

Man Is A Spirit, With A Soul In A Body

?PHYSICAL DEATH.

Physical death is the separation of the body and the spirit or soul.

2 Timothy 1:9.

But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:

Hermans Notes.

The text says that Christ has abolished death and has brought an understanding of immortality or eternal life. Thus before Christ, in the Old Testament, our understanding of death and immortality was shallow at best. We know that "the Old is in the New explained and the New is in the Old contained". Now let us examine that understanding. For Jesus said, Think not that I am come to destroy the law, I have come to give full meaning to what is written (Matthew 5:17 KJV/NIV).

James 2:26.

For as the body without the spirit is dead, so faith without works is dead also.

Ecclesiastes 12:7.

Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

?SPIRIT, BODY AND SOUL.

1 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.

Hermans Notes.

The text indicates that man has a spirit, a soul and a body, just as man has a head an arm and a foot. It further indicates that each of these components has the ability to carry blame. The words for spirit, soul are pneuma and psuche. Clearly, the writer is describing the person's emotions as being blameless nor is he being redundant.

1Corinthians 15:45

And so it is written , The first man Adam was made a living soul; the last Adam [was made] a quickening spirit.

Hermans Notes

The word spirit used here is pneuma 4151, which means among other things.

2) the spirit, i.e. the vital principal by which the body is animated

a) the rational spirit, the power by which the human being feels, thinks, decides

b) the soul

3) "a spirit, i.e. a simple essence, devoid of all or at least all grosser matter, and possessed of the power of knowing, desiring, deciding, and acting"

a) a life giving spirit

b) a human soul that has left the body

c) a spirit higher than man but lower than God, i.e. an angel

4) the disposition or influence which fills and governs the soul of any one

a) the efficient source of any power, affection, emotion, desire, etc.

The focus here is on definition 3b.

"a spirit, i.e. a simple essence, devoid of all or at least all grosser matter, and possessed of the power of knowing, desiring, deciding, and acting"

b) a human soul that has left the body

Clearly it is fitting to say that Jesus was a spirit with a soul, in a body, even after he became a man. Before the foundation of the world Jesus was a spirit. He did not stop being a spirit when he became a man just like the angels that visited Abraham did not stop being spirits when they took on bodies. Neither did the angels that left their first domain. The question is, is it fitting to say that men are spirits.

Acts 23:8.

For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

Hermans Notes.

The Sadducees say that there is no spirit, but the Pharisees confess that there is a spirit of a man. The word spirit here is pneuma. We know that the text is not saying the Sadducees say there is no spirit (as an emotion or influence as defined in 4b).

Matthew 26:41

Watch and pray, that ye enter not into temptation: the spirit indeed [is] willing, but the flesh [is] weak. (see also Mark 14:38)

Hermans Notes

The word for spirit here is pneuma, and clearly the text is talking about the spirit of a man.

Zechariah 12:1.

The burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him.

1 Corinthians 9:27.

But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

Hermans Notes.

Paul says I keep my body under subjection. Paul refers to himself as being something other than a body. A primary attribute of God is, God is a spirit. God created man in his image. Therefore, a primary attribute of man is man is a spirit.

2 Corinthians 4:16.

For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.

Hermans Notes.

The inward man is the spirit which is a part of us.

1 Peter 3:4.

But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

Hermans Notes.

The hidden man of the heart is incorruptible. The spirit is incorruptible.

Romans 7:22.

For I delight in the law of God after the inward man:

Hermans Notes.

Your spirit delights, agrees with and believes the word of God. Your body believes the five senses. Jesus said these words that I speak are spirit and life. Spiritual things go with spiritual things. Therefore, the bible says believe with your heart. The soul is the mind, emotions, will, conscience and personality.

2 Corinthians 4:15.

For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.

2 Corinthians 5:17.

Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

Ephesians 3:16.

That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

Ezekiel 36:26-27.

26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them .

Hermans Notes.

