

If Soul Can Die, It Cannot Be Immortal

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**The bible says often that the nehphesh [soul] can die,
Can be killed by man, or that it is already dead
Can whatever is intended by the Hebrew word "nehphesh" die?**

If it can, then whatever "nehphesh" is translated into IS something that can die. If the many words that "nehphesh" is translated into is something that can die, then the soul cannot be immortal and it can die. To say that "nehphesh" [soul] is immortal and cannot die makes the Bible be wrong repeatedly. If the soul [nehphesh] is immortal and cannot die, the writers of the Bible did not know it.

1. Souls [nehpheshs] can die Numbers 23:10, Ezekiel 18:4, 20, Joshua 11:11. "They smote all the souls" [nehphesh]. An immortal soul can die? Not only does the Bible not say the soul is immortal, it denies it by saying often that the soul can die or be killed or is dead.
2. Souls [nehpheshs] can be murdered. Deuteronomy 12:23; Numbers 35:11-15. "Kills any person" [soul - nehphesh] Numbers 35:11, 15, 30, 31. Kills any immortal soul?
3. Souls [nehpheshs] can be killed Leviticus 24:17, Numbers 35:11. An immortal soul can be killed?
4. Souls [nehpheshs] can be smote with the sword and utterly destroyed Joshua 11:11.
5. Souls [nehpheshs] can be slain. An immortal soul can be slain? Deuteronomy 27:25.
6. Souls [nehpheshs] can be destroyed. An immortal soul can be destroyed? Leviticus 23:30.
7. Souls [nehpheshs] can be taken away 1 Kings 19:4.
8. Souls [nehpheshs] can be sought to kill it Jeremiah 44:30.
9. Souls [nehpheshs] cannot be kept alive. An immortal soul that cannot die but it cannot be kept alive? Psalms 22:29.
10. Souls [nehpheshs] have blood and can bleed. "The blood of the souls of the poor" Jeremiah 2:34.
11. "Let us not take his life [soul - nehphesh]" Genesis 37:21.
12. "Life [soul - nehphesh] for life [soul - nehphesh] Immortal soul for immortal soul?" Exodus 21:23.
13. "Any dead body [soul - nehphesh]" Leviticus 21:11.
14. "That person [soul - nehphesh] will I destroy" Leviticus 23:30.
15. "And if a man takes the life [soul - nehphesh] of any human being" Leviticus 24:17. Does anyone believe a person can take the "soul" of any human being?
16. "And he that smites any man mortally shall be put to death. And he that smites a beast mortally shall make it good, life [soul - nehphesh] for life [soul - nehphesh] [soul for soul?]" Leviticus 24:18.
17. "Because of a dead person [soul - nehphesh]" Numbers 5:2.
18. "He shall not go near to a dead person [soul - nehphesh]" Numbers 6:6.
19. "Because of a dead person [soul - nehphesh]" Numbers 6:11.
20. "Unclean because of the dead person [soul - nehphesh]" Numbers 9:6, 7.
21. "Because of a dead person [soul - nehphesh]" Numbers 9:10.

22. "The one who touches the corpse of any person [soul - nehphesh]" Numbers 19:11.
23. "Anyone who touches a corpse, the body [soul - nehphesh] of a man who has died" Numbers 19:13. How could anyone touch the corpse of something that has no substance and cannot die?
24. "Whosoever has killed any person [soul - nehphesh]" Numbers 31:19.
25. "The manslayer who has killed any person [soul - nehphesh]" Numbers 35:11.
26. "Anyone who kills a person [soul - nehphesh] unintentionally may flee there" Numbers 35:15.
27. "If anyone kills a person [soul - nehphesh]" Numbers 35:30.
28. "And take his life [soul - nehphesh]" Deuteronomy 19:6.
29. "And strikes him so that he [soul - nehphesh] dies" Deuteronomy 19:11.
30. "Life [soul - nehphesh] for life [soul - nehphesh], eye for eye, tooth for tooth" Deuteronomy 19:21.
31. "A man rises against his neighbor and murders him [soul - nehphesh]" Deuteronomy 22:26.
32. "Cursed be he who takes a bride to slay an innocent person [soul - nehphesh]" Deuteronomy 27:25.
33. "And deliver our lives [souls - nehpheshs] from death" Joshua 2:13.
34. "Our life [soul - nehphesh] for yours" Joshua 2:13.
35. "And they smote all the souls [souls - nehpheshs] that were therein with the edge of the sword, utterly destroying them; there were none left that breathed" Joshua 11:11.
36. "He utterly destroyed them and all the souls [souls - nehpheshs] that were therein; he left none remaining" Joshua 10:28.
37. "And he smote it with the edge of the sword, and all the souls [souls - nehpheshs] that were therein; he left none remaining in it" Joshua 10:30.
38. "And all the souls [souls - nehpheshs] that were therein" Joshua 10:32.
39. "And all the souls [souls - nehpheshs] that were therein he utterly destroyed that day" Joshua 10:35.
40. "But he utterly destroyed it, and all the souls [souls - nehpheshs] that were therein" Joshua 10:37.
41. "And he captured it and its king and all its cities, and they smote them with the edge of the sword, and utterly destroyed all the souls [souls - nehpheshs] that were therein" Joshua 10:39. Can immortal souls be utterly destroyed with the sword?
42. "Who kills any person [soul - nehphesh]" Joshua 20:9.
43. "That kills any person [soul - nehphesh]" Joshua 20:3.
44. "That his soul [soul - nehphesh] was vexed to death" Judges 16:16 "annoyed to death" New American Standard Version. We say, "He worried me to dead."
45. "Let me [soul - nehphesh] die" Judges 16:30. "Let my soul die"?
46. "And you lose your life [soul - nehphesh], with the lives [souls - nehphesh] of your household" Judges 18:25.
47. "If you do not save your life [soul - nehphesh] tonight" 1 Samuel 19:11.
48. "The death of all the persons [souls - nehpheshs] of your father's house" 1 Samuel 22:22.
49. "He that seeks my life [soul - nehphesh] seeks your life [soul - nehphesh]" 1 Samuel 22:23.

