

# The Little Word 'NOW'

## A Bible-Study Key

### Another Message

### WHERE IS THE SOUL OF MAN BETWEEN DEATH AND RESURRECTION?

The following is copied from our new book, "GOD'S GRACE MANIFESTO" now on the press.

#### FIRST MESSAGE

### THE LITTLE WORD "NOW" A BIBLE-STUDY KEY

Yes, the little word "NOW" is indeed a Bible-study key. In the Epistles of Paul, in which we find the proclamation of GOD'S "GRACE" MANIFESTO, we find a number of very significant "NOWS," "YET NOWS," "BUT NOWS," "THEREFORE NOWS." Most of these "NOWS" follow "TIMES PAST," "SOMETIME," "HID FROM AGES AND GENERATIONS," "AT THAT TIME," "KEPT SECRET SINCE THE WORLD BEGAN."

In II Corinthians 5:16 and 17 the PAST is separated from the FUTURE by "NOW" . . . "NO MORE" . . . "HENCEFORTH." . . . Then "OLD THINGS ARE PASSED AWAY" . . . "behold 'ALL THINGS ARE BECOME NEW.'" The believer became a "NEW CREATION" in Christ: under a "NEW COMMISSION." "God hath given unto us the MINISTRY OF RECONCILIATION: and hath COMMITTED unto us the WORD OF RECONCILIATION." (II Corinthians 5:17 to 19) .

Not many years ago we had a change in this country from "the Republican Administration" (dispensation) to "the Democratic Administration." The Democrats selected a messenger to head up their administration to offer to the citizens of this country "A New Deal." Some people today would like to exchange that Democratic "NEW DEAL" for a Republican "NEW DEAL." But there are very many Americans who still prefer the Democratic "NEW DEAL," with perhaps a few revisions.

However, virtually all Americans are satisfied with the "NEW DEAL" we got way back in 1776, when our forefathers were delivered from the domination of a foreign king and kingdom.

In the study of GOD'S "GRACE" MANIFESTO, with our Bible key "NOW," we shall learn when and why God selected a messenger to proclaim to all the people on this earth (Colossians 1:6 and 1:23) a "NEW DEAL." Many people were against the "NEW DEAL," "THE DISPENSATION OF THE GRACE OF GOD" (Ephesians 3:1 to 3), when it was first proclaimed; and many more are against it at this time. It is almost unbelievable that millions, who are the beneficiaries of GOD'S "GRACE" MANIFESTO, are still against it. It is equally unbelievable that millions, who are enjoying the by-products of Christianity in this country and other lands, are as ignorant of GOD'S "GRACE" MANIFESTO, after 1900 years, as though

there was not a Bible on earth and not a line in that Bible concerning the most wonderful and glorious secret ever disclosed to this needy, ruined and condemned human race. It was a secret, "hid in God." (Ephesians 3:9).

## THE DIMINISHING OF ISRAEL . . . THE RICHES OF THE GENTILES

For centuries Romans 11:12 has been in the Bible and the Bible has been in the hands of Roman Catholics and Evangelical Christians. This all-important truth has been rejected, neglected, ignored, or perhaps, not understood; "Now if the FALL of them (Israel) be the RICHES of the WORLD, and the DIMINISHING of them (Israel) the RICHES of the Gentiles; how much more their fulness?" (Romans 11:12). How RICH can a Gentile be today under the terms of GOD'S "GRACE" MANIFESTO? He may have "ALL SPIRITUAL BLESSINGS," in Christ, in the heavenlies (Ephesians 1:3), eternal glory in a glorified body, according to the RICHES of God's GRACE. (Ephesians 1:7). He may be immensely RICH; for two reasons . . . . First . . . Because the RICH Christ became POOR. (II Corinthians 8:9) . . . . Second . . . Because of the DIMINISHING and FALL of Israel.

When and why did the risen, glorified Christ offer to the human race the "NEW DEAL" in the "NEW RECONCILIATION COMMISSION?" In Romans 5:10 we read that we are RECONCILED to God by the death of His Son. This same wonderful truth is recorded in Colossians 1:20 and 21. And we learn in Ephesians 2:14 to 18 that "RECONCILIATION" was provided at Calvary. But it was not made available for Gentiles until something awful happened to Israel . . . God gave them eyes that they should not see (Romans 11:8); and then God CAST AWAY Israel . . . The CASTING AWAY of Israel meant RECONCILIATION for Gentiles. (Romans 11:15). So we know this CASTING AWAY had taken place before Paul wrote II Corinthians 5:16 to 21. But most assuredly it had not taken place when Paul spoke to Israel in Acts 13:40 and 41, then said to those Christ-rejecting Jews in Acts 13:46, "LO WE TURN TO THE GENTILES."

In the very beginning of the study of GOD'S "GRACE" MANIFESTO, we must understand the meaning of the "NOW" in Romans 11:30 and the "NOW" in 11:31, and why Paul followed the statements in Romans 11:30 to 32 with that statement, in verse 33, that God's ways were "PAST TRACING OUT." The truth in these verses we must understand before we begin to see "THE DISPENSATION OF THE MYSTERY" of Ephesians 3:9. So we quote Romans 11:30 to 33: "For as ye (Gentiles) in 'TIMES PAST' have not believed God, 'YET NOW' have obtained mercy through their (Israel's) unbelief. Even so have these (Israel) also 'NOW' not believed, that through your (Gentiles') mercy they also may obtain mercy. For God hath concluded them all in unbelief, that He might have mercy upon all . . . O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways 'PAST TRACING OUT'."