Spirit in this verse (ruwach H7307) means; Spirit of God, the third person of the triune God, the Holy Spirit, coequal, coeternal with the Father and the Son. This word can also mean wind or breath, depending on context. Compare with nephesh H5315).

2 Peter 1:13-14.

13 And I consider it right, as long as I am in this earthly dwelling, to stir you up by way of reminder,

14 knowing that the laying aside of my earthly dwelling is imminent, as also our Lord Jesus Christ has made clear to me.

Hermans Notes.

The whole terminology of "laying aside" as being equivalent to when Peter dies, is a powerful refutation that death is a cessation of all existence (2 Corinthians 5:1-10). This laying aside, is indicative of the three part nature of man.

?DEATH A Separation Of Two Things.

***Matthew 8:22.

But Jesus said unto him, Follow me; and let the dead bury their dead.

Luke 9:60.

Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

Hermans Notes.

Those who are spiritually separated from God are to bury those who are physically separated from their bodies. Thus, death is the separation of two things. As for you go and preach go and preach the Kingdom Of God which is life or healing.

Genesis 2:16-17.

16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

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.

Hermans Notes.

Did Adam literally expire in death the same day he partook of the tree? No, of course not! Therefore we conclude the word die in Genesis 2:17 is used as a metaphor, symbolizing something other than literal death (perhaps spiritual death?). The Hebrew word for death has both literal and metaphorical applications. The application is determined by the context. Here death is the separation of man from God.

Luke 15:24, 32.

24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

Hermans Notes.

Here again, death is the separation of two things. It is the separation of the man from his son.

1 Timothy 5:6.

But she who gives herself to wanton pleasure is dead even while she lives.

Hermans Notes.

A woman who engages in prostitution, is alive physically, but separated from God spiritually

Romans 6:2, 11.

2 God forbid. How shall we, that are dead to sin, live any longer therein?

11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

Hermans Notes.

One of the most basic concepts in the Bible. Sin brings about a separation between God and man, just as the O.T. parallel to this verse states in Isaiah 59:1-2

Isaiah 59:1-2.

1 Behold, the LORD'S hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear:

2 But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.

Romans 7:4.

Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.

Hermans Notes.

This verse uses death further indicating that death is a separation from the law and life is being joined to God!

Romans 7:9-11.

9 And I was once alive separated from the Law; but when the commandment came, sin became alive, and I died;

10 and this commandment, which was to result in life, proved to result in death for me;

11 for sin, taking opportunity through the commandment, deceived me, and through it killed me.

Hermans Notes. AMPLIFIED

Once I was alive, but quite apart from and unconscious of the Law. But when the commandment came, sin lived again and I died (was sentenced by the Law to death).

Ephesians 2:1, 5.

1 It wasn't so long ago that you were mired in that old stagnant life of sin.

5 he embraced us. He took our sin-dead lives and made us alive in Christ. He did all this on his own, with no help from us!

Hermans Notes.

Notice that "alive together with Christ" in verse 5 is contrasted with "separated from Christ" in verse 1. This supports the definitions of spiritual death and spiritual life as being a separation vs. union with God

Colossians 2:13.

And when you were dead in your transgressions and the uncircumcision of your flesh, He made you alive together with Him, having forgiven us all our transgressions

Hermans Notes.

Notice that spiritually alive = "together with" God ... separation caused by sin is removed!

Romans 8:35.

Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

Hermans Notes.

Here spiritual life is explained in terms of being united and un-separated from Christ!

2 Corinthians 6:17.

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing ; and I will receive you,

Ephesians 2:12-13.

12 remember that you were at that time separate from Christ, excluded from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world.

13 But now in Christ Jesus you who formerly were far off have been brought near by the blood of Christ.

Hermans Notes.

This fantastic verse graphically illustrates that spiritual death is a separation and that spiritual life is a removal of that separation. The word separate is the Greek word "choris". The exact concept of spiritual death = separation from Christ is in the Greek.

Hebrews 7:26.