50. "He is seeking my life [soul - nehphesh]" 1 Samuel 20:1,
 51. "And David saw that Saul was come out to seek his life [soul - nehphesh]" 1 Samuel 23:15.
52. "You are lying in wait for my life [soul - nehphesh] (soul in King James Version) to take it" 1 Samuel 24:11.
53. "To pursue you and to seek your life [soul - nehphesh]" (soul in King James Version) 1 Samuel 25:29 also 2 Samuel 4:8, 16:11, 1 Kings 19:10, 14, Psalm 35:4, 38:12, 35:13, 40:14, 40:15, Jeremiah 40:14, 40:15.
54. "Deliver him that smote his brother, that we may kill him for the life [soul - nehphesh] of his brother whom he slew" 2 Samuel 14:7
55. "Who today have saved your life [soul - nehphesh] and the lives [souls - nehpheshs] of your sons and daughter, the lives [soul - nehphesh] of your wives, and the lives [souls - nehpheshs] of your concubines" 2 Samuel 19:5.
56. "Have you asked for the life [soul - nehphesh] of your enemies" 1 Kings 3:11.
57. "Prolong my life [soul - nehphesh]" Job 6:11. Prolong the life of an immortal soul?
58. "For himself that he might die, and said, It is enough; now, O Lord, take my life [soul - nehphesh]" 1 Kings 19:4.
59. "A man that is laden with the blood of any person [soul - nehphesh] shall flee unto the pit; let no man stay him" Proverbs 28:17.
60. "The blood of the souls [souls - nehpheshs] of the innocent poor" Jeremiah 2:34. An immaterial, invisible, part of a person that has no substance had blood!
61. "Ammon has sent Ishmael the son of Nethaniah to take your life [soul - nehphesh]...wherefore should he take your life [soul - nehphesh]" Jeremiah 40:14-15.
62. "To slay the souls [souls - nehpheshs] that should not die and to save the souls [souls - nehpheshs] alive that should not live" Ezekiel 13:19.
63. "The soul [soul - nehphesh] who sins will die" Ezekiel 18:4.
64. "The person [soul - nehphesh] who sins will die" Ezekiel 18:20.
 Ezekiel 18:20 "The soul [nehphesh] that sins, it shall die" King James Version, American Standard Version
 Ezekiel 18:20 "The person [soul - nehphesh] who sins shall die" New Revised Standard Version.
 Ezekiel 18:20 "The person [soul - nehphesh] who sins will die" New American Standard Version, New Revised English Bible.
 Ezekiel 18:20 "The person [soul - nehphesh] who sins is the one who will die" New Century Version.

This is a person dying [being put to death] for a sin under the Old Testament law, but is almost always used referring to a part of a person that cannot die by those who believe a soul cannot die. When they misapply this to some inter part of a person, and they do, they have an undeniable statement that their immortal inter part of a person will die if it sins; and that the soul will not have everlasting life with torment. This is definitely not what they wanted, but what they made in their attempt to make the soul immortal. If "soul" means "an immortal inter part of a person that cannot die," then James says, "Shall save an immortal inter part of man, which cannot die, from death" James 5:20. This theology makes nonsense of the Bible. The divine sentence, "The soul that sins, it shall die" has been reversed to say, "The soul that sins, it shall live eternally in torment." Not only must this be changed from "die" to "eternal life" but after making the change "torment" must be added. To make it teach what many want it to teach, first, God's word must be changed and then added to.

