

The BIBLE STANDARD

AND
HERALD OF CHRIST'S KINGDOM



The Breath of Life



“Lift up a standard for the people” —
Isa. [62: 10](#)

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The Breath of Life

“And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul”

— Gen. 2: 7 —

NOWHERE IN THE BIBLE is it taught that a human being becomes a spirit being at death. This doctrine is one of the first errors ever taught; its author is Satan — a guarantee that it is an error.

According to this doctrine man is a mixture of natures: one animal, the other spirit, and, it is held, man's death is the separation of these. According to the Bible, man is a soul, who springs into being by a union of his body and life-principle, and who ceases to exist — dies — as a result of the separation of the body and the life-principle.

The following questions rightly answered will disprove Satan's error and prove God's Truth on this subject:

- If death is the separation of the body and soul, how could putting one under water for half-an-hour drive a spirit being out of his body any more than putting him under the same water in a properly equipped diving suit or submarine would drive the same spirit out of him?

- If death is the separation of the body and soul, why would squeezing a person's throat tightly for a few minutes drive the spirit out of his body any more than squeezing a finger tip would drive the same spirit out of his body?

- If death is the separation of body and soul, why would putting one in an airtight box drive the spirit out of him any more than putting him in a spacious, well-ventilated room?

The answers to these questions are obvious. Death is the separation of the body and the life-principle which is maintained by the air we breathe. In each case, it is apparent that death results from the separation of the body and the life-principle, resulting in the extinction of the soul.

In **Psalm 146: 4**, we read: “His breath goeth forth, he returneth to his earth; in that very day his thoughts perish” — that is, he becomes unconscious in death.

When the first man was created, God breathed into his nostrils the “breath of life” (**Gen. 2: 7**). As a result, there then occurred a union of the body and the life-principle, by means of the blood, whose red corpuscles, having an affinity for the life-principle, absorbed it. In creating the

blood, God apparently matched the components of the blood to the environment in which His creature was to live. That is, the interaction of the outer world with man's biology promoted life.

THE BREATH OF LIFE

Briefly explained, the heart, by its right auricle and ventricle, through the pulmonary artery, pumps the blood to the lungs, where the blood discharges some of its carbon-dioxide and absorbs the life-principle-laden oxygen from the air in the lungs. The blood then returns to the heart, by which it is pumped through the aorta into the arteries, which carry it throughout the body, whence it returns and the process is repeated. The life-laden blood, which, because of its being the vehicle of the life-principle, is in the Bible called the life (**Lev. 17: 11-14**), because it enables the various organs to perform their work.

In the breathing process the oxygen in the air reaches the lungs and the blood in it through the nares, glottis, windpipe, bronchi, bronchial tubes and air cells. It is in the air cells that the air is brought into contact with the lungs and the blood. This process is not unique to man. In fact, the breath of life can loosely be translated, the breath of lives. (Compare **Gen. 2: 7** with **Gen. 7: 21, 22**; **Eccles. 3: 19**.) This breath of life is common to all air-breathing creatures and the same expression is used in the Scriptures in connection with creatures other than man. The literal rendering of **Gen. 2: 7** is “the breath of a living thing.” Rotherham has the following comment on this verse: “Perhaps originally, ‘living ones’; hence, abstract, ‘the state of living ones,’ ‘life,’” though he adds the caution that “it is unsafe to build an argument on this plural.”

LOWER ANIMALS ALSO ARE SOULS

The following passages refer to lower animals as souls in the Hebrew, though the King James Version (KJV) does not usually translate the word *nephesh* “soul” in connection with the lower animals, which has served to darken the subject: **Gen. 1: 20, 21, 24, 30; 2: 19; Lev. 11: 46** (in these passages the word *nephesh*, soul, is translated creature that has life or a living creature); **24: 18** (in the first use, literally,

the soul of a beast, and in the second and third uses, translated “beast for beast,” but should be “soul for soul”); Num. 31: 28; Prov. 12: 10 (literally, soul of his beast); Isa. 19: 10 (nephesh, soul, is here translated “fish,” but should have been given as “souls”). Thus, numerous times the word nephesh is used of beasts, but in only one of the instances cited does the KJV render it properly as “souls,” forced thereto by the logical connection (Num. 31: 28), which by the expression covers people and beasts. Thus its translators’ preconceived, erroneous opinions on the nature of the soul may have moved them to obscure the use of the word nephesh when applied in the sense of soul to lower animals, except in the one case where they were obliged by the connection to translate it accurately.

The life-energized blood enabled all the faculties of the body, mind and heart to exercise their functions as the constituents of a person — a soul. Adam, man, became a living soul. Mark well that the words of Gen. 2: 7 do not read, “and man received a living soul,” as many creeds teach.

THE DEFINITION OF A SOUL

The Bible’s description of what constitutes a soul differs radically from the theory on the nature of a soul, with which Satan first blinded Mother Eve (Gen. 3: 4, 5). According to this false theory a soul is an immaterial spirit being that inhabits the body. The soul, so the theory goes, is imparted at birth by God directly, or transmitted through begettal. At death, it is believed, the soul leaves the body and lives on as a spirit being in conscious bliss or torment.

Possibly no other doctrine has served to blind people to the Plan of God more than this one, which the Bible plainly shows is one of the elements of Satan’s monumental lie. By this lie he deceived Mother Eve, inveigled Father Adam into sin, and thus murdered the whole human family (Gen. 3: 4, 5; John 8: 44).

We will not in this short article attempt to refute all elements of this false doctrine except to repeat that the Biblical view of the soul is that union of life-principle and body which produces a human being or, as noted, a cow, a dog, or a chicken.

