternal" 42 times, and "everlasting" 25 times, in C. V. The expression "everlasting life" occurs 14 times, "eternal life" 30 times, and "immortality" 5 times. They all denote never-dying existence, and are never once affirmed of the wicked, but are set before us as something that the righteous are to "*seek for*," "*labor for*," and are living "*in hope of*." Rom. ii, 7; Jno. vi, 27; Titus i, 2. All who do this as the Bible prescribes, *i. e.*, "by patient continuance in well doing," will obtain that



life or immortality as "the gift of God through Jesus Christ our Lord" at "the resurrection of the just." Rom. vi, 23: Lu. xiv, 14: 1 Cor. xv, 52-54.

And so there is perfect and beautiful harmony throughout the Scriptures in what they teach concerning the soul, immortality, eternal life, the destiny of the wicked, and the future existence of the righteous.

*Olam* and its Gr. representatives are used to denote *endless* duration when spoken of the nature and existence of God, of Christ, of the saints in glory, and of the aionian or "eternal inheritance." It is a safe rule of interpretation that *olam*, *aion*, and *aionios* must always be taken in the sense of *unlimited* or *endless* duration unless something appears in the subject or connection in which they occur to limit their signification. It is moreover to be remembered that we are not dependent on *olam*, *aion*, and *aionios*, for proof of the endless existence of God, of Christ, and of the risen redeemed, but rather on the general tenor of Holy Scripture, and on words and phrases of determinate and inflexible meaning; such as occur in the testimonies,

(1) That God is *immortal, incorruptible, unchangeable, having life in Himself*, and the One with whom is the very "*fountain of life.*" 1 Tim. i, 17: vi, 16: Rom. i, 23: Psa. cii, 12, 24-27: Jno. v, 26: Psa. xxxvi, 9.

(2) That Christ having been raised from the dead "*dieth no more,*" is never to "return to corruption" or death, but has "*an endless (akatalutos) life,*" for *in Him dwelleth all the fulness of the Godhead bodily.*" "His dominion is an everlasting dominion which shall *not pass away*, and His kingdom that which shall *not be destroyed.*" Rom. vi, 9: Ac. xiii, 34: Heb. vii, 16: Col. ii, 9: Dan. vii, 14: Lu. i, 33.

(3) That the redeemed will have *immortality* and *incorruptibility*, with bodies fashioned like unto the glorious body of the Redeemer who says, "Because I live ye shall live also." When thus immortalized

"they *cannot die* any more," but will "be equal to the angels," in body as well as character "partakers of the *divine nature*," and, as "joint heirs with Christ," their inheritance will be "a kingdom which *cannot be moved*," even "the everlasting kingdom of our Lord and Saviour Jesus Christ" that He will establish on earth at His second coming 1 Cor. xv, 53, 54 : Phil. iii, 21 : Jno. xiv, 19 : Lu. xx, 36 : 2 Pet. i, 4 : Rom. viii, 17 : Heb. .xii, 28 : 2 Pet. i, 11.

That the readers and writer of these pages may be accounted worthy to partake of that "inheritance of the saints in light," is my humble prayer to the Heavenly Father in the name of Christ the great Redeemer. Amen.

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