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# THE SPIRIT IN MAN.

WHAT IS IT?

A Bible View of its Meaning.

"Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it."—Eecl. 12: 7.

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# The Spirit in Man.

## WHAT IS IT?

“The spirit shall return unto God who gave it.”—Eecl. 12: 7.

In compliance with a request, we purpose to give the signification of the word *spirit*, as used in the Bible, examining *every* passage where the original words occur, that are thus rendered, hoping to come to a correct conclusion in the matter. We do not expect to convince the mere caviler and sectarian bigot, who thinks more of his *creed* than the *Bible*; but hope, by the help of the Lord, to throw light upon the one who is honestly seeking for the right way—“the old paths.”

There are four words in the Bible which are rendered *spirit* in our translation, to wit:—*ruach* and *n'shah-mah* in the Old Testament; *pneuma* and *phantasma* in the New. *N'shah-mah*, in the O. T., is rendered spirit twice, and *phantasma*, in the N. T., is also rendered spirit twice. All other examples in the the O. T. are from *ruach*; and in the N. T. from *pneuma*.

The word spirit is used in four senses in the Bible.

1. To represent a *being*. “God is a spirit.” Angels are “ministering spirits”; hence *one* is properly called “a spirit.” Demons, or fallen angels, are called “unclean spirits.”

2. The word spirit is used to denote an *influence* proceeding *from* a being. Hence we read of the Comforter, or Holy Spirit, that “it proceedeth *from* the Father.” In mesmeric operations there is a spirit proceeding from the operator to his subject, by means of which he controls him. All men and animals exert this influence, more or less.



3. Spirit is used to represent a *state of mind*:—as, a “haughty spirit,” “proud in spirit,” etc.

4. The same word is used to denote the *atmosphere* we breathe, and is then properly denominated “the breath of life,” without which all living beings upon this planet would soon die.

Before passing to notice examples of the use of *ruach* and *pneuma*, we will refer to the other two words which are rendered *spirit*, each twice. *N'shah-mah* is found twenty-four times in the Hebrew scriptures, and is usually rendered *breath*. It is the word used in Gen. 2: 7, where it is said “The Lord God formed man of the dust of the ground, and breathed (or blew) into his nostrils the (*n'shah-mah*) breath of life, and man became a living soul.” The same word is in Isa. 2: 22 —“Cease ye from man whose (*n'shah-mah*) breath is in his nostrils.”

In Job 26: 4, we have one of the examples where this word is rendered *spirit*. In addressing Job, the Lord says: “To whom hast thou uttered words? and whose (*n'shah-mah*) *spirit* came from thee?” In this case, Job is asked if he gave “the breath of life” to any one? He might form an object resembling a living being, but had no power to give it “the breath of life”; the Creator alone has the ability to do this work.

The other example is in Prov. 20: 27. “The (*n'shah-mah*) *spirit* of man is the candle of the Lord.” When this is taken from the man, he is like a lamp blown out; all circulation stops, “his thoughts perish,” and he is of no further use in society. “His lamp” is “put out,” or, in other words, his breath is taken away.

The examples in the New Testament where *spirit* is not from *pneuma*, but *phantasma*, are in Matt. 14: 26, and Mk. 6: 49; both are records of the same event.—At one time the disciples saw Jesus “walking on the sea, they were troubled, saying, ‘it is a (*phantasma*) *spirit*.’” A phantom has the *appearance* of reality; but like a shadow, is nothing real or tangible. When a thing appears to be where it is not, or a shadow like a reality, it may be properly called a *phantom*.

In all, except the passages examined, Spirit is from *ruach* or *pneuma*.

In our endeavor to ascertain the meaning of *ruach*, we will begin with its first use, Gen. 1: 2. “And the earth was without form, and void; and darkness was upon the face of the deep. And the (*ruach*) *Spirit* of God (Septuagint—‘a breath of God,’) moved upon the face of the waters.” In this example, the *Spirit* is evidently the Holy Spirit “which proceedeth from the Father.” By means of this, God exerts his *power*, while he remains in heaven, “his habitation.” By this Spirit, or influence, he is omnipresent, and searches all things. Man conveys power in a similar manner, when he controls his mesmeric subject at a distance; and so do the demons, when performing through their mediums; but their agent is the antagonist of God and his Spirit, and leads to destruction.

The *second* example is in Gen. 3: 8. “And the voice of the Lord God walking in the garden in the (*ruach*) *cool* (marg. *wind*) of the day.” Here we have *ruach* used to represent the *air* in motion, producing the gently cooling breeze, so refreshing and pleasing in the agreeable temperature.

The *third* case is in Gen. 6: 3. “And the Lord said, ‘My (*ruach*) *Spirit* shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years.’” The Septuagint renders this passage, “My breath must not continue in these men, to this age, because they are flesh.” In our translation, the word Spirit, in this example, refers to the Holy Spirit, which is employed to “reprove the world of sin, and of righteousness, and of judgment.” If we adopt the Septuagint rendering, it would refer to “the breath of life, which was to be taken from them at the flood.”

The *fourth* example is in Gen. 6: 17. “And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all things wherein is the (*ruach*) *breath* of life, from under heaven; and everything that is in the earth shall die.” In this passage, *ruach* plainly represents the breath in the nostrils of the living creatures.



*Fifth.* Gen. 7: 15. "And they went in unto Noah into the ark, two and two of all flesh, wherein is the (*ruach*) breath of life." This needs no comment.

*Sixth.* Gen. 7: 22. "All in whose nostrils was (*ruach*) the breath of life, of all that was in the dry land, died." From these examples, we see that this breath of life is common to all animals, and we here assert, it is never represented as the conscious, accountable part of man.

*Seventh.* Gen. 8: 1. "And God remembered Noah, and every living thing, and all the cattle that was with him in the ark; and God made a (*ruach*) wind to pass over the earth; and the waters were assuaged." Here we have *ruach* rendered wind. It is rendered thus ninety-five times.

The next passage where *ruach* occurs is in Gen. 26: 35. "Which were a grief of (*ruach*) mind unto Isaac and Rebekah." The marginal reading is—"bitterness of spirit." *Ruach*, in this example, is used in its third sense, and represents "a state of feeling." It is thus used several times.

In the next example, it is used in the same sense. Gen. 41: 8. "And it came to pass in the morning, that his (*ruach*) spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof; and Pharaoh told them his dream."

The next in order is in Gen. 41: 38. "And Pharaoh said unto his servants, can we find such an one as this is, a man in whom the (*ruach*) Spirit of God is?" This was said in reference to Joseph. *Ruach* is here used in its second sense, representing the Holy Spirit, or influence from God.

The last in Genesis is found in chap. 45: 27. "And they told him all the words of Joseph, which he had said unto them; and when he saw the wagons which Joseph had sent to carry him, the (*ruach*) spirit of Jacob their father revived." In this example, *ruach* is used in its third sense. It seems Jacob was in a state of feeling which is often denominated "low spirited," because his beloved son Joseph had been taken from

him in his old age; but when he became satisfied that he was *alive*, he was very much revived in his feelings, and became joyful in spirit.

In our examination, we have passed down the stream of time over twenty-three hundred years from the creation, but have found nothing that shows the spirit, or "breath of life" in man, is a conscious entity, existing as such after man returns to dust. Why this silence about an immortal, immaterial spirit, which we are told is the *real man*, if such a position is true? Suppose we could prove that this "breath of life" were a conscious being in *man*, we should prove the same thing of *beasts*, for they have all *one* (*ruach*) breath." We all breathe from the same airy ocean, and all die when there is not sufficient physical strength to breathe any longer. This fact is plainly expressed in Ps. 146: 4. "His (*ruach*) breath goeth forth, he returneth to his earth; in that very day his thoughts perish; also, in Ps. 104: 29—"Thou hidest thy face, they are troubled; thou takest away their (*ruach*) breath, they die, and return to their dust." We can find no passage of Scripture to show that anything but "the breath of life" leaves man at death; and we feel confident that physiology, reason, facts and common sense harmonize on this point, and stand out in bold relief to sustain the Bible doctrine that the *whole man* is MORTAL in this life. The word of the Lord shows us plainly how to obtain "immortality"—"by patient continuance in well doing;" and that "this mortal must put on immortality" when "the last . . . trumpet shall sound, and the *dead* shall be raised . . . then shall be brought to pass the saying that is written, death is swallowed up in victory."

