



Jehovah's Witnesses

Part 4 - Doctrine

by Maurice Barnett

**Nature of God and Man
Soul - Spirit - Flesh
Death - Mortal and Immortal**

"identifying themselves with Jehovah's organization is essential to their salvation." (*Kingdom Ministry*, Nov 1990, 1)

"The Catholic Church occupies a very significant position in the world and claims to be the way of salvation for hundreds of millions of people. Any organization that assumes that position should be willing to submit to scrutiny and criticism." (*Awake*, Aug 22, 1984, p. 28)



The WATCH TOWER

And Herald of Christ's Presence



ROCK OF AGES
Other foundation can
no man lay
A RANSOM FOR ALL

REPORT
on
Foreign Mission Work
by the
Missions Investigation Committee
APPOINTED BY THE
INTERNATIONAL
BIBLE STUDENTS ASSOCIATION

"In thy seed shall all the kindreds of the earth
be blessed."--Acts 3:25.

"If ye be Christ's then are ye Abraham's seed
and heirs according to the promise."--Gal. 3:29.

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For more detailed background information on the nature of God and the person of Jesus being God and “I Am,” note the section on “The Godhead” located on this website. Also, see the article on the “Intermediate State of the Dead”

CHAPTER I

THE NATURE OF MAN

We will show in the coming pages that man is composed of a dual nature - flesh and spirit, or soul. Genesis 1:26-28 records the beginning of man on earth, and this nature:

"And God said, let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. And God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them: and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the birds of the heavens, and over every living thing that moveth upon the earth." ASV

The original intention of God has not changed, just as man still exists in God's image and likeness. God did not intend for mankind to remain in a garden like Eden though he was placed there. The dominion of man was to be over every living thing, even the fish of the sea, which Eden did not have. They were to spread over the whole earth. After God destroyed the world with the flood He gave Noah and his sons basically the same charge, Genesis 9:1-3. Psalm 8 likewise says that man is to have dominion over the works of God's hands. (Though part of that Psalm is a prophesy of Christ, Hebrews 2:7, it primarily refers to man) Man has, dramatically at present, shown his intellect and ability to bend even the heavens to his own purposes. The ability to dominate is a RESULT of being in God's image; the image and the dominating are not the same. Man certainly lost many things in sinning in the Garden: his sinless state, Romans 5:12-14; moral uprightness, Ecclesiastes 7:29, Ephesians 4:23-24; close communion with God in suffering spiritual death, Genesis 2:17; the ground was cursed, Genesis 3:17-19; there was some physical change to admit pain, Genesis 3:16; and perhaps some other things. But, he did not lose his being created in the image of God, nor the purpose and charge God gave him to perform.

What is this image and likeness? The Jehovah's Witnesses claim that man does not have a soul - he is a soul! Note the following from their literature:

"According to the express statement of the Creator himself, man was made in the image of God. Not that man had the same form and substance as his Creator, but that he had God's attributes. To man as a creature with God's attributes was granted the privilege of holding dominion over the earth and its forms of life; the birds, fish and animals. Toward these he had the responsibility of exercising the same attributes as his Creator: wisdom in directing the affairs charged to him, justice in dealing with other creatures, and power in properly discharging his authority to carry on the right worship of the Universal Sovereign in whose image he was created — Genesis 1:26-28. Man's exercise of Earth's domination did not last long. He chose to deny the universal sovereignty of his God, and he set up images in supposed representation of his Creator. Instead of holding dominion over the lower forms of animal life, man set them up as objects of worship. He made carved images in wood and stone and molten ones in metal. To these he bowed and prayed. Man lost his dominion. — Romans 1:23-25." *Let God Be True*, Second Edition, 1946, p. 145.

"Because man would be created 'in God's image,' he could be called a 'son of God,' as Luke 3:38 calls him. His body is adapted to life on earth, not life in the invisible heavens. Nevertheless, man is 'in God's image' in that he is created with moral qualities like those of God, namely, love and justice, and he has powers and wisdom above those of animals, so that he can appreciate the things that God enjoys and appreciates, such as natural beauty and the fine arts of music, writing, reading, speaking, reasoning, the science of numbers, and such processes of the mind of which the lower animal creatures are not capable. For such reasons man was able to have in subjection the lower forms of creature life in the skies, the earth and the sea." *Things In Which it is Impossible for God to Lie*, p. 139.

To a good portion of this we will agree, but the fault lies in stopping short of the full story. This we want to amplify. To begin with let's note

THE FORM OF GOD-----

The form of God is not physical and hence man was not created physically in the image of God. More than any others, Mormons teach the physical form of God and man in that physical image. But, not so.

- 1) God is spirit - John 4:24
 - a. A spirit has not flesh and bones. Luke 24:39
 - b. God doesn't have eyes of flesh. Job 10:4
 - c. He is father of spirits. Hebrews 12:9

- 2) Jesus formerly existed in the form of God, but when he came into the world he took the form of man - Philippians 2:5-8
 - a. The Word BECAME flesh. John 1:14
 - b. MADE in every way like his brethren. Hebrews 2:17
 - c. In the DAYS OF HIS FLESH. Hebrews 5:7

- 3) God is invisible - Colossians 1:15, I Timothy 1:17, Hebrews 11:27
 - a. God doesn't dwell in hand made temples, etc. Acts 17:24-29
 - b. We are offspring of this invisible God. Acts 17:29

- 4) We will be like Him in the resurrection, different from present flesh. I John 3:2, Philippians 3:21
 - a. Don't bury the body that shall be. I Corinthians 15:36-37
 - b. Clothed from Heaven. II Corinthians 5:1-10
 - c. Sown fleshly body, raised spiritual. I Corinthians 15:44

- 5) The nature of our being in His image is not physical.
 - a. Sense of justice involved. Genesis 9:6
 - b. Knowledge - a matter of mind. Colossians 3:10
 - c. Note the following chart -

<i>II Corinthians 4:16</i>	<i>Outward Man</i>	<i>Inward Man</i>
II Kings 4:27		soul vexed within her
Ecclesiastes 12:7	dust return to earth	spirit return to God
Job 14:22		soul within mourns
Job 32:8		there is a spirit in man
Job 34:14-15	his	spirit and his breath
Psalms 31:5		I commit my spirit
Psalms 42:6		soul cast down within me
Psalms 63:1	flesh longs	soul thirsts
Isaiah 26:9		spirit within me
Daniel 7:15	in midst of body	spirit grieved
Zechariah 12:1		God formeth spirit within
Matthew 10:28	kill the body	not the soul
Matthew 26:41	flesh weak	spirit willing
Acts 2:27-31	flesh saw no corruption	soul not left in hades
Romans 7:22	the body	inward man
I Corinthians 2:11		spirit of man within
I Corinthians 5:5	destruction of flesh	spirit saved
II Corinthians 5:1-4	earthly house	house from heaven
II Corinthians 5:6-8	home in body, absent Lord	absent body, with Lord
II Corinthians 12:3	whether in the body	or out of the body
Ephesians 3:16		strengthened in inner man
Philippians 1:22ff	abide in flesh	depart to be with Christ
II Peter 1:13-14	this tabernacle	earthly house put off
James 4:5		spirit in us

MAN IN GOD'S IMAGE-----

Whatever this image is, it is more than mere existence, life or breath. Animals have all that, but they are not made in God's image; only man is. Man is superior to animals and God intended for man to dominate other living creatures. There are many likenesses between man and animals, but the inner image of God makes man something special and superior. It is this INNER MAN that will exist after the flesh dissolves, showing that it is more than breath or animation. This image involves the capacity for knowledge, recall of information, reasoning, judgment, justice, love, etc., all elements of an inner being. Some have pointed out that the word IMAGE refers to the FORM of that inner being, and LIKENESS refers to the CHARACTERISTICS of that form that are like God. This would give sense to the like phrase of Genesis 5:3 that Adam "begat a son in his own likeness, after his image; and called his name Seth." Seth looked like Adam and he acted like Adam. The form of the INNER MAN is a spirit form, and the characteristics of it are also like God.

So, the image and likeness refers to the inner man. We have seen that the terms SOUL and SPIRIT also refer to the inner man. We must conclude that the terms SOUL and SPIRIT do apply to the image of God in man. We are made spiritually in God's image. In the pages following we will note the arguments and scriptures both for and against such a dual nature of man.

CHAPTER 2

Soul (Nephesh) - Old Testament

1) GESENIUS - Hebrew-English Lexicon, pp. 558-560 gives a variety of meanings to NEPHESH.

- a. breath, breath of life, also a (sweet) odour, which is exhaled...
- b. the soul, anima, psuche, by which the body lives, the token of which life is drawing breath, the seat of which was supposed to be in the blood, hence life, vital principle.
- c. the mind as the seat of the senses, affections, and various emotions to which is ascribed love, etc.

2) NEPHESH occurs several hundred times in the Old Testament. It is a general term, meaning several things. It is translated SOUL some 428 times, LIFE 119 times. Besides these it is translated the following in the King James Version; and there are a few others that are not listed here:

CREATURE	Person	Mind	Him	Himself
MAN	Lust	Heart	Any	Selves
Yourselfes	Dead body	Dead	Heart	Slay him
Mortally	Discontented	Me	Thyself	Themselves
Ghost	He	Will	Desire	

3) It is evident that there are a variety of meanings to be attached to the word NEPHESH. One cannot take a single definition and make it apply in every place. The Jehovah's Witnesses have done this with many Bible subjects and by so doing have perverted what the Bible teaches. There is no doubt that NEPHESH does refer to simply the life of the individual in most places that it appears. This we admit. But even then, in many places, it may be a figure of speech known as SYNECHDOCHE, where a part is given for a whole, or a whole for a part. There are numerous instances of that figure of speech in the Bible. The inner man made in the image of God being the most important part stands for the entire individual. But, let's look at the following uses of the term NEPHESH.

a. NEPHESH MAY REFER TO ANIMAL LIFE

1. Genesis 1:20ff - creature that hath LIFE
2. Job 12:7-10 - the SOUL of every living thing
3. Psalm 78:48-50 - spared not their SOUL from death
4. Exodus 21:23 - thou shalt give LIFE for LIFE

b. NEPHESH MAY REFER TO THE CREATURE, OR PERSON

1. Genesis 14:21 - give me the PERSONS
2. Numbers 31:28 - one SOUL of five hundred
3. Numbers 31:19 - whosoever hath killed any PERSON
4. Jeremiah 52:29 - eight hundred thirty and two PERSONS

c. NEPHESH MAY REFER TO THE BODY but in every place it is translated as such it refers to a dead body. Leviticus 21:11, Numbers 6:6, 19:13, Haggai 2:13.

d. NEPHEESH MAY BE DISTINGUISHED FROM THE BODY

1. Isaiah 10:18 - both the SOUL and body
2. Deuteronomy 12:23 - LIFE is the blood - not eat the LIFE with the flesh
3. Job 14:22 - the flesh on him, SOUL within
4. Psalms 63:1 - the SOUL thirsts, the flesh longs
5. Psalms 43:5 - SOUL cast down within us
6. I Kings 17:21 - let SOUL come into him again

e. NEPHEESH MAY REFER TO BREATH

1. Job 41:21 - his BREATH kindled coals
2. Isaiah 3:20 - and the TABLETS (perfume boxes that were sniffed)

f. NEPHEESH MAY BE DISTINGUISHED FROM LIFE

1. Leviticus 21:11 - a dead body
2. Job 9:21 - 10:1 - SOUL weary of life
3. Psalms 88:3 - SOUL full of troubles, and life draweth

g. NEPHEESH MAY REFER TO THE INNER MAN

1. Genesis 23:8 - if it be your MIND
2. Genesis 42:21 - anguish of SOUL
3. Leviticus 26:16 - sorrow of HEART
4. Leviticus 26:43 - SOUL abhorred statutes
5. Numbers 21:5 - the SOUL loathes
6. Deuteronomy 21:14 - whither she WILLS
7. I Samuel 2:33 - HEART grieves
8. I Samuel 30:6 - SOUL grieved
9. II Kings 4:27 - SOUL vexed within her
10. Job 10:1 - SOUL weary of life - bitterness of SOUL
11. Proverbs 2:10 - knowledge pleasant to the SOUL
12. Proverbs 27:9 - HEARTY counsel
13. Ezekiel 24:21 - SOUL pities

4) It is evident from point (g) above that NEPHEESH does apply to the inner man that was discussed in chapter 1. And, it is to be distinguished from the body, breath or mere animal life at times. It is the intellectual, reasoning, determining, and emotional seat of man. Man shares SOUL with brute animals in their both having physical life, but man also has SOUL that animals do not have which he shares with God. The Witnesses claim that man and animals are exactly alike in SOUL.

Position of Jehovah's Witnesses-----

"In describing the creation of the original man Genesis 2:7 very simply states: ^fthe Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.^f Thus we learn that man is a

combination of two things, namely, the 'dust of the ground'¹ and 'the breath of life'. The combining of these two things (or factors) produced a living soul or creature called man. If you have a Bible that shows marginal readings either alongside or below the columns of Scripture verses, you can look at Genesis 1:20-30 and note that fish, birds and animals are in the 'living soul' class — the marginal readings showing 'soul' for 'creature'¹ and 'life' in these verses. The Bible truth that beasts as well as men are souls is also indicated by Numbers 31:28, which says: 'And levy a tribute unto the Lord of the men of war which went out to battle: one soul of five hundred (captured), both of persons, and of the beeves, and of the asses, and of the sheep.' So we see that the claim of religionists that man has an immortal soul and therefore differs from the beast is not Scriptural. The Bible shows that both man and beasts are souls, and that man's pre-eminence is due to the fact that he is a higher form of creature and was originally given dominion over the lower forms of animal life. (Ecclesiastes 3:18-21) The first man, Adam, was created a living soul, and nowhere is it stated that he was given an immortal soul. — I Corinthians 15:45." *Let God Be True, Second edition, 1946, p. 68.*

"How, then did the human soul come into existence? By God's creating the human body from the dust of the ground and combining with it 'the breath of life.' This means that the human soul is maintained by breathing the needed air through the nostrils. It does not mean that the human creature, man, is maintained alive by having inside himself an invisible, spiritual, intelligent something called 'soul' that can separate from the body at death and that can continue its intelligent, conscious existence in an invisible, spiritual realm, either with angels or with demons." *Things in Which it is Impossible for God to Lie, p. 142.*

"A soul, heavenly or earthly, is a living, sentient (or sense-possessing, conscious, intelligent) creature or person. A soul, heavenly or earthly, consists of a body together with the life principle or life force actuating it. An earthly soul is a living, breathing, sentient creature, animal or human. Earthly souls, human and animal, have an organism of flesh kept living by means of blood circulating in their system. *Make Sure of All Things, 1953, p. 349.*

The Witnesses make a practice of taking but a single definition of a term, showing passages where it is used that particular way, and then concluding forcefully that it means the same in every other place it occurs. We have demonstrated in previous material that they do this repeatedly in regard to the Deity of Christ. It is not enough to show that SOUL applies to animal life with all its functions; then show that this animal life will end. It is not enough to show that at times the term SOUL applies to humans in the same way it applies to animals. We have seen in the preceding pages that there are several meanings of the term. Man has SOUL that animals do not have. Note for example, point (g) in the preceding material. The passages listed there are but samples. Do animals share that kind of SOUL - intellect, reason, emotion - in common with man? Certainly not. We saw on page 1, in the quotations from the Witnesses, that they believe man is superior to animals in many respects; man has something animals do not have. Yet, these qualities are referred to by the term SOUL.

