



GLOBAL IMPACT MINISTRIES

A Defense of the Apostolic
Christian Faith

The Bible Says God Is One Person, Response to Dr Dalcour Part 4



God Is One Soul Person

The New American Standard Concordance defines the Hebrew word Soul as “Nephesh: a soul, living being, life, self, person.”

At 29:48 - 30:03 Dr Dalcour says, “Show me a passage where God is called One Person.”

THE BIBLE SPEAKS OF GOD AS ONE SOUL PERSON

Lutheran scholar Gustav Friedrich Oehler wrote that the Hebrew word for soul (nephesh) means “**the whole person.**” “...naphshi (“my soul”), naphshekha (“thy soul”) may be rendered in Latin egomet, tu ipse; but not ruchi (“my spirit”), ruchakha (“thy spirit”)--**soul standing for the whole person**, as in Genesis 12:5; 17:14; Ezekiel 18:4, etc.” (Oehler, Old Testament Theology, I, 217)

Under “Soul”, Baker’s Evangelical Dictionary of Biblical Theology says that both the Hebrew and Greek words for “soul” can also mean “person.” “**Psuchē, as its Old Testament counterpart (nephesh), can indicate the person (Acts 2:41 ; 27:37). It also serves as the reflexive pronoun designating the self (“I’ll say to myself” Luke 12:19 ; “as my witness” 2 Cor. 1:23 ; “share our lives” 1 Thess. 2:8).**” (*Baker’s Evangelical Dictionary of Biblical Theology*; Edited by Walter A. Elwell)

Since the Hebrew and Greek words for “soul” have the same essential meaning of our English word “person” or “self,” the Most High God has to be One Divine Person with a single “Self” Existence.

In 1 Samuel 2:35 Yahweh God says, “And I will raise up for myself a faithful priest, who shall do according to what is in MY HEART and My SOUL [MY PERSON].”

Psalms 11:5, “Yahweh tests the righteous and the wicked, and HIS SOUL [HIS PERSON] hates him that loves violence.”

Proverbs 6:16, “These six things Yahweh hates, seven are an abomination to HIS SOUL [HIS PERSON].”

Isaiah 1:14, “Your new moons and your scheduled feasts MY SOUL [MY PERSON] hates.”

Jeremiah 6:8, “Be warned, O Jerusalem, lest MY SOUL [MY PERSON] be alienated from you.”

Jeremiah 15:1, “Even though Moses and Samuel were to stand before Me, MY SOUL [MY PERSON] would not be with this people.”

Ezekiel 32:18, “... MY SOUL [PERSON] turned away from her as MY SOUL [MY PERSON] turned away from her sister.”

Amos 6:8, “The Lord Yahweh has sworn by HIS OWN SOUL [HIS OWN PERSON].”

Yahweh God NEVER SAYS “My Souls,” nor is God ever referenced in scripture by saying “His Souls.” It is always “My Soul” or “His Soul” in the singular throughout the Bible! Thus, Yahweh our God as our Heavenly Father must be One Divine Person in His Essence of Being! This is why Hebrew and Greek scholars have often translated the word “nephesh” for “soul” in Hebrew and the word “psyche” for “soul” in Greek as a “person” or “persons” (depending if the context indicates a singular person or a plurality of persons).

Baker’s Evangelical Dictionary of Biblical Theology says that both the Hebrew and Greek words for “soul” can also mean “person.”

“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 (nephesh = “a soul, living being, life, self, person” – NAS Concordance).”

Genesis 2:7 KJV “Then the LORD God formed a man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being (nephesh = “a soul, living being, life, self, person” – NAS Concordance).”

Genesis 2:7 NIV “Then the LORD God formed the man from the dust of the ground. He breathed the breath of life into the man’s nostrils, and the man became a living person (nephesh = “a soul, living being, life, self, person” – NAS Concordance).” Genesis 2:7 NLT

Here we can clearly see that the Hebrew word for “soul” used for the Most High God and for man has the same basic meaning as our English word “person.” This is a scriptural fact that is backed up even by Trinitarian scholars.

Baker's Evangelical Dictionary of Biblical Theology says that the Hebrew word for "soul" means an "individual" ("in the plural form it indicates a number of individuals"), a "being" as a "self," "I" or "me." "Frequently in the Old Testament nephes [v.p.n] designates the individual (Lev 17:10 ; 23:30). In its plural form it indicates a number of individuals such as Abraham's party (Gen 12:5), the remnant left behind in Judah (Jer. 43:6), and the offspring of Leah (Gen 46:15) ...Frequently nephes [v.p.n] takes the place of a personal or reflexive pronoun (Psalm 54:4 ; Prov. 18:7). Admittedly this movement from the nominal to the pronominal is without an exact borderline. The Revised Standard Version reflects the above understanding of nepes [v.p.n] by replacing the King James Version 'soul' with such translations as 'being,' 'one,' 'self,' 'I/me.'" (Baker's Evangelical Dictionary of Biblical Theology, Under the definition of soul, Edited by Walter A. Elwell)

It is interesting to note that even the Divine Name of Yahweh essentially means, "The Self Existent One" (Brown-Driver-Briggs defines Yahweh as, "...the one who is: i.e. the absolute and unchangeable one, Ri; the existing, ever living, as **self-consistent**..."). Why would the Most High God call Himself "The Self Existent One" while existing as "Three Self Existent Ones?" If God really exists as three coequally distinct true God Persons, then God Himself misled His people by calling Himself only One "Self Existent One."

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