We will now pass to notice a few more examples where the word *ruach* occurs.

The *twelfth* is in Ex. 6: 9. "Moses spake so unto the children of Israel; but they hearkened not unto Moses for anguish of (*ruach*) spirit, and for cruel bondage." Here is another instance where *ruach* is used to denote "a state of feeling." Solomon uses the word in the same sense when he says—"A wounded (*ruach*) spirit who can bear?"



*Thirteenth and fourteenth.* "And Moses stretched forth his rod over the land of Egypt, and the Lord brought an east (*ruach*) wind, upon the land all that day, and all that night; and when it was morning, the east (*ruach*) wind brought the locusts."—Ex. 10:13.

*Fifteenth.* "And the Lord turned a mighty strong west (*ruach*) wind, which took away the locusts, and cast them into the Red sea."—Ex. 10:19. It is perfectly evident that *ruach*, in these last examples, does not refer to "a state of feeling," the Holy Spirit, or an organized conscious being; but the *atmosphere* surrounding the earth, which is denominated "the breath of life." *Wind* is this air in motion. It is material, but not a conscious, moral being, responsible for its acts, any more than the waters of the ocean which are moved by its powers.

*Sixteenth.* "Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east (*ruach*) wind all that night, and made the sea dry land, and the waters were divided."—Ex. 14:21.

How absurd the idea that the *ruach*, spirit, or "breath of life," which is in our "nostrils," is *ourselves*, our accountability, which goes off to get our reward, while we are left to be buried in the earth and sleep till "the last trumpet... shall sound" to awake "the dead." It is a mystery to us how Satan has kept this fable so long from detection, and caused so many to believe that the spirit is immortal; but we will thank the Lord for the light now shining upon the Holy Scriptures, and pray him to diffuse it throughout all christendom. It is now leaping all barriers, and already some bitter opposers act as though they were smitten with blindness, like "Saul of Tarsus," when on his way to Damascus to imprison and torment the children of the Lord. They know not what to do, or which way to turn. They are like a ship on a stormy sea, with compass lost and helm torn away. The great moral pirate—Spiritualism—is bearing down upon them with well-directed aim, and soon the dark flag of demons will be run up her mast, and she taken in tow to the whirlpool

of destruction, unless they take "the sword of the spirit, which is the word of God," and meet these enemies of Christ with lion boldness, and dove-like meekness, in the name of Jesus of Nazareth, and hurl the bomb of truth into their magazine of error, scattering it to the four winds, and exploding its very foundation, which rests on the *lie* of their noted leader, and is inscribed on their black piratical banner—"Ye shall not surely die." We see no reason to hope for the escape of the mass of professors of religion from these robbers of God, unless they at once clothe themselves with the whole armor of truth, and abandon forever the dogma of the devil, that the *ruach*, or spirit in man is immortal, and exists as the accountable being, called man, when his physical organism is mouldering in the tomb.

Having noticed the first sixteen examples where the word *ruach* occurs, but found no proof that, when it is applied to man, it means anything conscious after death, we pass to notice some promiscuous examples. "Then their (*ruach*) anger was abated toward him."—Jud. 8:3. In this example, *ruach* is used to represent a state of feeling. The same is true of the following from 1 Sam. 1:15. "And Hannah answered and said.... I am a woman of sorrowful (*ruach*) spirit."

"And there came forth a (*ruach*) spirit and stood before the Lord, and said, I will persuade him. And the Lord said unto him, wherewith? And he said I will go forth, and I will be a lying (*ruach*) spirit in the mouth of all his prophets."—1 Kings 22:21, 22. In this example we have *ruach* used to represent a wicked being, "unclean spirit," "demon," or evil angel. This "lying (*ruach*) spirit" proposes to deceive the prophets of Ahab, and is permitted to undertake the work, to accomplish the destruction of that wicked king. We believe similar beings are trying now to lead our race from truth to error, by means of what is known as "Spiritualism." These beings exert an influence like that of a good mesmerizer, and control their mediums by a similar influence, using them as agents to express their sentiments. Persons who had submitted to be influenced by one of



these, were said to have "a familiar spirit." These familiar spirits are all *lying* ones, and hence those who leave the Lord and his truth and consult them for information, "are an *abomination* unto the Lord." As Paul says, "they received not the love of the truth that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie." They are left in this deplorable condition because they choose lies rather than truth.

We have now noticed examples of the four general uses of the word *ruach*.

1. An intelligent being.
2. An influence proceeding from a being.
3. A state of mind or feeling.
4. The atmosphere or breath of life.

This word is rendered in twenty-two different ways, which we shall notice in due time, giving all the examples in the Bible.

We will now consider our text,—“Then shall the dust return to the earth as it was; and the (*ruach*) spirit shall return to God who gave it.” Eccl. 12: 7. This passage is very often quoted to prove that the real *man* does not die. Let us look at this point, seeking wisdom from the unerring word of truth. How much of man is included in the expression, “Then shall the *dust* return to the earth as it was?” We can settle this question, we think, by referring to man’s creation, as recorded in Gen. 2: 7. “And the Lord God formed *man* of the *dust* of the ground.” This is a plain statement, easy to be comprehended. Shall we dispute the record and say man was not formed of *dust*, but only the *house* in which he was to live? Why not believe the Lord? He says *man* was formed “of the dust of the ground.” When man is analyzed, he is found composed of carbon, oxygen, hydrogen, nitrogen, sulphur, phosphorus, iron and lime. These are all earthy substances, and when he created man from these materials, he made the most wonderful piece of mechanism of which we have any conception. The lungs, with their million of air cells, were prepared, in connection with the air, to purify the

blood that had passed through the system, and fit it for another revolution. The atmosphere, “or breath of life,” is a material substance made to move the wonderful machinery of the being called *man*. When that is taken from him, the whole machinery stops as certainly as the wheel, when the water is removed; or the engine, when the steam is taken away; but the water, or steam, is of no use without the machinery, nor the machinery without the water or steam; so the atmosphere is of no use to a dead man, and a man is of no service without “the breath of life.” Says David, “Thou hidest thy face, they are troubled; thou takest *away* their (*ruach*) *breath*, they die, and return to their *dust*.” Ps. 104: 29. This passage explains death in such a simple manner, it seems all could understand it. The word rendered *breath* in Ps. 104: 29, is the same that is translated *spirit* in our text. Does any one suppose that the *breath*, taken away from man at death, is the real accountable being? The idea seems absurd. It is not a conscious agent, but *is essential* to sustain life in this world. We come back to the question, “How much of man is included in the expression, ‘then shall the *dust* return to the earth as it was?’” Why, of course, all that was *made* of *dust*. Certainly. Well, the record does not say a *part* of man was made of dust, or that a “prison” was made of dust to put a man into, but *MAN*, the *WHOLE MAN* was made of dust; then it follows as a sequence, when the *dust* returns “to the earth as it was,” the *whole man* has returned to dust. When we take this position, Gen. 3: 19 is plain. “In the sweat of thy face shalt thou eat bread, till thou return to the ground; for out of it was thou taken; for *dust thou art*, and unto *dust shalt thou return*.” This explains also Is. 26: 19. “Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in *dust*; for thy dew is as the dew of herbs, and the earth shall cast out the *dead*.” “Marvel not at this,” said Jesus; “for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth.” John 5: 28. We find no intimation that any part of man is conscious when “the breath of life” has left him.



We now inquire, what leaves man at death? or what is meant by the expression, "the (*ruach*) spirit (or breath) shall return to God who gave it?" It cannot be the *man*, for he has returned to *dust*, and he cannot return to two opposite places at once. What was added to the man?—The breath of life. What, then, is there to take away to cause certain death? This breath which is in his nostrils. Says David in Ps. 146 : 4, "His (*ruach*) breath goeth forth, he returneth to his earth; in that very day his *thoughts perish*." How plain and positive.