When did the time indicated by "YET NOW" begin? This is the question, and the question that must be answered before we can clear up the utter confusion caused by the disciples of Dr. E. W. Bullinger, on the one hand, teaching that all of the period covered by the Book of Acts was the "PENTECOSTAL," kingdom period, that the "DISPENSATION OF THE GRACE OF GOD" did not begin until after the pronouncement of Acts 28:28, and on the other hand by those who teach, by Acts 2:39 and Acts 2:47 and Matthew 23:38, that the FALL of Israel had taken place before Acts 2:14, and that the "DISPENSATION OF GRACE FOR GENTILES" began on Israel's feast-day, the Pentecost of Acts TWO.

Surely not one of the TWELVE, or any other servant of the Lord, preached on the day of Pentecost, or before the GREAT TURN of Acts 13:46, that Israelites were receiving God's mercy because of the Gentiles' mercy, or that the Gentiles were receiving God's mercy because of Israel's unbelief. The "YET NOW" of Romans 11:30 and the "NOW" of Romans 11:31 do not fix the date either at Pentecost or after the close of the Acts period.

The truth expressed in Romans 11:30 to 32 was not "PAST FINDING OUT," as the Greek word "ANEXICHNIASTOS" is translated in the Authorized Version; but as it is translated in the Revised Editions, it was "PAST TRACING OUT." The Greek word "ICHNOS" is a track or a step. If this wonderful truth was, and is, "PAST FINDING OUT," then of course Christians will say, if it is PAST FINDING OUT, what's the use trying to find it out? But the prayerful, intelligent, spiritual, Spirit-led student of the Scriptures knows that the Holy Spirit would not instruct Christians to make all see what is the "DISPENSATION OF THE MYSTERY" (Ephesians 3:9), if the truth of Romans 11:30 to 32 could not be understood or found out. The thought of the word translated in the Revised Edition, "PAST TRACING OUT," is that the truth of Romans 11:30 to 32, like the truth of Ephesians 2:13 to 3:11, cannot be traced in the Old Testament Scriptures, or found out by studying the truth contained in the Books from Genesis to Malachi or in Matthew, Mark, Luke, and John, or in that part of the Book of Acts that records the ministry of Peter and the Eleven.

Sometime after Saul was converted near Damascus Christ appeared to him in the temple (Paul in a trance), and Christ said, "Get out of Jerusalem . . . I will send thee far hence unto the Gentiles" (Acts 22:17 to 21). Paul made his headquarters outside the land of Israel, in Antioch of Syria, in Corinth, in Ephesus and in Rome, "to preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand" (II Corinthians 10:16): "yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation." (Romans 15:20). At that time Paul magnified, or glorified, his office, "the apostle of the Gentiles" (Romans 11:13). Yes, Paul was the chosen vessel of Christ to be His messenger, ambassador, preacher and teacher to the Gentiles (Romans 15:16 . . . I Timothy 2:6 and 7 . . . II Timothy 1:11 . . . Ephesians 3:1 to 4 . . . 3:8 . . . II Timothy 4:17). God selected Paul to be the ambassador of His Son for the proclamation of His "GRACE" MANIFESTO and to make known God's GREAT SECRET which had been HID IN GOD and HID FROM AGES AND GENERATIONS (Ephesians 3:9 . . . Colossians 1:24 to 26 . . . Titus 1:1 to 3 . . . II Timothy 1:9 and 11 . . . Ephesians 3:1 to 4).

## WHAT IS A MANIFESTO?

A MANIFESTO is a public declaration by one of authority, frequently by a potentate, sovereign or prince making known his intentions concerning the privileges, liberties and rights of his people. Sometimes the MANIFESTO is good news for the people, but not always. When God made known HIS "GRACE" MANIFESTO He said, "behold the goodness and severity of God" (Romans 11:22) . That was good news for some; bad news for others.

Perhaps you have observed that the statements used by Paul, "BUT NOW is made MANIFEST," "NOW is MANIFESTED," are used with his statements concerning God's "GRACE" purposed before the world began (II Timothy 1:9 and 10), "ETERNAL LIFE" promised before the world began (Titus 1:1 to 3), "GOD'S MYSTERY," hid from ages and generations, hid in God from the foundation of the world (Colossians 1:25 and 26 and Ephesians 3:9), "THE REVELATION OF THE MYSTERY," which was kept secret since the world began

(Romans 16:25 and 26). Through the apostle Paul God has MANIFESTED His “ETERNAL PURPOSE.” (Ephesians 3:11 . . . Ephesians 1:11 . . . Ephesians 1:9 . . . II Timothy 1:9 . . . Romans 8:28 to 31). A MANIFESTO is that which is made MANIFEST. Let us think of GOD’S “GRACE” MANIFESTO as making manifest God’s sacred secret.

It is very interesting to note the word “WHEREOF” or “WHEREUNTO” (the same Greek word) used by Paul when he mentioned the fact that he was Christ’s chosen apostle to make known GOD’S “GRACE” MANIFESTO. (Colossians 1:23, 25 and 29; Ephesians 3:7 . . . II Timothy 1:11 . . . I Timothy 2:7). This distinctive message of Paul is called “THE MYSTERY AMONG THE GENTILES” (Colossians 1:27), “THE UNSEARCHABLE RICHES OF CHRIST AMONG THE GENTILES” (Ephesians 3:8) , “THE DISPENSATION OF THE GRACE OF GOD FOR GENTILES” (Ephesians 3:1 to 4) . Paul called himself, “THE PRISONER OF JESUS CHRIST FOR THE GENTILES” (Ephesians 3:1 and 4:1), “THE APOSTLE OF THE GENTILES” (Romans 11:13). Paul wrote that one phase of the MYSTERY OF CHRIST was the fact that Gentiles should be JOINT-HEIRS, JOINT-SHARERS in the JOINT-BODY (SUSSOMOS). (Ephesians 3:6).