For it was fitting that we should have such a high priest, holy, innocent, undefiled, separated from sinners and exalted above the heavens

Hermans Notes.

Spiritual life is separated from sinners!

2 Thessolonians 1:9.

And these will pay the penalty of eternal destruction, away from the presence of the Lord and from the glory of His power.

2 Thessolonians 1:9 NIV.

Eternal exile from the presence of the Master and his splendid power is their sentence.

Hermans Notes.

When we couple with this the concept of "second death" we have a perfect illustration. Hell is not annihilation, but an existence "away from Gods presence". Again, death is always a separation.

Genesis 2:17.

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 .

Hermans Notes.

Adam and eve died spiritually the same day they ate the fruit, being literally separated from the presence of God in the garden by being banished from the garden. Adam died spiritually the very day he disobeyed God

It is sometimes argued that the word die in Genesis 2:17 means, "dying you shall die" indicating that Adam would merely "begin to die" the day he disobeyed God. It is also sometimes argued that the word day means a thousand years. The problem is that the identical phrase is used in 1 Kings 2:42. Shimei died physically the very day he disobeyed Solomon.

1 Kings 2:42.

And the king sent and called for Shimei, and said unto him, Did I not make thee to swear by the LORD, and protested unto thee, saying, Know for a certain, on the day thou goest out, and walkest abroad any whither, that thou shalt surely die ? and thou saidst unto me, The word that I have heard is good.

2 Peter 3:4,8.

4 And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.

8 But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

Psalms 90:4.

For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.

Hermans Notes.

We can see in 2 Peter and in Psalms that a day is not equal to a thousand years, rather a day is like or similar to a thousand years. The nature of their similarity is that there is no difference between a day and a thousand years in the mind of an eternal God. In other words, the fact that you were waiting a thousand years for the promises of God to come true, does not negate the promise. Abraham died and waited 2,000 years for the promise to come true.

Hebrews 9:28.

So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

Hermans Notes.

The word "without" is the Greek word for "separated" (Gr: choris). Christians are separated from sin, or spiritually alive.

?ETERNAL LIFE

John 5:24

"I tell you the truth, those who listen to my message and believe in God who sent me have eternal life. They will never be condemned for their sins, but they have already passed from death into life.

Hermans Notes.

Notice the present possession of eternal life. They have already passed from death into life.

***John 10:28.

And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

Hermans Notes.

Again, present possession of eternal life coupled with the statement that Christians will never perish! Death being annihilation simply cannot make any sense of this verse.

2 Timothy 1:9.

But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:

Hermans Notes.

The text says that Christ has abolished death and has brought an understanding of immortality or eternal life. Thus before Christ, in the Old Testament, our understanding of death and immortality was shallow at best. We know that "the Old is in the New explained and the New is in the Old contained". We are continuing to examine that understanding. For Jesus said, Think not that I am come to destroy the law, I have come to give full meaning to what is written (Matthew 5:17 KJV/NIV).

1 John 1:2

(For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us;)

Hermans Notes.

Here we are informed that Jesus is the manifestation of eternal life which was with the father but now we have seen and heard it.

1 John 5:11-12.

11 And this is the record, that God hath given to us eternal life, and this life is in his Son.

12 He that hath the Son hath life; and he that hath not the Son of God hath not life.

Hermans Notes.

Confirmation is given here that eternal life is in Jesus, for God will confirm his Word.

1 John 5:20.

And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.

Hermans Notes.

Being that we have already confirmed that Jesus is eternal life, here we are told that not only is Jesus eternal life, here we are told that the same person who is eternal life is also the true God .

?CHRISTIANS NEVER DIE.

John 8:51

Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

Hermans Notes.

Notice the text states plainly that whoever believes in Christ will never die.

John 11:25.

"I am the resurrection and the life; he who believes in Me shall live even if he dies and everyone who lives and believes in Me shall never die Do you believe this?"

Hermans Notes.

Notice the text states plainly that whoever believes in Christ while he is alive will never die.

John 6:58.

This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

Hermans Notes.