We have yet to learn that there is a single passage of Scripture to contradict the position we have taken. As it takes this wonderful organism and "the breath of life" to constitute a *living* man, it remains to be shown by our opponents, that when the breath is taken away, and this organism has returned to *dust*, that the *man* is still alive in heaven or hell.

We have now looked at examples of the four uses of *ruach*, or spirit, but do not yet find anything in the Bible about an *immortal* spirit in man. Why this entire silence on this point if it is true?

We will notice one or two passages which, at first sight, might appear to some to favor the popular theology. "When he had drunk, his (*ruach*) spirit came again, and he revived."—Jud. 15: 19. This is recorded of Sampson when "he was sore athirst" and feared death for want of water. This took place while he was *alive*, but when very much exhausted. The spirit cannot mean the immortal one of which we hear so much, for if that had left, then Sampson was *dead*; besides we doubt whether such a spirit would leave for want of *water*, and then come back to live in the man again because he obtained some drink. The obvious idea is, that by drinking the water, he was refreshed;—spirit being used in this example to represent a state of *feeling*. His nervous and mental energies were prostrated, but were aroused and revived when his "sore" thirst was quenched. A similar example is recorded in 1 Sam. 30: 12.—The Amalekites had smitten Ziklag, burned it with fire,

and taken the women captives. While David was engaged in their pursuit, his men found an Egyptian, who had been a servant to an Amalekite. This servant had been left by the way, on account of sickness. He was in a very exhausted condition when brought to David. They "gave him bread, and he did eat; and they made him drink water. And they gave him a piece of a cake of figs, and two clusters of raisins; and when he had eaten, his (*ruach*) spirit came again to him, for he had eaten no bread, nor drunk any water, three days and three nights." In this example, it is evident that *ruach* does not represent a conscious entity that had left the man, which came back when they gave him food and drink, for the man was not dead. When a man is exhausted and depressed in his feelings, we say he is "low-spirited;" and of another who is very energetic, "he is high-spirited," or "full of spirit," meaning life—animation. When *ruach* is used as in the foregoing examples, it may be properly rendered by the word *courage*, or animation, as in Joshua 2: 11. Rahab says to the spies, whom she protected, "as soon as we heard these things, our hearts did melt, neither did there remain any more (*ruach*) courage in any man, because of you." This cannot mean that their immortal spirits were so frightened that they all left their habitations in the bodies of the men and women who lived in Jericho, and flew away for safety. Those men lived on, but their (*ruach*) courage failed through fear of the children of the Lord.

As the atmosphere—"the (*ruach*) breath of lives"—is employed to convey the odor of flowers and other objects to the olfactory nerve, thereby producing the sensation of smell, we have the word *ruach* used several times to express *this feeling*. In speaking of the holy perfumery, prepared by the Lord's direction for the use of the tabernacle, he says:—"Whosoever shall make like unto that, (*ruach*) to smell thereto, shall even be cut off from his people." Ex. 30: 38. In this example the word is used in the infinitive and active form. As "the breath of lives, or atmosphere, is ever in motion, the



Lord has seen fit to use the word *ruach*, when representing the *air*, to express one *result* of its action; to wit, the sensation of *smell*. When speaking of the gods of the heathen, Moses says;—"which neither see, nor hear, nor eat, nor (*ruach*) *smell*."—Deut. 4: 28. They have no nerves of sensation to be affected by the action of the atmosphere, hence, cannot smell the odor which it may bear from surrounding objects. In these examples, the word denoting the *cause* is used to represent the *effect*. *Ruach* is used in this sense eleven times.

When speaking of the scales of the Leviathan, Job says: "One is so near to another that no (*ruach*) *air* can come between them."—Job 41: 16. In this example we have *ruach* used to represent that which is called "the (*ruach*) *breath of life*," which is essential to sustain the lives of all creatures upon the earth. When taken away, we *die*, and turn to dust, to await the resurrection at the last day, when the literal man will live again.

The following passage is thought, by some, to stand opposed to our position. "And they fell upon their faces, and said, O God, the God of the (*ruach*) *spirits of all flesh*."—Num. 16: 22. It will be observed that "all flesh" has a portion of this spirit or breath of life. All the animal creation have received the breath or spirit of life from the Creator; hence he is "the God of the spirits" or breath "of all flesh." Job says: "The (*ruach*) *spirit of God is in my nostrils*."—Job 27: 3. We do not think Job's *mind* was in his nostrils; neither his immortal soul, if he had one. But the breath of life was there. It is absurd to suppose that the real, accountable being, called Job, was in his own nostrils. In chap. 32: 8, Job says: "But there is a (*ruach*) *spirit in man*; and the inspiration of the Almighty giveth them understanding." Observe, he does not say this spirit *is* man, but *is in* man; and without this, we have no life, no understanding. This inspiration sets the human machinery in motion, and thought is evolved by the action of the brain; till "his (*ruach*) *breath goeth forth*, ---- in that very day his thoughts perish."—Ps. 146: 4.

There is one more passage which is sometimes pro-

duced by those who believe that the (*ruach*) *spirit* is the immortal, conscious part of man. It is in Zech. 12: 1. "The burden of the word of the Lord for Israel, which stretcheth forth the heavens, and layeth the foundation of the earth and formeth the (*ruach*) *spirit of man within him*." In this scripture the Lord makes himself known as the creator of "the heavens," "the earth," and "the spirit," or breath of life" to sustain man's existence, and which he has within him, and when it is taken *from* him, he dies, and "his thoughts perish."

We have a similar passage in Amos 4: 13. "For, lo, he that *formeth* the mountains, and createth the (*ruach*) *wind* . . . the Lord, the God of Hosts is his name."—Here we have the true idea plainly expressed. The *ruach*, spirit or breath in man, is not a part of God, as many claim, but a substance *formed* by our Creator, to be received *within* ourselves, through the nostrils, for the purpose of purifying the blood while passing through the lungs and then returning through our nostrils, laden with impurities, to be exchanged for another portion of pure *ruach*, or air. The Lord *formed* this *before* he made man, but man lives no longer than this "breath of life" is "*within* him."

We have yet to learn from the Bible, philosophy, facts or physiology, that any thing but "the breath of life," was added to man after his creation, or taken from him at death.

We have aimed to notice the strongest examples that are brought from the Old Testament in favor of the popular view of the Spirit, but we have found nothing yet, which, to our mind, affords any proof that "the (*ruach*) *breath of life*," which was breathed into *man's* nostrils, is different from "the breath of life" in the animal creation; but we do find the wise man declaring, when speaking of man and beast, that "they have *all one* (*ruach*) *breath*."—Eccl. 3: 19. This point, then, must be considered as settled, till some proof can be brought to the contrary; and when that is done, an error would be proved in the Bible. We have no fears of success on the part of the opponent. We think, when this subject



is carefully and prayerfully examined from a *Bible* standpoint, instead of that of the *creeds*, letting the Lord "reason" with us as intelligent, common sense individuals, who have come out from behind the papal veil, and the misty fogbank of spiritualism, that the whole subject will be perfectly clear, and easy of comprehension.

We will notice a few more examples, showing the use of the word *ruach*. When Ahab, King of Israel, failed in his first attempt to get the vineyard of Naboth, he felt quite sad, and his wife Jezebel "came to him and said unto him, why is thy (*ruach*) spirit so sad, that thou eatest no bread?"—1 Kings 21: 5. Ahab was in a state of *feeling* corresponding with one who is said to be "low spirited."

In 2 Chron. 21: 16, we read, "The Lord stirred up against Jehoram the (*ruach*) spirit of the Philistines, and of the Arabians, that were near the Ethiopians." In this example *ruach* is used to represent the *feeling* of these nations toward Jehoram. Again, in chapter 36: 22, it is said:—"The Lord stirred up the (*ruach*) spirit of Cyrus, King of Persia, that he made a proclamation throughout his kingdom and put it also in writing." Here we have *ruach* used to represent a state of *feeling*, as before. If this spirit is the *real man*, why should it *invariably* be represented by the neuter pronoun *it*? If the material organism, made "of the dust of the ground," is only a *house* in which the real man lives, and which is not the accountable being, this should always be denoted by the pronoun *it*; and the spirit, by the words *he, him, his, etc.*

Says Solomon:—"A man's pride shall bring him low; but honor shall uphold the humble in (*ruach*) spirit."—Prov. 29: 23. In this example *ruach* is also used to represent a state of *feeling*, as well as in the following:—"The Lord hath poured out upon you the (*ruach*) spirit of deep sleep, and hath closed your eyes."—Is. 29: 10. We need not pursue this point further, to give more examples where *ruach* represents a state of *feeling*. We see no chance of doubt that this is one of its significations.