### SOME THINGS HARD TO BE UNDERSTOOD

When the apostle Peter, in II Peter 3:15 and 16, said that his beloved brother Paul had written some things hard to be understood, Peter might well have added, “especially Colossians 1:23 to 26”: and you and I would say “amen, brother Peter.” Surely the truth in these verses comes under the heading of “strong meat for them of full age (perfect)” (Hebrews 5:14), truth that will keep members of the Body of Christ from being children tossed to and fro (Ephesians 4:14 . . . I Corinthians 13:11 . . . Hebrews 5:12 and 13). For the understanding of such truth, believers are to pray to the Father of Glory for the spirit of wisdom and revelation, that the eyes of their understanding may be enlightened (Ephesians 1:15 to 19). There is positively no other way to comprehend the profound and glorious truth called “the MYSTERY OF GOD’S WILL” (Ephesians 1:9).

Let us carefully and prayerfully consider Colossians 1:23 to 26, beginning with the “WHEREOF” in Colossians 1:23: “WHEREOF I Paul am made a minister, who ‘NOW’ rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for His Body’s sake, Which is the Church: ‘WHEREOF I am made a minister, according to the ‘DISPENSATION OF GOD’ which is given to me for you, to fulfil (fill up or complete) the Word of God . . . ‘THE MYSTERY’ which hath been hid from ages and from generations, ‘BUT NOW’ is made ‘MANIFEST’ to His saints. God was “NOW” manifesting His eternal “grace” purpose that His had been HID. (Read I Corinthians 2:6 and 7).

In the next verse (Colossians 1:27) we learn that this truth concerns Gentiles. It was truth that had been “HID.” Where had it been “HID” and how long? It had been “HID” in God, as God’s “SECRET,” “FROM THE BEGINNING OF THE WORLD.” (Ephesians 3:9). It had been “HID” from other generations before Paul’s generation and from other ages before the age of grace, before the time that God was ready to make known to, and through, Paul HIS “GRACE” MANIFESTO.

By way of contrast we note in Acts 3:19 to 26, that what Peter and the Eleven were preaching to and concerning Israel was “spoken by all the holy prophets “SINCE THE WORLD BEGAN.” All of the prophets spoke of “THESE DAYS.” (Acts 3:24). I am sure that you agree with me, that even a babe in Christ should know the difference between Divine truth “spoken by

all of God's prophets SINCE THE WORLD BEGAN" and Divine truth HID IN GOD FROM THE FOUNDATION OF THE WORLD, yea from before that foundation. This unpropheied truth is called, in Ephesians 3:8, "THE UNSEARCHABLE RICHES OF CHRIST," which was concerning the Gentiles. This word "UNSEARCHABLE" is the same Greek word translated "PAST FINDING OUT," or "PAST TRACING OUT" ( Revised Edition), in Romans 11:33.

## THE MYSTERY NOT PROPHESED

In Colossians 1:25 and 26 we learn that "THE MYSTERY" revealed in GOD'S "GRACE" MANIFESTO was to COMPLETE the Word of God. In a sense the Bible then is made up of "PROPHECY" (before the revelation of the mystery), "THE FULFILLMENT OF THAT PROPHECY" and "THE MYSTERY" (which was not prophesied).

Then it is interesting to consider Divine truth, "SPOKEN BY ALL THE HOLY PROPHETS SINCE THE WORLD BEGAN," as covered by THREE "T'S" . . . "THE TREE," "THE TRIBULATION," "THE THRONE"; or Christ on Calvary's tree as the prophesied "SIN-BEARER"; Israel in the GREAT TRIBULATION; the TIME OF JACOB'S TROUBLE (Jeremiah 30:7 to 9); and Christ on the throne of David, the Prince of Peace, King and Judge (Isaiah 9:6 and 7 . . . Matthew 25:31 to 43). The "KINGDOM" prepared "FROM the foundation of the world." (Matthew 25:34).

The prophets since the world began foretold the sufferings and glory of Christ (I Peter 1:11), and they foretold the grace that Peter preached (I Peter 1:10), but no prophet ever foretold GOD'S "GRACE" MANIFESTO, "THE DISPENSATION OF THE MYSTERY," "HID IN GOD FROM THE FOUNDATION OF THE WORLD" (Ephesians 3:9). Not one of them prophesied that for centuries Israel would continue in blindness while Christ would be far above all heavens (Ephesians 4: 9 to 13), Head over all things unto the Church, Which is His Body, the filling-up of Him that filleth all things (Ephesians 1:19 to 23); that this would continue until the PERFECT UNITY of Ephesians 4:13; and then Israel's blindness would be removed and they would receive the "kingdom" salvation and blessings spoken by all the prophets since the world began. This is why God's unpropheied program during this present age and economy, called "THE ETERNAL PURPOSE OF GOD" (Ephesians 3 :11 . . . Ephesians 1:11 and 1: 9 and II Timothy 1:9 and Romans 8:28 to 31), is called "THE MYSTERY OF GOD'S WILL" (Ephesians 1:9), "THE MYSTERY OF CHRIST" (Ephesians 3:1 to 4) (Colossians 4:3 and 4), "THE MYSTERY OF THE GOSPEL" (Ephesians 6:19 and 20).