In giving a definition of a soul we know no better one than the following: A soul is a sentient being — a being with senses — a being possessed of intelligence, feeling and will. We believe this definition will fit every use of the word soul, when properly so translated, found in the Bible. Indeed, those who believe that the soul is a spirit being accept and use this definition, which is the regular dictionary definition of the term, but forsake it when

applied to other earthly sentient beings than human. But a definition to be correct must include everything coming under it, and exclude everything not coming under it.

GOD IS A SOUL

A soul, then, is any sentient being. As such these may be spirit beings, like God Himself (Lev. 26: 30), human beings, like Adam (Gen. 2: 7), or beasts, like cattle, sheep, and asses (Num. 31: 28). Why are all these souls? Because they are sentient beings, possessed of intelligence, feeling and will. Of course, they do not possess intelligence, feeling and will in like degree. This difference, however, does not unmake any of these as souls; for if one should say that the lower animals are not souls because they have less intelligence than man, we reply that the difference between man’s and their intelligence is decidedly less than the difference between God’s and man’s intelligence, yet God and man are souls.

When used of human beings the Hebrew and Greek words for soul, nephesh and psyche respectively, are interchangeable with the personal or indefinite pronouns, the latter when the word is used indefinitely, or with the word person.

“SOUL” — EXAMPLES OF USE

Due to the error under which its translators unconsciously labored, the KJV has rendered the word nephesh by 35 different words and the word psyche by 5 different words. Biblically, the word nephesh occurs 743 times and psyche 103 times. Properly, they have but three meanings:

1. Soul, that is, a sentient being, or person, by which the KJV renders them 486 times (nephesh 428 and psyche 58 times);
2. Life, by which the KJV renders them 163 times (nephesh 123 and psyche 40 times); and
3. Disposition, or the mind and heart. The KJV renders them as “heart” 16 times (nephesh 15 times and psyche once) and by “mind” 18 times (nephesh 15 times and psyche 3 times).

These three definitions cover every use of the Hebrew word nephesh and the Greek word psyche. It is superfluous to cite every one of the 743 occurrences of nephesh and the 103 occurrences of psyche, distributed under the three definitions of these words, but we will cite a sufficiency in support of our definitions.

1. Soul.

(OT) Gen. 17: 14; 46: 18, 22, 25, 26, 27; Lev. 4: 2; 5: 1, 2, 4, 15, 17; 7: 18, 20, 21; 17: 10-12; Num. 15: 27, 30, 31; 19: 20, 22; 31: 19, 35, 40, 46 (“persons”); 35: 11,



AND MAN BECAME A LIVING SOUL . . .

'Now Heaven in all her glory shone, and rolled
Her motions, as the great First Mover's hand
First wheeled their course; Earth, in her rich attire
Consummate lovely smiled; air, water, earth,
By fowl, fish, beast, was flown, was swum, was walked,
Frequent; and of the sixth day yet remained.
There wanted yet the master-work, the end
Of all yet done—a creature who, not prone
And brute as other creatures, but endued
With sanctity of reason, might erect
His stature, and upright with front serene
Govern the rest, self-knowing, and from thence
Magnanimous to correspond with Heaven,
But grateful to acknowledge whence his good
Descends; thither with heart, and voice, and eyes
Directed in devotion, to adore
And worship God Supreme, who made him chief
Of all his works. Therefore the Omnipotent
Eternal Father (for where is not he
Present?) thus to his Son audibly spake:-
“Let us make now Man in our image, Man
In our similitude, and let them rule
Over the fish and fowl of sea and air,
Beast of the field, and over all the earth,
And every creeping thing that creeps the ground.”
This said, he formed thee, Adam, thee, O Man,
Dust of the ground, and in thy nostrils breathed
The breath of life; in his own image he
Created thee, in the image of God
Express, and thou becam'st a living soul.
Male he created thee, but thy consort
Female, for race; then blessed mankind, and said:-
“Be fruitful, multiply, and fill the Earth;
Subdue it, and throughout dominion hold
Over fish of the sea, and fowl of the air,
And every living thing that moves on the Earth!”
Wherever thus created—for no place
Is yet distinct by name—thence, as thou know'st,
He brought thee into this delicious grove,
This garden, planted with the trees of God,
Delectable both to behold and taste,
And freely all their pleasant fruit for food
Gave thee. All sorts are here that all th' earth yields,
Variety without end; but of the tree
Which, tasted, works knowledge of good and evil
Thou may'st not; in the day thou eat'st thou diest.
Death is the penalty imposed; beware,
And govern well thy appetite, lest Sin
Surprise thee, and her black attendant, Death.

— John Milton (1608-1674), *Paradise Lost*, Book VII,
page 266, Lines 499-547 (Oxford University Press, 1968)

15; Deut. 10: 22; 27: 25; Josh. 10: 28, 30, 32, 35 (“person,” “persons”), 37, 39; 11: 11; 2 Sam. 14: 14; Psa. 94: 21; Prov. 11: 17, 25, 30; 14: 25; 19: 2, 15; 25: 25; 27: 7; 28: 17; Jer. 52: 29, 30; Lam. 3: 25; Ezek. 17: 17; 18: 4, 27; 22: 25, 27; 27: 13; 33: 6.

(NT) Matt. 10: 28; Acts 2: 41, 43; 3: 23; 7: 14; 27: 37; Rom. 2: 9; 13: 1; 1 Cor. 15: 45; James 5: 20; Rev. 6: 9; 16: 3.