Let us examine one or two more examples where *ruach* is used to denote the *atmosphere*, or "breath of life." "Upon the wicked he shall rain snares, fire and brimstone, and an horrible (*ruach*) tempest."—Ps. 11: 6. In this case, the air is moved with such violence as to form an "horrible tempest." In speaking of the scattering of the children of Israel, the Lord declares:—"I have spread you abroad as the four (*ruach*) winds of the heaven, saith the Lord."—Zech. 2: 6. When speaking of Alexander's kingdom, Daniel says:—"His kingdom shall be divided toward the four (*ruach*) winds of heaven."—Dan. 11: 4. Says the prophet Ezekiel:—"I looked and behold, a whirl- (*ruach*) wind came out of the north, a great cloud."—Ezk. 1: 4. These examples are too plain to need comment. Many more might be given, if it were necessary, to show that *ruach* is very commonly used to denote the atmosphere we breathe, when it is called the spirit or "breath of life," without which, we die at once, and return to dust, to await the resurrection at the last day.

We purpose now to give a classification of the examples where *ruach* is rendered by any other word than *spirit*.

The word occurs in the Hebrew text four hundred times, and is rendered *spirit* two hundred and forty times. The word is rendered in twenty-two different ways.

1. *Ruach* is rendered *blast* four times.

"With the *blast* of thy nostrils the waters were gathered."—Ex. 15: 8. "I will send a *blast* upon him, and he shall hear a rumor and shall return to his own land."—2 Kin. 19: 7. "Thou hast been a strength to the poor... when the *blast* of the terrible ones is as a storm against the wall."—Isa. 25: 4. "I will send a *blast* upon him; and he shall hear a rumor and return to his own land."—Isa. 37: 7.

2. *Ruach* is rendered *quarters* once.

"In four *quarters* were the porters, toward the east, west, north and south."—1 Chron. 9: 24.

3. *Ruach* is rendered *anger* once.

"Their *anger* was abated towards him, when he said that."—Judges 8: 3.



4. *Ruach* is rendered *mind* six times.

"Which were a grief of *mind* unto Isaac and Rebekah."—Gen. 26: 35. "A fool uttereth all his *mind*; but a wise man keepeth it in till afterwards."—Prov. 29: 11. "I know the things that come into your *mind*, every one of them."—Ezk. 11: 5. "That which cometh into your *mind*."—Ezk. 20: 32. "When his heart was lifted up, and his *mind* hardened in pride, he was deposed from his kingly throne."—Dan. 5: 20. "Then shall his *mind* change, and he shall pass over."—Hab. 1: 11.

5. *Ruach* is rendered *courage* once.

"As soon as we heard these things, our hearts did melt, neither did there remain any more *courage* in any man."—Josh. 2: 11.

6. *Ruach* is rendered *vain* once.

"Shall *vain* words have an end?"—Job. 16: 3.

7. *Ruach* is rendered *side* six times.

"And there were ninety and six pomegranates on a *side*."—Jer. 52: 23.—"He measured the east *side* with the measuring reed, five hundred reeds."—Ezk. 42: 16. "He measured the north *side* five hundred reeds."—Ver. 17. "He measured the south *side* five hundred reeds."—Ver. 18. "He turned about to the west *side*, and measured five hundred reeds."—Ver. 19. "He measured it by the four *sides*."—Ver. 20.

8. *Ruach* is rendered *breath* twenty-eight times. "And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh wherein is the *breath* of life, from under heaven; and every thing that is in the earth shall die."—Gen. 6: 17. "And they went in unto Noah into the ark, two and two of all flesh, wherein is the *breath* of life."—Gen. 7: 15. "All in whose nostrils was the *breath* of life, of all that was in the dry land died."—Gen. 7: 22. "The blast of the *breath* of his nostrils."—2 Sam. 22: 16. "By the *breath* of his nostrils are they consumed."—Job 4: 9. "He will not suffer me to take my *breath*, but filleth me with bitterness."—Job 9: 18. "In whose hand is the soul of every living thing, and the *breath* of all mankind."—Job 12: 10. "The flame shall dry up his branches, and by the *breath* of his mouth shall he go away."—Job 15: 30. "My *breath* is corrupt."—Job 17: 1. "My *breath* is strange to my wife, though I entreated for the children's sake."—Job 19: 17. "The blast of the *breath* of thy nostrils."—Ps. 18: 15. "By the word of the Lord were the heavens made, and all the host of them by the *breath* of his mouth."—Ps. 33: 6. "Thou hidest thy face, they are troubled; thou takest away their *breath*, they die, and return to their dust."—Ps. 104: 29. "They have ears, but they hear not; neither is there any *breath* in their mouth."—Ps. 135: 17. "His *breath* goeth forth, he returneth to his earth; in that very day his thoughts perish."—Ps. 146: 4. "That which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth so dieth the other; yea, they have all one *breath*."—Ecl. 3: 19. "He shall smite the earth with the rod of his mouth, and with the *breath* of his lips shall he slay the wicked."

—Isa. 11: 4. "And his *breath* as an overflowing stream shall reach to the midst of the neck, to sift the nations with the sieve of vanity."—Isa. 30: 28. "Ye shall bring forth stubble; your *breath*, as fire, shall devour you."—Isa. 33: 11. "His molten image is falsehood and there is no *breath* in them."—Jer. 10: 14. "His molten image is falsehood, and there is no *breath* in them."—Jer. 51: 17. "The *breath* of our nostrils."—Lam. 4: 20. "Thus saith the Lord God unto these bones, behold, 'I will cause *breath* to enter into you and ye shall live.'"—Ezk. 37: 5. "And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put *breath* in you, and ye shall live."—Ezk. 37: 6. "There was no *breath* in them."—Ezk. 37: 8. "Come from the four winds, oh *breath*, and breathe upon these slain, that they may live."—Ezk. 37: 9. "So I prophesied as he commanded me and the *breath* came into them, and they lived."—Ezk. 37: 10. "Behold, it is laid over with gold and silver, and there is no *breath* at all in the midst of it."—Hab. 2: 19.

9. *Ruach* is rendered in the *cool* once.

"And they heard the voice of the Lord God, walking in the garden in the *cool* of the day."—Gen. 3: 8.

10. *Ruach* is rendered *tempest* once.

"Upon the wicked he shall rain snares, fire and brimstone, and an horrible '*tempest*.'"—Ps. 11: 6.

11. *Ruach* is rendered *spiritual* once.

"The prophet is a fool, the *spiritual* man is mad, for the multitude of thine iniquity and the great hatred."—Hosea 9: 7.

12. *Ruach* is rendered *air* once.

"One is so near to another, that no *air* can come between them."—Job 41: 16.

13. *Ruach* is rendered *windy* once.

"I would hasten my escape from the *windy* storm and tempest."—Ps. 55: 8.

14. *Ruach* is rendered *whirlwind* once.

"Behold, a *whirlwind* came out of the north."—Ezk. 1: 4.

15. *Ruach* is rendered *smell* five times.

"Whosoever shall make like unto that, to *smell* thereto, shall even be cut off from his people."—Ex. 30: 33. "I will not *smell* the savor of your sweet odors."—Lev. 26: 31. "Neither see, nor hear, nor eat, nor *smell*."—Deut. 4: 28. "They have ears, but they hear not; noses have they, but they *smell* not."—Ps. 115: 6. "I despise your feast days, and I will not *smell* in your solemn assemblies."—Amos 5: 21.

16. *Ruach* is rendered *smelleth* once.

"He saith among the trumpets, ha, ha; and he *smelleth* the battle afar off."—Job 39: 25.