65. "By shedding blood and destroying lives [souls - nehpheshs]" Ezekiel 22:27.
66. "Like a roaring lion ravening the prey: they have devoured souls [souls - nehpheshs]" Ezekiel 22:25.
67. "He did not spare their soul [nehphesh] from death, but gave over their life to the plague, and smote all the firstborn in Egypt" [Psalm 78:50].

68. Over 320 of the about 870 times that soul [nehphesh] is used, the soul is dead, can die, can be killed, be sought to be killed be affected, be smote, be cut off, be murdered, be delivered from death. in most of these passages the translators of the king james and other translations have hidden from the readers that the very thing they believe to be immortal and cannot die does die by translating "nehphesh" into "life," "person" and many other words, but even in the King James Version there are many passages which say souls

[nehpheshs] can and do die. Some more of the many passages: "We feared greatly for our soul [nehphesh] because of you" [Joshua 9:24]. "All the men who were seeking your soul [nehphesh] are dead" [Exodus 4:19]. They had to flee to save their souls [nehphesh] [2 King 7:7], or their souls [nehphesh] would be utterly destroyed "with the edge of the sword" or other weapons [Joshua 10:27; 10:30; 10:32; 10:35, 10:37; 10:39]. Not only could their souls [nehphesh] be killed by their enemies, but their souls [nehphesh] could also die for lack of food [Lamentations 1:11; Numbers 11:6]. Also,

Genesis 9:4; 9:5; 12:13; 17:14; 19:17; 19:19; 19:20; 32:30; 32:31; 35:18; 37:21;
Exodus 21:23; 30:12; 30:15; 31:14;
Leviticus 7:18; 7:20; 7:21 7:27; 17:11; 17:12; 17:14; 19:8; 21:1; 21:11; 22:3; 24:17; 24:18;
Numbers 5:2; 6:6; 9:6; 9:7; 9:10; 9:18; 19:11; 19:13; 19:20; 23:10; 31:19; 35:11; 35:15; 35:30; 35:31;
Deuteronomy 12:23;
Joshua 2:13; 11:11; 20:3; 20:9;
Judges 5:28; 12:3; 16:16; 18:25;
Ruth; 4:15;
1 Samuel 1:19; 1: 20; 1:23; 23:15; 23:20; 25:29; 28:9; 28:21;
2 Samuel 4:8; 14:7; 16:11; 19:5; 19:6;
1 Kings 1:12; 1:29; 3:11; 17:21; 17:22; 19:10; 19:14; 20:32;
2 Kings 1:13; 19:24;
1 Chronicles 11:19;
2 Chronicles 11:11;
Esther 7:7;
Job 13:14; 30:16; 33:18; 33:22; 36:14;
Psalms 7:2; 17:13; 22:20; 22:21; 22:29; 22:30; 31:13; 33:19; 35:4; 35:17; 38:12; 38:13; 70:2; 70:3; 71:10;
Proverbs 1:19; 7:23; 12:10; 13:3; 23:14;
Isaiah 10:18; 43:4;
Jeremiah 2:34; 4:30; 34:20-21; 38:2; 38:16; 39:18; 40:15; 44:30; 45:5; 49:37;
Ezekiel 17:17; 18:4; 18:20; 18:27; 22:25; 22:27;
Jonah 4:3; 4:6.

The "nehphesh [soul]" of the Old Testament is an earthly being, man, animal, or sea creature, living or dead. It can die, it can be dead, be killed, be sought to kill, be smote, die from a lack of food or water, be cut off, be murdered, be delivered from death, be born, live, sorrow, eat, drink water, desire, be discontented, be grieved, be bound with a bond, be affected, loathes, lust, have anguish, etc. Not one of the about 870 times that nehphesh is used does it have reference to an invisible, immaterial part of a person that has no substance and cannot die.

Summary: about one third of about 976 uses of both nehphesh in the Old Testament and psukee in the new testament are associated with the death of the soul (person). Some [nehpheshs - souls] are dead. Some are dying. Some are in fear of death. Some have those who are trying to kill them. Some are saved from death, etc. On the other hand, in the 870 times it is used, not one time is it said to be deathless or immortal.