2. Life.

(OT) Gen. 9: 4, 5; 19: 17, 19; Ex. 4: 19; Lev. 17: 11; Num. 35: 31; 2 Sam. 1: 9; 14: 7; 1 Kings 3: 11; 17: 21, 22; 19: 2, 3, 4; 2 Kings 7: 7; Esther 7: 3, 7; 9: 16; Job 2: 4, 6; Psa. 38: 12; Prov. 1: 18, 19; Isa. 15: 4; Jer. 4: 30; 11: 21; 48: 6; Ezek. 32: 10.

(NT) Matt. 6: 25; Mark 3: 4; Acts 20: 10; 27: 10, 22; Rev. 8: 9; 12: 11.

3. Disposition.

(OT) Gen. 23: 8; 42: 21; 49: 6; Ex. 15: 9; Lev. 26: 11, 15, 16, 30, 43; Num. 21: 4, 5; Deut. 4: 9; 14: 26; 18: 6; 24: 15; 28: 65; 1 Sam. 1: 10, 15; 2: 33, 35; 2 Sam. 3: 21; 17: 8; 2 Kings 9: 15; Job 3: 20; 7: 11; 14: 22; 19: 2; 30: 25; Psa. 10: 3; 13: 2; 35: 12; 42: 4, 5, 6; 44: 25; 63: 8; 69: 1, 10; 77: 2; 84: 2; 94: 19; 103: 1, 2, 22; 106: 15; 107: 5, 9, 18, 26; 119: 167; 123: 4; 138: 3; 143: 6, 8.

(NT) Acts 4: 32; 14: 2, 22; 15: 24; Eph. 6: 6; Phil. 1: 27; Heb. 12: 3; 1 Pet. 1: 22; 2: 11; 2 Pet. 2: 8, 14.

LIVING SOULS TO BE RESTORED

God had the right to require obedience from Adam, to whom He had given life, even as He properly has required it from His angelic creatures.

The penalty that God placed upon Adam for sin was not eternal life in fire and torture by fireproof devils, or life in any other form, but death (“thou shalt surely die”; “the wages of sin is death” — Gen. 2: 17; Rom. 6: 23). When Adam's breath of life was removed, he ceased to be a soul — “the soul that sinneth, it shall die” — Ezek. 18: 4, 20; James 5: 20. He returned to the ground from whence he was taken (“unto dust shalt thou return,” Gen. 3: 19).

God in justice could have executed Adam and Eve at once after they disobeyed Him, thus taking back the life He had given them, but He in mercy let them die gradually and bring forth children, a human race — all souls, though imperfect and in a dying condition.

God heard the groaning of the prisoner, Adam and his race under the death curse (Psa. 102: 19, 20), and His great love prompted Him to use His power to release mankind from the death penalty. God's justice, which can by no means clear the guilty (Num. 14: 18), first had to be satisfied on behalf of Adam before he and his race could be set free, so that God might continue to be just and yet be the Justifier of those who believe (Rom. 3: 26). Therefore His infinite wisdom devised a plan for mankind's salvation.

JESUS GAVE HIS SOUL AS A RANSOM

To free mankind from death, without violating God's Justice, a ransom — a corresponding price — a perfect human life, had to be paid over to Justice for Adam's perfect human life, forfeited by his disobedience (see our April 2000 issue). None of his imperfect race, already condemned to death, could "by any means redeem his brother, nor give to God a ransom for him" (Psa. 49: 7; Isa. 64: 6; Rom. 3: 10, 23).

God in His great love caused His only-begotten Son to be "made flesh," a living soul, "a little lower than the angels for the suffering of death ... that he by the grace of God should taste death for every man" (John 1: 14; 3: 14-18; Heb. 2: 9; Matt. 20: 28). God showed His love to us, "in that, while we were yet sinners, Christ died for us," "gave himself a ransom for all, to be testified in due time," "a propitiation . . . for the sins of the whole world" (Rom. 5: 6-10; 1 Tim. 2: 3-5; 1 John 2: 2). Jesus "poured out his soul unto death" (Isa. 53: 10-12; Matt. 26: 38) as a ransom sacrifice for all, thus guaranteeing a resurrection from the dead for all. All of mankind will have an opportunity to be restored to human perfection, as Adam had it before he fell, and will be given a trial for everlasting life —

all the families of the earth shall be blessed (Gen. 12: 3; 22: 16-18; Gal. 3: 8, 16, 29; Psa. 72: 1-4; 1 Cor. 6: 2; Matt. 19: 28; Acts 3: 19-23; 17: 31; 2 Tim. 4: 1).

An understanding of the Biblical teaching on the nature of the soul is necessary to our grasping the beauty of God's Plan of Salvation, the state and fate of the dead, and the everlasting future for the race. Although man may be like the brute beast in his reliance on the breath of life (Eccles. 3: 19, 20), unlike the brute beast he is promised a revitalization, a resurrection, a new life on a new earth under the Kingdom of Christ to come. A marvelous prospect!

* * *

Creation, Volume 2 in the Epiphany series; 585 pages; describes God's creative work and more — \$2.00 (includes free booklet, What Is the Soul?)

The Music of the Spheres

Has thou not heard it, the universal music,
The throbbing harmony, the old e'erlasting rhyme,
In the wild billows roaring,
In the mad torrent pouring,
And keeping with the stars its beat and march sublime?
Hast thou not heard it when the night was silent,
And nothing stirred but winds amid the trees,
And the star orbits, strings of harp celestial,
Seemed quivering to the rush of melodies?