The risen glorified Christ chose Paul, putting him into the ministry (I Timothy 1:12 to 16), sending him "FAR HENCE" unto the Gentiles. (Acts 22:21). He gave him His "GRACE" gospel by revelation (Galatians 1:11 and 12), and many other revelations (II Corinthians 12:1 to 12), to proclaim God's "GRACE" message and program for Gentiles who had been "far off," "strangers," "foreigners," "alienated from the life of God," "without God," "without Christ," "having no hope in the world," "dead in trespasses and sins," "by nature the children of wrath," "no people," "a foolish nation." (Ephesians 2:13 to 18 . . . Ephesians 2:11 and 12 . . . Ephesians 4:18 . . . Ephesians 2:1 to 4 . . . Romans 10:19).

The program and message was presented to the Gentiles by Paul "IN DUE TIME," "WHEREUNTO' I (PAUL) am ordained a preacher and apostle, a teacher of the Gentiles in faith and verity." (I Timothy 2:6 and 7). The Gentiles' "DUE TIME" was certainly not while Christ was on earth; for at that time He was sent only to Israel (Matthew 15:24 . . . Romans 15:8); and Paul had not been ordained. It certainly was not in the first chapters of Acts; for Paul

had not yet been ordained, and Peter said it was not lawful for the apostles and disciples to go to Gentiles (Acts 10:28 and 11:19). Do you think that that Gentile “GRACE” program was committed to apostles who refused to sit at the table and eat with Christian Gentiles years after Pentecost (Galatians 2:9 to 13)? One mouth of the twelve mouths of the twelve apostles was chosen to preach “prophesied” grace to Cornelius and his house (Acts 15:7), but not one of the Twelve said what Paul said in Romans 16:25 and 26: “Now to Him that is of power to stablish you according to ‘MY’ (PAUL’S) GOSPEL and the preaching of Jesus Christ according to the ‘REVELATION OF THE MYSTERY,’ which was kept secret SINCE THE WORLD BEGAN” . . . “BUT NOW IS MADE MANIFEST.” What Peter and the Eleven (Acts 2:14) preached was prophesied by Joel, David, Moses, Samuel, Amos and all of Israel’s prophets “SINCE THE WORLD BEGAN.” (Acts 2:16 to 21; 27 to 33; Acts 3:21 and 24). Therefore, was not “UNSEARCHABLE” or “PAST TRACING OUT” truth, and was not according to “THE REVELATION OF THE MYSTERY KEPT SECRET SINCE THE WORLD BEGAN.” Note Paul’s claim, “MY GOSPEL.” He wrote, in II Timothy 2:8 and 9, that he was in jail in Rome for “MY GOSPEL,” even considered an evil doer.

SECOND MESSAGE:

## WHERE IS THE SOUL OF MAN?

IS MAN A SOUL?

WHERE IS THE SOUL OF THE CHRISTIAN  
BETWEEN DEATH AND RESURRECTION?

We read, in II Peter 1:14, in Peter’s reference to the words of Christ, in John 21:18 and 19: “Knowing that shortly I must put off MY TABERNACLE, even as our Lord Jesus Christ hath shewed me.” Here we learn that the “I” was in a tabernacle. Concerning this tabernacle, Paul declared that Christians in it groan, as they earnestly desire to be clothed upon with our house which is from heaven (II Corinthians 5:2). Paul calls it, “our earthly house of this tabernacle.” When Stephen left his earthly tabernacle he said, “Lord Jesus, receive my spirit” (Acts 7:59).

We read in Genesis 1:26 and 27 that God made man in His own image and likeness; in Genesis 5:1, in the likeness of God. The Hebrews word translated “image” is different from the word translated “likeness Concerning God, the Lord Jesus said, “ye have not seen His shape.” In Philippians 2:6 we read of “the FORM of God.” The two Greek words translated “shape” and “form” are different. God has a form. God is Spirit. (John 4:24). In Leviticus 26:11 and 30, and in Isaiah 42:1 and in Matthew 12:18 and in Hebrews 10:38 we read of God’s SOUL. The Word of God is plain, that God is not a man. God became the MAN CHRIST JESUS. (I Timothy 2:4 to 6 . . . John 1:14 . . . Philippians 2:5 to 9 . . . Hebrews 2:14 to 18). When Christ was in the form of God He created all things, including the first man, ADAM. (Colossians 1:15 to 17 . . . (Elohim in Genesis 1:26) . . . John 1:1 to 9). Therefore, we read in I Corinthians 15:45: “the first man Adam was made a living soul: the last Adam a life-giving Spirit.”

As we again think of Peter's "I" putting off his earthly tabernacle, let us read Genesis 2:7:

“AND THE LORD GOD FORMED MAN OF THE DUST OF THE EARTH, AND BREATHED INTO HIS NOSTRILS THE BREATH OF LIFE; AND MAN BECAME A LIVING SOUL,”

Inasmuch as God has no body made of the dust of the earth, there is only a limited sense in which man was made in the image and likeness of God. That image and likeness was not the “earthly tabernacle” image of God. The image and likeness of God became incarnate when God formed a body out of the dust of the ground. But the image and likeness was called “man” before God gave it a body as it pleased Him (I Corinthians 15:38).

There are men, some of them Christians, who teach that as soul and body are inseparable in life on this earth, they are inseparable when man experiences physical death, whether that man be a saved or an unsaved man; for they seek to prove by Genesis 2:7 that it took the dust of the earth and God's breath to make man, to make a living soul: therefor man is soul.