The text makes it clear that Christians would not die like the Israelites with Moses.

***Matthew 22:29, 31-32.

29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

Romans 6:23.

For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

Luke 20:34-38.

34 And Jesus answering said unto them, The children of this world marry, and are given in marriage:

35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:

36 Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.

37 Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

38 For he is not a God of the dead, but of the living: for all liv_ unto him.

Hermans Notes.

Verse 35 and 36 indicates the children of the resurrection have not yet obtained the resurrection, but have been accounted worthy to receive it. Nevertheless, they can not die anymore nor marry.

Verse 37 informs us that they are like angels in that they are alive and they can not die anymore. Moses confirmed this because at the time of Moses' although Isaac and Jacob were long since dead Moses said that God is not the God of a dead Isaac and Jacob. Therefore, Isaac and Jacob are not dead. They are alive for they live unto God.

Alive does not mean that they existed in a state of suspended animation, soul-sleep or annihilation. Rather, this word is zoe life, which is to live. Have life, spoken of physical life and existence as opposed to death or nonexistence, and implying always some duration, often forever (Luke 20:38). To have eternal life. Zoe life is derived from biology.

In conclusion, the children of the resurrection are not dead, Isaac and Jacob are not dead and the mans wife will not be dead while she is waiting on the resurrection. Therefore, you do greatly error by referring to them as dead, because you have a misunderstanding of what death is.

To God, no human being is dead, or ever will be; but all sustain an abiding conscious relation to Him. But the "all" here meant "those who shall be accounted worthy to obtain that world." These sustain a gracious covenant relation to God, which cannot be dissolved. In this sense our Lord affirms that for Moses to call the Lord the "God" of His patriarchal servants if at that moment they had no existence, would be unworthy of Him. He "would be ashamed to be called their God, if He had not prepared for them a city" (Hebrew 11:16). How precious are these glimpses of the resurrection state!

Hebrew 11:16.

But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

Philippians 1:21-23.

21 For to me, to live is Christ, and to die is gain.

22 But if I am to live on in the flesh, this will mean fruitful labor for me; and I do not know which to choose.

23 But I am hard-pressed from both directions, having the desire to depart and be with Christ, for that is very much better.

Hermans Notes.

Pauls choice was not between living physically for 40 more years or annihilation for 2000 years and counting! Pauls choice was between 40 more years on earth, or dying and immediately being in the literal presence of Christ! Notice the Greek word for "depart" means "loose, untie". Paul was saying his soul would be untied from the body and go into the presence of Christ!

2 Corinthians 5:6-10.

6 Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

7 (For we walk by faith, not by sight:)

8 We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

9 Wherefore we labour, that, whether present or absent, we may be accepted of him.

10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

Hermans Notes.

To be absent from the body is to be simultaneously present with the Lord. Not only are you present with the Lord, but you are accepted of the Lord. Your acceptance is not contingent upon judgement day, but your acceptance is contingent upon your presence. To die is to gain (Philippians 1:21). To die is to be accepted of the Lord.

Some people choose to believe that Paul is saying "this life is so miserable I wish I was dead so I can get away from all this misery". They choose to think that Paul is saying that he would be better off in a state of complete oblivion than in his current state.

This implies that God has blessed Paul with life in the body, but Paul declares that he hates the thing that God has blessed him with. This is quite similar to Job's depressed statement that he regretted ever being born. That he would have been better off in a state of complete obliviousness (Job 3:31).

Others like myself are persuaded that Paul is saying "to die and be present with the Lord is better than being present in the body, regardless of the quality of life that you have in the body".

Paul described the state of departing to be with the Lord (i.e., dying in Christ) as being very far better than earthly Christian fellowship (Phil. 1:23). Could one affirm that unconsciousness is very far better than the sweet communion among the children of God? Moreover, what value would there be in desiring to depart to be with Christ if one was unconscious, and thus did not even know that he was with Christ.

Ephesians 2:1, 5.

1 And you hath he quickened, who were dead in trespasses and sins;

5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

Ezekiel 18:4, 20.