. . . a lump of coal is not heat, nor is the fire that sets it ablaze; but as a result of their union heat springs into existence from that coal, which by its carbon contents has the capacity of making heat when set aflame by fire. A piece of wood and fire uniting and likewise producing heat, will also serve to illustrate the relation between body, life-principle and soul. In these illustrations the coal and wood correspond to the body, the fire to life-principle and the heat to the soul, the carbon in the coal and wood corresponding to the faculties for soul existence. A still better illustration is that of an electric lamp, the electricity and light — the union of the lamp and the electricity produce a third thing distinct from the first and second, viz., light. This illustration may well serve to picture forth Adam's Creation: the lamp was first made with capacities needful to exercise light-receiving powers, as the body of Adam had capacities needful to exercise soul-receiving powers; the electricity before reaching the button of the lamp corresponds to the life-principle before it entered Adam's nostrils; the turning on of the button corresponds to God's blowing the breath of lives into Adam's nostrils; and the electricity energizing the filament of the lamp represents the life-principle energizing the blood and by it every organ of the body; and the light that results from the union of the lamp and electricity corresponds to the soul — the person. Thus as the heat is distinct from the coal and wood and the fire that lights them, and as the light is distinct from the lamp and electricity, so the soul, the person, is distinct from the body and life-principle — Creation, pp. 535, 536, Professor Paul S.L. Johnson.

BIBLE QUESTION BOX



JESUS NOW A SPIRIT, NOT FLESHLY, BEING

Q What Scriptures prove that Jesus since His resurrection is a spirit being and no longer in any sense human, fleshly?

A We call attention to four passages especially:
1. **1 Cor. 15: 45:** “The first man Adam was made a living soul; the last Adam was made a quickening spirit” — that is, a life-giving spirit. Therefore, as the Adam of the Garden of Eden was made a human being, so the Adam of heaven was made a spirit being.

In v. 46 Paul expressly tells us that the Adam of the Garden of Eden was not a spirit, but a human being; and that the later Adam, our Lord, is a spirit being. The Apostle proves this by showing in v. 47 that the first Adam had a body made “of the earth,” of material, corruptible substances — flesh, bones, tendons, skin, blood, hair (**1 Cor. 15: 50**) — while the Second Adam, our Lord, has a body “from heaven,” of spiritual substances.

The expression “of the earth” and “from heaven” refer to the substances from which the bodies were formed. These three verses by their direct statements and by their contrasts of the two Adams, as well as their bodies and the substances from which they were made, prove that our Lord was raised from the dead a spirit being with a spirit body, and not in any sense a human being with a fleshly, human body.

2. Our Lord Jesus is in **2 Cor. 3: 17** again directly called a spirit: “Now the Lord is that Spirit.”

3. The Apostle Paul in **2 Cor. 5: 16** writes: “Though we have known Christ after the flesh, yet now henceforth know we him [so] no more” (brackets ours). Paul’s language indicates that Christ was no longer what He used to be — He had been glorified to a spirit nature. The reason for the change was that when our Lord was resurrected He was raised from the dead a spirit being, and not in any sense a human being.

4. **1 Pet. 3: 18** is to the point when it says of Jesus, “his body was put to death and his spirit was made alive” (Contemporary English Version). Note the contrast as given in this verse between that in which He was put to death and that in which He was made alive. According to most theology, which teaches that our Lord was raised from the dead a human and not a spirit being, this verse should read something like, “his body was put to death and then made alive.” Jesus is now a spirit.

The four passages just quoted demonstrate that our Lord since His resurrection is no more in any sense a fleshly,

human being but is a spirit being — indeed, a spirit being of the highest order, the Divine (**2 Pet. 1: 4**).

JOHN 2: 19-21 EXAMINED

Does **John 2: 19-21** prove that Jesus’ fleshly body was to be His resurrection body?

Q When our Lord spoke of raising the temple of His body, He was referring to the antitypical Temple (**1 Cor. 3: 16, 17; 2 Cor. 6: 16; Eph. 2: 19-22**), the Church, His Body (**Rom. 12: 5; 1 Cor. 12: 12-27; Eph. 1: 22, 23; 3: 6; 4: 4, 12, 16; 5: 23, 30; Col. 1: 18, 24**). Jesus promised that even if enemies killed the Body members He would raise them up on the third day.

According to Bible chronology, Jesus spoke in the 5th 1,000-year day from Adam’s fall in 4127 B.C. But on the 3rd 1,000-year day from then, the 7th from Adam’s fall, in which we are now living, He raises the Body members up and they live and reign with Him (**Rev. 20: 4, 6**).

“A SPIRIT HATH NOT FLESH AND BONES”

Q What did Jesus mean when He said to His disciples after His resurrection, “Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have” (**Luke 24: 39**)?

A We should keep in mind that when Jesus appeared to His disciples “they were terrified and affrighted, and supposed that they had seen a spirit” — a specter, phantom (**v. 37**; compare **Matt. 14: 26**; phantasma). Therefore He needed to reassure them that it was their beloved Lord, though clothed in a physical body. The conclusion that some Christians draw is that Jesus by using the expression “flesh and bones” proves that He was raised a fleshly being with spirit coursing through His veins. The conclusion is not valid. Because His disciples could not so well feel “flesh and blood” (the usual expression for human nature), He referred to His “flesh and bones” instead. To convince them that it was indeed He who was standing before them — He who had been dead — He showed them His hands, feet and side then and also a week later when Thomas was present (**v. 40; John 20: 20, 25-27**).

The emphasis in this encounter is the evidence and reassurance of Jesus’ resurrection, not the nature of His body. It was necessary to their faith that they, by their own senses, attest to His being alive.



Dear Bro. Hedman: Greetings!

Your book entitled *Life-Death-Hereafter* is one of the greatest books I have ever read. It has answered a lot of questions that had been on my mind for as long as I can remember. I have gone through it at least four times and every time it seems like it's the first. Thanks for such great explanations to what seems so complicated in the Bible.

I have given that book away so please send me a replacement and anything else that the enclosed check will cover. Thank you so much.