Following are some passages, with arguments made by Jehovah's Witnesses, on the SOUL as found in the Old Testament, and involving the Hebrew word NEPHESH. There are a multitude of passages that speak of SOUL as the life of the individual some way or another. They will not be dealt with specifically here. I will grant that the term does refer to just the life of humans in many places; yet deny the conclusions the Witnesses reach from them. They are not the only passages dealing with the subject.

1) GENESIS 2:7 - "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." The argument based on this passage is stated in the quotations from their works listed above. Man is composed of a body made of dust from the ground and is kept alive by breath-ing air and the circulation of blood. Fred Franz, vice-President of the Watchtower Society, in the Scotland Trial of 1954, was asked if he believed that man possesses an immortal soul. On page 44 of the Trial record he replies, "No, we do not believe such a thing, because the very first definition in the Bible of a human soul shows that the human creature himself personally is the soul and does not have something invisible resi-dent within him separate and distinct from his body which can carry on a new existence after the death of the body." He then refers to Genesis 2:7.

ANSWER:

- (a) The very first definition of MEAT in the Bible is in Genesis 1:29-30. It refers to vegetable matter, which was to be the food for man, beast, fowl, and creep ing things. Vegetarians use this to claim that God intended for man to be a vegetarian. But, such passages as Genesis 9:3 show that this is not the case. Genesis 1:29 no more tells the whole story about man's consumption of food, than Genesis 2:7 tells the whole story about the nature of man!
- (b) We will agree with them on some of the conclusions from this passage. How-ever, this passage does not deal with HOW the SPIRIT of man was im parted to him, but with the origin of the life which made man a living crea-ture.

1. Genesis 2:7 - nishmah ohayyim

6:17 - ruaah ohayyim

7:15 - ruaah ohayyim

7:22 - nishmah ruaoh ohayyim

- 2. Breath of Life is figurative language simply denoting bringing man to life. We cannot suppose that God breathes air as man does, seeing He is spirit and not flesh. Neither does the phrase refer to air, because air is NOT THE BREATH but WHAT IS BREATHED. It refers to the life that manifests itself in breathing. Breathing and animation are both common to man and beast and they, man and beast are both souls in that sense. BUT - if breath of life means only putting air into the lungs we would expect a dead person to be restored to life by using a respirator, and if necessary mechanically circulating their blood. If it is just air then a stiff breeze could raise everyone in the cemetary. We can also note that infants are alive in the womb long before their lungs function at birth. It should be evident that THERE IS MORE TO LIFE THAN BREATHING AIR OR CIRCULATING BLOOD.
- 3. Job 33:4 says, "The spirit of God hath made me, and the breath (neshamah) of the almighty hath given me life." This was long after Adam. (note also point c-1 above) It is obvious that such breath of life is not limited to original creation.

(d) LIVING SOUL - what meaning are we to give here to this? It certainly doesn't mean man became a

living dead body
 living blood
 living breath
 living ghost
 living discontented
 living slay him

or any of a number of other ways NEPHESE has been and could be translated! It must mean man became a living creature, or person. This meaning we do not deny, but this verse is not the complete picture of man's nature.

2) GENESIS 3:19-23 - "Dust thou art and to dust wilt thou return." THOU indicates all there is to Adam, which THOU returned to dust. So man is wholly physical and mortal.

ANSWER:

- (a) There are several such passages as this that the Witnesses use, emphasizing the pronoun. The reply here will be more detailed here than the argument actually deserves.
- (b) THOU refers to the part of man that is made of dust - the body. Ecclesiastes 12:7 - "Then shall the dust return to the earth as it was: and the spirit shall return to God who gave it."
- (c) Daniel 4:22 - "It is thou, O King, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth." Who or what is indicated by THOU here? It certainly wasn't his physical body, nor his mental condition. It refers to his power and dominion.
- (d) Acts 22:7-8 - "...and I answered, Who art THOU, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest." This was the appearance of Jesus to Saul of Tarsus on the road to Damascus.

1. In *Let God Be True* (1946), p. 71, it is claimed that Jesus was wholly mortal, just a man, and as a human soul, died, just like all other human beings since Adam. As a man he wasn't any better than a dog. The Witnesses claim that the body of Jesus was not raised. He forfeited his life (soul) including his right to live on paradise earth. They claim He was raised a "spirit creature" and not bodily. By their reasoning EVERYTHING THAT WAS JESUS WAS THE BODY, and it was not raised. How then could the one that was crucified be the one that was raised? Death to the Witnesses is a ceasing to exist. So, Jesus was only a man, ceased to exist on the cross, and was not raised. Yet, Acts 2:36 says, "...that God hath made him both Lord and Christ, this Jesus whom ye crucified."
2. So, in Acts 22:8, when Saul asks "Who are THOU, Lord?" the THOU replies that he is "Jesus of Nazareth." That's either the truth or a lie.

Which is it Witnesses? In Luke 4:34 an evil spirit said to Jesus, "Ah! what have we to do with thee, Jesus thou Nazarene? art THOU come to destroy us? I know thee who THOU art, the Holy One of God." Here the THOU refers to the person Jesus of Nazareth standing before them. But that person was not raised from the dead the Witnesses claim. Who then is the THOU - Jesus of Nazareth - that Saul spoke to in Acts 22:8?

- (e) Genesis 1:27 says "So God created man in his own image, in the image of God created he him." James 3:9 says, "Therewith bless we the Lord and Father; and therewith curse we men, who are made after the likeness of God." Who or what does MAN, MEN and HIM refer to in these places? The Witnesses claim that all there is to MAN is the physical creature. Yet, they also admit that MAN is not physically in the image of God. According to these passages, whatever it is that is in the image of God is called MAN, yet is not physical. (Of course there are other passages that apply the word MAN to more than the inner person).

- 3) LEVITICUS 21:11 - "neither shall he go to any dead body..." BODY here is from NEPHEESH, and so the SOUL dies. SOUL and BODY are the same.

ANSWER:

- (a) We have not denied that NEPHEESH can refer to body, or blood; and the body can lose life, and the blood can be poured out. But this is not the only understanding of NEPHEESH; their argument therefore, means nothing.
- (b) We have already seen Watchtower writings that say a SOUL is a combination of a body that breathes air and circulates blood in the system. A dead body neither breathes nor circulates blood. So, this passage really doesn't fit the Watchtower definition of soul! Too, if to die is to cease to exist, as the Witnesses claim, how could a dead soul even be in existence. It seems a contradiction of terms.
- (c) There are places where NEPHEESH is distinguished from the body. See also I Thessalonians 5:23 in the New Testament.

- 4) PSALMS 103:14 - "For he knoweth our frame; he remembereth that WE are dust." Notice that WE are dust, therefore only physical and wholly mortal. All there is to WE is dust.

ANSWER:

- (a) Note the discussion above on Genesis 3:19-23. What part of man here is the dust. The FRAME. Look at verses 14-16. They discuss the human side of man.

- 5) ECCLESIASTES 3:18-22 - (19-20) - "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again." Man is no better than the animals, has no preeminence over them, they are all just dust and wholly mortal.

ANSWER:

- (a) Verse 16 begins this section. The writer is dealing with things as they appear to be “under the sun.” Verse 18 says it involves the “estates of the sons of men.” The whole section is taken from a human point of view. Not only that, but the writer is here taking the place of the skeptic. The Witnesses insist that that is not the case, but it is evidently so. From the purely human and skeptical point of view, flesh is flesh and that is all we see with the eyes. We do not see the invisible realms except by faith. Notice that verse 21 speaks of the spirit of man going upward and the spirit of beast going downward to the earth. This is a skeptical question that finally yields to faith in 12:7 - “Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it.” This is spoken of man, but not the beast. 3:22 yields to 12:13 - “Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.”
- (b) I Corinthians 15:32 - “If after the manner of men I fought with beasts at Ephesus, what doth it profit me? If the dead are not raised, let us eat and drink, for tomorrow we die.” This is much the same idea as Ecclesiastes 3. If there is nothing more than the flesh here and now, let’s “live it up here” because this is all we have.
- (c) Atheists make the same argument; man is just an animal, though with a higher intellect. This is why Hitler could slaughter so many people so ruthlessly. It is why he and many modern atheists did and can advocate selective breeding of humans just like we do with cattle. It is shameful that Jehovah’s Witnesses adopt the skeptic and atheist arguments to try to prove their position.
- (d) If man is no higher than the beasts WHY
- is it wrong to kill a man, but not an animal?
 - would man have more hope than a dog?
 - will not the beasts also be raised to eternal life?
- 6) EZEKIEL 18:4 - “Behold, all souls are mine; as the soul of the Father, so also the soul of the son is mine: the soul that sinneth, it shall die.” The physical man is the soul and it shall die, so man is wholly mortal.

ANSWER:

- (a) That is assumption. If the soul is animal life only, just the living body, it will die whether it sins or not. They will also try to use Psalms 89:48 to prove that man dies, but note that it will contradict their use of this passage: “What man is he that liveth and shall not see death?”
- (b) Hebrews 4:15 says that Jesus was tempted in all points like as we are “yet without sin.” Jesus did not sin, yet the Witnesses say he died just as any other human dies, he was wholly mortal.
- (c) Verse 5 of this chapter begins “But if a man be just...” and through verse 9 lists several things they should refrain from. It closes in verse 9 this way - “hath walked in my statutes, and hath kept my judgments, to deal truly; he is just, he shall surely live, saith the Lord God.” (see also verses 19-24) Now, just grant that verse 4 refers to physical death - then verse 9 refers to physical

life: YOU WOULD NEVER DIE! The soul of this passage is the inner man. Death here is not physical death nor annihilation, but is separation from God. The soul that sins will be separated from God. See John 11:25-26, James 5:20.

CHAPTER 3

Soul (psuche) – New Testament

1) THAYER'S Greek-English Lexicon, p. 677 presents the following points of definition and usage:

(a) breath (Lat. anima) i.e.

1. The breath of life; the vital force which animates the body and shows itself in breathing...
2. Life...also...the life which is lived on earth...
3. that in which there is life; a living being: a living soul...

(b) The Soul (Lat. animus)

1. The seat of the feelings, desires, affections, aversions, (our soul, heart, etc.. R.V. almost uniformly soul)...
2. 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 a moral being designed for everlasting life:
3. 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...

2) PSUCHE occurs 105 times in the New Testament. It is translated by a variety of words. SOUL, 58 times; LIFE, 40 times; MIND, 3 times; HEART, once; HEARTILY, once; US, once; YOU, once. It is an equivalent term in the New Testament for NEPHESH in the Old Testament. It is evident that the same variety of meanings are attached to it as well. In addition however, PSUCHE in the New Testament is more specific in describing that inner personality that can exist apart from the flesh.

3) Just as it is with NEPHESH, it is sometimes difficult to determine which meaning of PSUCHE is intended in passage. In some passages it could mean an inner spirit that gives man a dual nature or the same passages could be referring to the life of that individual in fleshly existence. There are however, many passages that are not ambiguous in their meaning. Following are detailed several uses of PSUCHE.

(a) PSUCHE MAY REFER TO THE PERSON

1. Acts 2:41 - added unto them about three thousand SOULS
2. Acts 7:14 - threescore and fifteen SOULS

3. Romans 13:1 - let every SOUL be subject
4. I Peter 3:20 - wherein eight SOULS were saved by water

(b) PSUCHE MAY REFER TO LIFE ITSELF

1. Luke 14:26 - sisters, yea, and his own LIFE also
2. John 13:38 - Lay down thy LIFE for my sake
3. Acts 20:24 - hold not my LIFE of any account
4. Romans 11:3 - they seek my LIFE

(c) PSUCHE MAY BE DISTINGUISHED FROM THE SPIRIT

1. I Thessalonians 5:23 - my your spirit and SOUL and body be
2. Hebrews 4:12 - dividing asunder of SOUL and spirit

(d) PSUCHE MAY BE DISTINGUISHED FROM THE BODY

1. Matthew 6:26 - anxious for LIFE - nor yet for the body
2. Matthew 6:25 - LIFE is more than food - and body than raiment
3. Matthew 10:28 - fear not those that kill the body but not the SOUL
4. Matthew 11:29 - ye shall find rest unto your SOULS
5. I Thessalonians 5:23 - may your spirit and SOUL and body be

(e) PSUCHE MAY REFER TO THE INNER MAN THAT EXISTS AFTER THE BODY IS DISSOLVED

1. Matthew 10:28 - fear not those that kill body but not the SOUL
2. Acts 2:27 - SOUL not left in hades, flesh saw no corruption

4) MATTHEW 10:28 - "And be not afraid of them that kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell."

(a) Killing the body is the limit that man can go. Man cannot kill the soul. God has far more power than, man and so is the one to fear. Stephen was fearless in the face of physical death, and said as he was about to die, "Lord Jesus, receive my spirit." Acts 7:59.

(b) SOUL here cannot mean the body for it is distinct from the body. It cannot mean the animal life for that would cease when the body is killed. Here is something that is of a distinct nature from the body, and can live though the body ceases to function.

(c) JEHOVAH'S WITNESS OBJECTION: Remember that they claim "You don't have a soul, you are a soul!" They say THERE IS NO SOUL OTHER THAN YOUR LIVING BODY. In their book *Things In Which It Is Impossible For God To Lie*, the fifth chapter is titled "Your 'soul' is you." On page 141 it says, "All this goes to show that the 'living soul' is not something implanted invisible inside the human body but is the human person himself. Consequently, when God's Word uses the expression 'your soul,' it means you yourself, your very being, your life as a human soul." On Matthew 10:28 it is claimed that one's FUTURE LIFE AS A SOUL is being consid-

ered. Man can kill the body but they cannot keep you from obtaining future life as a soul on paradise earth. Those who live wickedly will have both body and soul annihilated.

ANSWER:

1. It takes a good deal of imagination to come up with that rendition, but let's consider the consequences. First, whatever is meant by body and soul in the first part of the passage is the same meaning of body and soul in the second part. The term BODY must be referring to the present existence that could be killed, as versus the future existence in paradise that cannot be touched. We might then translate the passage as follows: "And be not afraid of them that kill the soul, but are not able to kill the soul: but rather fear him who is able to destroy both soul and soul in hell."

It must be admitted that this translation would be ridiculous. So, let's make another substitution using the future life as a soul, and the present life as a soul as the meaning. "And be not afraid of them that kill the present life as a soul, but are not able to kill the future life as a soul: but rather fear him who is able to destroy both the future life as a soul and the present life as a soul in hell."

That is about as far as it can be taken. It should be evident that the second part of the passage would indicate that both PRESENT and FUTURE life would be lost in hell. This is evidently not so; and the Witnesses agree that all men lose their present life as a soul when they die, WHETHER THEY ARE KILLED OR JUST DIE OF NATURAL CAUSES! It matters not whether they are righteous or wicked.

2. For meaning of word DESTROY, see the material on DEATH.

5) ACTS 2:31 - "he foreseeing this spake of the resurrection of Christ that neither was he left unto Hades, nor did his flesh see corruption."

(a) This is a neither-nor statement that makes a distinction between the HE and the FLESH. Now Witnesses, who does the HE refer to that is not the flesh? Connecting it with the prophecy as stated in verse 27, the HE and SOUL are related, indicating that the SOUL has personality, and yet is not connected to the flesh.