Whatever of God's image and likeness in man was lost when sin and death entered by Adam (Romans 5:12), we know that before Adam was made in the image and likeness of God, that same God foreknew and predestinated that members of the Body of Christ should be conformed to the image of His Son (Romans 8:28 and 29), and later on have bodies fashioned like unto His glorious body on the day of redemption (Philippians 3:20 and 21 . . . Romans 8:23 . . . Ephesians 1:13 and 14 and 4:30). They shall bear the IMAGE OF THE HEAVENLY. (I Corinthians 15:49). This hope of incorruptibility and eternal glory is called “the hope of glory,” a part of God's eternal purpose, “the mystery of Christ.” So we read that this hope of glory is Christ living in the believer. (Galatians 2:20 and Colossians 1:27). “Know ye not, how that Jesus Christ is in you, except ye be reprobates.” (II Corinthians 13:5).

Even with Christ in the believer he is burdened and groans because he is waiting for the redemption of his body. (Romans 8:23 and II Corinthians 5:1 to 4). But with confidence and assurance he can say: “We faint not, though our outward man rot thoroughly, yet the inward man is renewed day by day (II Corinthians 4:16)” and “we all with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, as by the Spirit of the Lord (II Corinthians 3:18).”

The inward man will never die, for the Christ, Who is in the believer, has promised “I will never leave thee, nor forsake thee” (Hebrews 13:5). The believer has eternal life because the indwelling hope is the eternal Christ. And His words to believers are “Never die” (John 11:26 . . . John 6:50). The believer is “alive from the dead” (Romans 6:13): he has been made alive and raised up and seated in the heavenlies (Ephesians 2:5 and 6): his life is hid with Christ in God (Colossians 3:3 and 4): he has passed out of death into life (John 5:24). The soul that sinneth, it shall die, but all of the sins of the believer are forgiven at the time he is made alive with Christ (Colossians 2:13). The believer may have to give up, or put off, his earthly tabernacle, that outward man which is rotting thoroughly, that body of humiliation, but the inward man, that is renewed day by day, will not pass out of life into death, when the believer departs to be with Christ (Philippians 1:23). After the believer is once raised up, alive with the living Saviour in the heavenlies, he will not be brought down with his body in the grave, as some religious men endeavor to prove by Ecclesiastes 9:10.

DOES MAN HAVE A SOUL?

It is true that when God breathed the breath of life into that which he formed of the dust of the ground that man became a living soul. It is true that it is recorded in Leviticus that the soul eats, touches and speaks; and that in other Scriptures people are called "souls." We read in I Kings 17:20 and 21 how the son of the widow woman was revived, when Elijah prayed, "O Lord, my God, I pray thee, let this child's soul come into him again: and the soul of the child came into him again, and he revived." Whatever translation we give to soul (the Hebrew "NEPHESH") in these verses, the fact is that the "NEPHESH" was out of the body.

Now, let us carefully read Romans 2:8 and 9; that God will judge with indignation and wrath, tribulation and anguish every SOUL OF MAN that doeth evil. Then we read in James 5:20 that he that converteth a sinner from the error of his way shall save a SOUL FROM DEATH. This does not mean that the one saved will not experience physical death; but that he will escape the after-death judgment of Hebrews 9:27 and Acts 17:31 and Romans 2:8 and 9. Those believers who are to escape this after-death judgment are those referred to in Hebrews 10:39, "them that believe to the saving of the soul," and in I Peter 1:9, "the end of your faith, the salvation of your souls."

Most religious Bible-teachers, who teach that saints and sinners alike are wholly unconscious between death and resurrection, that all persons during this period are dead and experience neither happiness, joy, anguish nor sorrow, teach that the ungodly and unbelievers, after the period when both body and soul are dead and without knowledge or any feeling, will receive resurrection bodies and then will receive the anguish and tribulation and wrath of Romans 2:8 and 9, which will be annihilation, complete destruction, which will not be followed by any continuing pain, punishment, consciousness or feeling of any kind. The followers of Pastor Russell and Judge Rutherford (Jehovah's Witnesses) offer some of the resurrected sinners something special in the way of salvation after they receive their resurrection bodies. And of course there are millions of unsaved men and women, many of them in this country, who believe that there will be one annihilation at death and that a second annihilation at the white throne judgment of Revelation 20:12 to 15 and Revelation 21:8 will not be necessary to send unbelievers into everlasting oblivion and unconsciousness. Not believing the truth of I Corinthians 15, they say, "let us eat and drink, for tomorrow we die (I Corinthians 15:32)". They are about as consistent in their one "annihilation" heresy as are those who claim to be Bible-loving Christians and teach two annihilations of the wicked. What did Christ mean when He said, "fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both body and soul in hell"? (Matthew 10:28). In Matthew 22:32, Mark 12:27 and Luke 20:38, we read that Christ declared that God was the God of Abraham, Isaac and Jacob, the God of the living. So when we read in Acts 13:36 that David fell on sleep and saw corruption and in Acts 2:34 that David is not ascended into heaven, the context in both chapters proves that the Holy Spirit was referring to the body and not the soul. No intelligent, spiritual student of the Scriptures could prayerfully study Acts 2:24 to 34 and believe that Christ's soul was with His body in the sepulchre.