Yours sincerely, A.F., New York

Dear Sirs,

I'm sending you a check for . . . Please send me as many as you can of the poem "My Lord and Me." It is so beautiful. You sent me some before. I gave them to family, friends and always take some to the grocery store and give to many. I also leave some in doctors' offices and give them to all my neighbors. I'll be so grateful. My prayers to all.

R.D., Georgia

To whom it may concern:

Some time ago I ordered some of the books and the monthly publication, *The Bible Standard*, which I enjoyed very much. A friend liked my "Bible Keys" so I gave them away. I would like to purchase

another set for myself. I would also like replacement copies of *Daily Heavenly Manna and Devotional Service* and *Poems of Dawn*. Thank you very much.

Sincerely, M.C., Indiana

Greetings:

Please send me these booklets so I can leave them at different places in the public sector. One day when I was out, I was walking by a pay phone. I saw this small tract and boy! did that make my day. I want others to experience the same thing.

Love you all, in Jesus' name, C.S., Nevada

Hello Missionary Movement:

Thank you for your wonderful material. It is inspiring, and the knowledge that can be gained from it is priceless. Keep up God's work.

J.D., N.J.

The Bible Standard welcomes your letters. We reserve the right to edit all letters received for length and readability. Our practice is to indicate only the writer's initials, except where the individual is a known appointee of the Movement. Anonymous letters will not be published.

of interest . . .

Corneal eye tissue has been grown in a laboratory and then successfully transplanted into patients. This development is expected to offer hope to those people with severe damage to vital corneal cells. In a study conducted by the University of California, of 14 patients with badly affected eyesight who received the transplanted tissue, 10 experienced a restoration or significant improvement in their vision. The scientists used the latest bioengineering techniques to grow corneal cells in the laboratory from a small number supplied either from the patient's own cornea — if there was one good eye — or a relative donor. The cornea protects the eye from injury. The stem cells mature into adult corneal cells which are needed to replace aging corneal cells or repair injuries. In some serious injuries — chemical destruction, for example — the cornea loses the ability to repair itself. In such cases the new technique provides a remedy.

* * *

A fund to compensate people forced into slave labor by the Nazi regime during the Second World War has been formally set up at a ceremony in Berlin. The German Foreign Minister Joschka Fischer said the fund meant his country was facing up to its moral responsibility to victims of the Nazi state. The \$5 billion fund is financed equally by the German government and industry and will pay compensation for hundreds of thousands of Jews, eastern Europeans and former prisoners of war. The agreement follows more than a year of negotiations between Germany, the United States and representatives of the victims. The impetus for establishing the fund was the threat of American lawsuits against German companies and the threat of sanctions against German companies who conduct business in the United States.

* * *

A Pakistani soccer team that went to play a few friendly matches in the Afghan city of Kandahar was arrested for wearing shorts. The ruling Taliban authorities said the wearing of shorts during a match violated the Islamic dress code. The team was arrested in the middle of their third game; some spectators were injured in the stampede which ensued. The players were also punished by having their heads shaved.

**THE BIBLE STANDARD
and Herald of Christ's Kingdom**

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announcements . . .

THE BIBLE STANDARD ON THE WEB

The Bible Standard is now on the internet. The result of several months of cooperative effort between brethren at our International Headquarters and the British Branch of the Laymen's Home Missionary Movement, the site features recent issues of The Bible Standard and related information, and introductory questions and answers. The site will be refined and expanded over the next few months. Point your browser to www.biblestandard.com

The site also provides access to affiliated sites in France, Germany, and Poland in their respective languages. These sites are maintained separately. We anticipate the launching of a site in the United Kingdom by early September.

Comments regarding the **United States site** should be addressed to: biblestandard.com, 1156 St. Matthews Road, P.O. Box 67, Chester Springs, PA 19425-0067.

BIBLE STANDARD QUESTION AND ANSWER BOOK

The Bible Standard Question and Answer Book contains all the entries from the "Question Box" and "Bible Question Box" which have appeared in The Bible Standard and its forerunner, The Herald of the Epiphany, over the past 79 years. The compilation is the result of faithful work by several brethren working in their spare time. Looseleaf, in a handsome 3-ring binder, the publication is available for \$20.00, postpaid for the U.S.; add 10% for overseas shipment. A number of the questions from this book appear on our new web site.

GENERAL CONVENTIONS FOR 2000

At-a-glance

U.S.

Ohio, Aug. 25-27; Illinois, Oct. 6-8; Oklahoma, Nov. 17-19

France

Summer: August 26, 27; Autumn: October 21-22

Great Britain

Hyde: August 4-6; Sheffield: October 28, 29

Details

United States

Nelsonville, Ohio, August 25-27 (Fri.-Sun.)

Site: Ramada Inn Hocking Valley, State Route 691 and U.S. 33, Nelsonville, Ohio 45764 ((614) 753-3531). Rates and Reservations: \$62.50, single; \$67.50, 2-4 people per room (taxes not included). The Nelsonville class has reserved a block of rooms. Please telephone the Ramada Inn and say you are attending the LHMM convention. The reservation cut-off date is August 11; reservations made after this date are not guaranteed. Check-in time is before 6:00 p.m.; check-out time (Sunday) is noon. Group meals will be served all 3 days of the convention. The suggested buffet price is \$10.00 for adults, free for children under 12; contributions toward meals accepted. For transportation and other details, please contact the class secretary, Mrs. Diana Stover, 887 Orchard Drive, N.W., Lancaster, OH 43130; telephone: (740) 687-5107; e-mail: dianalyn10@mindspring.com.