(b) JEHOVAH'S WITNESS OBJECTION: Hades just refers to the grave where all go, so it was his dead soul that was in the grave, but his life was returned, and he was "raised."

ANSWER:

1. Note point (c) above. The soul according to JWs is the living you. When you die the soul ceases to exist. Not existing, how could their be a soul in Hades?
2. The fact that his flesh saw no corruption indicates that the flesh was resurrected also. It is claimed that the body was dissolved into gasses or is preserved somewhere in heaven to be displayed during the millenium. However, the argument of Acts 2:22-36 demands a bodily resurrection of Jesus.
3. See John 2:18-21. Verse 19 says, "Destroy this temple, and in three days I will

raise it up.” Verse 21 explains, “But he spake of the temple of his body.” Notice he says “I” will raise the “body” up. Who is the “I” speaking of the “body?” If Jesus ceased to exist he couldn’t raise anything. Yet, he had something to do with it. The personality that was Jesus and the body that was Jesus can be distinguished in such places as this.

- 6) ROMANS 7:22-23 and I PETER 2:11 -.”For I delight in the law of God after the inward man: but I see a different law in my members warring against the law of my mind, and bringing me captivity under the law of sin which is in my members.” (note verse 18 that refers to “my flesh” as tffe “members”). “Beloved, I beseech you as sojourners and pilgrims, to abstain from fleshly lusts, which war against the soul...”
- (a) The inward man of Romans is the SOUL of I Peter, and the flesh and members of Romans are the fleshly lusts of I Peter. The inward man is the soul arvd is distinct from the flesh, the body.
- 7) III JOHN 2 - “Beloved, I pray that in all things thou mayest prosper and be in health, even as thy soul prospereth.” The soul prospered even though the health was bad. If the person is the soul, the soul would not prosper unless the body prospered!
- 8) REVELATION 6:9-11 - “And when he opened the fifth seal, I saw underneath the altar the souls of them that had been slain for the word of God, and for the testimony which they held: and they cried with a great voice, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And there was given them to each one a white robe; and it was said unto them, that they should rest yet for a little time, until their fellow-servants also and their brethren, who should be killed even as they were, should have fulfilled their course.”
- (a) Here are the souls of those killed for the cause of Christ. The soul is separate from the body - and is conscious, speaks and is spoken to. There must, then, be a conscious existence for the soul after death or this passage is nonsense.
- (b) JEHOVAH’S WITNESS OBJECTION: The Revelation is a book of symbols so this is symbolic language and must mean something else. SOULS here means only PERSONS or CREATURES.

ANSWER:

1. How about trying the same symbol argument on the Witnesses 144,000 position based on the Revelation!
2. If it means “persons” or “creatures” how about “the PERSONS of them that had been slain” “the CREATURES of them that had been slain” Obviously that doesn’t fit.
3. TOON ESPHAGMENOON - the term here is genitive case of a perfect passive participle. This demands the meaning SOULS OF THE ONES SLAIN. If the meaning was intended to be the PERSONS that had been slain the above participle would have been in the accusative case to agree with PSUCHAS, souls.

(c) In THE KINGDOM IS AT HAND, (1944) the Watchtower maintains this passage refers to the members of the 144,000 that had died prior to 1918 were resurrected at that time as spirit creatures to ascend to God. All those since then change immediately and ascend upon their death. The white robes given the pre-1918 members is resurrection to spirit life.

HOWEVER: The Witnesses insist that at death one ceases to exist. The above argument indicates that non-existent persons became spirit creatures, the "white robes" given them. But, how could non-existent persons cry out, seeing they did so BEFORE receiving the "white robes?" Their interpretation doesn't fit the passage.

POSITION OF JEHOVAH'S WITNESSES-----

Their position on the soul is basically the same for PSUCHE as for NEPHESE. There are many verses in the New Testament where PSUCHE means just the life of an individual, or the individual himself. These passages are amplified by the Witnesses who claim that they tell the complete story on the subject. However, what they do not ignore they pervert. There is no need to explore each passage individually where PSUCHE means LIFE or PERSON. We will grant that they are right on such passages without granting their many conclusions. One passage they use, where PSUCHE is found, is as follows:

1) JAMES 5:19-20 - "My brethren, if any among you err from the truth, and one convert him; let him know that he who converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins." The soul dies and hence is mortal.

ANSWER:

1. If you can keep a person from sin, he will never physically die, according to this argument.
2. DEATH doesn't always mean physical death, but rather spiritual death. People die physically whether they sin or not. We die physically because we are human. Converting the sinner will keep him from being separated from God. Note the discussion of Ezekiel 18:4, page 6.

CHAPTER 4

Spirit (ruach) - Old Testament

1) GESENIUS - Hebrew-English Lexicon, pp. 760-761 gives the following meaning to RUACH.

a. spirit, breath —

1. breath of the mouth
2. breath of the nostrils, snuffing, snorting, anger...
3. breath of air, air in motion, i.e. breeze...storm...wind

b. anima, breath, life, the vital principle, which shows itself in the breathing of the mouth and nostrils...of men or of beasts...life..

c. animus., the rational mind or spirit..

1. as the seat of the senses, affections, and emotions of various kinds..
2. as to the mode of thinking and acting, in which sense there is attributed to any one a steadfast mind...disposition..
3. of will and counsel...
4. the intellect d. the Spirit of God...

2) RUACH has a variety of meanings as is seen above. It occurs some 385 times in the Old Testament. Besides being translated SPIRIT, it is also given as follows:

IN THE COOL OF	MIND	ANGER
BREATH	BLAST	QUARTERS (four)
WIND	SMELL	VAIN
WINDY	COURAGE	AIR
TEMPEST	SIDES	

(a) RUACH MAY REFER TO STORMS AND WINDS.

1. Genesis 8:1 - God made a WIND to pass
2. Isaiah 7:2 - as trees - moved by the WIND

(b) RUACH MAY REFER TO THE LIFE PRINCIPLE

1. Genesis 6:17—7:15—22 - BREATH of life
2. Job 27:3 - SPIRIT of God is in my nostrils
3. Ezekiel 37:8 - there was no BREATH in them

(c) RUACH MAY REFER TO THE BREATH ITSELF

1. Job 9:18 - Suffer me to take my BREATH

(d) RUACH MAY BE DISTINCT FROM THE BREATH

1. Job 34:14 - SPIRIT and breath
2. Psalms 31:5 - into thy hand I commit my SPIRIT
3. Job 27:3 - breath in me and SPIRIT of God in nostrils

(e) RUACH MAY REFER TO DISPOSITION OR ATTITUDE

1. Joshua 5:1 - neither was there SPIRIT in them anymore
2. Ecclesiastes 7:8-9 - patient in SPIRIT better than proud in SPIRIT
3. Proverbs 29:11 - a fool uttereth all his ANGER

(f) RUACH MAY REFER TO NON-FLESHLY BEINGS WHO HAVE INTELLIGENCE

1. I Kings 22:21-22 - and there came forth a SPIRIT...and said
2. Job 4:15-16 - a SPIRIT passed before my face..it stood still

(g) RUACH MAY BE INTERCHANGEABLE WITH NEPHESH

1. Isaiah 26:9 - with my SOUL have I desired...yea with my SPIRIT...
2. Exodus 6:9 - Genesis 23:8 - anguish of SPIRIT and SOUL
3. Ecclesiastes 1:4 - II Kings 4:27 - SPIRIT and SOUL vexed
4. Isaiah 54:6 - I Samuel 30:6 - SPIRIT and SOUL grieved

(h) RUACH MAY BE DISTINCT FROM THE FLESH

1. Numbers 16:22 - God of the SPIRITS of all flesh
2. Ecclesiastes 12:7 - dust to earth, SPIRIT to God
3. Job 32:8 - Is a SPIRIT in man
4. Isaiah 31:3 - horses flesh and not SPIRIT
5. Zechariah 12:1 - SPIRIT formed within man
6. Daniel 7:15 - SPIRIT grieved in midst of body

(i) RUACH MAY REFER TO THE INNER MAN

1. Job 32:8 - there is a SPIRIT in man
2. Job 32:18 - SPIRIT within me constraineth me
3. Isaiah 26:9 - SPIRIT within me
4. Zechariah 12:1 - SPIRIT formed within man
5. Ecclesiastes 12:7 - dust returns to earth, SPIRIT to God
6. Daniel 7:15 - SPIRIT grieved in midst of body

It can be seen that spirit (RUACH) applies to a number of things, an inner man included. There are not many passages so used, but they are conclusive. We will notice more of this later.

POSITION OF JEHOVAH'S WITNESSES-----

"Spirit, as translated from RUACH in Hebrew and PNEUMA in the Greek: The simplest or elementary meanings of both original words are to describe something windlike, that is, something that is not visible but which nevertheless produces visible or perceptible results. Both are drawn from root verbs meaning 'to breath' or 'to blow.' 'Spirit' as used in the Bible has at least seven different senses or applications of meaning to describe something windlike, viz., as applying to (1) Jehovah God, (2) Christ Jesus, (3) angels, (4) life force, (5) mental disposition, (6) inspired expression and (7) active force of God. This variety of applications is possible in that all are windlike, all are invisible to the human eye and yet all produce effects that are visible, as the elementary meaning of the original word indicates." *Make Sure of All Things*, 1953 edition, p. 357.

"In this respect, mankind, because of the condemnation to death that they inherited from Adam, are like the lower animals that die, not because animals are condemned to die for sin, but because their Creator did not decree that they should live forever. Showing that thus man's spirit is just now like that of the lower animals, the inspiredwise man says: ... (they then quote here Ecclesiastes 3: 18-21, MB) ... We see, therefore, that the spirit or invisible, activating life force that makes animals live is the same as that which makes mankind live, and hence the only thing that can give man any pre-eminence above a lower animal is God's decree or God's arrange-

ment concerning man's future. By God's undeserved kind-ness man does enjoy such a preeminence over lower animals, for God has willed and provided that believing, obedient mankind may enjoy everlasting life in a righteous, death-free new world. So the enjoying of such life does not begin when the body returns to the dust at death, for the spirit that then returns to God is not invisible, immortal counterpart of that mortal body, having all its characteristics. Such an idea of the spirit in man is simply an imaginary theory that spiritualists invent to support their teaching of 'survival after death.' Their 'next world' is not God's righteous new world." *What Do The Scriptures Say About "Survival After Death"?*₃ pp. 31-32.

This should serve to represent their definition of SPIRIT and show their application of it to both man and animals. In arguing their case they are guilty of using various scriptures where RUACH is found as though the term had only one meaning. Actually the verses and the term have a variety of meanings. We will not follow them through the maze of such reasoning here but will concentrate on the passages bear on the subject of the spirit of man. I will simply grant that RUACH may refer to wind, breath, life principle, etc. So, all the passages that teach such have no application to our subject.

The Watchtower admits that the term RUACH may refer to an invisible, non-fleshly, intelligent being or existence when they apply it to God and angels. (See *Make Sure of All Things*, 1953, pp. 357-358) Why then would it be so strange that the term can apply to a spirit in man, made in the image of God, that can have existence apart from the flesh? We know that such a being of spirit can inhabit flesh because of the occasions of demon possession in the New Testament. Note now some of their arguments based on RUACH.

1) NUMBERS 16:22 — 27:16 - "the God of the spirits of all flesh." All flesh has spirit, including animals - so man is no different than animals.

ANSWER:

- a. Joel 2:28 - Acts 2:17 - "all flesh" here doesn't include animals. It refers only to humans, and not all humans at that; both Jew and Gentile are referred to.
- b. Context of passages above say nothing about animals - only humans.
- c. I will accept the word SPIRIT referring to the principle of life which animals have also. But, these passages emphasize Jehovah being the GOD of the spirits of all flesh, which animals cannot acknowledge nor recognize.

2) JOB 34:14-15 - "If he set his heart upon man, if he gather unto himself his spirit and his breath; all flesh shall perish together and man shall turn again unto dust." God takes the spirit - breath - of man and he goes back to dust.

ANSWER:

- a. Spirit AND breath —
- b. Note Ecclesiastes 12:7. Spirit to God, body to dust.

3) ECCLESIASTES 3:20-21 - "All go unto one place; all are of the dust, and all turn to dust again. Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" Beginning with verse 18 this section states that there is no difference at all between man and beast.

ANSWER:

a. See the discussion of this on page 6.

- 4) ISAIAH 2:22 - "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" "Breath" here is "Spirit." Man's spirit is in his breath - try living without breathing.

ANSWER:

a. Try living without eating - but food is not the inner man, neither is the breath.
 b. The Witnesses do here as in so many other places. It is not denied that SPIRIT may refer to breath, or several other things as well. These meanings are not the exclusive meanings of the word. Hence, this passage has no bearing on the subject.

- 5) EZEKIEL 37:5 - "Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live;" Breath is life, the spirit of man; it is the air we breathe.

ANSWER:

a. There is a difference between breathing air and the air breathed. If it is the air we breathe we could raise the dead with a good breeze or a respirator. Literal bones and bodies are not under discussion in this passage, vs. 11. The spiritual condition of Israel is being discussed.

REBUTTAL ARGUMENTS-----

- 1) DANIEL 7:15 - "I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled
- a. The term BODY here is translated from NIDHUE which is used only in this passage in the Bible It means a SHEATH, such as the receptacle for a sword. Gesenius, p. 535 says - "Used figuratively of the body, as being the sheath and envelope of the soul, Dan. 7:15...The same metaphor is used by Pl in. H.N.vii. 52 s. 53,...and also by a certain philosopher who was despised by Alexander the Great on account of the ugliness of his face; who is said to have answered, 'the body of a man is nothing but the sheath of a sword, in which the soul is hidden as in a sheath...'"
- b. Evidently Daniel is referring to his spirit as distinct from the body, and it was the spirit that was capable of being grieved. If the spirit is nothing but the breath, was Daniel just having trouble breathing? Perhaps he had asthma? Or bronchitis? Or perhaps the air he was breathing was foul; maybe city smog had gotten him! This affected his eyes and made him lightheaded??
- 2) ECCLESIASTES 12:7 - "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it."
- a. There are two things - distinct from one another - referred to here. Body and spirit go to different places.
- b. SPIRIT is NOT -
1. The air that is breathed. That is not what is returned to God at death.
 2. A persons act of breathing that returns. He merely ceases that.

3. The power of life, because man never had that power; he was subject to it.
4. Just physical life, seeing that that is not something to be returned, but to cease.
- c. The Spirit is something that is RETURNED to God - the body is RETURNED to the earth. Same word "returned."

JEHOVAH'S WITNESSES ON ECCLESIASTES 12:7-----

In the August 8, 1972 issue of AWAKE! magazine, pages 27-28 this passage is discussed at length. We will review the major arguments of that article here, although some of the points in it have been discussed already.

- I.
 - a. Psalms 104:29 - "Thou hidest thy face, they are troubled: Thou takest away their breath, they die, and return to their dust." James 2:26 - "The body without the spirit is dead." "The spirit is therefore that which animates the body, namely, the invisible life force." (Awake!)
 - b. Genesis 7:22 and Ecclesiastes 3:19 "So, then, God's Word shows that man is not superior to the animals insofar as the spirit or life-force is concerned. The same invisible spirit is common to both. Thus the spirit could not have personality but must be an IMPERSONAL force." (Awake!)