In Acts 15:24 we read that the apostles referred to false teachers, who perverted the gospel, "SUBVERTING YOUR SOULS." Their bodies were not subverted. Let us note the wish of the apostle John concerning his beloved friend Gaius. Gaius knew Divine truth and walked in it. (3 John 3). But John wrote to him: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy SOUL PROSPERETH." (3 John 2). What a wonderful combination, a prospering soul and a healthy body. If Gaius did prosper in health, it was only for a while; for he later learned that he had a body of humiliation and he went the way of all the earth to his

grave; but the SOUL of Gains did not cease to prosper when he put off his earthly tabernacle. One of the most prosperous SOULS I have known was in the body of a woman who for fourteen years to the time of her death never knew but few hours that were free from physical pain. I know some strong, healthy, wealthy, moral, pleasant ladies and gentlemen, who are dead in trespasses and sins, and therefore, they do not believe unto the saving of their souls. Their souls are not prospering.

In Ephesians 6:6, God's people are instructed to do His will, "FROM THE SOUL:" The word here translated "heart" is "PSUCHE" (soul). The same word is used in Colossians 3:23 . . . "do it HEARTILY, as to the Lord." "HEARTILY" is "EK PSUCHES" . . . "From The Soul." A different form of the same Greek word is used in connection with the death of Ananias and Sapphira when they "GAVE UP THE GHOST." (Acts 5:5 and 10). If we should say that these two gave up their souls when they gave up their breath, we would certainly not say that Christians were told in Ephesians and Colossians to serve God from their breath. Read Mark 7:6 and see the difference between lip-service and heart-service. God wants both, from the believer, who is instructed to love God with all his soul. (Luke 10:27).

#### 'NEPHESH' (HEBREW) and 'PSUCHE' (GREEK)

There is scarcely a shade of difference between the Hebrew "NEPHESH," translated "SOUL," and the Greek "PSUCHE." This Greek word (PSUCHE) is in the Books from Matthew to Revelation about 100 times, whereas "NEPHESH" is in the Books from Genesis to Malachi more than 600 times. In these 39, Books,

NEPHESH IS TRANSLATED "SOUL" More than 470 times

NEPHESH IS TRANSLATED "LIFE" More than 100 times

NEPHESH IS TRANSLATED "PERSON" About 27 times

NEPHESH IS TRANSLATED "CREATURE" 9 times

NEPHESH IS TRANSLATED "HEART" About 14 times

In Proverbs we read of persons with heavy HEARTS (SOULS). "God preserveth the SOULS of His saints." (Psalm 97:10). Saints have souls to be preserved. The saint, who, in Psalm 25:1, said "I lift up MY SOUL," was not saying that he was lifting up his body. Neither did that saint, in I Samuel 1:15, who Poured out her soul before the Lord, mean that she poured out her body. Christ Poured out his soul unto death when He died for sinners. Christ was made sin for sinners (II Corinthians 5:21) "for the SOUL THAT SINNETH IT SHALL DIE." (Isaiah 53:10 to 12 and Ezekiel 18:4). In Matthew 26:38 Christ said, "My SOUL is exceeding sorrowful even unto death." And in John 10:17 and 18 Christ said: "therefore doth My Father love Me, because I lay down My life (psuche) that I may take it again. I have power to lay it down and I have power to take it again." Christ, in His body, had a soul to be sorrowful.

In that same chapter, John 10:28, Christ said, "I give unto them eternal life (ZOE) and they shall never perish." In the Books, from Matthew to Revelation, "PSUCHE" is translated "soul" 57 times: "PSUCHE" is translated "life" 42 times in those same 27 Books. "ZOE" is translated "life" more than 130 times in those 27 Books, and the word "everlasting" or "eternal" is used with "ZOE" more than 30 times. One of the questions we would like to ask the translators of the Bible, from Greek to English, why in some Scriptures they translated "PSUCHE," "soul" and in others "life." We do learn by studying the Greek that "PSUCHE" is used in both the singular and plural, "ZOE" is used in the singular.

Christ said that He would lay down His SOUL. The Good Shepherd “giveth His soul (PSUCHE) for the sheep (John 10:11)”; but He gives unto the sheep eternal life (ZOE) (John 10:28). He gave His flesh, the bread which He gave for the life (ZOE) of the world. (John 6:51). When the Scriptures, in the Greek, speak concerning Christ or others laying down their lives “PSUCHE” is used: the one exception being Acts 8:33, “His life (ZOE) was taken from the earth.” This was in fulfillment of Isaiah 53:8: “He was cut off out of the land of the living.”

