

as **NATURAL**. So SOULISH and NATURAL become one and the same thing, which they are not. To worsen the effect the NATURAL man is put in opposition to the “spirit of God” and all things “spiritual”. It is said then that the NATURAL man thinks the “things of the spirit of God are stupidity”. Also, that the NATURAL man “cannot know” because they are spiritually examined, something which the NATURAL man does have the power to do. Apparently then, the NATURAL man is without a spirit that can examine spiritual matters?

1CO.15:42-46 Thus also is the resurrection of the dead. It is sown in corruption; it is roused in incorruption. It is sown in dishonor; it is roused in glory. It is sown in infirmity; it is roused in power. It is sown a **SOULISH** body; it is roused a spiritual body. If there is a **SOULISH** body, there is a spiritual also. Thus it is written also, The first man, Adam, "became a living soul:" the last Adam a vivifying Spirit. But not first the spiritual, but the **SOULISH**, thereupon the spiritual.

Again here, the word **SOULISH – psuchikon** is almost always translated as **NATURAL**. Once more SOULISH and NATURAL become one and the same thing. By extension the Human Soul and Human Nature become entangled in one common mess. To compound the error, **NATURAL** becomes related to “dishonor”, “infirmity”, “corruption”, and is shown to be essentially the opposite of “spiritual”. One must then be left to conclude that in order not to be “dishonorable”, “infirm”, “corrupt”, and in order to be “spiritual” and not think that the “spirit of God” (and all that entails) is “stupidity”, one must become **UNNATURAL**. This is indeed a quandary, because as we have seen in the listings above of UNNATURAL behavior, all of it is actually in opposition to the true scriptural understanding of human nature. What then should we say about the true definition of **SOULISH – psuchikon**? Does it matter to the warring factions, or do we go at it with the mass of confusion as it is?

What is **SOULISH – psuchikon**? What is **SOUL – psuche**?

Let’s look further at the usages of **SOULISH – psuchikon** first, and then take a closer look at **SOUL – psuche** and the claim of the “immortality of the soul”, which is also so integral to the Natural Law Locke camp’s philosophy. Two of the usages of **SOULISH – psuchikon** in the Greek NT scriptures have already been given. Here are the only others:

JA.3:15 This is not the wisdom coming down from above, but terrestrial, **SOULISH – psuchikon**, demoniacal.

JU.1:19 In the last time will be coming scoffers, going according to their own irreverent desires. These are those who isolate themselves, **SOULISH – psuchikon**, not having the spirit.

Aside from what has already been mentioned as being related to **SOULISH – psuchikon**, it being “dishonorable”, “infirm”, “corrupt”, and “thinks the spirit of God stupidity”, we also see it related to being “terrestrial”, “demoniacal”, having “irreverent desires”, and being “spiritless”. Can we say that the soulish man is an unnatural man, a man that is not only opposed to the spirit of God, but also to the nature of humanity? This is what scripture shows. We may safely add the above lists of horrors of that which is UNNATURAL to the account of the SOULISH man. In that case, it is impossible to scripturally prove that the human soul is immortal, for scripture also points out that “the soul that sins will die”, and indeed I believe we have listed a sin or two.

We may conclude that HUMAN NATURE is innocent of all the orthodoxy’s charges. No evidence can be found in scripture to prove its guilt of being inherently “fallen”, “sinful”, and “depraved”. What scripture does bear out is that the culprit is SOULISHness.

We can see also that the Rousseauian claim that human nature is good is in scriptural fact correct. But the Rousseau camp could care less about being “scripturally correct”. So, they assume that ALL that man does, all his sinfulness and criminality, is part and parcel of human nature. They see there is something quite wrong with human behavior, but in order to not dismiss their basis that human nature is good, they seek and find reasons and justifications for it. It is the environment, it is the religious institutions creating a false morality. It is the governmental systems

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