ANSWER:

- a. We haven't denied that the life force is invisible, and that the word "spirit" can refer simply to life itself. Further, both man and animals share in a life-force that is designated as "spirit." But, as we have noticed, there is more to the term than that.
- II.
 - a. Psalms 146:4 - "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish. "On leaving man's body at death, the spirit does not retain any of the characteristics of the cells. For ample, in the case of brain cells, the spirit does not retain the information stored there and continue thought processes apart from these cells." (Awake!)

ANSWER:

- a. This is assumption. The preceding verse above says "put not your trust in princes, nor in the son of man, in whom there is no help." The reason for this is given in verse four - they are just like any other human and can't help you. They die like everyone else and their "thoughts" perish. The word for "thoughts" here is ESHTONOTH and is found only in this passage. Gesenius, p. 661, says it means thoughts in respect to counsels. Young's Analytical, p. 981 says that it is thoughts meaning "purposes." As far as their counsels and purposes in this life are concerned they end at death, so don't put your trust in them, but in God. See Luke 12:19-20. This doesn't mean there is no knowledge beyond death.
- b. If thoughts are only possible in physical brain cells how did demons do so in the N.T.? How do the "spirit creatures" the Witnesses talk about?

III. "That the spirit or life-force is impersonal is evident in the case of persons that were resurrected from the dead. Nowhere do we read of their remembering a conscious existence during the period of their death. Lazarus, who was dead for four days, said nothing of a conscious existence. Surely, if he had experienced even a semblance of conscious existence, he would have spoken about this, as it would have been of great interest to others, revealing otherwise unknown information." (Awake!)

ANSWER:

- a. This is speculation of the rankest sort. It is an argument on the basis of what the Bible DOES NOT say - the silence of the Bible. There is no record of Lazarus ever speaking a word about ANYTHING after his resurrection! But what does that prove? Nothing!
- b. When Samuel came forth at the house of the witch of Endor, though he didn't talk about where he had been, there wasn't anything wrong with his memory. It would have been the perfect place for Samuel and Lazarus too to tell us that there is NO conscious existence, if that were the case.

IV. "It should not be overlooked that the now-dead person himself was never previously in heaven with God, so it could not be the PERSONALITY (minus the body) who 'returns to God.' Only Jesus Christ had a prehuman existence in the heavens. On one occasion he said: 'no man has ascended into heaven but he that descended from heaven, the Son of man.' (John 3:13). Jesus could not have made this statement if the spirit of those who died prior to his coming perpetuated their personality in heaven. Thus even the Son of God provided testimony to the effect that the spirit is an impersonal life-force." (Awake!).

ANSWER:

- a. In the first place, John 3:13-21 is a parenthesis added by the Holy Spirit after Jesus had already ascended back to heaven. It was not something Jesus said to Nicodemus. Look at the context.
- b. This is another JW argument on speculation. We do not contend that our spirits pre-exist in heaven. The Bible only declares that God is the originator of them. How it is done God has not seen fit to tell us. God did the giving and that is all we know. Likewise, the Bible does not say that righteous spirits immediately go to heaven at death seeing a resurrection comes first regardless of the Witnesses position on the 144,000.

V. "But does the impersonal spirit or life-force return to God's very presence in the heavens? No. This is because we humans did not receive that life-force directly from God. It was passed on from our parents to us through conception. Since the spirit or life-force had not come directly from God's presence, it could not 'return' to a place where it had not been before." (Awake!)

ANSWER:

- a. This is yet another speculative argument. It assumes that "life-force" is all that is involved. Certainly life begets life and like but what and how this process of life exists and is transmitted is beyond human knowledge. No man has been able to unlock the secret of "life" itself, and God hasn't told us. Zechariah 12:1 says that God "formeth the spirit of man within him." Job said of him-

self, Job 33:4 - "The spirit of God hath made me, and the breath of the almighty hath given me life." How God accomplishes this the Bible does not say, and the Witnesses do not know any more about it one way or another than any one else.

VI. "Then, too, the way the word 'return' is used in the Bible does not require an actual movement from one place to another. For example, 2 Chronicles 30:6 says: 'You sons of Israel, return to Jehovah the God of Abraham, Isaac and Israel, that he may return to the escaped ones.' Israel's 'returning' to Jehovah meant a turning around from a wrong course and again conforming to God's way. And Jehovah's 'returning' to Israel meant his turning favorable attention to his people once again. The return in both cases involved an attitude, not a literal movement from one location to another."

ANSWER:

- a. Certainly the word RETURN means several things, even in the Bible. But, just because it may mean a change of mind in the above passages does not prove it has any similar meaning in Eccl. 12:7. We could just as well refer to II Chronicles 28:15 where it says "then they returned to Samaria." Was that a geographical change? Or 31:1 of the same book - "Then all the children of Israel returned, every man to his possession, into their own cities." Certainly this wasn't a change of mind under discussion!
- b. In Ecclesiastes 12:7 it says that the body RETURNS to the dust. Is that a movement from one place to another or a statement that the body remains in the position and place that it dies? Maybe we ought not to bury anyone when they die; just leave them where they are. The same passage uses the same term and says that the spirit RETURNS to God who gave it.

CHAPTER 5

Spirit (pneuma) - New Testament

- 1) THAYER'S Greek-English Lexicon, pp. 520-523, gives the following definition and usage:
 - a. a movement of air, (gentle) blast;
 1. of the wind
 2. breath of the nostrils or mouth...
 - b. the spirit, i.e. the vital principle by which the body is animated...the rational spirit, the power by which a human being feels, thinks, wills, decides; the soul...in a peculiar sense pneuma is used of a soul thoroughly roused by the Holy Spirit and wholly intent on divine things, yet destitute of distinct self-consciousness and clear understanding...
 - c. a spirit, i.e. a simple essence, devoid of all or at least grosser matter, and possessed of the power of knowing, desiring, deciding, and acting;
 1. generically...a life-giving 'spirit...God as a spirit.
 2. a human soul that has left the body
 3. a spirit higher than man but lower than God, i.e. angel...used of demons, or evil spirits who were conceived of as inhabiting the bodies of men...
 - d. The Scriptures also ascribe a pneuma to God, i.e. God's power and agency — distinguishable in thought...from God's essence in itself considered, — manifest in the

course of affairs, and by its influence upon souls productive in the theocratic body (the church) of all the higher spiritual gifts and blessings.

- e. Univ. the disposition or influence which fills and governs the soul of any one; the efficient source of any power, affection, emotion, desire, etc.

From the following listing, and the preceding definition, the varied use and definition of PNEUMA is clearly seen.

a. PNEUMA MAY REFER TO WIND

1. John 3:8 - the WIND bloweth where it will
2. Hebrews 1:7 - makes his angels WINDS

b. PNEUMA MAY REFER TO BREATH

1. II Thessalonians 2:8 - BREATH of his nostrils
2. Revelation 11:11 - BREATH of life of God
3. Revelation 13:15 - give BREATH to it

c. PNEUMA MAY REFER TO THE HOLY SPIRIT

1. Matthew 3:11 - with the Holy SPIRIT
2. John 1:32 - SPIRIT descending

d. PNEUMA MAY REFER TO UNCLEAN SPIRITS - DEMONS

1. Matthew 8:16 - cast out the SPIRITS
2. Luke 4:33 - had a SPIRIT of an unclean devil
3. Luke 9:39 - a SPURT taketh him
4. Luke 11:24 - when the unclean SPIRIT is gone out

e. PNEUMA MAY REFER TO ANGELS

1. Hebrews 1:7 - makes his angels WINDS
2. Hebrews 1:14 - are they not ministering SPIRITS

f. PNEUMA MAY REFER TO CHARACTER AND MORAL QUALITIES

1. Luke 1:17 - SPIRIT and power of Eli as
2. Romans 1:4 - SPIRIT of holiness
3. II Timothy 1:7 - SPIRIT of fear
4. I Peter 3:4 - meek and quiet SPIRIT

g. PNEUMA MAY SUBSTITUTE FOR THE PERSONAL PRONOUN

1. I Corinthians 16:18 - they have refreshed my SPIRIT
2. II Corinthians 7:13 - his SPIRIT was refreshed
3. II Timothy 4:22 - Lord be with thy SPIRIT

h. PNEUMA MAY REFER TO PURPOSE OR AIM

1. II Corinthians 12:18 - walked we not in same SPIRIT
2. Philippians 1:27 - stand fast in one SPIRIT
3. Ephesians 4:23 - renewed in SPIRIT of your mind

i. PNEUMA MAY REFER TO PERCEPTION, DESIRES, FEELINGS, ETC.

1. Matthew 26:41 - SPIRIT is willing
2. Mark 2:8 - perceived in his SPIRIT
3. Acts 17:16 - his SPIRIT stirred within him
4. I Corinthians 5:3 - present in SPIRIT
5. II Corinthians 7:1 - filthiness of flesh and SPIRIT

j. PNEUMA MAY REFER TO PART OF MAN DISTINCT FROM THE FLESH

1. Luke 24:37 - they had seen a SPIRIT
2. Luke 24:39 - a SPIRIT hath not flesh and bones
3. Acts 7:59 - Lord Jesus, receive my SPIRIT
4. I Corinthians 5:5 - destruction of flesh - SPIRIT saved
5. Hebrews 12:23 - SPIRITS of just men
6. James 2:2 - body without SPIRIT is dead
7. I Peter 4:6 - flesh - SPIRIT

The term has many meanings in application. The Witnesses admit this is so, and then argue differently as if there was only one meaning. Sometimes they will argue that SPIRIT (*pneuma*) means only WIND. Let's consider that meaning in the following passages. They would have to read thusly:

- (a) John 3:5 - born of the water and the WIND?
- (b) John 4:24 - God is a WIND?
- (c) Matthew 3:11 - He shall baptize you with the Holy WIND?
- (d) Acts 7:59 - Lord Jesus receive my WIND?
- (e) Acts 17:16 - his WIND was stirred within him?
- (f) I Corinthians 14:12 - forasmuch as ye are zealous of WINDY gifts?

Or, at times they will argue that it refers only to the *breath* of man, the breath of life. So, let's apply that to some passages:

- (a) Matthew 10:1 - power over unclean BREATH? (was it bad breath - halitosis?)
- (b) John 13:21 - troubled in BREATH? (did he have asthma?)
- (c) II Corinthians 7:13 - BREATH refreshed? (used a mouthwash?)
- (d) I Peter 3:4 - meek and quiet BREATH? (they didn't snore?)
- (e) Acts 7:59 - Lord Jesus receive my BREATH? (capture it in a bottle?)
- (f) Luke 24:37 - they had seen a BREATH? (must have been very cold weather!)
- (g) I Corinthians 5:5 - destruction of flesh that BREATH saved?

We cannot deny that PNEUMA may refer in SOME PASSAGES to both wind and breath, but it means other things in other passages. We have seen above that the word may refer to a part of man's nature that is not physical and that may exist apart from the flesh.

2) THE NATURE OF SPIRIT - There is a meaning of the term SPIRIT that refers to an immaterial, intelligent being. God is spirit, John 4:24, and has a distinctive form, Philipians 2:5-8. This form is not a fleshly form as man has.

Luke 24:36-39 says "And as they spake these things, he himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they beheld a spirit. And he said unto them, Why are ye troubled? and wherefore do questionings arise in your heart? Se my hands and

my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye behold me having." Jesus declares that there is such a thing as a spirit that is both immaterial and intelligent, and yet related to man in some way. This would have been the perfect place for Him to deny such a thing if it were to the contrary.

From Matthew 8: 16, Luke 4: 33-36, 9: 38-42, 11: 24-26, and other passages, we know of unclean spirits, or demons. They were immaterial and yet intelligent, and had the ability to inhabit human bodies and control . them. Neither existence, intelligence, nor knowledge therefore depend on the flesh as we know it. How this can be possible the Bible does not say in any way.

3) LUKE 23:46 - "Father, into hands I commend my spirit." (See also Acts 7:59)

(a) SPIRIT here couldn't mean BREATH or WIND. Only a reference to SOUL makes any sense. COMMEND means to place "with someone, entrust, commit." Vine, *Expository Dictionary*, Vol. 1, p. 211.

JEHOVAH'S WITNESS OBJECTION:

"In the light of the foregoing it is clear that when Jesus, dying on the tree, said, 'Father, into thy hands I commend my spirit,' he was commending to his heavenly Father his power of life. He trusted that on the third day God would restore the power of life and would raise him from the dead." *The Truth Shall Make You Free*, p. 109.

ANSWER:

1. PNEUMA nowhere means "power of life."
2. P. 108 of the above mentioned book it says, "God gave man the breath of life, that is, the life forces or the power of life which is sustained by breathing. This is what is meant by 'the spirit', and this is what returns to God who gave it." We conclude from this that when one stops breathing, the power of life ceases to exist. But, something that ceases to exist could not be committed to anyone.
3. Witnesses deny that the Jesus who made the above statement ever came out of the tomb. He ceased to exist, they say, and was not reanimated. Hence, Jesus' trust that "on the third day God would restore the power of life and would raise him from the dead" was a futile trust, because God did not do so!

4) HEBREWS 12:22-23 - "spirits of just men made perfect."

(a) This does not refer to angels nor to earthly humans, but to SPIRITS of just men.

JEHOVAH'S WITNESS OBJECTION: This refers to "spiritual lives" of the. righteous.

ANSWER:

Not so! PNEUMASI here cannot be translated that way. This is the dative plural of PNEUMA, and means SPIRITS of the just men.

CHAPTER 6

Miscellaneous Arguments On The Nature of Man

- 1) GATHERED UNTO HIS PEOPLE - this phrase is found in several places in the Old Testament. It refers to something that happens after death. Note that it does not mean just death or a burial.
- (a) Genesis 25:17 - "And these are the years of the life of Ishmael, an hundred and thirty and seven years; and he gave up the ghost and died; and was gathered unto his people." It was in addition to his dying.
 - (b) Genesis 25:8-9 - "Then Abraham gave up the ghost, and died...and was gathered unto his people...and his sons Isaac and Ishmael buried him in the cave of Machpelah..." Notice that his death and burial were different from his being "gathered."
 - (c) Deuteronomy 32:50 - "and die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people."
 - (d) It is clearly shown from these verses that the phrase indicates to join ones people in a spiritual realm.
- 2) MATTHEW 27:52 - "...and the tombs were opened; and many bodies of the saints that had fallen asleep were raised."
- (a) This is an odd way of expressing it if all there was to the saints was their bodies and nothing more. Why not say "saints arose?" Note: bodies of the saints. A distinction is made.
- 3) THE GOD OF THE LIVING - Luke 20:27-38. The Sadducees were materialists and took a nearly identical position to the Jehovah's Witnesses and Seventh-Day Adventists of to day. They believed the soul died with the body, and that there was no spirit that lived separate from the body after death. (They also denied the existence of angels and the resurrection.) The argument of Jesus refutes them. He shows that we do not die in the Sadducean sense of the term. Here is His argument in the form of a syllogism.

God is not the God of the dead
 But God is the God of Abraham, Isaac and Jacob
 Therefore, Abraham, Isaac and Jacob are not dead.

Here is the same thing stated another way:

God is not the God of dead persons but of living persons
 But God is the God of Abraham and the God of Isaac and the God of Jacob
 Therefore, Abraham and Isaac and Jacob are not dead persons but living persons

Long after the physical death of these three patriarchs, God uses the PRESENT tense to describe His relationship with them. NOT HAS BEEN, nor WILL BE, but I AM the God of... If these three non-existent, He couldn't say this. Jesus proves the spirit of man continues to exist, therefore proves the need of the resurrection.