17. *Ruach* is rendered *smelled* twice.

"And the Lord *smelled* a sweet savor."—Gen. 8: 21. "He *smelled* the . . . raiment."—Gen. 27: 27.



18. *Ruach* is rendered *understanding* once.

"And shall make him of quick *understanding* in the fear of the Lord."..Isa. 11: 3.

19. *Ruach* is rendered *accept* once.

"If the Lord have stirred thee up against me, let him *accept* an offering."..1 Sam. 26: 19.

20. *Ruach* is rendered *toucheth* once.

"He brake the withs, as a thread of tow is broken when it *toucheth* the fire."..Jud. 16: 9.

21. *Ruach* is rendered *wind* ninety-five times.

"And God made a *wind* to pass over the earth."..Gen. 8: 1.

"The Lord brought an east *wind* upon the land all that day, and all that night, and when it was morning, the east *wind* brought the locusts."..Ex. 10: 13.

"And the Lord turned a mighty strong west *wind*, which took away the locusts."..Ex. 10: 19.

"And the Lord caused the sea to go back by a strong east *wind* all that night."..Ex. 14: 21.

"Thou didst blow with thy *wind*, the sea covered them."..Ex. 15: 10.

"And there went forth a *wind* from the Lord."..Num. 11: 31.

"He rode upon a cherub, and did fly; and he was seen upon the wings of the *wind*."..2 Sam. 22: 11.

"The heaven was black with clouds and *wind*, and there was a great rain."..1 Kin. 18: 45.

"A great and strong *wind* rent the mountains, and break in pieces the rocks before the Lord; but the Lord was not in the *wind*; and after the *wind* an earthquake."..1 Kin. 19: 11.

Ye shall not see *wind*, neither shall ye see rain."..2 Kin. 3: 17.

"Behold there came a great *wind* from the wilderness, and smote the four corners of the house."..Job 1: 19.

"Do ye imagine to reprove words, and the speeches of one that is desperate, which are as *wind*?"..Job 6: 26.

"O remember that my life is *wind*."..Job 7: 7.

"How long shall the words of thy mouth be like a strong *wind*?"..Job 8: 2.

"The east *wind*."..Job 15: 2.

"They are as stubble before the *wind*."..Job 21: 18.

"Make the weight for the *winds*: and he weigheth the waters by measure."..Job 28: 25.

"Terrors are turned upon me; they pursue my soul as the *wind*."..Job 30: 15.

"Thou liftest me up to the *wind*; thou causest me to ride upon it."..Job 30: 22.

"The *wind* passeth, and cleanseth them."..Job 37: 21.

"The chaff which the *wind* driveth away."..Ps. 1: 4.

"He did fly upon the wings of the *wind*."..Ps. 18: 10.

"The dust before the *wind*."..Ps. 18: 42.

"Let them be as chaff before the *wind*."..Ps. 35: 5.

"Thou breakest the ships of Tarshish with an east *wind*."..Ps. 48: 7.

"A *wind* that passeth away."..Ps. 78: 39.

"As the stubble before the *wind*."..Ps. 83: 13.

"The *wind* passeth over it, and it is gone."..Ps. 103: 16.

"Who walketh upon the wings of the *wind*."..Ps. 104: 3.

"He commandeth, and raiseth the stormy *wind*."..Ps. 107: 25.

"He bringeth the *wind* out of his treasuries."..Ps. 135: 7.

"He causeth his *wind* to blow, and the waters flow."..Ps. 147: 18.

"Stormy *wind* fulfilling his word."..Ps. 148: 8.

"He that troubleth his own house shall inherit the *wind*."..Prov. 11: 29.

"Whoso boasteth himself of a false gift is like clouds and

*wind* without rain."..Prov. 25: 14.

"The north *wind* driveth away rain."..Prov. 25: 23.

"Whosoever hideth her, hideth the *wind*."..Prov. 27: 16.

"Who hath gathered the *wind* in his fists?"..Prov. 30: 4.

"The *wind* goeth toward the south, and turneth about unto the north; it whirleth about continually; and the *wind* returneth again according to his circuits."..Ecl. 1: 6.

"What profit hath he that hath labored for the *wind*?"..Ecl. 5: 16.

"He that observeth the *wind* shall not sow."..Ecl. 11: 4.

"As the trees of the wood are moved by the *wind*."..Isa. 7: 2.

"With his mighty *wind* shall he shake his hand over the river."..Isa. 11: 15.

"The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the *wind*."..Isa. 17: 13.

"We have as it were brought forth *wind*."..Isa. 26: 18.

"He stayeth his rough *wind*."..Isa. 27: 8.

"A man shall be as an hiding place from the *wind*."..Isa. 32: 2.

"The *wind* shall carry them away."..Isa. 41: 16.

"Their molten images are *wind* and confusion."..Isa. 41: 29.

"The *wind* shall carry them all away."..Isa. 57: 13.

"Our iniquities, like the *wind*, have taken us away."..Isa. 64: 6.

"Snuffeth up the *wind* at her pleasure."..Jer. 2: 24.

"A dry *wind*.... even a full *wind* from those places shall come unto me."..Jer. 4: 11, 12.

"The prophets shall become *wind*, and the word is not in them."..Jer. 5: 13.

"He maketh the lightnings with rain, and bringeth forth the *wind* out of his treasures."..Jer. 10: 13.

"Therefore will I scatter them as the stubble that passeth away by the *wind*."..Jer. 13: 24.

"They snuffed up the *wind* like dragons."..Jer. 14: 6.

"I will scatter them as with an east *wind*."..Jer. 18: 17.

"The *wind* shall eat up all thy pastors."..Jer. 22: 22.

"I will scatter into all *winds* them that are in the utmost corners."..Jer. 49: 32.

"Upon Elam will I bring the four *winds* from the four quarters of heaven, and will scatter them towards all those *winds*."..Jer. 49: 36.

"I will raise up against Babylon.... a destroying *wind*."..Jer. 51: 1.

"He.... bringeth forth the *wind* out of his treasures."..Jer. 51: 16.

"A third part thou shalt scatter in the *wind*."..Ezk. 5: 2.

"The whole remnant of thee will I scatter in all the *winds*."..Ezk. 5: 10.

"I will scatter a third part into all the *winds*."..Ezk. 5: 12.

"I will scatter toward every *wind* all that are about him."..Ezk. 12: 14.

"A stormy *wind* shall rend it."..Ezk. 13: 11.

"I will even rend it with a stormy *wind* in my fury."..Ezk. 13: 13.

"Shall it not utterly wither when the east *wind* toucheth it?"..Ezk. 17: 10.

"They that remain shall be scattered toward all *winds*."..Ezk. 17: 21.

"The east *wind* dried up her fruit."..Ezk. 19: 12.

"The east *wind* hath broken thee in the midst of the seas."..Ezk. 27: 26.

"Prophecy unto the *wind*, prophesy, son of man, and say to the *wind*, thus saith the Lord God, come from the four *winds*, O breath."..Ezk. 37: 9.

"The *wind* carried them away."..Dan. 2: 35.

"The four *winds* of the heaven strove upon the great sea."..Dan. 7: 2.

"For it came up four notable ones, toward the four *winds* of heaven."..Dan. 8: 6.

"His kingdom shall be broken and shall be divi-



ded toward the four *winds* of heaven."..Dan. 11: 4. "The *wind* hath bound her up in her wings."..Hosea 4: 19. "They have sown the *wind*."..Hosea 8: 7. "Ephraim feedeth on *wind*."..Hosea 12: 1. "The *wind* of the Lord shall come."..Hosea 13: 15. "He that formeth the mountains and createth the *wind*."..Amos 4: 13. "The Lord sent out a great *wind* into the sea."..Jonah 1: 4. "God prepared a vehement east *wind*."..Jonah 4: 8. "The four *winds* of the heaven."..Zech. 2: 6. "The *wind* was in their wings."..Zech. 5: 9... Total 95

We have now examined the various renderings and meanings of the word rendered *spirit* in the Old Testament, and submit them for the consideration of the candid reader. If we have succeeded in leading any to a better understanding of the Scriptures and an increased interest in their study, with love for the truth, we would praise the Lord for the privilege; and, although some honest and even good men may shun our society and consider us heretics, we would still thank the Lord that we are counted worthy to suffer for the truth's sake. We have no misgivings in relation to the truth of the points taken, and hence can afford to bear scorn and reproachful epithets with a smile, while the peace of God rules within the heart.