4 "Behold, all souls are Mine; the soul of the father as well as the soul of the son is Mine. The soul who sins will die." ...

20 "The person [soul] who sins will die. The son will not bear the punishment for the father's iniquity, nor will the father bear the punishment for the son's iniquity; the righteousness of the righteous will be upon himself, and the wickedness of the wicked will be upon himself."

Hermans Notes.

This verse is speaking about spiritual dead, not physical death. Just like Romans 6:23. The wages of sin is spiritual death, or separation from God. See also 2 Kings 14:6

Psalms 23:3.

He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

John 3:6.

That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

Hermans Notes.

There is no connection between the spirit and your emotions. Spiritual reality cannot be felt.

John 6:63.

It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

Acts 23:8.

For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

?HELL.

Psalms 9:17

The wicked shall be turned into hell, and all the nations that forget God.

Hermans Notes.

This scripture clearly cannot refer to the grave alone because even the righteous go to the grave! Surely God is stating that judgment is awaiting those who die in their sins, never having received the Lord Jesus Christ as their personal Savior.

Matthew 9:22

But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

Hermans Notes.

Again, this scripture clearly cannot refer to the grave alone because even the righteous are in danger of going to the grave.

Mark 9:43-46

43 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:

44 Where their worm dieth not, and the fire is not quenched.

45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:

46 Where their worm dieth not, and the fire is not quenched.

Hermans Notes.

Jesus referred to hell as being a place of: damnation, fire, destruction, torments, weeping, wailing and nashing of teeth. A place "Where THEIR WORM DIETH NOT, AND THE FIRE IS NOT QUENCHED "

Matthew 10:38

And 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 soul and body in hell.

Hermans Notes.

Here again a distinction is made between killing the body in the grave and destroying the soul in hell. The text clearly says that it is possible to kill the body but not kill the soul. Rather, the soul is killed in hell where it is separated from the Lord and from his glorious power (2 Thessalonians 1:9; NLT). Therefore, the soul is not the animal principal only and hell is not limited to the tomb.

Psalms 16:10.

For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

Hermans Notes.

Here the text informs us that David is confident that God will not leave his soul in hell indicating that it is possible for a soul to be left in hell.

At rare moments the Psalms have glimpses of rescue from Sheol, in terms that suggest resurrection, or a translation like that of Enoch or Elijah .

?Acts 2:26-31.

26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:

27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

29 Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

Hermans Notes.

Here in verse 31 there is a distinction between the soul and the body of Jesus. In addition to not leaving Jesus' soul in hell, his body would not see corruption in the grave.

Furthermore, David was confident that his soul would not be left in hell just as God did not leave Jesuses soul in hell. Therefore, David was confident that he would be resurrected from hell, not from Gods memory. Davids confidence makes it clear that it is possible for a persons soul to be left in hell.

At rare moments the Psalms have glimpses of rescue from Sheol, in terms that suggest resurrection, or a translation like that of Enoch or Elijah .

?CREATE.

Jeremiah 1:5. - ?

Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.

Hermans Notes.

Jeremiah knew that he existed in Gods' mind before the foundation of the world. He also understood that he was created from Gods' mind. The following is the definition of creation:

- 1) to cause to come into being, as something unique that would not naturally evolve or that is not made by ordinary processes.
 - a) to cause to come into existence.
2. to evolve from ones own thought or imagination, as a work of art or an invention.

Therefore, to return to the state of his original creation and then come back into existence would rightfully be defined as creation or re-creation, not resurrection. Inside our head there are various departments, compartments, areas and domains that contain information. To imply that the definition of create is influenced by the memory, imagination, emotional, rational or one of the other various compartments of the mind, to put it mildly, is nothing short of imposing ones own perception on the text. Furthermore, it would deligate the meaning of re-creation, to meaninglessness.

Consequences Of Deception.