### THE SOUL IN THE BODY

It is interesting to note these words in Job 12:10, concerning the Lord, “in whose hand is the SOUL of every LIVING thing, and the BREATH of all mankind.” Then we read in Job 14:22 “but his flesh upon him shall have pain, and his SOUL WITHIN HIM shall mourn.” Where was his SOUL? Within him. Was it breath that mourned? Paul had pain in his flesh, but his soul within did not mourn. On the contrary, he took pleasure in the pain in his body and gloried in it. (II Corinthians 12:9 and 10). When we read of man’s soul within, and the words of the Lord Jesus Christ, in John 12:27, “now is MY SOUL troubled,” that His SOUL was poured out unto death, and made an offering for sins (Isaiah 53:10 to 12), that God would not leave Christ’s SOUL in hades (Acts 2:27), “My SOUL is exceeding sorrowful unto death” (Matthew 26:38), it is inconceivable that any Christian Bible-teacher would state dogmatically that man does not have a SOUL, but that MAN IS A SOUL, that soul and body do not separate at death, but that both die, as the soul cannot exist without a body. Many times we read in the Bible of God’s demand to love Him with all thy heart and with all thy SOUL. If man does not have a soul, how could he love with all his soul? When the Holy Spirit desired to put SOUL and BODY together in a command, he did so, as in I Thessalonians 5:23: “And the very God of peace sanctify you wholly: and I pray God your whole SPIRIT and SOUL and BODY be preserved blameless unto the coming of our Lord Jesus Christ.” When the believer’s soul is saved he has the guarantee that he will receive a resurrected, glorified body, but surely this does not mean that the believer’s soul will not be saved or raised from the dead until his body is raised. The resurrection of the believer’s body is in this language, “shall all be made alive” (I Corinthians 15:22), but in Romans 6:13, we read that the believer is “alive from the dead,” that he has been made alive and is already seated in the heavenlies in Christ (Ephesians 2:5 and 6) (Colossians 2:13). Christ lives in the believer (Galatians 2:20). The believer can say “for me to live is Christ; to die is gain” (Philippians 1:21). Christ is the believer’s life (Colossians 3:3 and 4), for he has believed unto the saving of his soul (Hebrews 10:39). But God’s wrath and indignation awaits every SOUL OF MAN that doeth evil and refuses God’s grace and the precious shed blood of His Son. (Romans 2:8 and 9). When the Christian does his duty as set forth in James 5:20, he saves a SOUL FROM DEATH. This does not mean that he saves the man from physical death; therefore a SOUL may be saved from death when the body is not saved from death. This proves that they are not inseparable.

### NEPHESH TRANSLATED PERSON AND CREATURE

We mentioned that the Hebrew “NEPHESH,” translated “SOUL” about 470 times, is translated “PERSON” 27 times and “CREATURE” 9 times. Persons are called “SOULS” in the Bible, and Souls are said to touch, eat and speak. It is true that when God made a body for Adam he became a living SOUL (NEPHESH) (Genesis 2:7). And even before Genesis 2:7 we read of

CREATURES that God made, in Genesis 1:20, 1:21 and 1:24. The word “CREATURE” in the Hebrew is “NEPHESH.”

However, it is very interesting and significant to know that the word “MAN” is found in the Bible more than 3400 times, and different Hebrew and Greek words are translated “MAN,” but not “NEPHESH” and “PSUCHE.” It is also interesting and significant to know that in Proverbs the Scriptures speak of “THE SOUL OF THE RIGHTEOUS” (Proverbs 10:3), “THE SOUL OF THE TRANSGRESSORS” (Proverbs 13:2), “THE SOUL OF THE SLUGGARD” (Proverbs 13:4), “THE SOUL OF THE DILIGENT” (Proverbs 13:4), “THE SOUL OF THE WICKED” (Proverbs 21:10). Then what meaneth the statement in Proverbs 23:14, “SHALT DELIVER HIS SOUL (NEPHESH) FROM HELL (SHEOL)?” The religious teachers, who teach that man is a soul, that he has not a soul and that the soul dies with the body, generally teach that soul and body go to SHEOL for absolute destruction and there remain until the resurrection of the just and the unjust, but the person’s SOUL in Proverbs 23:14 was to be saved from SHEOL, but not then his body from death and the grave. When the servant of the Lord prayed, in Psalm 41:4, “heal my soul; for I have sinned against thee,” he was not saying “heal my body.” A soul may need healing when the body is in good physical condition, a healthy state: or the body may need healing when the soul is prospering. (3 John 2).

Those who teach the unconscious state of both saints and sinners between death and resurrection, soul-sleeping, or soul-annihilation or the extinction of all life, seem to prefer the teaching concerning the message under the sun in Ecclesiastes to the truth concerning members of the Body in Christ above the sun in Ephesians 1:19 to 23 and Ephesians 2:5 and 6 and so they endeavor to prove by Ecclesiastes 9:10 that the story of THE RICH MAN AND LAZARUS, in Luke 16:19 to 31, is a parable concerning Israel, that Christ was not referring to the state of the saint and the sinner after they leave this world; for Ecclesiastes 9:10 reads: “there is no work, nor device, nor knowledge, nor wisdom, in the grave (SHEOL), whither thou goest.” They also quote Acts 2:34, that David is not yet ascended into the heavens, to prove that man’s soul knows nothing, feels nothing between death and resurrection. Man’s body is going to be lifted up (in resurrection), but the servant of the Lord was referring to his SOUL, and not his body, when he prayed, “I lift up my SOUL unto Thee” (Psalm 143:8). (Psalm 86:4). “Unto Thee, O Lord, do I lift up my SOUL.” (Psalm 25:1). “Praise the Lord, O my SOUL” (146:1). What did the Psalmist mean when he said, “bless the Lord, O my SOUL, and all that is WITHIN ME, bless His Holy Name?” (Psalm 103:1). “WITHIN ME” certainly means “WITHIN MY BODY,” and the man’s SOUL was within his body.

#### WHEN DID DEATH ENTER BY ADAM? (Romans 5:12)

God told Adam that he would die in the day that he disobeyed His Word (Genesis 2:17). Adam disobeyed, but he did not die physically that day. He lived more that 900 years thereafter. (Genesis 5:5). When God said, “the SOUL that sinneth it shall die” (Ezekiel 18:4), He said the SOUL of the Father and the SOUL of the Son is Mine. God certainly did not mean that at the time the SOUL dies the body also dies. God’s choicest saints die, and precious in the sight of the Lord is the death (physical) of His saints (Psalm 116:15), for God’s saints in this present economy of grace are “alive from the dead” (Romans 6:13) when they depart to be with the Lord (Philippians 1:23). It is rather unfortunate that one man of God, in his Reference Bible, (footnotes under Hebrews 9), writes that the believer is not unclothed between death and resurrection, but has a house from heaven until he receives his resurrection, glorified body; for

he contradicts the very truth of II Corinthians 5:1 to 8 which he seeks to clarify. However, very, very few Christians have accepted his theory of three bodies for members of Christ's Body who die physically. On the other hand, if it were not for the fact that many sheep-like saints are led astray by the false teaching, it would be comical to follow the false teachers who seek to explain away II Corinthians 5:8, "absent from the body, present with the Lord," and Philippians 1:21, "for me to live is Christ; to die is gain," and I Thessalonians 5:23, "whole spirit and soul and body preserved blameless unto the coming of our Lord Jesus Christ."