- (a) Jesus also shows that the next world is not like this one. No marriages, etc. The Witnesses skirt the force of this with their Two-class system. They say this passage applies ONLY to their elect class of 144,000 who alone will go to heaven. The rest of the faithful will remain on a paradise earth in a perfect material existence. For them, the other sheep, there will be marriage and begetting of children. But, there is not anything like this in the statements of Jesus here.
- (b) Acts 23:6-8 - "But when Paul perceived that the one part were Sadducees and the other Pharisees, he cried out in the council, Brethren, I am a Pharisee, a son of Pharisees: touching the hope and resurrection of the dead I am called in question. And when he had so said, there arose a dissension between the Pharisees and Sadducees; and the assembly was divided. For the Sadducees say there is no resurrection, neither angel, nor spirit; but the Pharisees confess both."

Pharisees confess BOTH - resurrection was one belief, angels and spirits was another. They believed in a spirit of man that continued to exist after death. Paul affirmed they are true when he took their side here. Did Paul lie about it in what he did?

- (c) JEHOVAH'S WITNESS OBJECTION: When Jesus said "all live unto him," he meant that God retained the memory of them in his mind, and it is as though they were still alive to Him. In the resurrection God will reconstruct them according to His memory of what they were like while alive.

ANSWER: This is just fanciful imagination. Nothing in the passages that even hint at this.

- 4) ACTS 9:3b:41 - "And Peter arose and went with them. And when he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and showing the coats and garments which Dorcas made, *while she was with them.*" (vs. 39) If all there is to a person is the material then DORCAS WAS STILL WITH THEM. But, whatever could be designated as Dorcas was no longer with them, even though the body was still there! The SHE here was not the body, but the real Dorcas.
- 5) II CORINTHIANS 5:6-8 - Being therefore always of good courage, and knowing that, whilst we are at home in the body, we are absent from the Lord (for we walk by faith, not by sight); we are of good courage, I say, and are willing rather to be absent from the body and to be at home with the Lord." If all there is is the body, how could you be with anyone apart from it?

- (a) JEHOVAH'S WITNESS OBJECTION: Paul refers to the resurrection time as the time of being at home with the Lord. It is not an immediate thing.

ANSWER:

Paul says ABSENT FROM THE BODY. If the body is all there is then there isn't anything that exists apart from the body. In the resurrection the Witnesses teach that all there is is the body that will be made perfect for a paradise earth. The elect of the 144,000, according to them, have been going to heaven at death since 1918.

Witnesses, what do you call that intelligent entity of your elect class that supposedly goes to heaven and leaves the body to decay? How can even the “elect” exist apart from the body?

6) II CORINTHIANS 12:2-3 - “I know a man in Christ, fourteen years ago (whether in the body, I know not; or whether out of the body, I know not; God knoweth), such a one caught up even to the third heaven. And I know such a man (whether in the body, or apart from the body, I know not; God knoweth)...” If the body is all there is then how could Paul even consider the possibility of being apart from the body?

JEHOVAH’S WITNESS ARGUMENT:

“It appears that Paul (possibly 41 C.E.) was privileged to experience a supernatural vision so real that he did not know whether it was in the body or out of the body that he was caught away to the ‘third heaven.’ The ‘third heaven’ seems to refer to the superlative degree of the rapture in which he saw the vision.” *Aid to Bible Understanding*, p. 1276.

ANSWER:

That is speculation. But, they still have to admit that it is possible to be “out of the body!”

7) PHILIPPIANS 1:21-23 - “For to me to live is Christ, and to die is gain. But if to live in the flesh, if this shall bring fruit from my work, then what I shall choose I know not. But I am in a strait betwixt the two, having the desire to depart and be with Christ; for it is very far better.”

- (a) Paul says that death is gain. How could this be so if one ceases to exist at death?
- (b) He says he would rather depart now and be with Christ than to continue to live in the flesh and not be with Him. His being with Christ would be APART FROM THE FLESH.
- (c) The word DEPART (anulusai) is an aorist infinitive here and means that the being with Christ would take place at the time of the departing, not sometime in the future. The time of his departing is the same time of his dying. His departing to be with Christ would be far better than continuing to live in the flesh. (In what way Paul would be with Christ is not stated).

JEHOVAH’S WITNESS ARGUMENT:

“In no way is the apostle here saying that immediately at his death he would be changed into spirit and would be with Christ forever. Such getting to be with Christ the Lord will first be possible at Christ’s return, when the dead in Christ will rise first, according to the apostle’s own inspired statement at I Thessalonians 4:16,17. It is to this return of Christ and the apostle’s releasing to be always with the Lord that Paul refers at Phi 1ippians 1:23. He says there that two things are immediately possible for him, namely, (1) to live on in the flesh and (2) to die. Because of the circumstances to be considered, he expressed himself as being under pressure from these two things, not knowing which thing to choose as proper. Then he suggests a third thing, and this thing he really desires. There is no question about his desire for his thing as preferable, namely the releasing, for it means his being with Christ.

The expression to *analyse* or the *releasing* cannot therefore be applied to the apostle's death as a human creature and his departing thus from this life. It must refer to the events at the time of Christ's return and second presence, that is to say his second coming and the rising of all those dead in Christ to be with him forever more." *The Kingdom Interlinear Translation of the Greek Scriptures*, Appendix, p. 1162.

ANSWER:

This is evidently false from simply noting the context of the passage. There are not three "choices" involved, only two—live or die and in dying, being "with" Christ. The material presented above amply refutes the Witness claim.

8) II PETER 1:13-15 - "And I think it right, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that the putting off of my tabernacle cometh swiftly, even as our Lord Jesus Christ signified unto me. Yea, I will give diligence that at every time ye may be able after my decease to call these things to remembrance."

(a) Note that the putting off of his "tabernacle" is the time of his "decease." If there is nothing more than the "tabernacle," then what could exist that would "put it off?"

CHAPTER 7

Death

The word DEATH is from THANATOS. It is defined by Thayer, p. 282, as follows: "prop, the death of the body, i.e. that separation (whether natural or violent) of the soul from the body by which the life on earth is ended... metaph. the loss of that life which alone is worthy of the name, i.e. the misery of soul arising from sin, which begins on earth but lasts and increases after the death of the body...the miserable state of the wicked dead in hell in the widest sense, death comprises all the miseries arising from sin, as well physical death as the loss of a life consecrated to God and blessed in him on earth..."

Death is primarily a "separation." It may refer to separation of the soul or spirit from the body; it may mean separation from God because of sin; and it may refer to the eternal separation from God in eternal torment, known as the SECOND DEATH.

It was said of Rachel in Genesis 35:18, "And it came to pass, as her soul was in departing, (for she died) that she called his name Benoni; but his father called him Benjamin." Death was the departure of her soul. In II Timothy 4:6 Paul calls his death a DEPARTURE - "For I am already being offered, and the time of my departure is come." The same is said in Philippians 1:21-24, where in verse 21 he uses the word DIE and in verse 23 the word DEPART. He would prefer to DEPART (DIE) and be with Christ rather than to continue to abide in the flesh. In II Corinthians 5:1-9 he says he would rather be absent from the body to be present with the Lord." James 2:26 tells us that the body without the spirit is dead. Peter speaks, in II Peter 1:13-15, of dwelling in this tabernacle, that is, his body, and that putting off that tabernacle amounts to his "decease" or departure. So, from a physical viewpoint, death is a separation of, or departure of, the soul from the body.

Another application of the word DEATH is in a spiritual sense. Jehovah's Witnesses make no distinctions in meaning when arguing on most passages of scripture. They take passages that refer to spiritual death and make them apply to physical death. This perverts the scriptures used and the truth on the subject discussed. But that is not unusual for them. Ephesians 2:1 says, "And you did he make alive, when ye were dead through your trespasses and sins..." They were yet alive physically, but dead spiritually - separated from God. Note that the word does not indicate they were unconscious or nonexistent! I Timothy 5:6 says, "But she that giveth herself to pleasure is dead while she liveth." She certainly wasn't unconscious while alive! Or again, Revelation 3:1, "... I know thy works, that thou hast a name that thou livest, and thou art dead." Dead, but spiritually. John 5:24 states, "Verily, verily, I say unto you, he who heareth my word, and believeth on him who sent me, hath everlasting life, and cometh not into condemnation, but hath passed from death to life..." A LIVING man passing from DEATH TO LIFE! Or again, Matthew 8:22, "Let the dead bury their own dead, and follow me..." How could anyone be physically dead and do such a thing? Then Romans 8:6, "The mind of the flesh is death; but the mind of the Spirit is life and peace... Luke 15:24, the prodigal son "was dead, and is alive..."

DEATH may refer to separation from sin, as in Romans 6:2, "We who died to sin, how shall we any longer live therein?" And verse 11 of the same chapter, "Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus." Or, I Peter 2:24, "Who his own self bare our sins in his body upon the tree, that we, having died unto sin, might live unto righteousness..."

The word may also refer to separation from the Law of Moses: Romans 7:4, "Wherefore, my brethren, ye also were made dead to the law through the body of Christ..." Or, Galatians 2:19, "For I through the law died unto the Law, that I might live unto God." In all of these meanings the idea of SEPARATION prevails.

The SECOND DEATH mentioned in Revelation is a reference to eternal separation from God in torment. 2:11 exhorts that the one who overcomes will not be hurt by the second death. 20:14 says, "And death and hades were cast into the lake of fire. This is the second death, even the lake of fire." Then in 21:8, "But for the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolators, and all liars, their part shall be in the lake that burneth with fire and brimstone; which is the second death." In 19:20 more of that population is referred to, "And the beast was taken, and with him the false prophet that wrought the signs in his sight, wherewith he deceived them that had received the mark of the beast and them that worshipped his image; they two were cast alive into the lake of fire that burneth with brimstone..." Then in 20:10, "And the devil that deceived them was cast into the lake of fire and brimstone, where are also the beast and the false prophet; and they shall be tormented day and night for ever and ever."

LIFE does not refer to just mere existence or being, and DEATH does not mean just non-existence or non-being. Likewise ETERNAL LIFE does not mean just eternal being, and ETERNAL DEATH does not mean just eternal non-being. A person may be alive in one sense and dead in another. He may be alive physically, but dead spiritually and dead physically, but alive spiritually. Eternal life means more than just existence; it means eternal happiness with God, union and communion with him. That is what He promises. Eternal death means, not eternal non-existence, but eternal separation from God and unhappiness in torment. As death is the opposite of life physically, so it is spiritually.

ANNIHILATION - DESTRUCTION -----

The Witnesses, claiming that man is wholly physical and material, teach that DEATH is the cessation of one's existence. Here is their definition of death from *Make Sure of All Things*, (1953), p. 86: "Loss of life; termination of existence, utter cessation of conscious, intellectual or physical activity, celestial, human or otherwise."

The Witnesses maintain then that man ceases to exist at death; it is annihilation, total destruction. Following are several points that show the error of this position.

- 1) PUNISHMENT WORSE THAN DEATH. There is something that is worse than death itself. The witnesses say that death is all there is, a ceasing to exist; that eternal punishment is nothing more than eternally ceasing to exist.
 - (a) Hebrews 10:28-29 - "A man that hath set at nought Moses' law dieth without compassion on the word of two or three witnesses: of how much sorer punishment, think ye, shall he be judged worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace? For we know him that said, Vengeance belongeth unto me, I will recompense. And again, The Lord shall judge his people." A transgressor under the Law of Moses was put to death, physically. But a WORSE punishment than physical death awaits the one who turns back from the truth once having known it. If PHYSICAL DEATH was ALL there was, then there could be no punishment worse than that! (Note Luke 11:24-26 for same word, translated WORSE)
 - (b) Matthew 26:24 - "The Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it for that man if he had not been born." If Judas did not exist before he was born and at death goes back into non-existence, then how could Jesus say it would have been better for him if he had never been born? There must be some fate worse than physical death, but to Witnesses physical death is all the punishment there will ever be.

- 2) DEGREES OF PUNISHMENT. The scriptures indicate that there will be such a thing as degrees of punishment. But, there is no intimation at all there will be degrees of salvation. Note the following passages:
 - (a) Matthew 11:20-24 - "Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not. Woe unto thee, Chorazin! Woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which were done in you, they would have re-pented long ago in sackcloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you. And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt go down unto Hades: for if the mighty works had been done in Sodom which were done in thee, it would have remained until this day. But I say unto you that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee."

 - In regard to the last mentioned, Jude 7 says, "Even as Sodom and Gomorrah, and the cities about them having in like manner with these given themselves over to fornication and gone after strange flesh, are set forth as an example, suffering the punishment of eternal fire." Sodom and Gomorrah are condemned to eternal fire, but Jesus says it will be more tolerable for them in judgment than for these other places. How could it be so if death is the same for all and means only ceasing to exist?
 - (b) Mark 12:40 - "...they that devour widow's houses, and for a pretence made long prayers; these shall receive greater condemnation." How could their condemnation be any greater than any others who are condemned, if all receive the same death?

(c) Luke 12:47-48 - "And that servant, who knew his Lord's will, and made not ready, nor did according to his will, shall be beaten with many stripes; but he that knew not, and did things worthy of stripes, shall be beaten with few stripes. And to whomsoever much is given, of him shall much be required: and to whom they commit much, of him will they ask the more." ALL would be beaten, punishment given out, but some would receive more stripes than others, more punishment than others. If death is the only punishment, a ceasing to exist, then all would receive the same thing, to the same degree. But, not according to this passage.

3) APOLLUMI - This verb is defined by Thayer, p. 64 as follows: "to destroy, i.e. to put out of the way entirely, abolish, put an end to, ruin...render useless...to declare that one must be put to death...to devote or give over to eternal misery...by one's conduct to cause another to lose eternal salvation...to perish, to be lost, ruined, destroyed..to incur the loss of true or eternal life; to be delivered up to eternal misery.." This word has several applications. The Witnesses claim it refers to utter annihilation

- (a) Matthew 2:13 - "...for Herod will seek the young child to DESTROY him." It does not mean annihilate in regard to physical death, seeing that to kill a body does not cause it to cease to exist, though it may eventually change its form, returning to dust.
- (b) Matthew 9:17 - "...else the skins burst, and the wine is spilled and the skins PERISH..." The skins still existed, but their usefulness was gone.
- (c) Matthew 10:6 - "but go rather to the LOST sheep of the house of Israel." They were still there, no annihilation, but still lost.
- (d) Luke 15 - the LOST sheep, the LOST coin, and the prodigal son. In vs. 17 he said "I PERISH here with hunger." Vs. 24, the father said, "this my son was dead, and is alive again; he was LOST, and is found." Note here that LIFE here means union with the father, LOST meant separation from the father; and that is what DEATH means too. Being dead and being lost meant the same here.
- (e) Luke 9:24 - "For whosoever would save his life shall LOSE it; but whosoever shall LOSE his life for my sake, the same shall save it." The term here couldn't refer to eternal destruction or annihilation, seeing that it is the righteous that SAVE their life by LOSING it.
- (f) Luke 19:10 - "For the Son of man came to seek and to save that which was LOST." Did he come to save what was totally annihilated; they were lost when he came, but non-existent? Did he come to save what didn't exist?
- (g) John 3:16 - "whosoever believeth on him should not PERISH, but have eternal life." Here the one who believes on Him will not perish; does this mean they will never be annihilated, never die?
- (h) John 10:28 - "and I give unto them eternal life; and they shall never PERISH, and no one shall snatch them out of my hand." Note, they shall NEVER PERISH. If death is annihilation, they already have.
- (i) I Corinthians 15:17-18 - "and if Christ hath not been raised, your faith is vain; ye are yet in your sins. Then they also that are fallen asleep in Christ have PERISHED." Seeing that Christ HAS been raised, then those fallen asleep in Christ HAVE NOT perished! No annihilation here.