There was a student in the news who murdered many students, along with himself. He was being bullied by his fellow students. The logic expressed in his suicide letter was the following. His life was a living hell. When he died, his ceasing to exist would be better than his current torment. Therefore, in his mind, he was going to a better place, which would end his torment. Because there was no meaningful punishment for murder and suicide, he decided to kill his fellow students, as punishment for his torture. He would then escape justice by killing himself. He saw a win, win situation. He gave Jehovah credit for his victory.

Evil men are motivated to pursue the pleasures of their evil deeds, particularly when the only consequence of their sin is the lack of a reward, in the possible hear after. He had allowed his mind to be twisted, to make murder and suicide desirable. His faith failed to be a yoke for him. Oh what needless pain we bear. This would be the ultimate deception of the enemy to promote evil based on our own selfish desires of vengeance. This way of thinking is quite similar to Hari Kari.

To say that the only consequence of sin is non-existence oppose clear scripture. This is a dangerous position to take, as it compromises the seriousness of the consequences of sin, and could easily lead someone into areas of deception.

Luke 16:19-31; 23.

And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

Hermans Notes.

Here the text suggest that in hell there is a state of consciences. This point is not dependent on weather the episode is or is not a parable. It is further indicated that hell is a place of torment and souls go there before the resurrection. We know this because there was still time for Lazarus' three brothers to repent and not end up in this place.

Psalms 139:8-9.

8 Whither shall I go from thy spirit? or whither shall I flee from thy presence?

9 If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there

Hermans Notes.

Here David is claiming that even if he descends into hell God is there. What he is not saying is if finds himself in a place of none existence, that God is there with hem.

Matthew 25:46.

And these shall go away into everlasting punishment: but the righteous into life eternal.

Hermans Notes.

This punishment stands in contrast to eternal life as the inherent punishment for those who reject Christs salvation, in that they will be separated from the life of God , which they rejected. As to the duration, it is only proper to assign it the same duration or endlessness as to the life which is given by God.

Definition Of Punishment - 2851 punishment, torment properly to curtail, figuratively to chastise or reverse for infliction.

Hebrews 6:2.

Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

Matthew 18:8.

Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

Hermans Notes.

To suggest that there is a literal fire which endures forever seem far fetched, particularly since fire would not affect a spirit being (we become spirit, like the angels, after we leave the human body; Matthew 22:29-30). Nevertheless, fire represents one of the most painful types of injuries to human flesh, and is therefore an appropriate way of describing the agony of eternal punishment. Everlasting fire, for everlasting spirits.

The Greek word *púr* means, fire (literally or figuratively, specifically, lightning). Since *púr* can mean, lightening perhaps it indicates a swift and powerful beginning to the eternal punishment, as lightening is quick and powerful.

Matthew 25:41.

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

Hermans Notes.

It is worth mentioning here, that God condemns wicked man alongside the, devil and his angels. We know the devil, and his demons, are spirit beings; therefore, there is a valid parallel between the eternal existence of spirits, and souls; particularly in regards to punishment for sin.

Mark 3:29.

28 Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:

Hermans Notes.

What happens when we sin (hamartia) and miss the mark? We can remain in condemnation, and allow Satan, the accuser, to heap guilt and shame upon us, OR...we can repent of our transgression, call upon God for mercy, and confess our sins to Him, appealing to the sacrificial atonement provided by His son Jesus. If we do this, He is faithful to forgive us, and to cleanse us from ALL unrighteousness.

2 Thessalonians 1:6-9.

6 For after all it is only just for God to repay with affliction those who afflict you,
7 and to give relief to you who are afflicted and to us as well when the Lord Jesus will be revealed from heaven with His mighty angels in flaming fire,

8 dealing out retribution to those who do not know God and to those who do not obey the gospel of our Lord Jesus.

9 These will pay the penalty of eternal destruction, away from the presence of the Lord and from the glory of His power, (NASB).

Hermans Notes.