- In about thirty-two passages souls [nehpheshs] are spoken of as being able to be killed by man [See Joshua 10:28; 30; 32; 35; 37; 39; Deuteronomy 27:25; Leviticus 24:17-18].
- In about thirteen passages souls [nehpheshs] of men are said to be actually dead [see Numbers 6:6; Leviticus 21:11]. In many of these passages, the King James Version and others translated nehphesh as life or body; and the English reader cannot see animals are souls [are living creatures], and souls of both men and animals can be killed by man and are actually dead.
- Most of the times when it is translated "soul," even those who believe in a part of a person that lives after death and before the resurrection says it is not used to mean an immortal part of a person. The whole person dies unto the resurrection [Ezekiel 18:20; Psalms 22:29; 33:18-19; Matthew 10:28; Matthew 16:26; James 5:20]. Not just the person's body. This clearly shows that the meaning of the Hebrew word nehphesh is something that is not immortal and that it can die or that it already is dead. There is no other word in the Bible which could be translated into Plato's immortal soul; therefore, the translators had to use this one and hide, the best they could, the fact that nehphesh can and does die.

The Companion Bible, Appendix 13 says nehphesh [life - soul] is used:

- Of the lower animals [nehphesh - soul] in 22 passages.
- Of the lower animals and man [nehphesh - soul] in 7 passages.
- Of man [nehphesh - soul] as an individual person in 53 passages.
- Of man [nehphesh - soul] as exercising certain powers or performing certain acts in 96 passages.
- Of man [nehphesh - soul] as possessing animal appetites and desires in 92 passages.
- Of man [nehphesh - soul] as exercising mental faculties and manifesting certain feelings, affection and passions in 231 passages.

- Of man [nehphesh - soul] being cut off by God and as being killed or slain by man in 54 passages.
- Of man [nehphesh - soul] as being mortal, subject to death of various kinds, from which it can be saved and delivered and life prolonged in 243 passages.
- Of man [nehphesh - soul] as actually dead in 13 passages.

Just one of the many examples of the absurdity of the translations of nehphesh in the King James Version with the meaning of "soul" as it is used today, an invisible, no substance something in a person that no one has ever seen or can see and it is immortal and cannot die. "For mine enemies speak against me; and they that lay wait for my soul [nehphesh] take counsel together" [Psalms 70:10]. How could anyone lay in wait (ambush) for an undying invisible inter part of a person that no one can see and how could anyone kill something that cannot die that they could see it?

"DELIVER MY SOUL" [nehphesh] Psalms 17:13 in today's English would be "SAVE MY LIFE" [nehphesh].

- "They also that seek after my life" [soul - nehphesh]. Psalms 38:12. "That seek after my soul" [nehphesh]. Psalms 40:14. Both soul and life are from the same word [nehphesh]. Why were the translators so inconsistent?
- "They smote all the souls [nehphesh]" Joshua 11:11 in today's English would be, "They killed all the people." "Whosoever kills any person" [soul - nehphesh] Joshua 20:9.
- "They that lay wait for my soul" [soul - nehphesh] in today's English would be, "They that are waiting in ambush for my life" Psalms 70:10.

Many more times "soul" [nehphesh] would only make sense if translated "life." To apply today's meaning, "an undying invisible inter part of man" makes many passages be total nonsense. Today's meaning of "soul" is very different from the meaning of nehphesh in Biblical times, which make "soul" be a mistranslation. When anyone reads the Bible and reads "soul" and knows only what the word "soul" means today, they cannot understand what God said. Many English translations use "soul" and "person" interchangeable. The Revised Standard uses "person" frequently where the King James used "soul."

The problem is that most English readers would not know that when they say a "person" died, that they are hiding the fact that "person" [soul - nehphesh] is the same word that is translated "soul" in many places. Why did some translators do this? Was it because they did not believe an immortal "soul" can die, but a person can die? If the "soul" [soul - nehphesh] dies, it would not be immortal; therefore, they were forced to use "person" or "life" in many places to hide the fact from you that the nehphesh can die. The truth is that they were trying to put "soul" with today's meaning in the bible where it is not. If they had been consistent in translating, they would not have been able to put the doctrine of an undying soul in the Bible.

"The Lord of hosts has sworn by Himself [soul - nehphesh]" [Jeremiah 51:14]. By His own being or person. God "could swear by no one greater, He swore by Himself [psukee - soul]" [Hebrews 6:13]. Not even the King James translators wanted God to have an invisible inter part that would live after the rest of Him was dead. God's nehphesh and man's nehphesh are their being, person, not just an invisible inter part of a person.

All the Old Testament words, which are translated life, spirit, breath, or soul, are all used referring to both persons and animals. Every word that is used to prove a person has an immortal soul or spirit would also prove all breathing creatures have an in immortal soul if they proved a person does.

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