So in Matthew 10:28 - "And fear not them which kill the body, but are not able to kill the soul, but rather fear him who is able to destroy both soul and body in hell." (see

pages 7-8 for other discussion of this passage) Jesus says that man can kill the body, but not the soul. If the soul is the body, then to kill the body is also to kill the soul. But not so. No annihilation here, even with the word DESTROY. God can destroy both soul and body in hell; He can have an effect on both, where man can affect only the body.

- 4) OLETHROS - Thayer, p. 443 says: "to destroy...ruin, destruction, death...for the destruction of the flesh, said of the external ills and troubles by which the lusts of the flesh are subdued and destroyed...the loss of a life of blessedness after death, future misery..." This is another term the Witnesses claim refers to annihilation, as is found in II Thessalonians 1:9. The word is found in only three other places besides this passage. Note:
- (a) I Corinthians 5:5 - "to deliver such a one unto Satan for the DESTRUCTION of the flesh, that the spirit may be saved in the day of the Lord Jesus." Note the distinction between flesh and spirit. No annihilation here. The purpose is to subdue the lusts of the flesh.
 - (b) I Thessalonians 5:3 - "When they are saying, Peace and safety, then sudden DESTRUCTION cometh upon them, as travail upon a woman with child; and they shall in no wise escape." Only refers to the time of the Lord's return and their being taken for punishment. No annihilation intimated here.
 - (c) I Timothy 6:9 - "But they that are minded to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in DESTRUCTION and perdition." This doesn't refer to time of death, but to what can happen while one is alive."
 - (d) II Thessalonians 1:8-9 - "rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus: who shall suffer punishment, even eternal DESTRUCTION from the face of the Lord and from the glory of his might." ETERNAL ANNIHILATION would be contradictory.
- 5) PSALMS 116:15 - "Precious in the sight of the Lord is the death of his saints." Or, we might put it "precious in the sight of the Lord is for his saints to cease to exist?"
- (a) Ezekiel 33:11 - "Say unto them, as I live, saith the Lord, I have no pleasure in the death of the wicked." God then has no pleasure in the ceasing to exist of the wicked? We might say, using JW reasoning, that God has no pleasure in the ceasing to exist of the wicked, but does take pleasure in the ceasing to exist of the saints! Nonsense!
- 6) PROVERBS 12:28 - "In the way of righteousness is life; and in the pathway thereof there is no death." If the word DEATH refers only to the physical body then we must conclude that it is possible to NEVER DIE.
- (a) John 11:26 - "And whosoever liveth and believeth in me shall NEVER DIE. Believest thou this?" We must conclude that there are a lot of people still alive from the first century, or no person has ever really lived and believed in Jesus! That is, if the Witnesses are correct on the word DEATH, which they are not.
 - (b) John 8:51-52 - "Verily, verily, I say unto you, if a man keep my saying, he shall NEVER SEE DEATH; Then said the Jews unto him, Now we know that thou hast a devil.

Abraham is dead, and the prophets; and thou sayest, if a man keep my sayings, he shall never taste death.” It must not have been Jews that made that objection but JW’s. The Jews here were taking the Witnesses position!

- (c) There IS a part of man that will NEVER DIE provided he continues to follow the Lord. Certainly he will die physically, but not spiritually!

7) PROVERBS 14:32 - “The wicked is driven away in his wickedness: but the righteous hath hope in his death.”

- (a) How can one have hope in his death when he ceases to exist?
 (b) I Corinthians 15:19 - “If in this life ONLY we have hope in Christ, we are of all men most miserable.”
 (1) This does not refer to the second coming of Christ or the time of the end.
 Romans 8:24 says, “For we are saved by hope: but hope that is seen is not hope: for what a man seeth why doth he yet hope for?” The end will see what we hope for between now and then. A non-existent, unconscious person cannot hope in anything.

8) LUKE 16:19-31 - The Rich man and Lazarus. The objection of the Witnesses that this is a parable, and hence does not teach what it obviously does, is ridiculous. In the first place, this account does not identify it-self as a parable, unlike most parables. Jesus says “There WAS a certain rich man..” Secondly, parables take realistic situations to teach a lesson, not utter fantasy. Thirdly, if we just grant this to be a parable it does not change what Jesus said. Jesus did not teach the truth by telling a lie. This account represented a realistic situation. The lesson taught was the contrast between the rich and hypocritical Pharisee and those considered to be publicans and sinners. Here are some facts about the account.

- (a) “In Hades he lifted up his eyes, being in torment...” Consciousness here, no ceasing to exist.
 (b) “And he cried out...have mercy on me.” Doesn’t sound like non-existence.
 (c) Abraham said, “Son, remember...” One who has ceased to exist would have no memory, (more on this later)
 (d) “that in thy LIFETIME...” No doubt he was speaking of his existence before his life on earth was terminated.
 (e) “I have five brethren.” Back in his father’s house. The return of Lazarus to that house would have been a RESURRECTION FROM THE DEAD.
 (f) This account refers to a circumstance that happened during the time of the Law of Moses. It does not refer to a time after the final resurrection. This is shown by the fact that the rich man still had five brethren who were alive; so the world had not ended. Also, he was told “if they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead.” Witnesses argue that this account refers to fulfillment in 1918 and is therefore prophetic. No indication of that at all! That is pure speculation.
 (g) Witnesses object that “Abraham’s Bosom” is figurative, and therefore the whole account is figurative. That is assumption, seeing that Abraham IS present and is spoken to, and speaks. At the same time, there are other passages where a word or two may be figurative in a literal setting. For example, in John 15:1-6, VINE and BRANCH are figurative, but I, MY FATHER, and MEN, are literal.

9) LUKE 20:27-38 - God is not the God of the dead, but the living.

(a) The Sadducees try to trap Jesus here with an argument they had obviously used successfully on the Pharisees before. "Dead" to the Sadducees meant the same as it does now to the Witnesses; they ceased to exist. The Sadducees denied the existence of a spirit in man, and when he died that was the end. Following is an excellent rendition on this from J.W. McGarvey in his commentary on *Matthew-Mark*, pp. 191-192:

"Having refuted the objection of the Sadducees, Jesus next furnished a proof of the resurrection. The major premise of his argument is the proposition that 'God is not the God of the dead, but of the living.' Here the term dead is used in the sense attached to it by the Sadducees. If he had been disputing with Pharisees, they could have answered, He is the God of the dead; for Abraham and Isaac and Jacob were dead when he said 'I am their God.' But to the Sadducees a dead man was non est - he had ceased to exist, he was nothing; and to say, in their sense of the term, that God is the God of the dead, is to say he is the God of nothing. It would be nonsense. But God did say, hundreds of years after the death of the three patriarchs, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob.' (Ex. iii. 6) The conclusion follows, that these patriarchs were not dead in the Sadducean sense of the term; and as the conclusion applies only to their spirits, it proves that spirits continue to be alive after the bodies which they inhabited are dead.

The thoughtful reader may have observed that the conclusion of this argument falls short, in its terms, of the demands of the subject. The subject is the resurrection of the dead, while the conclusion affects only the question whether the spirits of the dead are still alive. We cannot escape the difficulty by supposing, as some have done, that the resurrection spoken of is that of the spirit, not that of the body; for there is no such thing as a resurrection of the spirit. The spirit does not die, and therefore it does not rise from the dead. It leaves the body as the latter dies, its departure is the immediate cause of death, and it departs in the full possession of life. Resurrection is always spoken of in the Scriptures with reference to the body. How, then, does the Savior's proof that spirits continue to live apart from the body, include proof of a resurrection? It seems quite certain that the argument appeared conclusive to the Sadducees; for Jesus assumed that it was so, and they tacitly admitted the fact, while the bystanders who knew the views of the party 'were astonished at his doctrine.' (Verse 33) In other words, the Sadducees admitted that if the existence of human spirits apart from the body were proved, the necessity for a resurrection would follow. The argument then, was conclusive at least to them; but was it no more than an *ad hominem* argument? We think not; for human spirits, having been originally created for the exercise of their powers through the organs of a body, must, unless their original nature be changed, which is an inadmissible supposition because unsupported by evidence, be dependent for their highest enjoyment on the possession of a body. This being so, the continued existence of spirits after the death of the body creates a demand for the resurrection of the body, and the Sadducees were philosophical enough to see this."

b. Major Premise - "God is not the God of the Dead."

Minor Premise - "But God is the God of Abraham, Isaac and Jacob."

Conclusion - Abraham, Isaac and Jacob are not dead."

OR

Major Premise - "God is not the God of dead persons but of living persons."

Minor Premise - "But God is the God of Abraham and the God of Isaac and the God of Jacob."

Conclusion - "Therefore, Abraham and Isaac and Jacob are not dead persons but living persons."

- (c) The Witnesses on this passage have taken the side of the Sadducees against the Lord. Though they may deny it, the truth is there nonetheless. Their position is the same as the Sadducees on both spirit and death.
- (d) The Witnesses maintain that this passage applies to only the 144,000 who alone of all humanity will go to heaven. But that is pure assumption. Their two class system doesn't exist in the first place. Jesus answered here the Sadducees on their position, and it regarded simply people, both referring to saved people.
- (e) The Witnesses claim that the phrase "all live unto him," refers, not to the existence of a spirit that lives, but the memory of God. That is, God still remembers them, in his mind. The above facts show this to be false. God is not the God of the dead (Sadducean sense of non-existence) but of the living.

10) JOHN 2:18-21 - "Destroy this temple, and in three days I will raise it up."

- (a) Referring to the same thing, John 10:18 says - "I have power to lay it down, and I have power to take it again."
- (b) If one ceases to exist at death, and Witnesses claim that Jesus did, how could Jesus raise up anything, when he had ceased to exist? He wouldn't know when the third day came, since the Witnesses claim that the dead don't know anything!

POSITION OF THE JEHOVAH'S WITNESSES

At the beginning of the previous section we looked at the Witnesses' definition of DEATH. Not all of the passages they use will appear here because some of them are just duplicates of others. Some of their passages and arguments appear under previous chapters relating to the nature of man. This list will be as representative as is possible on the subject of death.

1) GENESIS 2:15-17 - "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." So, man is completely mortal and dies, ceasing to exist.

"Adam and Eve immediately began dying. They did not die on that same day of twenty-four hours. If Eve were to 'bring forth children¹ in birth pangs, she would need to have at least nine months of time of pregnancy after conception. When sentencing Adam, God mentioned to him 'all the days of your life,^f and for Adam to eat bread in the sweat of his face he would have to live some days. Evidently when God spoke to him about dying in the day of his eating the forbidden fruit, God was speaking from the standpoint of one of His ways of measuring time as described by the apostle Peter: 'One day is with Jehovah as a thousand years and a thousand

years as one day.¹ (2 Peter 3:8) God's Word allows there-fore for the six days of his earthly creative activity to be each more than twenty-four hours long. On such a basis the sinner Adam could not live longer than a thousand years. And he did not do so." *Things In Which It Is Impossible For God To Lie*, pp. 177-178.

ANSWER:

- 1) It is readily seen that the Witnesses can't think of DEATH in any terms except physical death. They tie this in here with their position on the length of the "days" of creation. For a detailed study of the Witnesses chronology, I highly recommend THE JEHOVAH'S WITNESSES AND PROPHETIC SPECULATION, by Edmond C. Gruss. He amply refutes their position on this and other items of his subject.
- 2) The "day" God spoke of here was the very time that they ate of the fruit, not a long time after. The term is so used in Genesis one to speak of a "day" as we know of it now. But, this is readily seen by comparing a couple of passages. Genesis 3:5, the serpent said, "For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." This statement from the serpent was true, as seen from verse 22 where God says, "And the Lord God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever:.." Right at the time they ate of the fruit, IN THE DAY, their eyes were opened. IN THE DAY YE EAT THEREOF is the same phrase in Hebrew in both 2:17 and 3:5. In the day they ate, their eyes were opened, and just as soon as they ate, their eyes were opened. But, in the day they ate they died, so just as soon as they ate they died. The passage is discussing spiritual death, not physical.
- 3) The argument here stated by the Witnesses claims that "day" must mean a long period of time because Adam lived several hundred years, had to till the ground and eat thereof, and Eve needed at least nine months to bear even one child. But, the question here is WHAT KIND of death was God talking about? Spiritual. The Witnesses like to quote "the soul that sinneth it shall die." (Ezekiel 18:4—20) That is so, but it is not speaking of physical death there either. We do not die physically because we sin, but because we are human. Jesus died physically, and yet he never sinned. (Hebrews 4:15) Adam died SPIRITUALLY because he disobeyed God in eating of the fruit. Adam died PHYSICALLY because he was then denied access to the tree of life. (Genesis 3:22-23) Those are two separate statements concerning two different trees, bearing two different fruit.
- 4) As noted in point two above, day fits with DAYS and YEARS of the same context speaking concerning Adam. Every time someone wants to establish some theory concerning days and years they will invariably quote II Peter 3:8, as the Witnesses do here. Yes, a day is as a thousand years, and a thousand years is as a day with God. But, you will note that the passage does NOT say that a day with the Lord IS COUNTED a thousand years, but was AS a thousand years. Peter is not giving a formula for chronology, but is only saying that TIME MEANS NOTHING TO GOD! Whether it is a day or a thousand years makes no difference, He will accomplish his plans. .

- 5) There is nothing in Genesis 2:17 or 3:22 that even implies that man is annihilated at physical death, and ceases to exist in every sense.

2) GENESIS 3:4 - "Thou shalt not surely die."

"The only statement that the Bible records that disobedient man would not surely die is found at Genesis 3:4: 'And the serpent saith unto the woman, Ye shall not surely die.' Thus is seen that the serpent (the Devil) is the one that originated the doctrine of the inherent immortality of human souls. This doctrine is the main one that the Devil has used down through the ages to deceive the people and hold them in bondage. In fact, it is the foundation doctrine of false religions." *Let God Be True, Revised 1952 edition*, pp. 74-75.

ANSWER:

- 1) The Witnesses make this argument based on their*other positions that man is completely physical and mortal, and that death only applies physically, meaning annihilation. They are wrong on both counts.
 - 2) They are right in this way, the Devil DID LIE. The serpent was contradicting what God said in order to get Adam and Eve to follow his wishes. God said they would die, the Devil said they wouldn't. When they ate of the fruit they did die, spiritually. As a result their eyes were opened to good and evil. The Devil wasn't a TOTAL liar however. He included some truth in what he said. Verse 5 connected with verse 22 shows that.
 - 3) In actual fact the Witnesses are more in agreement with the uevil's statement. The Devil said they would not die the day they ate, and the Witnesses must admit that that is so. Their "out" of course is that they claim that each "day" of creation was 7,000 years long.
- 3) LEVITICUS 23:29-30 - "For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people." A soul can be destroyed; man is only physical.