Surely as the sinner is dead in trespasses before he dies physically, because the soul that sinneth it shall die, Adam was dead before he died physically, as Paul wrote concerning the Gentiles, by nature the children of wrath, were alienated from the life of God (Ephesians 2:1 to 3 and 4:18). In I Timothy 5:6 we read that "she that liveth in pleasure is DEAD while she LIVETH." The Greek "DEAD" here is the same as "DEAD" in Acts 25:19 referring to the DEATH of Christ, also in Acts 14:19, John 19:33, John 11:44, "he that was dead came forth." It seems paradoxical to say that a person that LIVETH is DEAD. Even so it seems, especially to the natural man, that a person physically DEAD is ALIVE. But how pitiable that any saved man should teach that the saints of God, who depart to be with Christ, pass back out of LIFE into DEATH. They would have to pass back out of CHRIST into ADAM; be brought down from the heavenlies to annihilation and dust. It is bad enough that some teach that saints here on earth can lose their salvation and therefore go back to spiritual death from spiritual life, back out of Christ into Adam; but it is far more serious to teach that the soul of God's saint is annihilated or put into the sleep of unconsciousness when that saint, with Peter, puts off his tabernacle.

#### THE NATURAL MAN AND THE SPIRITUAL MAN

In I Corinthians 2:14 we read of "THE NATURAL (PSUCHIKOS) MAN." In I Corinthians 2:15 we read of "HE THAT IS SPIRITUAL (PNEUMATIKOS)." In I Corinthians 2:12 we read of "the spirit of man," in man, and "the Spirit of God." This "Spirit of God" indwells the believer, but that believer does not lose "the spirit of man" because he is a believer; but Christ's words are ever true, "that which is born of the flesh is flesh and that which is born of the Spirit is spirit" (John 3:6), and "they that are in the flesh cannot please God." (Romans 8:8). The unbeliever is neither controlled nor indwelt by the Holy Spirit and he cannot be subject to the law of God. (Romans 8:7). But in the unbeliever "the spirit of man" may be very highly developed. Moreover the unbeliever may be cultured, religious, with a strong will-power, and even with the help of Satan, transformed into an angel of light (II Corinthians 11:13 to 15), he may be moral, honest, benevolent, gentle and kind. But still he is the "PSUCHIKOS" man. On the other hand there are "CARNAL" believers (I Corinthians 3:1 to 5) and "SPIRITUAL" believers. But all believers are temples of the Holy Spirit, by Whom they are sealed unto the day of redemption. (I Corinthians 6:19 . . . Ephesians 4:30).

Then in I Corinthians 15:44 concerning the body of the saint; "it is sown a NATURAL (PSUCHIKOS) body: it is raised a SPIRITUAL (PNEUMATIKOS) body. The Greek "PNEUMA" is the word translated "SPIRIT," both the SPIRIT of God and the SPIRIT of man. Those who seek to prove by "PSUCHIKOS" and "PNEUMATIKOS," in I Corinthians 15:44, that the soul dies with the body certainly cannot prove by "PNEUMATIKOS," that the soul will be resurrected with the body. The word "PSUCHIKOS," in Jude 19 and James 3:15 is translated "SENSUAL."

In Hebrews 4:12 we learn that there is a difference between SOUL and SPIRIT, although when we read that Christ on the cross, “gave up the ghost” the Greek is “EXPNEO” and when Annanias “gave up the ghost” the Greek is “EKPSUCHO.” (Compare this with “HEARTILY” in Colossians 3:23). In one Scripture “SPIRIT” is used: in the other “SOUL:’

Christians should be very careful about using such expressions as “the immortality of the soul.” But Christians are not to be persuaded to believe that the soul is extinct, without knowledge and feeling, between death and resurrection, because there is not a definite statement that the soul leaves the body at death to remain in a conscious state. Think of the ignorance or presumption of those who fling out this challenge and who teach that man has no soul, but that man is a soul, in the light of all of the Scriptures which we have presented in this message.

We leave with you Romans 2:8 and 9, James 5:20, Matthew 10:28, I Peter 1:9, Hebrews 10:39, Ezekiel 18:4 and Matthew 16:26, Job 14:22, Psalm 103:1, I Kings 17:21 and 22, Matthew 26:38.

Does the law of the Spirit of life in Christ Jesus really make us free from the law of sin and death (Romans 8:2) or is it true that the soul of the man (Paul), who wrote that, died with his body, has been in a state of destruction for centuries and that he was mistaken when he wrote that he would depart to be with Christ?

That same man received revelations when he was caught away to the third heavens. Was he in his body or out of his body when he received those glorious revelations? Hear his own words: “Whether in the body, or out of the body, I cannot tell: God knoweth.” (II Corinthians 12:3).

Absent from the body for the saint is to be present with the Lord. (II Corinthians 5:7 to 10; Philippians 1:21 to 23; Acts 7:59).