This verse is a key to understanding eternal punishment. Since mankind has been created to live forever, his existence apart from God will extend for eternity. The wicked, who do not know God, or believers who refuse to obey the gospel of Jesus Christ, must also suffer an eternal existence apart from the presence of God. The Greek definition of the word for eternal destruction is as follows:

1) Destruction - 3639 (to destroy;); ruin, i.e. death, punishment.

Since the Greek word means ruin in a generic sense, other verses where this word is used must be consulted to understand its overall application:

1 Corinthians 5:5

I have decided to deliver such a one to Satan for the destruction of his flesh, that his spirit may be saved in the day of the Lord Jesus. (NAS)

1 Thessalonians 5:3.

While they are saying, "Peace and safety!" then destruction will come upon them suddenly like birth pangs upon a woman with child; and they shall not escape. (NAS).

1 Timothy 6:9.

But those who want to get rich fall into temptation and a snare and many foolish and harmful desires which plunge men into ruin and destruction. (NAS).

Leviticus 5:17.

"Now if a person sins and does any of the things which the LORD has commanded not to be done, though he was unaware, still he is guilty, and shall bear his punishment." NAS.

Hermans Notes.

It is clear, from the few verses that use punishment that it refers to some type of pain, and even a state of spiritual ruin and bankruptcy. Therefore, we conclude from 2

Thessalonians 1:9 "olethros" is a reference to the state of eternal ruin suffered by those who do not know God. A sobering thought indeed.

James 4:17.

Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

Leviticus 5:17.

"Now if a person sins and does any of the things which the LORD has commanded not to be done, though he was unaware, still he is guilty, and shall bear his punishment." NAS.

Hermans Notes.

Sometimes, we say ignorance is bliss. This scripture says quite the opposite. Romans 2:1-16 will help us to comprehend how this is consistent with the concept of justice, for the Old is in the new explained. What if a person never heard about Jesus. Is it just for him to die and go to Hell?

Romans 2:1-16.

1 Therefore you have no excuse, everyone of you who passes judgment, for in that which you judge another, you condemn yourself; for you who judge practice the same things.

2 And we know that the judgment of God rightly falls upon those who practice such things.

3 But do you suppose this, O man, when you pass judgment on those who practice such things and do the same yourself, that you will escape the judgment of God?

4 Or do you think lightly of the riches of His kindness and tolerance and patience, not knowing that the kindness of God leads you to repentance?

5 But because of your stubbornness and unrepentant heart you are storing up wrath for yourself in the day of wrath and revelation of the righteous judgment of God,

6 who WILL RENDER TO EACH PERSON ACCORDING TO HIS DEEDS:

7 to those who by perseverance in doing good seek for glory and honor and immortality, eternal life;

8 but to those who are selfishly ambitious and do not obey the truth, but obey unrighteousness, wrath and indignation.

9 There will be tribulation and distress for every soul of man who does evil, of the Jew first and also of the Greek,

10 but glory and honor and peace to everyone who does good, to the Jew first and also to the Greek.
11 For there is no partiality with God.
12 For all who have sinned without the Law will also perish without the Law, and all who have sinned under the Law will be judged by the Law;
13 for it is not the hearers of the Law who are just before God, but the doers of the Law will be justified.
14 For when Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves,
15 in that they show the work of the Law written in their hearts, their conscience bearing witness and their thoughts alternately accusing or else defending them,
16 on the day when, according to my gospel, God will judge the secrets of men through Christ Jesus.

Hermans Notes.

Verse 12 informs us that those who sinned with the law will be judged by the law. Nevertheless, verse 12, 13, 14, and 15 lets us know that even without the law, the law is written on our hearts. It is evidenced in our conscience, which allows us to judge others and ourselves.

John 3:18.

"He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God." (NAS).

Hebrews 10:28-31.

28 Anyone who has set aside the Law of Moses dies without mercy on the testimony of two or three witnesses.
29 How much severer punishment do you think he will deserve who has trampled under foot the Son of God, and has regarded as unclean the blood of the covenant by which he was sanctified, and has insulted the Spirit of grace?
30 For we know Him who said, "VENGEANCE IS MINE, I WILL REPAY." And again, "THE LORD WILL JUDGE HIS PEOPLE."
31 It is a terrifying thing to fall into the hands of the living God.