ANSWER:

- 1) Please note the discussion of SOUL in the preceding section on the nature of man. The term SOUL can mean simply an individual human being, the whole person. So it does here.
 - 2) DESTROY does not mean annihilate either. Verse 29 talks of being "cut off" and verse 30 "destroy." Both, from "among the people." That last phrase modifies the other two words. This passage has no bearing on whether or not man has a spirit within him.
- 4) NUMBERS 23:10 - "Let me die the death of the righteous." "Me" refers to soul, or life. So the soul dies and therefore ceases to be.

ANSWER:

- 1) We might as well say the "death of the unrighteous" if that is what is meant. The unrighteous dies the same as the righteous according to the Witnesses.
- 2) Revelation 14:13 says - "Blessed are the dead who a.a in the Lord from hence

forth, for they shall rest from their labors and their works do follow them.”
The righteous dead are happy and at rest.

- 3) John 8:51 - “...If a man keep my word, he shall never see death.” By the Witnesses this must mean that some would never physically die as long as they kept his words. Note the context of this passage. The Jews position and the Witnesses position on death is exactly the same. (See also John 11:26)
- 4) Ezekiel 18:21 - “But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, and he shall not die.” Which is this Witnesses, physical or spiritual?

- 5) DEUTERONOMY 30:19 - “...I have set before you life and death, blessing and cursing: there fore choose life, that both thou and thy seed may live...” God sets life and death before the people, but religionists present only life.

ANSWER:

- 1) This is a silly argument, and not so. Notice the previous material showing different meanings of LIFE and DEATH.

- 6) JOSHUA 10:28-39 - “destroyed the souls therein...” Souls can be killed, then must cease to exist.

ANSWER:

- 1) Souls here are not referring to the inner man, but to just the individuals.

- 7) JUDGES 16:30 - “Let me (soul) die with the Philistines.” So the soul dies, ceases to exist.

ANSWER:

- 1) Physical life here. The inner man is not the soul of this passage.

- 8) PSALMS 146:3-4 - “Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.” Man’s thoughts perish when he dies. Man ceases to be.

ANSWER:

- 1) This refers to his purposes and intents. Job.17:11 says, “My days are past, my purposes are broken off, even the thoughts of my heart.”
- 2) Isaiah 55:7 - “Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return...” The man doesn’t become unconscious nor cease to exist just because he forsakes his thoughts.

- 9) ECCLESIASTES 3:19-21 - As one dies so dies the other. Man is not above the animals and dies just like they do.

ANSWER:

- Physical death is discussed here. Both man and animals die physically.

10) ECCLESIASTES 9:5 - "For the living know that they shall die but the dead know not anything." One ceases to exist at death; no knowledge in the grave.

ANSWER:

- 1) Look at the rest of the verse. Witnesses quote only part of it. "...neither have they any more reward; for the memory of them is forgotten." The Witnesses interpretation would demand there be no reward even for the righteous! (Abraham looked for a reward, Heb. 11:9-10—16)
- 2) The conscious part of man does not go into the ground anyway. Eccl. 12:7 says the spirit returns to God.
- 3) I Samuel 20:39 - "But the lad knew not anything: only Jonathan and David knew the matter." Was he unconscious? II Samuel 15:11 - "And with Abasalom went two hundred men out of Jerusalem, that they were called; and they went in their simplicity, and they knew not any thing." Did they cease to exist because they knew not any thing? Job 8:9 - "For we are but of yester day, and know nothing because our days upon earth are a shadow." Unconscious?
- 4) The next verse (6) says "Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun." The whole context is speaking of the affairs of this life. The dead do not know anything of what is going on among the living.

11) EZEKIEL 18:4 - "The soul .hat sinneth it shall die." Souls die, so man is only flesh.

ANSWER:

- 1) Notice verse 21 - "But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, and he shall not die." It was therefore possible for those then to never die physically, if we used the reasoning of the Witnesses. See also John 11:26.
- 2) Physical death not meant here, but spiritual. The basis of the Witnesses error is they assign only one meaning to a term and try to make it fit where it doesn't.

12) OBADIAH 16 - "They shall be as though they had not been." Therefore man ceases to exist when he dies.

ANSWER:

- 1) This is a perversion of this passage. It does not refer to men as individuals but rather is speaking of NATIONS.

13) MATTHEW 10:28 - "Fear him who is able to destroy both soul and body in hell." Man is destroyed, so must cease to exist.

ANSWER:

- 1) See pages 7-8 under this passage. Also pages 19-20 under APOLLUMI. Destroy does not mean an ex-tinction, but eternal punishment.

14) - LUKE 20:27-38 - "a woman married a man, he died...last of all the woman died." If death means just separation, then it would as well say "a man separated...and last of all the woman separated." Makes no sense!

ANSWER:

- 1) Well, try it on the Witnesses approach. They say the word death means annihilated. "A man annihilated...and last of all the woman annihilated." Doesn't make any sense either.
- 2) Physical death refers to a separation of the soul from the body. James 2:26 - "the body without the spirit is dead."

15) JOHN 3:16 - "...should not perish.." This shows man does perish!

ANSWER:

- 1) Also shows he doesn't! We must conclude from the Witness argument that there are believers still alive on earth from the first century, seeing that those who believed on him in the first century would not perish.
- 2) Term APOLLUMI is used here for perish. See page 19 for this term. It means the lost of eternal life and suffering of eternal misery.

16) JOHN 12:24 - "Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit." The grain dies, ceases to exist.

ANSWER:

- 1) They stretch the likeness here. The only point of the passage is that a grain must die to produce fruit and Jesus must die to produce fruit.
- 2) When a grain is planted it brings forth life. Life does not cease though the grain in that form does.

17) ACTS 3:23 - "And it shall be that every soul that shall not hearken to that prophet, shall be utterly destroyed from among the people." So he would be annihilated; cease to exist.

ANSWER:

- 1) APOLLUMI is used here. Eternal separation from God is what is meant. Note again the phrase - "from among the people."

18) ACTS 9:36-43 - Dorcas died. The Dorcas Peter raised was the body. That was all there was.

ANSWER:

- 1) Look at all the context. "While she was yet with us." They had the body; it was yet with them. But the real Dorcas wasn't. See page 16 on this passage.

19) ROMANS 5:12 - "Therefore as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned.." All die, cease to exist.

ANSWER:

- 1) Granted that all men die physically, but that doesn't mean annihilated. This passage is not speaking of physical death, but spiritual death. The death here is the result of our sinning, not because of Adam's sin.

20) ROMANS 6:23 - "Wages of sin is death, gift of God eternal life." Man dies and ceases to be.

ANSWER:

1) Again, spiritual death is meant here, not physical. Jesus did not sin, but he died physically.

21) I CORINTHIANS 15:18 - "Then they also that are fallen asleep in Christ have perished." " Furthermore, this argument conclusively negatives the preacher's contention that the dead are conscious anywhere. Note the scripture says that if there is no resurrection then the dead 'are perished.' To perish means to cease to exist, and resurrection means to awaken to life. If a creature is perished it could not be awakened to life, nor could the creature be resurrected; but being dead and unconscious, and God having planned that he will bring such to life again, this is exactly what the Scriptures say that he will do; and he will do it through Christ Jesus." J.F. Rutherford, *Creation*, 1927, p. 295.

ANSWER:

1) The word PERISH here is APOLLUMI, which see on page 19-20. They miss the argument of Paul here completely. Paul is saying that "if Christ has NOT been raised then those that are fallen asleep have perished." But, seeing that Christ HAS been raised, then we must conclude that those fallen asleep HAVE NOT PERISHED.

22) I CORINTHIANS 15:22 - "For as in Adam all die, so also in Christ shall all be made alive." We will only be made alive WHEN CHRIST COMES. So, one dies and ceases to exist until then.

ANSWER:

1) This passage refers to the BODY; the bodily resurrection. Man dies and physical life ends, and when Christ comes the body will be resurrected.

23) I CORINTHIANS 15:26—54-55 - The last enemy destroyed is death. Death is annihilated, which is what death is.

ANSWER:

1) The word destroy here is from KATARGEO which means "to render idle, unemployed, inactive, inoperative..." Thayer, p. 336. The present order of physical existence will end. Hence, no more death - it becomes of no effect.

24) II CORINTHIANS 4:16 - "for though our outward man perish, yet the inward man is renewed day by day." The inward man is Christ, Colossians 1:27 - "Christ in you, the hope of glory." Also, one cannot "renew" and immortal spirit, or else it is not immortal.

ANSWER:

1) Ephesians 3:16-17 - "That he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man; that Christ may dwell in your hearts through faith..." Note that the inward man is strengthened so that Christ might dwell in our hearts by faith. The inward man and Christ are not the same. The inward man is the spirit.

- 2) The nature of a soul and the growth in understanding and doing of that soul are two different things. Renew (*anakainoo*) means “to cause to grow up new, to make new; pass, new strength and vigor is given to me, II Cor. iv.16...” Thayer, p. 38. It is necessary for us to grow spiritually in order to have eternal life.
- 3) The Witnesses agree here then that whatever the INWARD man is it is incorruptible. It contrasts with the outward man that decays day by day. We note that it is not Christ, but our own spirit that is the inward man, distinct from the flesh, outward man.

25) HEBREWS 2:14 - “That he might destroy him that had the power of death, that is, the devil.” (KJV). The Devil will be destroyed and thus so will we.

ANSWER:

- 1) American Standard Version says “Through death might bring to naught...” The word KATARGEO (see point 23 above) does not have annihilation in it.

26) JAMES 1:9-11 - The rich man: “as the flower of the grass he shall pass away.” So man ceases to exist; he is annihilated, just like the grass.

ANSWER:

- 1) This section is only saying that life is short and regardless of one’s station or splendor his physical life will end. So one’s wealth will not change that. See I Peter 1:24, Luke 12:15ff.
- 2) But - as the seed remains to bring new life so the spirit still exists. The life force is still there.

27) JAMES 2:26 - “The body without the spirit is dead. Spirit is just breath, and when man stops breathing he dies.

ANSWER:

- 1) See the section on SPIRIT. Spirit is not the breath of man. The body without the lungs is dead; the body without blood is dead; the body without the heart is dead, etc. But that doesn’t prove that the spirit is lungs, blood, heart, or breath! Death is the result of the spirit leaving the body, and several things may cause that.

28) JAMES 4:14 - Life is a “vapor that appears for a little while then vanishes away.” So man ceases to exist at death.

ANSWER:

- 1) This only speaks of physical life here; it is temporary.

29) JAMES 5:20 - “let him know, that he who converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins.” The SOUL ceases to exist.

ANSWER:

- 1) SPIRITUAL death is the subject here. But according to the Witnesses argument, as long as a man stays converted he will never physically die!

30) REVELATION 14:13 - "Blessed are. the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; for their works follow with them." The dead are at rest so they must cease to exist.

ANSWER:

- 1) Blessed means "happy." How happy is one when he doesn't exist? Every time one rests from his work he doesn't cease to exist. This is only a statement that one does not continue to labor as in this life on earth.

MORTAL AND IMMORTAL

I have chosen to treat these, and related terms, under a separate heading. Yet, they belong under the general subject of DEATH, due to the meaning and application of the terms. The Witnesses frequently ask the question, "Where does the Bible say that man has an immortal soul or spirit?" We might just as well ask, "Where does the Bible say that man has a MORTAL soul or spirit?" The fact is that the terms MORTAL and IMMORTAL are not used in reference to the soul or spirit. They are not so used because a spirit does not die as physical man in this life does. The spirit may die in that it is separated from God - spiritual death, (see page 18 on the SECOND DEATH). Also, IMMORTALITY and ETERNAL LIFE are not necessarily the same. Eternal life refers to our eternal union with God. The terms MORTAL and IMMORTAL in the N.T. refer, with one exception concerning God, to the physical body of man. During this life the body is mortal, and after the resurrection and glorification, the body becomes immortal. There are several terms that describe the body and are appropriate to our discussion. In most places where they are found they refer to the body.

ATHANASIA - A negative form of THANATOS, death, and means deathless, not subject to death. It is translated IMMORTALITY. (See Thayer, p. 13). It is found in only three passages in the N.T.

- I Corinthians 15:53 - this mortal (must) put on IMMORTALITY.
- 54 - shall have put on IMMORTALITY
- I Timothy 6:16 - who only hath IMMORTALITY.

APHTHARTOS - meaning "unincorrupt, not liable to corruption or decay, imperishable.." Thayer, p. 88. It is found in seven places.

- Romans 1:23 - the glory of the UNCORRUPTIBLE God
- I Corinthians 9:25 - crown; but we an INCORRUPTIBLE.
- 15:52 - dead shall be raised INCORRUPTIBLE
- I Timothy 1:17 - unto the King eternal, IMMORTAL
- I Peter 1:4 - To an inheritance INCORRUPTIBLE.
- 23 - INCORRUPTIBLE, by the word of God
- 3:4 - that which is NOT CORRUPTIBLE.

APHTHARSIA - meaning "incorruption, perpetuity...of the body of a man exempt from decay after the resurrection, I Cor. 15:42.." Thayer, p. 88. It is found eight places.

- Romans 2:7 - glory and honour and IMMORTALITY.
- I Corinthians 15:42 - it is raised in INCORRUPTION
- 50 - doth corruption inherit INCORRUPTION
- 53 - must put on INCORRUPTION

54 - shall have put on INCORRUPTION Ephesians
 6:24 - love our Lord Jesus Christ in SINCERITY
 II Timothy 1:10 - brought life and IMMORTALITY to
 Titus 2:7 - uncorruptness, gravity, SINCERITY

THNEITOS - meaning "liable to death, mortal..." Thayer, p. 291. It is contrasted with NEKROS which means actually already dead, while THNEITOS means subject to death but still living. Found six places.

Romans 6:12 - in your MORTAL body
 8:11 - also quicken your MORTAL bodies
 I Corinthians 15:53 - and this MORTAL must put on
 54 - this MORTAL shall have put on
 II Corinthians 4:11 - in our MORTAL flesh
 5:4 - MORTALITY might be swallowed up of life.

PHTHARTOS - meaning "corruptible, perishable..." Thayer, p. 652. Found in six places.

Romans 1:23 - an image made like to CORRUPTIBLE man
 I Corinthians 9:25 - to obtain a CORRUPTIBLE crown
 15:53 - this CORRUPTIBLE must put on incorruption
 54 - so when this CORRUPTIBLE shall have put
 I Peter 1:18 - ye were not redeemed with CORRUPTIBLE
 23 - not of CORRUPTIBLE seed, but of

PHTHORA - meaning "corruption, destruction, perishing...in a state of corruption or decomposition (of the body at burial), I Cor. 15:42..." Thayer, p. 652. It is found in eight places.

Romans 8:21 - delivered from the bondage of CORRUPTION
 I Corinthians 15:42 - It is sown in CORRUPTION it is raised
 50 - neither doth CORRUPTION inherit incorruption.
 Galatians 6:8 - shall of the flesh reap CORRUPTION
 Colossians 2:22 - which all are to PERISH with the using
 II Peter 1:4 - having escaped the CORRUPTION that is
 2:12 - beasts, amde to be taken and DESTROYED
 shall utterly perish in their own CORRUPTION
 19 - themselves are servants of CORRUPTION

DIAPHTHORA - a strengthened form of the preceding, meaning "corruption, destruction; in the N.T. that destruction which is effected by the decay of the body after death; Acts 2:27 31." Thayer, p. 143. It is found in six places, all in Acts.

