**What’s the difference between “spirit” and “soul”?**

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| “spirit” (רוּחַ) | “soul” (נֶפֶשׁ) |
| Breath, wind, spirit   1. Breath    1. Of mouth or nostrils    2. Mere breath; “windy”words    3. Word of command    4. Hard breathing in anger    5. A sign and symbol of life 2. Wind    1. Wind of heaven, directional winds    2. Compass directions    3. Breath of air    4. Air, gas    5. Vain, emty thing 3. Spirit (as breathing quickly)    1. Spirit, vigor    2. Courage    3. Temper, anger    4. Impatience or patience    5. Spirit, disposition    6. Uncontrollable impulses of various kinds    7. Prophetic spirit 4. Spirit of a living breathing being, dwelling in men and animals    1. A gift and creation of God    2. God preserves it    3. It is “God’s Spirit”    4. Departs at death    5. A disembodied being (ghost) 5. As seat of emotion    1. Desire    2. Sorrow 6. Occasionally, as seat of mental acts 7. Seat of the will 8. Seat of moral character 9. Spirit of God    1. Inspiring ecstatic state of prophecy    2. The force impelling prophets to utter instructions and warnings    3. Imparting warlike energy and power    4. Endowing people with various gifts    5. Ancient angel of the Presence and Shekinah | Soul, living being, life, self, person desire, appetite, emotion, passion   1. That which breathes    1. The soul, as opposed to the body    2. Both the inner and outer man    3. Departs at death and returns with life 2. Becomes a living being by God’s breathing into the nostrils of man (also animals, by implication Gen. 2:19) 3. A living being, whose life resides in the blood    1. A serious attack upon the life is an attack upon this inner living being    2. Life itself, of animals and man 4. As the essence of a person, stands for the person himself (often used in poetry and ornate discourse) 5. Seat of the appetites 6. Seat of the emotions 7. Sometimes for mental acts 8. Sometimes for acts of the will 9. Sometimes = the character of a person 10. Sometimes = “heart” (as in “you gotta have heart”) |
| Gesenius, William; Translated by Robinson, Edward. A Hebrew and English Lexicon of the Old Testament. Edited by Francis Brown, S.R. Driver, and Charles A. Briggs. Oxford: Clarendon Press,1977 | |

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| --- | --- |
| “spirit” (πνεῦμα) | “soul” (ψυχή) |
| 1. Blowing, breathing    1. Wind    2. Exhalation, breath 2. Breath, life-spirit, soul, that which gives life 3. The spirit as a part of the human personality    1. The immaterial part of the person (“flesh and spirit” = the whole personality)    2. The source and seat of insight, feeling, and will    3. The inner life of a person    4. A person’s self    5. Spiritual state, state of mind, disposition 4. A spirit as an independent being    1. God himself    2. Spirit beings (good, or at least not evil)    3. Evil spirit beings, demons 5. Everything that differentiates God from everything that is not God    1. The Spirit of God    2. The Spirit of Christ    3. The Holy Spirit    4. The divine Spirit in contrast to everything that characterizes this age or the finite world 6. “The Spirit” as an independent personality in certain fixed formulas of expression | 1. Soul, life (often “impossible to draw hard and fast lines between the meanings of this many-sided word.”)    1. Breath of life, life-principle, soul (of human beings and animals both); earthly life in general    2. The seat and center of the inner life of man in its many and varied aspects (evil desires, feelings and emotions, etc.)    3. The seat and center of life that transcends the earthly 2. That which possesses life or a soul; a living creature; a person (e.g., “the ship went down with all souls aboard”) |
| W. Bauer, W.F. Arndt, F.W. Gingrich. A Greek-English Lexicon of the New Testament and Other Early Christian Literature. Chicago: The University of Chicago Press, 1957 | |

In the Old Testament, the word for “spirit” (רוּחַ) is also used for “breath” (Genesis 1 & 2; Ezekiel 37). It seems to mark a distinction between members of the animal kingdom and plain old lumps of clay (I’m not sure where plants and protozoans fit in here). The word for “soul” (נֶפֶשׁ) is used mostly for human beings only, not usually of other living beings like dogs, cats, and snails, or even “spirits.”