SERVICES BY VISITING MINISTERS

Ralph Herzig

Springfield, Massachusetts, August 6
Auburn, Massachusetts, September 10

Robert Herzig

New Haven, Connecticut, August 20

Jan Wojnar

Boston, August 27

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Fort Lauderdale, September 10
Cleveland, Georgia, September 30

John Detzler

Hyde Convention, England, August 4-6

John Davis

England: Hyde, August 13; Sheffield, August 16

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Evangelists' Services

Tom Cimbura, Chicago, August 12, 13

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August 16; Lafayette, Colorado, September 9, 10

Harold Solomon, Pittsfield, Massachusetts, August 13

Jack Zilch, Muskegon and Grand Rapids, August 19, 20

Don Lewis, Grand Rapids and Muskegon, September 16, 17

David Lounsbury, Akron, August 28; New York, September 17

Harry Hammer, Minneapolis, September 23, 24

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SOUL

(OT)

GEN 17:14 And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.

GEN 46:18 These are the sons of Zilpah, whom Laban gave to Leah his daughter, and these she bare unto Jacob, even sixteen souls.

GEN 46:22 These are the sons of Rachel, which were born to Jacob: all the souls were fourteen.

GEN 46:25 These are the sons of Bilhah, which Laban gave unto Rachel his daughter, and she bare these unto Jacob: all the souls were seven.

GEN 46:26 All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls were threescore and six;

GEN 46:27 And the sons of Joseph, which were born him in Egypt, were two souls: all the souls of the house of Jacob, which came into Egypt, were threescore and ten.

LEV 4:2 Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the LORD concerning things which ought not to be done, and shall do against any of them:

LEV 5:1 And if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity.

LEV 5:2 Or if a soul touch any unclean thing, whether it be a carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping things, and if it be hidden from him; he also shall be unclean, and guilty.

LEV 5:4 Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these.

LEV 5:15 If a soul commit a trespass, and sin through ignorance, in the holy things of the LORD; then he shall bring for his trespass unto the LORD a ram without blemish out of the flocks, with thy estimation by shekels of silver, after the shekel of the sanctuary, for a trespass offering.

LEV 5:17 And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the LORD; though he wist it not, yet is he guilty, and shall bear his iniquity.

LEV 7:18 And if any of the flesh of the sacrifice of his peace offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an abomination, and the soul that eateth of it shall bear his iniquity.

LEV 7:20 But the soul that eateth of the flesh of the sacrifice of peace offerings, that pertain unto the LORD, having his uncleanness upon him, even that soul shall be cut off from his people.

LEV 7:21 Moreover the soul that shall touch any unclean thing, as the uncleanness of man, or any unclean beast, or any abominable unclean thing, and eat of the flesh of the sacrifice of peace offerings, which pertain unto the LORD, even that soul shall be cut off from his people.

LEV 17:10 And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people.

LEV 17:11 For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.

LEV 17:12 Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.

NUM 15:27 And if any soul sin through ignorance, then he shall bring a she goat of the first year for a sin offering.

NUM 15:30 But the soul that doeth ought presumptuously, whether he be born in the land, or a stranger, the same reproacheth the LORD; and that soul shall be cut off from among his people.

NUM 15:31 Because he hath despised the word of the LORD, and hath broken his commandment, that soul shall utterly be cut off; his iniquity shall be upon him.

NUM 19:20 But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the LORD: the water of separation hath not been sprinkled upon him; he is unclean.

NUM 19:22 And whatsoever the unclean person toucheth shall be unclean; and the soul that toucheth it shall be unclean until even.

NUM 31:19 And do ye abide without the camp seven days: whosoever hath killed any person, and whosoever hath touched any slain, purify both yourselves and your captives on the third day, and on the seventh day.

NUM 31:35 And thirty and two thousand persons in all, of women that had not known man by lying with him.

NUM 31:40 And the persons were sixteen thousand; of which the LORD'S tribute was thirty and two persons.

NUM 31:46 And sixteen thousand persons;) (“persons”)

NUM 35:11 Then ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person at unawares.

NUM 35:15 These six cities shall be a refuge, both for the children of Israel, and for the stranger, and for the sojourner among them: that every one that killeth any person unawares may flee thither.

DEU 10:22 Thy fathers went down into Egypt with threescore and ten persons; and now the LORD thy God hath made thee as the stars of heaven for multitude.

DEU 27:25 Cursed be he that taketh reward to slay an innocent person. And all the people shall say, Amen.

JOS 10:28 And that day Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof he utterly destroyed, them, and all the souls that were therein; he let none remain: and he did to the king of Makkedah as he did unto the king of Jericho.

JOS 10:30 And the LORD delivered it also, and the king thereof, into the hand of Israel; and he smote it with the edge of the sword, and all the souls that were therein; he let none remain in it; but did unto the king thereof as he did unto the king of Jericho.

JOS 10:32 And the LORD delivered Lachish into the hand of Israel, which took it on the second day, and smote it with the edge of the sword, and all the souls that were therein, according to all that he had done to Libnah.

JOS 10:35 And they took it on that day, and smote it with the edge of the sword, and all the souls that were therein he utterly destroyed that day, according to all that he had done to Lachish. (“person,” “persons”) [KJV] JOS 10:37 And they took it, and smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the souls that were therein; he left none remaining, according to all that he had done to Eglon; but destroyed it utterly, and all the souls that were therein.

JOS 10:39 And he took it, and the king thereof, and all the cities thereof; and they smote them with the edge of the sword, and utterly destroyed all the souls that were therein; he left none remaining: as he had done to Hebron, so he did to Debir, and to the king thereof; as he had done also to Libnah, and to her king.

JOS 11:11 And they smote all the souls that were therein with the edge of the sword, utterly destroying them: there was not any left to breathe: and he burnt Hazor with fire.