Revelation 6:9-10.

9 When the Lamb broke the fifth seal, I saw underneath the altar the souls of those who had been slain because of the word of God, and because of the testimony which they had maintained;
10 and they cried out with a loud voice, saying, "How long, O Lord, holy and true, will You refrain from judging and avenging our blood on those who dwell on the earth?"

Hermans Notes.

It is overwhelming; krino is judgment from God; it is retribution. It has eternal implications, much to the sorrow of those who do not know God.

Revelations 20:14-15.

14. This is the second death, the lake of fire.

15. And if anyone's name was not found written in the book of life, he was thrown into the lake of fire.

Hermans Notes.

Many confuse the "second death" with physical death only. Hell is likened unto a second spiritual death. It is the second time the wicked are spiritually separated from God. The corresponding first death was when they first sinned and became "lost" or separated from God.

Revelation 21:8; 22:14-15.

8 "But for the cowardly and unbelieving and abominable and murderers and immoral persons and sorcerers and idolaters and all liars, their part will be in the lake that burns with fire and brimstone, which is the second death." ...

14 "Blessed are those who wash their robes, that they may have the right to the tree of life, and may enter by the gates into the city.

15 Outside are the dogs and the sorcerers and the immoral persons and the murderers and the idolaters, and everyone who loves and practices lying."

2 Thessalonians 1:9 NIV.

Eternal exile from the presence of the Master and his splendid power is their sentence.

Hermans Notes.

When we couple with this the concept of "second death" we have a perfect illustration. Hell is not annihilation, but an existence "away from Gods presence". Again, death is always a separation.

Death brings about a separation of husband and wife.

Matthew 19:5-6.

5 For this cause a man shall leave his father and mother, and shall cleave to his wife; and the two shall become one flesh? "

6 Consequently they are no longer two, but one flesh. What therefore God has joined together, let no man separate."

1 Corinthians 7:39.

A wife is bound as long as her husband livs_; but if her husband is dead, she is free to be married to whom she wishes, only in the Lord.

Hermans Notes.

"Till death do us part/separate"

Job 14:21-22.

21 His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them.

22 But his flesh upon him shall have pain, and his soul within him shall mourn.

Hermans Notes.

Here the text indicates that although he is dead his soul morns and somehow his flesh has pain.

Ecclesiastes 9:5:6, 10.

5 For the living know that they shall die: but the dead know not any thing , neither have they any more a reward; for the memory of them is forgotten.

6 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.

10 Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

Hermans Notes.

Solomons assertion could mean that the dead are unaware of earths environment or anything thing that happens under the sun as expressed in verse 6 or that the dead know nothing relative to what they ought to know.

Psalms 146:4.

His breath goeth forth, he returneth to his earth; in that very day his thoughts perish..

Psalms 146:4 (NIV)

When their spirit departs, they return to the ground; on that very day their plans come to nothing.

The previous two scripture seem to be the only two scriptures that give any merit to the belief that death is the complete annihilation of man. Nevertheless, there are a large number of scriptures that give merit to belief that people never die. This is quite different than dying and then being resurrected. What it comes down to is, what do you want to believe, for faith is the hope of things to come. Faith is partly the hope of things to come despite the lake of scientific evidence . In the mouth of two or three witness shall a thing be established . This seems to imply that for a highly controversial thing the minimum would be three.

Likewise the text in 2 Timothy 1:9 says that Christ has abolished death and has brought and understanding of immortality or eternal life. Thus before Christ, in the Old Testament, our understanding of death and immortality was shallow at best. We know that "the Old is in the New explained and the New is in the Old contained". In this article we have grouped various scriptures predominately in the New Testament, to examine that understanding. For Jesus said, Think not that I am come to destroy the law, I have come to give full meaning to what is written (Matthew 5:17 KJV/NIV).