In the New Testament, the Greek word for “spirit” (πνεῦμα) is grammatically of the neuter gender, which means it’s neither masculine nor feminine. In the Bible, this same word is used to refer to the Holy Spirit, to non-human / non-physical beings living in heaven (i.e., the various types of angels), and to evil spirits. *This may connect to what Jesus says about the angels “neither marrying nor giving in marriage.”* The Greek word for “soul” (ψυχή) is grammatically feminine, and seems to be used exclusively for beings with physical bodies (i.e., humans).

Human considerations:

* It is the that soul seems to be “immortal,” continuing to exist in heaven or in hell after the spirit leaves the body at the moment of death.
* Regardless of a human being’s biological gender, the soul is grammatically feminine. This makes it possible to accept the Scriptural image of Jesus as Bridegroom and the Church (or even the individual soul) as Bride.
* Sometimes, especially in poetic sections, the words for “soul” and “spirit” are used in parallel grammatical structures, not for contrast but for emphasis. (Luke 1:46-47 Mary said: My *soul* magnifies the Lord and my *spirit* rejoices in God my Savior)

Outlines of Doctrinal Theology by A.L. Graebner. St. Louis: Concordia Publishing House, no date

**“Temporal Death is the termination of man’s temporal life by the separation(1) of his immortal soul(2) from his mortal body.(3)” [p. 225-6]**

1. **Separation**
   1. Luke 12:20 - But God said to [the rich fool], ‘You fool! This very night your life will be demanded from you. Then who will get what you have prepared for yourself?’
   2. 2 Timothy 4:6 - I am already being poured out like a drink offering, and the time for my departure is near.
   3. Philippians 1:23 – I desire to depart and be with Christ
   4. 2 Corinthians 5:1, 4, 8 – we know that if the earthly tent we live in is destroyed, we have a building from God, an eternal house in heaven, not built by human hands. . . . While we are in this tent, we groan and are burdened, because we do not wish to be unclothed but to be clothed instead with our heavenly dwelling, so that what is mortal may be swallowed up by life. . . We are confident, I say, and would prefer to be away from the body and at home with the Lord.
2. **Immortal soul**
   1. Matthew 10:28 – Do not be afraid of those who kill the body but cannot kill the soul. Rather, be afraid of the One who can destroy both soul and body in hell.
   2. Matthew 22:32 – “‘I am the God of Abraham, the God of Isaac, and the God of Jacob’[a]? He is not the God of the dead but of the living.”
3. **Mortal body**
   1. Romans 8:11 – If the Spirit of him who raised Jesus from the dead is living in you, he who raised Christ from the dead will also give life to your mortal bodies because of his Spirit who lives in you.
   2. 1 Corinthians 15:35 – Someone will ask, “How are the dead raised? With what kind of body will they come?”
   3. 1 Corinthians 15:44 – It is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual body.
   4. Matthew 10:28 - Do not be afraid of those who kill the body but cannot kill the soul. Rather, be afraid of the One who can destroy both soul and body in hell.

**1 Corinthians 15:12-28**

**12**But if it is preached that Christ has been raised from the dead, how can some of you say that there is no resurrection of the dead? **13**If there is no resurrection of the dead, then not even Christ has been raised. **14**And if Christ has not been raised, our preaching is useless and so is your faith. **15**More than that, we are then found to be false witnesses about God, for we have testified about God that he raised Christ from the dead. But he did not raise him if in fact the dead are not raised. **16**For if the dead are not raised, then Christ has not been raised either. **17**And if Christ has not been raised, your faith is futile; you are still in your sins. **18**Then those also who have fallen asleep in Christ are lost. **19**If only for this life we have hope in Christ, we are of all people most to be pitied.

**20**But Christ has indeed been raised from the dead, the firstfruits of those who have fallen asleep. **21**For since death came through a man, the resurrection of the dead comes also through a man. **22**For as in Adam all die, so in Christ all will be made alive. **23**But each in turn: Christ, the firstfruits; then, when he comes, those who belong to him. **24**Then the end will come, when he hands over the kingdom to God the Father after he has destroyed all dominion, authority and power. **25**For he must reign until he has put all his enemies under his feet. **26**The last enemy to be destroyed is death. **27**For he “has put everything under his feet.”[[c](https://www.biblegateway.com/passage/?search=1%20Corinthians%2015&version=NIV#fen-NIV-28746c)] Now when it says that “everything” has been put under him, it is clear that this does not include God himself, who put everything under Christ. **28**When he has done this, then the Son himself will be made subject to him who put everything under him, so that God may be all in all.