In all the Old Testament, we have found nothing to teach us that *man* has an immortal spirit that will be conscious when *he* is *dead*. Why are we called *infidel* for rejecting what we cannot find taught in the Bible? We have not yet found a single verse that teaches the *conscious* existence of any *part* of man after "the breath of life" has returned to God, who gave it; but we *have* found it most plainly and positively declared, that, when man's (*ruach*) "*breath* goeth forth, *he* returneth to the earth; in that very day *his* thoughts PERISH."

#### PNEUMA.

Having examined the word *spirit* in the Old Testament, and found no proof that anything leaves man at death but "the breath of life," which is essential to sustain man's *conscious* existence, but is not of *itself* the conscious part; we now pass to the examination of *pneuma*, the corresponding word in the New Testament.

*Pneuma* is from *pneo*, "to blow, breathe, of the wind and air." 2. "To breathe, send forth an odor," "to breathe or smell of a thing." 3. "Of animals, to breathe hard, pant, gasp." 4. "Generally, to draw breath, breathe, and so to live."—Liddell & Scott.

*Pneuma* is defined as follows:—"Wind," "air," "the air we breathe," "the breath of life," "the Spirit," "a living being," "spirit, i. e. feeling."—Lid. & Scott.

*Pneuma*, like *ruach* in the Old Testament, has four significations.

1. It represents, primarily, the *air* we breathe.
2. It denotes a *being*, as angels.
3. It represents an *influence* from a being.
4. It indicates a *state of feeling*.

*Pneuma* is the only word rendered spirit in the New Testament, with two exceptions—Matt. 14: 26; Mk. 6: 49.—For an examination of these two passages, see p. 2.

We would here remark that *pneuma* is not once rendered *soul*. The word occurs in the Greek text three hundred and eighty-five times. In order that we may understand the uses of the word, we will examine all the passages in the gospel by St. Matthew which contain the word *pneuma*.—The *first* is in Matt. 1: 18, where we have an account of the birth of Christ. When speaking of Mary, the mother of Jesus, he says:—"She was found with child of the Holy (*pneuma*) Ghost." "Holy Ghost" and "Holy Spirit" are synonymous, and in our examination we shall adopt the latter expression. In this first use of the word, *pneuma* represents the holy *influence* "which proceedeth *from* the Father." As this influence is the agent employed by our Heavenly Father to accomplish his purposes, it is represented by a pronoun in the masculine gender. By means of this influence, God is omnipresent, while his personality is in heaven, accompanied by our Savior, who is "the *express image* of his *person*."—Heb. 1: 3. By means of this influence or holy *pneuma*, he dwells in all his children, and exerts his power in all parts of our world at the same time. David says:—"Whither shall I go from thy (*ruach*) spirit?" intimating that he could not hide from its influence, "for the (*pneuma*) *spirit* searcheth all things."—1 Cor. 2: 10. We see no reason why this influence, by means of which God exerts his power, should not be represented by the masculine pronoun, as well as *wisdom* by the feminine. Of the latter it is said:—"Wisdom hath builded *her* house, *she* hath hewn out *her* seven pillars." Like wisdom, the Holy Spirit



is often personified to represent the presence and acts of our Heavenly Father, from whom this agent proceeds.

The *second* time the word *pneuma* occurs is in Matt. 1: 20. The angel said to Joseph, when speaking of his espoused wife, "That which is conceived in her is of the Holy (*pneuma*) Spirit." As the Savior was begotten by the Holy Spirit, he in this partook of the Divine nature, and as he was born of the Virgin Mary, he also partook of human nature, and thus became a *mediator* between God and man. These two natures are blended in *one being*, who is denominated "the Son of God" and "the Son of man"—our Savior.

The *third* passage in order, where *pneuma* is found, is in Matt. 3: 11. "He shall baptize you with the Holy Spirit." Wakefield renders this, "in a *holy wind*." When describing the event, the apostle says, "And suddenly there came a sound from heaven, as of a rushing mighty *wind*, and it filled all the house where they were sitting."—Acts 2: 2. As the house was *filled* with this holy wind or *Spirit*, the disciples were immersed or baptized in it. We must be immersed in the element employed, otherwise, baptism is impossible.

*Fourth*. "And Jesus, when he was baptized, went up straightway out of the water; and lo, the heavens were opened unto him, and he saw the (*pneuma*) Spirit of God descending like a dove, and lighting upon him."—Matt. 3: 16. On this extraordinary occasion, the Holy Spirit was visible. Electricity and magnetism may be so concentrated as to be seen, but such is not their ordinary appearance. So at Christ's baptism, the Holy Spirit was manifested as never before; at least, we have no record of such a manifestation before or since. This was the special sign to John by which he was to know the Son of God.

*Fifth*. "Then was Jesus led up of the (*pneuma*) spirit into the wilderness, to be tempted of the devil."—Matt. 4: 1. The spirit in this example is the same influence mentioned in the passage already examined.

*Sixth*. "Blessed are the poor in (*pneuma*) spirit."—Matt. 5: 3. We are satisfied, at a glance, that *pneuma* in this text does not refer to the Holy Spirit, for those are not

blessed who are poor in this, or nearly destitute of its influence. *Pneuma* in this example is used to denote "a state of *feeling*"—such a state as is pleasing to the Lord—one opposed to arrogance and pride. Says the Lord by his prophet Isaiah:—"To this man will I look, even to him that is poor and of a contrite (*ruach*) spirit, and trembleth at my word." Says the Psalmist, "The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite (*ruach*) spirit." *Pneuma* is used to represent "a state of *feeling*" sixty-two times.

*Seventh*. "They brought unto him many that were possessed with devils; and he cast out the (*pneuma*\*) spirits with his word."—Matt. 8: 16. We have now come to an example where *pneuma* is used to denote a *being*. It is thus used sixty-five times. In Heb. 1: 7, 14, we learn that angels are "ministering (*pneuma*) spirits sent forth to minister for them who shall be heirs of salvation." Angels have always appeared as tangible organisms. "The angels that sinned" are called "unclean (*pneuma*) spirits." These frequently took possession of men and women, as they do at the present day, in what is *now* known as Spiritualism—then as sorcery, necromancy and witchcraft—exerting an *influence* upon the mediums in a manner similar to that produced by a good mesmerizer. When Jesus cast them out, he removed their influence from the mediums, so that the latter enjoyed perfect self-possession.

*Eighth*. "When he had called unto him his disciples, he gave them power against unclean (*pneuma*) spirits, to cast them out."—Matt. 10: 1.

*Ninth*. "It is not ye that speak, but the (*pneuma*) spirit of your Father which speaketh in you."—Matt. 10: 20. In this example the Holy Spirit is indicated.

*Tenth*. I will put my (*pneuma*) spirit upon him, and he shall show judgment to the Gentiles."—Matt. 12: 18. This refers to the reception of the Holy Spirit by Christ.

*Eleventh*. "I cast out devils by the (*pneuma*) spirit of God."—Matt. 12: 28. This refers also to the Holy Spirit.

*Twelfth*. "Blasphemy against the Holy (*pneuma*) spirit shall not be forgiven unto men."—Matt. 12: 31.

\*We give the *simple* form of the word in all examples.



*Thirteenth.* "Whosoever speaketh against the Holy (*pneuma*) spirit, it shall not be forgiven him, neither in this world, neither in the world to come."—Matt. 12: 32.

*Fourteenth.* "The unclean (*pneuma*) spirit is gone out."—Matt. 12: 43. This refers to an evil *being* who had possession of an individual.

*Fifteenth.* "Then goeth he, and taketh with himself seven other (*pneuma*) spirits more wicked than himself, and they enter in."—Matt. 12: 45.

When a man is set free from the influence of evil spirits by the power of God, in answer to prayer, and afterwards rejects Christ, the evil angel returns in company with several others, "and the last state of that man is worse than the first." There appears to be a host in this condition at the present time. They are fulfilling the Scripture which says: "In the latter times some shall *depart* from the faith, giving heed to seducing spirits, and doctrines of devils."—1 Tim. 4: 1.

*Sixteenth.* "How then doth David in (*pneuma*) spirit call him Lord?"—Matt. 22: 43. Reference is here made to the instruction David received from the Holy Spirit.

*Seventeenth.* "The (*pneuma*) spirit indeed is willing, but the flesh is weak."—Matt. 26: 41. Spirit, in this example, indicates a state of *feeling*. The individual would like to perform the act, but his physical strength is deficient.

*Eighteenth.* "Jesus, when he had cried with a loud voice, yielded up the (*pneuma*) ghost."—Matt. 27: 50. This is one of the two examples where *pneuma* is improperly rendered ghost. The Syriac, Campbell, Wesley and Whiting, render the phrase, "the ghost"—"his spirit." Instead of the phrase, "yielded up the ghost," Wakefield and others render it, "he expired," which gives the true idea, as clearly expressed in other Scriptures. *Pneuma*, in this passage, as in several others, is used to denote "the breath of life." In the Emphatic Diaglott, *apheke to pneuma*, which is here translated "gave up the ghost," is properly rendered, "resigned the breath." *Pneuma* is used in the same sense in Lk. 8: 55, where we have an account of the raising of the daughter of Jarius. Jesus said, "Maid, arise. And her

(*pneuma*) spirit came again, and she arose straightway." Wakefield and Thompson render *pneuma* in this example by the word *breath*. *Pneuma* has the same signification in Jas. 2: 26. "The body without the (*pneuma*) spirit is dead." Our translators have placed *breath* in the margin, thus showing that they considered *breath* a proper rendering of *pneuma* in this Scripture. Wakefield and Griesbach render it *breath* in this passage. As this point will come up again, we pass it now, to notice the last example of *pneuma* in the gospel by Matthew.

*Nineteenth.* "Baptizing them in the name of the Father, and of the Son, and of the Holy (*pneuma*) Spirit."—Matt. 28: 19.

We have now examined all the passages in the twenty-eight chapters of Matthew, and the other gospels are similar, but have found nothing concerning an "immortal" or "never-dying spirit" in man, which leaves in a conscious state when the man is *dead*. Nothing yet appears to show that anything but "the breath of life" is taken away at the death of the physical organism.

Notwithstanding the Bible makes no mention of an "immortal" or "never-dying spirit," people have believed it so long, it is difficult to persuade them to let go of traditions and rely *wholly* upon the Bible for evidence to sustain their position. The more candid confess that the immortality of the spirit is taken for granted, rather than plainly expressed; but their fathers believed it, their minister preaches it, and consequently they *suppose* it is true. When we are shown that the Bible harmonizes with the idea that man is an immortal spirit, we shall be ready to believe it. If man has such a spirit which thinks, wills and reasons, when he is dead, why is it not specified somewhere in the Scriptures?

We will now notice some more examples where *pneuma* is used to represent a state of *feeling*. "Now while Paul waited for them at Athens, his (*pneuma*) spirit was stirred in him, when he saw the city wholly given over to idolatry."—Acts 17: 16. "Not slothful in business; fervent in (*pneuma*) spirit; serving the Lord."—Rom. 12: 11. "I had no rest in my (*pneuma*) spirit, because I found not Titus my brother."—2 Cor. 2: 13. "Let us cleanse ourselves



from all filthiness of the flesh and (*pneuma*) spirit."—2 Cor. 7: 1. "Be renewed in the (*pneuma*) spirit of your mind."—Eph. 4: 23. Stand fast in one (*pneuma*) spirit, with one mind, striving together for the faith of the gospel."—Phil. 1: 27. "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold.... but... the ornament of a meek and quiet (*pneuma*) spirit, which is in the sight of God of great price."—1 Pet. 3: 3, 4. "Ye have not received the (*pneuma*) spirit of bondage again to fear; but ye have received the (*pneuma*) spirit of adoption, whereby we cry, Abba, Father. The (*pneuma*) spirit itself beareth witness with our (*pneuma*) spirit, that we are the children of God."—Rom. 8: 15, 16.

How do we know when our sins are forgiven? By our feelings. What produces this change? The Holy Spirit acting upon our feelings, or nervous system. What feelings are thus produced? "Love, joy, peace," etc. These feelings are the fruits of the Holy Spirit, and give us evidence that our sins are forgiven. "God hath given them the (*pneuma*) spirit of slumber"—margin, *remorse*.—Rom. 11: 8. "Shall I come unto you... in the (*pneuma*) spirit of meekness?"—1 Cor. 4: 21. "God hath not given us the (*pneuma*) spirit of fear."—2 Tim. 1: 7.

Without quoting further examples, we think all must be satisfied that *pneuma* is frequently used to indicate a state of mind or feeling, but in these cases it does not denote something that acts independent of man's physical organism when he is buried in the grave.

It sometimes happens that our opponents endeavor to turn the subject into ridicule by substituting the word *breath* in these examples. Such should remember that something more than ridicule, founded on false premises, is necessary to convince us we are in error on this point. No intelligent Bible student would claim for a moment that *pneuma* and *ruach* always mean *breath*.

"The (*pneuma*) wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth."—John 3: 8. In this example, *pneuma* is used to represent the *air*, or "breath of life." So in Mark 8: 12. "And he sighed deeply in his (*pneuma*)

*spirit*." Sighing is the result of a peculiar kind of *breathing*. The Syriac version reads—"He sighed with his *breath*. This is the true idea. We know of no other way to sigh. This breath of life is *essential* to sustain life, and when taken away, death immediately succeeds, the agonies of dying end, and the sleep of death begins. When persons have been suffering extremely, they have often prayed the Lord to take away this *pneuma* or breath of life, that their pains might end. This was the case with Stephen, and in answer to prayer, it was taken away and "He fell asleep.... and devout men carried STEPHEN (not his house) to his burial." The same is true of our Savior, at the time of his death on the cross. After resigning his (*pneuma*) spirit, or breath, into the hands of the Father, "he gave up the ghost." Wakefield, Thompson, Mace, Campbell, Wesley, Whiting and the Syriac read—"He expired," instead of "He gave up the ghost," which is the correct idea. No one can die till the *pneuma*, or "breath of life," is taken away. "Thou hidest thy face, they are troubled, thou takest away their *breath*, they die and return to their dust."—Ps. 104: 29. Before they can live again, they must be reorganized, and again receive the "breath of life." When speaking of the "two witnesses" who were slain, the Revelator says—"And after three days and a half the (*pneuma*) spirit of life from God entered into them, and they stood upon their feet."—Rev. 11: 11. Wakefield renders it "the *breath* of life." The latter agrees with all plain passages on this point. The whole Bible seems to harmonize with this position that *ruach* and *pneuma* are used to denote not only beings, state of feeling, and an influence, but the *atmosphere* surrounding this earth, which is called "the breath of life," without which, all living creatures would die at once and return to dust; and that nothing else leaves us at death. And we have failed to find anything in the Old or New Testament which teaches us that the spirit, or *pneuma*, which leaves us at death, is immortal or conscious when taken away from us.

Suppose a living man be put into a metallic coffin, which was afterwards closed and hermetically sealed, and this enveloped in another several feet thick, sealed in the same



way, where should we look for *the man*—the accountable being—in heaven, hell fire, or the coffin? Is he praising God among the angels, wailing with the damned, or asleep in death? What will become of that man if the dead rise not? Paul answers—"If there be no resurrection of the *dead* . . . then they also which are fallen *asleep* in Christ are *PERISHED*."

We have now given examples of the four significations of the word *pneuma*.

1. It denotes the *air* we breathe, which is essential to sustain life.

2. A *being* either good or evil.

3. An *influence* proceeding from a being.

4. A *state of feeling* in any individual.

We believe that all the examples in the Bible where the words rendered *spirit* occur, when rightly understood, may be arranged under one of these four heads.

When *pneuma* is used to denote a *being*, it *never* represents a *disembodied* one, or something that has been embodied, and is now existing in a conscious state away from its physical organism. We hold that such a belief is unscriptural, unphilosophical, and absurd. Neither men nor angels were ever known to exist and act independent of material forms. He talks at random who speaks of "*disembodied beings*." He might as well speak of riding bodiless horses, or ploughing with immaterial oxen, and feasting on nonentities, and then going to rest "*beyond the bounds of time and space*."

There is a passage, which may be somewhat obscure as it now stands in our received version, that needs a moment's consideration. It is in 1 Cor. 5 : 5. "Deliver such an one unto Satan for the destruction of the flesh, that the (*pneuma*) *spirit* may be saved in the day of the Lord Jesus." One thing is very plain in the Bible; to wit, that *the man* is not saved when his physical organism is destroyed, because that is what constitutes the man. This one passage should not be so distorted as to contradict all plain Scriptures. Other translations remove much of the obscurity from this text, and show its harmony with that which is positive and clear. We know of no better way to settle a doubtful passage, than to

compare it with other translations and the original. Wakefield renders this:—"Deliver such an one unto Satan for the *punishment* of the flesh." This harmonizes with the idea that the Lord *chastises* his children, or suffers them to be sorely tried by the tempter, that the dross may be removed; then the individual has a right spirit, which prepares him for salvation "in the day of the Lord Jesus." Mace's translation reads:—"Deliver such an one unto Satan to suffer *corporal punishment*." The same idea is conveyed in Wakefield. The Syriac renders it:—"That in spirit he may have *life*." Before his chastisement or "punishment," his spirit or disposition was such that the Lord could not accept him; but the rod of correction has subdued the carnal mind, removed the dross, and he now manifests the sweet spirit of Jesus, who will accept him when he comes in glory. Like David such an one can say:—"It is good for me that I have been *afflicted* that I might learn thy statutes." "Before I was afflicted I went astray; but now have I kept thy word." "Thou hast dealt well with thy servant . . . in faithfulness hast thou *afflicted* me."

Another objection is sometimes raised from Heb. 12: 18-24.

"Ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness and darkness, and tempest, and the sound of a trumpet, and the voice of words; . . . but ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born, which are written in heaven, and to God the Judge of all, and to the (*pneuma*) *spirits* of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

It is *certain* that "just men" are not "made *perfect*" before the coming of Christ, and the resurrection of the *dead*. Our opponents admit this. Paul says:—"Ye *are* come," speaking as though they were then there, but they were not then perfected in the kingdom of God; "For the Son of man shall come in the glory of his Father, with his angels, and *THEN* he shall reward every man according to his works."—Matt. 16: 27. When speaking on this passage, Dr. Clarke says:—

"The description in these verses does not refer to a heavenly state. . . . In heaven there is no need of a Mediator or sprinkling of blood; but these are mentioned in the state which the apostle de-



scribes. The "first-born," he says, are those who first receive the gospel of Christ, and who are elsewhere termed the 'first fruits,'—'the spirits of just men made perfect.' He says, "We cannot understand these terms without the assistance of Jewish phraseology. The Jews divide mankind into three classes: first, the just perfect; second, the wicked perfect; third, those between both. The just perfect are those who have conquered all brutal appetites and gross passions; . . . the wicked perfect are those who never repent; . . . the intermediate are those who are influenced partly by the evil principle, and partly by the good. . . . The spirits of the just men made perfect, or the righteous perfect, are the full-grown christians."

We find no proof here that men have immortal spirits, that fly away to praise the Lord or blaspheme his holy name, when *the men* are asleep in death.

In 1 Peter 4: 6, is an expression thought by some to favor the popular view in relation to the Spirit. "For this cause was the gospel preached to them that *are dead*, that they might be judged according to men in the flesh, but live according to God in the (*pneuma*) *spirit*."

It will be observed that these, who had the gospel preached to them, "*are dead*." Macknight renders this verse as follows:—"For this purpose the gospel hath been preached even to the *dead*, that although they might be condemned indeed by men in the flesh, yet they might live eternally by God in the (*pneuma*) *spirit*." Wakefield renders the passage: "For this indeed was the *effect* of the preaching of the gospel to the *dead*, that some will be punished as carnal men, but others lead a spiritual life unto God." This shows "the effect" of preaching the gospel. Some believed and led "a spiritual life," others disbelieved and will eternally perish.

There is one more passage that demands a passing notice, found in 1 Cor. 14: 32. And the (*pneuma*) *spirits* of the prophets are subject to the prophets." Paul is speaking about the proper order to be observed in their meetings. Only one should speak at a time, and he should give way for others at proper intervals, which are specified. Wakefield renders this: "And the spirits of *teachers* be subject to teachers, (for God hath nothing to do with confusion, but peace:) and so in all the assemblies of the saints." Macknight translates it—"The spiritual *gifts* of the prophets are subject to the prophets." This is in keeping with the teachings of the apostle, when he instructs us to be *subject* one to another.

We have endeavored to notice all the strong passages which are thought to conflict with the position we have taken, and leave the candid reader to come to an honest conclusion.

We will now give all the examples where *pneuma* is not rendered *spirit*, or *ghost*, prefixed by the word *holy*.

1. *Pneuma* is rendered *ghost* twice. "Jesus, when he had cried with a loud voice, yielded up the *ghost*."—Matt. 27: 50. "When Jesus therefore had received the vinegar, he said, it is finished; and he bowed his head, and gave up the *ghost*."—John 19: 30.

2. *Pneuma* is rendered *life* once. "He had power to give *life* unto the image of the beast."—Rev. 13: 15.

3. *Pneuma* is rendered *spiritual* once. "Forasmuch as ye are zealous of *spiritual* gifts, seek that ye may excel to the edifying of the church."—1 Cor. 14: 12.

4. *Pneuma* is rendered *spiritually* once. "To be *spiritually* minded is life and peace."—Rom. 8: 6.

5. *Pneuma* is rendered *wind* once. "The *wind* bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth."—John 3: 8.

When the word *pneuma* is preceded by the word *holy*, it is usually rendered *ghost* in the received version. It is thus rendered ninety times out of ninety-three. We do not need to burden the reader with a list of these, as he has only to bear in mind that the phrases "Holy Spirit" and "Holy Ghost" are synonymous. The word *ghost* conveys a wrong idea to many readers; especially when it is said one gives "up the ghost." The literal rendering of the phrase, as given by the American Bible Union, and others, is "*expire*," or "*expired*." All the examples in the Old Testament have this signification.

From a careful examination of the word *ruach* in the Old Testament, and *pneuma* in the New, we are fully satisfied that these words are *never* used in the *Bible*, to represent conscious entity, or being, that leaves man at death to enter heaven, hell, or the "spheres." When "the breath of life" permanently leaves the man, he lives no more till the resurrection, when his physical system is reorganized. This "breath of life" is no more *the man*, than the steam is the engine, or the wind the windmill. It did not enter us as an intelligent organism, neither does it leave as such. In all the four hundred passages in the Old, and the three hundred and eighty-five in the New Testament, where these words occur, we do not find one which teaches that when this spirit



or breath is in man, that it is the thinking, accountable part; or that it ever did or ever will think. Why is the Bible wholly silent on this point? Why are we not taught somewhere that the *ruach* or *pneuma* is "the real man"? The answer is obvious. The Spirit of God acknowledges no such doctrine, therefore the word of the Lord does not teach it to the children of men.

It is very comforting and strengthening to the child of God, to find the Bible in harmony with itself on this point, and with reason, facts and philosophy. If it were not so, we should have reason to doubt. As it is, we have no misgivings about the matter. We are conscious that we have great reason to thank the Lord for the light he has shown us upon this subject. It has removed the dark mysticism that once beclouded our minds, and presented to us a "blessed" and reasonable hope, established upon the immutable promise and oath of God. We do not see how any one can understand the plan of salvation, or have a true gospel hope, till it is seen that the *whole man* sins, repents, dies, and lives again at the resurrection, when Christ comes. The evidence now thickens about us showing that the time is at hand when they "that are in the *graves* shall hear his voice, and shall come forth."

"Fly swifter round, ye wheels of time,  
And bring the welcome day." [Watts.

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