2SA 14:14 For we must needs die, and are as water spilt on the ground, which cannot be gathered up again; neither doth God respect any person: yet doth he devise means, that his banished be not expelled from him.

PSA 94:21 They gather themselves together against the soul of the righteous, and condemn the innocent blood.

PRO 11:17 The merciful man doeth good to his own soul: but he that is cruel troubleth his own flesh.

PRO 11:25 The liberal soul shall be made fat: and he that watereth shall be watered also himself.

PRO 11:30 The fruit of the righteous is a tree of life; and he that winneth souls is wise.

PRO 14:25 A true witness delivereth souls: but a deceitful witness speaketh lies.

PRO 19:2 Also, that the soul be without knowledge, it is not good; and he that hasteth with his feet sinneth.

PRO 19:15 Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger.

PRO 25:25 As cold waters to a thirsty soul, so is good news from a far country.

PRO 27:7 The full soul loatheth an honeycomb; but to the hungry soul every bitter thing is sweet.

PRO 28:17 A man that doeth violence to the blood of any person shall flee to the pit; let no man stay him.

JER 52:29 In the eighteenth year of Nebuchadrezzar he carried away captive from Jerusalem eight hundred thirty and two persons:

JER 52:30 In the three and twentieth year of Nebuchadrezzar Nebuzaradan the captain of the guard carried away captive of the Jews seven hundred forty and five persons: all the persons were four thousand and six hundred.

LAM 3:25 The LORD is good unto them that wait for him, to the soul that seeketh him.

EZE 17:17 Neither shall Pharaoh with his mighty army and great company make for him in the war, by casting up mounts, and building forts, to cut off many persons:

EZE 18:4 Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.

EZE 18:27 Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.

EZE 22:25 There is a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey; they have devoured souls; they have taken the treasure and precious things; they have made her many widows in the midst thereof.

EZE 22:27 Her princes in the midst thereof are like wolves ravening the prey, to shed blood, and to destroy souls, to get dishonest gain.

EZE 27:13 Javan, Tubal, and Meshech, they were thy merchants: they traded the persons of men and vessels of brass in thy market.

EZE 33:6 But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand.

(NT)

MAT 10:28 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.

ACT 2:41 Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

ACT 2:43 And fear came upon every soul: and many wonders and signs were done by the apostles.

ACT 3:23 And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people.

ACT 7:14 Then sent Joseph, and called his father Jacob to him, and all his kindred, threescore and fifteen souls.

ACT 27:37 And we were in all in the ship two hundred threescore and sixteen souls.

ROM 2:9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; ~Submission to the Authorities

ROM 13:1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

1CO 15:45 And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.

JAM 5:20 Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

REV 6:9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

REV 16:3 And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea.

LIFE

(OT)

GEN 9:4 But flesh with the life thereof, which is the blood thereof, shall ye not eat.

GEN 9:5 And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man.

GEN 19:17 And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.

GEN 19:19 Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die:

EXO 4:19 And the LORD said unto Moses in Midian, Go, return into Egypt: for all the men are dead which sought thy life.

LEV 17:11 For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.

NUM 35:31 Moreover ye shall take no satisfaction for the life of a murderer, which is guilty of death: but he shall be surely put to death.

2SA 1:9 He said unto me again, Stand, I pray thee, upon me, and slay me: for anguish is come upon me, because my life is yet whole in me.

2SA 14:7 And, behold, the whole family is risen against thine handmaid, and they said, Deliver him that smote his brother, that we may kill him, for the life of his brother whom he slew; and we will destroy the heir also: and so they shall quench my coal which is left, and shall not leave to my husband neither name nor remainder upon the earth.

1KI 3:11 And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment;

1KI 17:21 And he stretched himself upon the child three times, and cried unto the LORD, and said, O LORD my God, I pray thee, let this child's soul come into him again.

1KI 21:22 And will make thine house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, for the provocation wherewith thou hast provoked me to anger, and made Israel to sin.

1KI 19:2 Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by to morrow about this time.

1KI 19:3 And when he saw that, he arose, and went for his life, and came to Beersheba, which belongeth to Judah, and left his servant there.

1KI 19:4 But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O LORD, take away my life; for I am not better than my fathers.

2KI 7:7 Wherefore they arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it was, and fled for their life.

EST 7:3 Then Esther the queen answered and said, If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request:

EST 7:7 And the king arising from the banquet of wine in his wrath went into the palace garden: and Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king.

EST 9:16 But the other Jews that were in the king's provinces gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand, but they laid not their hands on the prey,

JOB 2:4 And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his life.

JOB 2:6 And the LORD said unto Satan, Behold, he is in thine hand; but save his life.

PSA 38:12 They also that seek after my life lay snares for me: and they that seek my hurt speak mischievous things, and imagine deceits all the day long.

PRO 1:18 And they lay wait for their own blood; they lurk privily for their own lives.

PRO 1:19 So are the ways of every one that is greedy of gain; which taketh away the life of the owners thereof.

ISA 15:4 And Heshbon shall cry, and Elealeh: their voice shall be heard even unto Jahaz: therefore the armed soldiers of Moab shall cry out; his life shall be grievous unto him.

JER 4:30 And when thou art spoiled, what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy face with painting, in vain shalt thou make thyself fair; thy lovers will despise thee, they will seek thy life.

JER 11:21 Therefore thus saith the LORD of the men of Anathoth, that seek thy life, saying, Prophesy not in the name of the LORD, that thou die not by our hand:

JER 48:6 Flee, save your lives, and be like the heath in the wilderness.