**Formula of Concord, Epitome I. Original Sin**

8 We believe, teach, and confess that original sin is not a slight, but so deep a corruption of human nature that nothing healthy or uncorrupt has remained in man’s body or soul, in his inner or outward powers, but, as the Church sings: Through Adam’s fall is all corrupt, Nature and essence human.

9 This damage is unspeakable, and cannot be discerned by reason, but only from God’s Word. 10 And [we affirm] that no one but God alone can separate from one another the nature and this corruption of the nature, which will fully come to pass through death, in the [blessed] resurrection, where our nature which we now bear will rise and live eternally without original sin and separated and sundered from it, as it is written Job 19:26: I shall be compassed again with this my skin, and in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold. <https://bookofconcord.org/>

Outlines of Doctrinal Theology by A.L. Graebner. St. Louis: Concordia Publishing House, no date

**RESURRECTION OF ALL THE DEAD [pages 233-235]**

**The first(1) act of Christ on His second advent(2) and of the Holy Trinity,(3) at the last day,(4) will be the quickening or resuscitation of all the dead,(5) whose souls will then be reunited with the same(6) bodies from which they were separated in temporal death,(7) but which will be adapted to a future state,(8) those of the wicked to a state of everlasting shame and torment,(9) those of the righteous to an everlasting state of celestial glory.(10)**

1. **The first act of Christ** 
   1. *1 Thessalonians 4:16* - The Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first.
   2. *1 Corinthians 15:52* - In a flash, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, the dead will be raised imperishable, and we will be changed.
2. **His second advent**
   1. *1 Thessalonians 4:16* - The Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first.
   2. *Matthew 25:31, 32* – “When the Son of Man comes in his glory, and all the angels with him, he will sit on his glorious throne. All the nations will be gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the goats.”
3. **The Holy Trinity**
   1. *John 5:21* – “Just as the Father raises the dead and gives them life, even so the Son gives life to whom he is pleased to give it.”
   2. *John 6:40, 54* – “For my Father’s will is that everyone who looks to the Son and believes in him shall have eternal life, and I will raise them up at the last day. . . Whoever eats my flesh and drinks my blood has eternal life, and I will raise them up at the last day.”
   3. *Romans 8:11* - If the Spirit of him who raised Jesus from the dead is living in you, he who raised Christ from the dead will also give life to your mortal bodies because of his Spirit who lives in you.
4. **The last day**
   1. *John 6:40, 54* – “For my Father’s will is that everyone who looks to the Son and believes in him shall have eternal life, and I will raise them up at the last day. . . Whoever eats my flesh and drinks my blood has eternal life, and I will raise them up at the last day.”
5. **Quickening of all the dead**
   1. *John 5:21, 28-29* – “Just as the Father raises the dead and gives them life, even so the Son gives life to whom he is pleased to give it. . . . Do not be amazed at this, for a time is coming when all who are in their graves will hear his voice and come out—those who have done what is good will rise to live, and those who have done what is evil will rise to be condemned.”
   2. *Matthew 25:32* - “All the nations will be gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the goats.”
   3. *2 Corinthians 5:10* - We must all appear before the judgment seat of Christ, so that each of us may receive what is due us for the things done while in the body, whether good or bad.
   4. *Acts 24:15* - I have the same hope in God as these men themselves have, that there will be a resurrection of both the righteous and the wicked.
6. **Same bodies**
   1. *Romans 8:11* - If the Spirit of him who raised Jesus from the dead is living in you, he who raised Christ from the dead will also give life to your mortal bodies because of his Spirit who lives in you.
   2. *Philippians 3:21* – [Jesus], by the power that enables him to bring everything under his control, will transform our lowly bodies so that they will be like his glorious body.
   3. *2 Corinthians 5:10* - We must all appear before the judgment seat of Christ, so that each of us may receive what is due us for the things done while in the body, whether good or bad.
   4. *Job 19:26* - After my skin has been destroyed, yet in my flesh I will see God.
   5. *1 Corinthians 15:44, 53* - It is sown a natural body, it is raised a spiritual body. . . For the perishable must clothe itself with the imperishable, and the mortal with immortality.
   6. *John 5:28* - “Do not be amazed at this, for a time is coming when all who are in their graves will hear his voice and come out.”
   7. *Revelation 20:12* - I saw the dead, great and small, standing before the throne, and books were opened. Another book was opened, which is the book of life. The dead were judged according to what they had done as recorded in the books.
7. **Temporal death** (see below)
8. **Adapted to a future state**
   1. *John 5:29* - “Those who have done what is good will rise to live, and those who have done what is evil will rise to be condemned.”
   2. *1 Corinthians 15:50* - I declare to you, brothers and sisters, that flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable.
9. **Shame and torment**
   1. *Daniel 12:2* - Multitudes who sleep in the dust of the earth will awake: some to everlasting life, others to shame and everlasting contempt.
   2. *Matthew 25:41, 46* - “Then he will say to those on his left, ‘Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels. . . . Then they will go away to eternal punishment, but the righteous to eternal life.”
   3. *John 5:29* - “Those who have done what is good will rise to live, and those who have done what is evil will rise to be condemned.”
10. **Celestial glory**
    1. *Daniel 12:1-2* - At that time your people—everyone whose name is found written in the book—will be delivered. Multitudes who sleep in the dust of the earth will awake: some to everlasting life, others to shame and everlasting contempt.
    2. *John 5:29* - “Those who have done what is good will rise to live, and those who have done what is evil will rise to be condemned.”
    3. *1 Corinthians 15:52* - in a flash, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, the dead will be raised imperishable, and we will be changed.
    4. *1 Corinthians 15:42-44, 49, 50, 53* - The body that is sown is perishable, it is raised imperishable; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual body. . . . And just as we have borne the image of the earthly man, so shall webear the image of the heavenly man. I declare to you, brothers and sisters, that flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable. . . For the perishable must clothe itself with the imperishable, and the mortal with immortality.
    5. *Philippians 3:21* - [Jesus], by the power that enables him to bring everything under his control, will transform our lowly bodies so that they will be like his glorious body.
    6. *Matthew 13:43* – “Then the righteous will shine like the sun in the kingdom of their Father. Whoever has ears, let them hear.”
    7. *Revelation 7:16* - Never again will they hunger; never again will they thirst. The sun will not beat down on them, nor any scorching heat.

**CHRISTIAN DOGMATICS Francis Pieper Vol. 3: The Resurrection of the Dead**

[p.534] Human reason not only doubts the resurrection of the dead (I Cor. 5:35), but even ridicules it (Acts 17:32).

Turning to Holy Scriptures, we find that it clearly teaches the resurrection of the dead throughout the New Testament (John 5:28-29, Mark 12:18-27; 1 Thess. 4:16; 1 Corinthians 15; 2 Corinthians 5:10;, etc.) and also clearly affirms the resurrection of the body in the [p.535] Old Testament. Christ charges the Sadducees, who had nothing but the Old Testament, with ignorance of the Scriptures (“Not knowing the Scriptures,” Matt 22:29), because of their denial of the resurrection of the dead. [Matt 22:31-32 - ] Accordingly, wherever in the Old Testament we find the divine promise of grace, . . . the resurrection of the dead is taught.

Luther’s comment on Genesis 3:15 is fully warranted: “This passage at once includes deliverance from the Law, sin, and death and reveals a clear and sure hope of the resurrection in the hereafter. For if the serpent’s head is to be crushed, certainly death, too, must be done away with and destroyed” (LW St. L. I:240.)

[p.536] “When men regarded death as the punishment of sin, faith in an eternal life necessarily had to spring up as soon as the hope of a deliverance had taken root. . . . If men knew that their sins were remitted to them, how could they do otherwise than to comfort themselves with the hope that they would not remain in death?”

Scripture clearly states that the doctrine of the resurrection of the dead belongs to the fundamental doctrines, rejection of which makes Christian faith impossible.

Raising the dead is never a work of man, but always a work of divine omnipotence (2 Cor. 1:9, Rom ?:17). Since, however, divine omnipotence is common to the three Persons of the Trinity without division or [p.537] multiplication, we find that the Son of God, too, ascribes this single act of the raising of the dead to Himself (John 5:21), just as He attributes the single act of world preservation to Himself (John 5:17-20). At the same time Scripture teaches with great emphasis that the divine act of raising the dead and judging the world is performed by the incarnate Son of God, that is, in and through the human nature of Christ. . . . Therefore no man need marvel that the hour is coming in the which all that are in the graves shall hear His (the Son of Man’s) voice. In the divine economy the Redeemer of the world is also the Reviver of the dead and the Judge of mankind. As the Son of God became the Bearer of the sins of the world . . . in His assumed human nature, and thus destroyed the works of the devil, so He judges the world in His assumed human nature, and the preceding raising of the dead is performed “by that Man whom He has ordained” (Acts 17:31).

Who rises? Scripture answers: “All men, not only the believers, but also the unbelievers.” John 5:28: “All that are in the graves.” . . . The bodily resurrection differs from the spiritual. . . . On Judgment Day (John 5:28) Christ’s call to the body to arise works irresistibly, because then “The Son of Man shall come in His glory,” in uncovered majesty, and therefore works *efficacia irresistibili* (Matt. 25:31-32).

As to what rises, Scripture instructs us: Whatever of man is “in the graves,” hence the bodies of men. [p. 538] The identity of these bodies with those which men had here on earth is implicit in the very term “resurrection.”

Objections such as that the elements of the body turned to dust have been assimilated by other bodies, etc., are brushed aside by the word of Christ: “Ye know not the power of God.” (Matt. 22:29)

The risen bodies of the faithful, however, will then be spiritual (1 Cor. 15:44). What is meant by a spiritual body we may, of course, not determine by speculation, but can learn only from Scripture, which describes the resurrection bodies, in contrast to their character in this life, as incorruptible, glorious, vigorous (I Cor. 15:42-43).

The term “equal to the angels” (Luke 20:36; Matt 22:30) is interpreted by the words added: “They neither marry nor are given in marriage.” The similarity with the angels is therefore not to be widened to include incorporeity or loss of sex. In regard to asexuality Baier correctly says: “They receive the sex and all the parts or members that they had in this life, of course not for the restoration of the former use, but for the integrity of the organic body.” Since seed time and harvest, food and raiment, etc., cease with this world, the spiritual body – as Luther expresses it – will “no more be an eating, sleeping, digesting body, but will be spiritually fed and sustained by God and have an indestructible life.”

[p. 539] The opinion that everyone will rise in the stature he had at his death is the most probable (Rev. 20:12). In the saints all bodily defects, also the marks of old age, will of course be removed, since all physical defects and aging are wholly the consequence of sin. Because sin becomes inveterate in persistent unbelievers, the consequences of sin will also become more pronounced in their bodies in yonder life. (Gerhard “If the malefactors and criminals in this life bear testimony by their scowling face of the hidden impiety of their hearts, ‘murder and theft glare from their eyes,’ how much more will the indelible marks of their sins appear in the bodies and faces of the damned!”)

**CHRISTIAN DOGMATICS Francis Pieper Vol. 1: Fundamental Doctrines of the Christian Faith [p. 84-85]**

Scripture teaches . . . that the denial of the bodily resurrection of the dead and of the eternal life subverts the Christian faith. This is done by the radical wing of modern Protestantism which says that it is sufficient to believe in Christ for this life; the “hereafter,” the resurrection, heaven and hell, need not concern us. But even such conservative “liberals” as Horst Stephan declare: “The strong interest in the human body and its glorified entrance into eternity, which marks the belief in the resurrection, should not be considered an absolutely necessary part of the Christian faith; rather it seems to be an outgrowth of the Jewish ideas of a future recompense.” But Holy Scripture declares that those who, like Hymenaeus, Alexander, and Philetus, denied the future bodily resurrection of the dead and sought to “spiritualize” the resurrection, “saying that the resurrection is past already,” have made shipwreck concerning their faith and erred concerning the truth (1 Timothy 1:19-20; 2 Timothy 2:17-18). Such men do not belong in the Christian Church, but must be excommunicated: “Whom I have delivered unto Satan that they may learn not to blaspheme.” When some of the Corinthians declared that “there is no resurrection of the dead” (1 Corinthians 15:12), the Apostle informed them that they knew nothing of God (1 Corinthians 15:34) and denied the entire Christian religion by denying one of its essential teachings. Christ said the same thing to the Sadducees (Matthew 22:29).

**WHY DO WE HAVE PASTORS?**

**Pastors ­­­­­­­­­­­­­­­­­\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Sin**

**Pastors \_\_\_\_\_\_\_\_\_\_\_\_\_\_ Confession**

**Pastors \_\_\_\_\_\_\_\_\_\_\_\_\_\_ Absolution**

**Pastors \_\_\_\_\_\_\_\_\_\_\_\_\_ Restoration**

**Pastors \_\_\_\_\_\_\_\_\_\_\_ Sanctification**

**My Name \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**