Acts 2:27 - suffer thine Holy One to see CORRUPTION
 31 - neither his flesh did see CORRUPTION
 13:34 - no more to return to CORRUPTION
 35 - suffer thine Holy One to see CORRUPTION
 36 - laid unto his fathers, and saw CORRUPTION
 37 - God raised again, saw no CORRUPTION

The uses and understanding of these terms may be seen from a few passages in I Corinthians 15 where several are used.

- 42 - sown in corruption (*phthora*) raised in incorruption (*aphtharsia*)
- 50 - doth corruption (*phthora*) inherit incorruption (*aphtharsia*)
- 52 - dead shall be raised incorruptible (*aphthartos*)
- 53 - this mortal (*thneitos*) must put on immortality (*athanasia*)...this corruptible (*phartos*) must put on incorruption (*aphtharsia*)
- 54 - When this corruptible (*phthartos*) shall have put on incorruption (*aphtharsia*)...this mortal (*thneitos*) shall have put on immortality (*athanasia*)

At present, our bodies are subject to death and the decay of it that follows. After the resurrection the body will be glorified, changed, for the Christian, and will no longer be subject to death and decay. The Witnesses position is based on their doctrine of the SOUL and DEATH; man is wholly mortal because he is made up of the physical ONLY - the individual is the soul. They take all the passages that say some soul died and so there is no such thing as a soul that is separate from the flesh that continues existence after death. Death to them is a ceasing to exist - so man is wholly mortal. We have already seen their error on those terms.

Materialists argue that Christ only has immortality and so no others do in any sense. I Timothy 6:16 is referred to: "who only hath immortality, dwelling in light unapproachable; whom no man hath seen, nor can see: to whom be honor and power eternal." In *Aid To Bible Understanding*, p. 823, the Witnesses agree that this passage refers to Christ, and then they also supply the meaning correctly, oddly enough. The preceding verse says "who is the blessed and only Potentate, the King of kings, and Lord of lords.." Compared to kings and rulers in this world he is greater. One reason is that they will die, and he cannot. He is the only one that has immortality. (See also Hebrews 7:23) If we take I Timothy 6 to mean that Jesus is the only being that has immortality, then we would have to conclude that the Father does not! I Timothy 1:17 is sometimes referred to. "Now unto the king eternal, immortal, invisible, the only God, be honor and glory for ever and ever." The word IMMORTAL here is from APHTHARTOS, meaning "un-corrupted, not liable to corruption or decay.." Thayer, p. 88. It is not the same word as in I Timothy 6:16. But, regardless, these passages do not say that man does not have a soul that is distinct from the mortal body that continues to exist after death.

The Witnesses do insist that God alone has immortality and gave Jesus immortality as a reward for his faithfulness; It also goes to the 144,000. They deny that angels have immortality. They say this about angels because of their claim that God only has immortality, and also an idea about Satan. They maintain that Satan was an angel that turned against God. They further state that Satan is scheduled for death, hence, non-existence. So, if he can die then he is mortal, and having been an angel, all angels are mortal. Here again they do some monumental assuming and conclusion jumping. (See page 18 on the second death). If we assume that Satan was an angel that fell, what is scheduled for Satan? Revelation 20:10 says that he "shall be tormented day and night for ever and ever." In comparison to man's mortality, angels are immortal. They are spirit beings, having no flesh like we have. In Luke 20:36 it says "...for neither can they die anymore: for they are equal unto the angels; and are sons of God." So he says angels do not die! That is what IMMORTAL means. Following now are some passages used by the Witnesses.

- 1) JOB 4:17 - "Shall mortal man be more just than God?" Since man is mortal, he is wholly so, and when he dies he ceases to exist.

ANSWER:

- 1) The mortal part of man is the body. Man dies, which is what mortal refers to. But we have noticed already tht death is not what the Witnesses claim for it.
- 2) Romans 6:12 - "Let not sin reign in your MORTAL BODIES..."

2) JOB 14:1-2—10 - "Man..is of few days...is cut down: he fleeth also as a shadow, and continueth not...but man dieth, and wasteth away; yea, man giveth up the ghost, and where is he?" Man ceases to exist, mortal.

ANSWER:

- 1) This only refers to the death of the human being when the spirit separates from the body - "giveth up the ghost." Life is short and man soon dies. (See Eccl. 12:7 and II Cor. 4:16). No proof here that man is wholly mortal.
- 3) JOB 20:8-11 - "His bones are full of the sin of his youth, which shall lie down with him in the dust." Man returns to dust, and is therefore wholly mortal.

ANSWER:

- 1) Some figurative language here. Bones do not sin, but it is bones that lie down with him in the dust. See Eccl. 12:7. The body goes to dust, spirit to God.
- 4) JOB 34:14-15 - "If he set his heart upon man, if he gather unto himself his spirit, and his breath; all flesh shall perish together, and man shall turn again unto dust." When the spirit, breath, is taken man returns to dust. There is nothing more to man than that.

ANSWER:

- 1) Note again that there is a distinction between spirit and flesh, also a difference between spirit and breath. Eccl. 12:7 - body to dust, spirit to God.
- 5) PSALMS 22:29 - "All they that go down to dust shall bow before him, and none can keep his soul alive." Soul dies so must be mortal.

ANSWER:

- 1) No one has the power to continue to live. (Heb. 9:27) This passage refers to physical.
- 6) PSALMS 78:50-51 - "He made a way to his anger; he spared not their soul from death, but gave their life over to the pestilence; and smote all the firstborn in Egypt; the chief of their strength in the tabernacles of Ham." Souls die, therefore wholly mortal.

ANSWER:

- 1) The context shows that he is speaking of the death of the firstborn of Egypt. Soul here refers to the individuals that died.
- 7) PSALMS 89:48 - "What man is he that liveth and shall not see death? Shall he deliver his soul from the hand of the grave?" The soul goes to the grave when one dies.

ANSWER:

1) "Hand of the grave" is figurative language. It means the same as point (5) above. Man is going to die, and he doesn't have the power to change that.

8) PSALMS 103:14 - "For he knoweth our frame; he remembereth that we are dust." We are nothing but dust.

ANSWER:

1) Notice that it is the FRAME that he is referring to: the body.

9) ISAIAH 53:12 - "poured out his soul unto death." Jesus shed his blood on the cross. So "poured out his soul" means he poured out his blood. This is the soul and shows that Jesus was wholly mortal as all other men.

ANSWER:

1) Luke 23:46 - "into thy hands I commend my spirit." All of these terms are not synonyms. "Poured out his soul" means he GAVE HIS LIFE. In so doing he shed his blood, but they are not the same. Blood, soul, and spirit - not the same.

10) ROMANS 2:7 - "to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life..." We seek for immortality, so we must not have it now. We don't seek for what we already have. Man is wholly mortal.

ANSWER:

1) The word is APHTHARSIA, incorruption. Refers to the physical body. See I Corinthians 15:53.

11) ROMANS. 8:11 - "But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you." So man is wholly mortal.

ANSWER:

1) Notice that it says* mortal BODIES. The body is subject to death. Nowhere is mortal SPIRIT referred to.

12) I CORINTHIANS 15:46 - "Howbeit that is not first which is spiritual but that which is natural; then that which is spiritual." Man is mortal now and will be spiritual at the resurrection.

ANSWER:

1) This passage is talking about the BODY. Verse 44 says, "it is sown a natural (physical) body; it is raised a spiritual body." It is the nature of the body that exists now and after the resurrection that this section speaks of.

13) I TIMOTHY 4:8 - "for bodily exercise is profitable for a little; but godliness is profitable for all things, having promise of the life which now is, and of that which is to come." If man has an immortal spirit now then his condition is the same; the life he has now will be the life he will have to come. ANSWER:

1) Paul said "...and that life which I now live in the flesh I live in faith.." Galatians 2:20. Our present life is in the flesh, which is mortal. The life that is to come will be union with God for eternity in an immortal body.

14) II TIMOTHY 4:8 - "henceforth there is laid up for me the crown of righteousness, which the Lord, the right-eous judge, shall give to me at that day..." I PETER 5:4 - "And when the chief Shepherd shall be manifested, ye shall receive the crown of glory that fadeth not away." REVELATION 2:10 - "Be thou faithful unto death and I will give thee the crown of life." The crown of righteousness and glory are the same as the crown of life, which is immortality. We do not have it now, but will have it after the resurrection.

ANSWER:

1) Crown of righteousness, glory, and life do not mean the same thing. They assume this; and assume that crown of life means immortality. But, just granting their argument is valid - the IMMORTALITY that is promised for the future refers to the BODY!

15) I PETER 3:18 - "...Christ...being put to death in the flesh, but made alive in the spirit.. " Jesus was just flesh and nothing more and was put to death. He ceased to exist.

ANSWER:

- 1) What happened to Michael the Archangel? Even by the Witnesses he wasn't flesh ONLY. Christ certainly did exist before he came into the world. John 1:14 - "The Word became flesh and dwelt among us." Philippians 2:5-8 - He existed "in the form of God...but took the form of man." Hebrews 10:5 - "But a body didst thou prepare for me.
- 2) Jesus died, gave up his spirit. Spirit separated from the fleshly body. Luke 23:46

SOME QUESTIONS ASKED BY JEHOVAH'S WITNESSES

Following are some questions commonly asked by Jehovah's Witnesses on the subject of the nature of man. These seem to be set questions used in common by them, though they may vary in number and sometimes with a slight change of wordage. Most are completely silly; they are based on their own definitions of terms and what they think their opposition must teach. They are mistaken on both counts.

1) Was Adam in heaven or on earth?

ANSWER: In the garden of Eden, Genesis 2:7-15.

2) Was Adam created mortal or immortal?

ANSWER: Mortal body.

3) If Adam had not sinned, could he have died?

ANSWER: It is assumption either way. Genesis 3:22 shows that by access to the tree of life he would live forever.

4) If he did live forever, would you call that immortal?

ANSWER: Same as number 3. He would not have died. Immortal means not subject to death.

5) Is there a difference between immortality and eternal life?

ANSWER: The phrase ETERNAL LIFE in the New Testament means eternal union with God. The wicked will exist and be punished forever, but will not have eternal life.

6) Could man live eternally and not be immortal?

ANSWER: No

7) On account of sin, Adam died, and doesn't that prove he was immortal before?

ANSWER: Adam died SPIRITUALLY the day he ate of the forbidden fruit; he alienated himself from God. He was then denied access to the tree of life and thereby was not able to "live forever."

8) If a man could not get into heaven without dying, does that not prove that sin and death are a blessing to the human race?

ANSWER: This is a silly question. By the same reasoning we could say the Devil is a blessing to mankind! A person doesn't have to sin to go to heaven - such as infants and small children. They don't sin, but are not lost either. Sin keeps people from going to heaven. The Witnesses would take the skeptics view in Romans 6:1 - "What shall we say then? Shall we continue in sin, that grace may abound? God forbid..." Some would argue that since grace abounded where sin was, then sin was good and glorified God. Paul says no!

9) Did Adam lose an earthly or heavenly home?

ANSWER: Had never been in heaven. He lost access to the garden of Eden. Eden only composed a small area of earth at the time. Notice the boundaries of it. God intended for man to spread over all the earth when he made Adam, Genesis 1:27-30.

10) If Jesus came to restore what was lost by Adam's fall, what will He restore?

ANSWER: Fellowship and union with God. Colossians 1:19-21, II Corinthians 5:18-20.

11) Was Adam a single individual or two in one?

ANSWER: Body and spirit.

12) If composed of two parts, which was Adam?

ANSWER: The body is the residence of the spirit. It was the same as Dorcas in Acts 9:39-42. "While she was yet with us" meant there was an essential something that was no longer with them, though; the physical body was still there. Reuniting the spirit with the body would still be referred to as Dorcas in that combination.

13) What part was responsible, and should feel the act?

ANSWER: This is ambiguous. Matthew 10:28 says that both soul and body will go to torment.

14) What part was it that sinned, soul or body?

ANSWER: Romans 6:12-13 - "Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof: neither present your members unto sin as instruments of unrighteousness; but present yourselves unto God, as alive from the dead, and your members as instruments of righteousness unto God." See also the answer to 13 above.

15) If soul, why did the body die?

ANSWER: See the answer to 7 above.

16) If body why is it that the soul must be saved?

ANSWER: Body will be redeemed also. Romans 8:23. See also question 14 above.

17) What part of man was God talking to in Genesis 2:17?

ANSWER: The Witnesses try to separate body and spirit in questions such as this in order to make some kind of absurdity. The body without the spirit is dead, James 2:26. The spirit is the thinking, reasoning part of man, and the two together make a living creature. The statement in Genesis 2:17 was made to Adam, the living human.

18) What does "thou" refer to in Genesis 2:17?

ANSWER: Adam

19) If the soul, then what does "thou" refer to in Genesis 2:16?

ANSWER: I didn't say soul.

20) How many penalties did God have pronounced upon him?

ANSWER: In the day he ate he would die.

21) Was there one penalty for the body and one for the soul?

ANSWER: Not in Genesis 2:17.

22) Then explain Ezekiel 18:4 and Ecclesiastes 9:5, 10.

ANSWER: Ezekiel 18:4 - "The soul that sinneth it shall die." This refers to spiritual death; though the Witnesses claim it is physical. So, let them explain verses 5-9 of the same chapter. The Ecclesiastes passages? speak only of the fact that the dead have no more portion of what goes on in this life anymore. Verse 5 - the Witnesses will have to accept by their argument that there is no reward either!

23) Is the penalty of Genesis 2:17 different from 3:19?

ANSWER: Yes. The first refers to spiritual death, the second the condition of the body after the spirit separates from it. Ecclesiastes 12:7.

24) Does the Bible say it was death, or the burning of endless life in hell?

ANSWER: See preceding question.

25) Suppose after the Adamic sin, no savior came, where would the human spend eternity?

ANSWER: While we are supposing why not just suppose anything that imagination dreams up? The Lord did come. This is just another silly question.

26) Did Jesus really die on the tree?

ANSWER: Jesus really died on a cross. The divine spirit left the body.

27) If Jesus had an immortal soul that didn't die, and that was Jesus, why not say that we are misinformed about dying for sinners; just the house he lived in, and that the real Jesus did not die, and the real man was not saved?

ANSWER: The question presumes that the Witness definition of death, etc. is correct. Death is the separation of the spirit from the body. Jesus said, "into thy hands I commend my spirit." Acts 2:31 - "his soul was not left in hades, neither his flesh see corruption." There was no annihilation of Jesus at his death as the Witnesses claim. They are the ones misinformed about Jesus dying for sins. The death of Jesus was the shedding of the blood of sacrifice. It was foreshadowed in the Old Testament by the slaying of the animal on the day of atonement.

28) When Lazarus was raised from the dead, where did he come from?

ANSWER: His spirit was reunited with the body, the body that came out of the tomb. He was in Hades/paradise, the same place Jesus went when His spirit departed from the body. Jesus told Mary, "I have not yet ascended to the Father." John 20:17. Since the Father was in heaven and Jesus had not ascended to Him, He was elsewhere since His crucifixion.

29) If Lazarus was four days in heaven, why didn't he tell anyone?

ANSWER: No one goes to heaven till after the resurrection. There is no record of Lazarus saying anything.