EZE 32:10 Yea, I will make many people amazed at thee, and their kings shall be horribly afraid for thee, when I shall brandish my sword before them; and they shall tremble at every moment, every man for his own life, in the day of thy fall. ~Do Not Worry

(NT)

MAT 6:25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

MAR 3:4 And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.

ACT 20:10 And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him.

ACT 27:10 And said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives.

ACT 27:22 And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship.

REV 8:9 And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

REV 12:11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

DISPOSITION

(OT)

GEN 23:8 And he communed with them, saying, If it be your mind that I should bury my dead out of my sight; hear me, and intreat for me to Ephron the son of Zohar,

GEN 42:21 And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us.

GEN 49:6 O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their selfwill they digged down a wall.

EXO 15:9 The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them.

LEV 26:11 And I will set my tabernacle among you: and my soul shall not abhor you.

LEV 26:15 And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant:

LEV 26:16 I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it.

LEV 26:30 And I will destroy your high places, and cut down your images, and cast your carcases upon the carcases of your idols, and my soul shall abhor you.

LEV 26:43 The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes. ~The Bronze Snake

NUM 21:4 And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way.

NUM 21:5 And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread.

DEU 4:9 Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons;

DEU 14:26 And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the LORD thy God, and thou shalt rejoice, thou, and thine household,

DEU 18:6 And if a Levite come from any of thy gates out of all Israel, where he sojourned, and come with all the desire of his mind unto the place which the LORD shall choose;

DEU 24:15 At his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee unto the LORD, and it be sin unto thee.

DEU 28:65 And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind:

1SA 1:10 And she was in bitterness of soul, and prayed unto the LORD, and wept sore.

1SA 1:15 And Hannah answered and said, No, my lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the LORD.

1SA 2:33 And the man of thine, whom I shall not cut off from mine altar, shall be to consume thine eyes, and to grieve thine heart: and all the increase of thine house shall die in the flower of their age.

1SA 2:35 And I will raise me up a faithful priest, that shall do according to that which is in mine heart and in my mind: and I will build him a sure house; and he shall walk before mine anointed for ever.

2SA 3:21 And Abner said unto David, I will arise and go, and will gather all Israel unto my lord the king, that they may make a league with thee, and that thou mayest reign over all that thine heart desireth. And David sent Abner away; and he went in peace.

2SA 17:8 For, said Hushai, thou knowest thy father and his men, that they be mighty men, and they be chafed in their minds, as a bear robbed of her whelps in the field: and thy father is a man of war, and will not lodge with the people.

2KI 9:15 But king Joram was returned to be healed in Jezreel of the wounds which the Syrians had given him, when he fought with Hazael king of Syria.) And Jehu said, If it be your minds, then let none go forth nor escape out of the city to go to tell it in Jezreel.

JOB 3:20 Wherefore is light given to him that is in misery, and life unto the bitter in soul;

JOB 7:11 Therefore I will not refrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul.

JOB 14:22 But his flesh upon him shall have pain, and his soul within him shall mourn.

JOB 19:2 How long will ye vex my soul, and break me in pieces with words?

JOB 30:25 Did not I weep for him that was in trouble? was not my soul grieved for the poor?

PSA 10:3 For the wicked boasteth of his heart's desire, and blesseth the covetous, whom the LORD abhorreth.

PSA 13:2 How long shall I take counsel in my soul, having sorrow in my heart daily? how long shall mine enemy be exalted over me?

PSA 35:12 They rewarded me evil for good to the spoiling of my soul.

PSA 42:4 When I remember these things, I pour out my soul in me: for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holyday.

PSA 42:5 Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God: for I shall yet praise him for the help of his countenance.

PSA 42:6 O my God, my soul is cast down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar.

PSA 44:25 For our soul is bowed down to the dust: our belly cleaveth unto the earth.

PSA 63:8 My soul followeth hard after thee: thy right hand upholdeth me.

PSA 69:1 Save me, O God; for the waters are come in unto my soul.

PSA 69:10 When I wept, and chastened my soul with fasting, that was to my reproach.

PSA 77:2 In the day of my trouble I sought the Lord: my sore ran in the night, and ceased not: my soul refused to be comforted.

PSA 84:2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.

PSA 94:19 In the multitude of my thoughts within me thy comforts delight my soul.

PSA 103:1 Bless the LORD, O my soul: and all that is within me, bless his holy name.

PSA 103:2 Bless the LORD, O my soul, and forget not all his benefits:

PSA 103:22 Bless the LORD, all his works in all places of his dominion: bless the LORD, O my soul.

PSA 106:15 And he gave them their request; but sent leanness into their soul.

PSA 107:5 Hungry and thirsty, their soul fainted in them.

PSA 107:9 For he satisfieth the longing soul, and filleth the hungry soul with goodness.

PSA 107:18 Their soul abhorreth all manner of meat; and they draw near unto the gates of death.

PSA 107:26 They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble.

PSA 119:167 My soul hath kept thy testimonies; and I love them exceedingly.

PSA 123:4 Our soul is exceedingly filled with the scorning of those that are at ease, and with the contempt of the proud.

PSA 138:3 In the day when I cried thou answeredst me, and strengthenedst me with strength in my soul.

PSA 143:6 I stretch forth my hands unto thee: my soul thirsteth after thee, as a thirsty land. Selah.

PSA 143:8 Cause me to hear thy lovingkindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee. ~The Believers Share Their Possessions

(NT)

ACT 4:32 And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common.

ACT 14:2 But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.

ACT 14:22 Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

ACT 15:24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment:

EPH 6:6 Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart;

PHI 1:27 Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;

HEB 12:3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

1PE 1:22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:

1PE 2:11 Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;

2PE 2:8 (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;)

2PE 2:14 Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: