



# Bible Student's Notebook™

## The Herald of His Grace

Presenting *every man perfect in Christ Jesus*. Colossians 1:28

Volume 39  
Issue 968

## They Shall Not Live

by — A.E. Knoch (1874-1965)

*They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish (Isaiah 26:14).*

**T**he great truth of universal vivification (I Corinthians 15:22), and the abolition of death (:26; II Timothy 1:10) is so effulgent with the glory of the living God, that those who love Him should clasp it to their hearts, and pour out their praise and adoration to Him, Who, even now, gives life to all of His animate creation.



from accepting His Word on this or any other theme is to oppose it with a text which seems to contradict the truth. A favorite passage for this purpose is found in Isaiah 26:14. This is taken to prove conclusively that some of God's creatures will *not* return to life. Hence death is not abolished, and all mankind will *not* be vivified.

Life is the most wonderful exhibition of divine power. Resurrection, life from death, is the greatest of miracles. The vivification of all will be the supreme display of God's deity. None of this needs to be reasoned from the Scriptures. It is inscribed there in terms too obvious to need explanation.

We know that there is no contradiction in God's Word. When there seems to be a clash it is found in the human elements which intrude between us and the original. Usually, a concordant study will eliminate all discord. Hence, we will study the passage in the Hebrew before basing any interpretation upon it.

*As, in Adam, all are dying, so, in Christ, shall all be vivified (I Corinthians 15:22).*

In the *Authorized Version (KJV)* the passage is as follows:

*The last enemy being abolished is death (:26).*

*[They are] the dead, they shall not live: [they are] deceased, they shall not rise.*

*... our Savior Jesus Christ, Who ... abolishes death ... (II Timothy 1:10)*

Concordantly it reads thus:

*Dying, they shall not live. Healers shall not rise.*

Yet, no matter how clearly stated, how thoroughly guarded, how solemnly asseverated, some will not believe these plain words. Not only so, but they will also oppose and persecute and revile anyone who dares to believe it, insinuating and asserting that they are teaching a lie.

It will be noted that the *Concordant Version* gives an entirely different sense by omitting the *Authorized Version's* italicized words "They are," which are not in the Hebrew, and by rendering the participle *mthim* "dying" in place of "dead." It is true that this word

Perhaps the most effective method of keeping some

(continued on page 8163) ↗

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### Bible Student's Notebook™

*Paul Our Guide – Christ Our Goal*

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- the absolute sovereignty and deity of God (Romans 11:36);
- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation that God will save all through the death, burial and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
- the universality of death and resurrection (I Corinthians 15:21);
- the unique gospel of Paul – which he calls "my gospel" (Romans 2:16; 16:25; II Timothy 2:8; I Corinthians 15:1-4; Acts 13-28; Acts 20:24);
- the "preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret in ages past" (Romans 16:25);
- the epistles of the present Secret Administration being Ephesians & Colossians (Ephesians 3:2, 9; Colossians 1:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the One Body (Ephesians 4:16);
- the Secret Administration, being the operational revelation for today (Ephesians 3:9);
- the unprophesied, Celestial hope and calling of the One Body (Colossians 3:4);
- the distinct message and ministry of Paul, the apostle to the nations (Ephesians 3:1-3);
- the importance of receiving all whom Christ has received (Romans 14-15);
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding and fear (Mark 7:7, 13);
- the completeness of the believer in Christ (Colossians 2:10), with:
  - total freedom from sins (Colossians 1:14);

- union in His death, burial and resurrection and ascended seated position among the celestials (Romans 6; Ephesians 2:6);
- adult sonship position (Ephesians 1:5).

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*We are always open for discussion, but never for disputation. – André Sneidar*

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Office: (800) 784-6010 – Local: (814) 701-0063

[bsn@studysshelf.com](mailto:bsn@studysshelf.com)

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*mûth* means “die,” and the participle is translated *dead* in some passages in a loose way. In the east the *dead* are buried very soon after death. While Sarah is *dying* (the incomplete or so-called future tense) Abraham made arrangements for *burying* his dying (participle) wife. Joseph did not say to his brethren “I am *dead*” but “I am *dying*.” If he were dead, he would not have spoken to them. In Genesis 2:17 Adam is told, “to die shall you be *dying*.”

Many passages might be adduced in which the participle “*dying*” is used of those who are still alive, but, for accuracy’s sake, we will give only those which are *exactly* the same in form as the word in Isaiah 26:14. We will give the *Authorized Version* renderings.

We [be] all **dead** [men] (Exodus 12:33);

all we **had died** this day (II Samuel 19:6-7);

they were all **dead** corpses (II Kings 19:35);

and ate the sacrifice of the **dead** (Psalm 106:28);

they [were] all **dead** corpses (Isaiah 37:36);

make no mourning for the **dead** (Ezekiel 24:17).

In two cases men call themselves dead. It is evident that the Hebrew is more accurate. They were *death-doomed*. It is interesting to note, in this connection, that this plural participial form *mthim*, is also construed as a noun in Hebrew concordances. In the following passages it is always used of *living* men. The *Authorized Version* rendering is added to the reference:

*men* (Deuteronomy 2:34);  
*men* (Deuteronomy 3:6);  
*few* (Deuteronomy 4:27);  
*with* (Deuteronomy 26:5);  
*men* (Deuteronomy 28:6, 33:6);  
*men* (I Chronicles 16:19, Job 11:3);  
*men* (Job 11:11);  
*men* (Job 19:19, 22:15);  
*men* (Job 24:12);  
*men* (Job 31:31);  
*men* (Psalm 17:14);  
*men* (Psalm 26:4);  
*persons* (Psalm 105:12);  
*few men* (Psalm 105:12);  
*men* (Isaiah 3:25)  
*men* (Isaiah 5:13);  
*men* (Isaiah 41:14);  
*small* (Jeremiah 44:28).

In every one of these passages *mthim* occurs, the same Hebrew letters as in Isaiah 26:14. It is evident that in every case the *men*, the *persons*, the *few* are *alive*, not *dead*. They were *dying*, *death-doomed*. It is the function of the participle to indicate the *act of dying*, **not** the *state of death*.

The expression “*dead corpse*” is tautological.<sup>1</sup> The word *dead* adds nothing to the sense. But “*dying corpses*” modifies the idea so as to justify the addition of this word. In every passage the participial form of the Hebrew is justified. It always applies to *the process which ends in death*, **not** to the *death state*.

The word *live* is the usual word; and may refer to life at any time. Just to show that it does not necessarily

1. [Editor:] “A statement in which you say the same thing twice in different words” (*Oxford Dictionary*).



328 pages

## *The Rich Man and Lazarus*

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## *Man and Woman in Biblical Law*

by — Tom Shipley

268 pages.

The goal of this book is to lay the foundation for the establishment of a truly biblical social order, especially within the community of Bible-believing, Christ-honoring families. The subject matter is patriarchy. The biblical exposition contained herein is devoted to establishing the proposition that it is patriarchy which was and is mandated by God ever since the original creation of man and woman. The scriptural discussion on polygamy here serves as a supporting role to the fundamental proposition of God-ordained and mandated patriarchy.

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refer to resurrection, we will give all of the occurrences of this exact form, *ichiu* (THEY-ARE-LIVING, or THEY-SHALL-LIVE).

*Let them live* (Joshua 9:21);

*Wherefore do the wicked live* (Job 21: 7);

*They shall not live* (Isaiah 26:14);

*Thy dead [men] shall live* (Isaiah 26:19);

*O Lord, by these [things men] live* (Isaiah 38:16);

*Judgments whereby they should not live* (Ezekiel 20:25);

*The prophets, do they live for ever?* (Zechariah 1:5).

As the “dead men” of Isaiah 26:19 are *dying* rather than dead, there is no occurrence which speaks of resurrection life. All that we need to know is the fact that this may speak of life before death.

In the second line of the *Authorized Version*, “they are deceased, they shall not rise,” the *Concordant Version* reads “Healers shall not arise.” “Healers” [*râphâ*’]

is exactly the same as in Genesis 50:2,<sup>2</sup>

*Joseph commanded the physicians [râphâ] ... and the physicians [râphâ] embalmed Israel (Authorized Version).*

One other occurrence is found in II Chronicles 16:12,

*... yet in his disease he sought not to the Lord but to the physicians [râphâ]’.*

More than seventy times this verb, *râphâ*’, is used in the sense of *heal*. Why then should it be translated the opposite here?<sup>3</sup>

One of the fundamental truths of God’s Word is the subjection of all to Him. By His own life He swears:

*For to Me shall bow every knee, and every tongue shall be acclaiming God!* (Romans 14:11).

As this cannot occur in this life, it depends upon another fundamental fact, that,

*All who are in the tombs shall be hearing His voice* (John 5:28).

The denial of these two fundamentals is an assault on the very foundations of God’s throne. All of His vital attributes are called in question. It is not the part of wisdom or of power, to say nothing of love, to create a class of creatures, and not deal out to them the due deserts of their deeds. Annihilation after judgment would be a pitiable failure on the part of a God worthy of the name. Annihilation without judgment [*i.e.*, setting things right] is utterly subversive of all divine government. Let us not charge God with such a fearful reversal of righteousness.

That for some there is no resurrection is not only without warrant in Isaiah 26:14, does not only deny universal vivification (I Corinthians 15:22), but also gives the lie to the plainest declaration of our Lord Himself and His apostles *when dealing with this sub-*

2. [Editor:] *Râphâ*’, to heal, is literally the healers, those whose business it was to heal, or restore the body from sickness, by administering proper medicines; and when death took place, to heal or preserve it from decomposition by embalming. – *Treasury of Scripture Knowledge* (Genesis 50:2)

3. [Editor:] See Knoch’s considerations on this topic, and “the Rephaim,” at the end of this article.

ject. Isaiah is not concerned with resurrection at all in the passage on which this error is based, but our Lord deliberately uses the word *all* when He utters His statement, and follows it with the further fact that it includes the bad as well as the good (John 5:28-29).

Paul is even *more* emphatic, for he enforces it by a parallel which is unquestionably universal. In Adam, all are dying. May we never be guilty of that intolerable gloss, which changes this to “all in Adam.” *It is not so written*, and every effort to make this its meaning is a confession of unbelief.

Following out the mistranslation, the *Authorized Version* proceeds:

... therefore hast thou visited and destroyed them, and made all their memory to perish (Isaiah 26:14).

There is an atmosphere of finality about the perfect tense which helps to give a false color to this couplet.<sup>4</sup>

4. [Editor:] Couplet:

A unit of verse consisting of two successive lines, usually rhym-

ing and having the same meter and often forming a complete thought or syntactic unit. – *American Heritage Dictionary*

The basic building block of Hebrew poetry is the couplet (also called a distich or bicolon), which consists of two contiguous lines related to each other by form and by content. – *Biblical Poetry*, Westminster College

Synonymous parallelism is a literary device often used in Hebrew poetry that involves the repetition of the same idea in two different ways. This device is used to highlight and amplify important ideas ...

A couplet is two back-to-back lines that are joined via rhyme, meter, and/or idea to form a complete thought. This is important, as synonymous parallelism applies mostly to couplets ... By repeating the same idea twice, we are given a broader picture of what the writer is intending to convey. – Alyssa Roat, *What Is Synonymous Parallelism in Hebrew Poetry?*

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So Thou visitest and **art exterminating them,**  
And every male of them **is perishing.**

We will first give a concordant rendering, as a basis for discussion (Isaiah 26:19):

Read in connection with the context, all ideas of future annihilation are absent and incongruous. It would never be injected unless men had first apostatized from the solemn assertions of our Lord and His apostles. The verb “visit” cannot be future, and the action which accompanies it can refer only to the same time. It records Jehovah’s work at the time, not final destiny.

The word rendered “memory” [zeker]<sup>5</sup> in the *Authorized Version* is the same as that for “male” [zakar]<sup>6</sup> in Hebrew. The LXX renders it “male.” The couplet is best balanced by this word, for extermination was usually limited to the destruction of the males.

It is usual to contrast this passage with :19 of the same chapter of Isaiah, which the *Authorized Version* translates as follows:

*Thy dead [men] shall live,  
[Together with] my dead body shall they arise.  
Awake and sing, ye that dwell in the dust:  
For thy dew [is as] the dew of herbs,  
And the earth shall cast out the dead.*

Such phrases as “dead men,” “dead body,” “dwell in the dust,” and “the dead,” may seem to confirm the idea that death and resurrection are in view. Yet a little inkling of the distortion practiced in the *Authorized Version* in this passage may be gained from the fact that, in this short paragraph, “dead” is used of three different Hebrew terms, none of which means dead!


5. [Editor:] SEC H2143. “From H2142”  
6. [Editor:] SEC H2142.

*Your dying shall live!  
My decadent shall rise!  
Shout for Joy, tabernaclers of the soil!  
For a night mist of lights is your night mist,  
And the land is causing the healers to fall.*

As in :14, the first “dead” [mûth]<sup>7</sup> is a participle, and speaks of the act of dying, **not the resultant state**. It is not that they shall not be given life after death, but their present low condition shall not lead to death at that time.

The second “dead,” the Hebrew *nâbêl*,<sup>8</sup> comes from a root meaning DECAY. In Psalm 1:3 the leaf does not decay.<sup>9</sup> It is often used of bodies going to decay. Then it is usually translated “carcass.” Only five times is it rendered “dead body” (Psalm 79:2; Isaiah 26:19; Jeremiah 26:23; 34:2; 36:30). But this does not seize the central thought. It is better expressed by our translators in such phrases as “the beast that dieth of itself” (Leviticus 7:24) or “that which dieth of itself” (Leviticus 22:8; Deuteronomy 14:21). It should be rendered “that which is decaying,” whether alive or dead. The fact that decay is much faster after death does not deny that it also sets in before death in a diseased state of the body. The parallel is clear here: dying corresponds to decaying. The singular form, *body*, is misleading. The verb *rise* is plural. Decaying is always in the singular because it is the name of a class, the *decadent*. We have, then, a perfect couplet. The dying and decadent shall live and rise. Resurrec-

7. [Editor:] SEC H4191.  
8. [Editor:] SEC H5034.  
9. [Editor:] SEC H5034.



## *In Heavenly Places*

*Commentary on Ephesians*  
by — Charles H. Welch (1880-1967)

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608 pages

tion must be forced into this passage if we wish to get it out. It is contrary to the grammar and the context.

The third word rendered "dead" [*râphâ*] is the same as that translated "deceased" in :14. It is "healers." Sometimes it is made a proper noun, "Rephaim." As this word is also rendered "giant," "health" and "medicine" and, in some later versions, "shades," a fresh study is called for.<sup>10</sup>

The phrase "that dwell in the dust" is explained in the *Companion Bible* as "buried in the dust of the earth." But there is a vast difference between *dwelling* and being *buried*. There is no warrant for the connective "in." They tabernacled "on" the soil. This was their special appellation in contrast with the lords who oppressed them. The subdued Israelites were forced to raise food for their enemies. Hence, they were connected with the soil.

As to the other concordant renderings, "dew" is certainly wrong, for it never falls from clouds (Proverbs 3:20). During the heated season in Palestine, the sun draws up vast quantities of moisture from the western sea, which is wafted over the land and condenses as a heavy mist at night. This is a most welcome provision, and enables the vegetation to recover from the severe drouth<sup>11</sup> of the day. The figure here seems to be this: The blessings, or "lights," of Israel have stored up moisture in the heavens, which descends during Israel's dark hours, refreshing and vivifying and sus-

taining. This is what makes those who tabernacle on the soil shout for joy.

The following context shows that the prophet is dealing with a crisis, a "little lull," which was about to pass, and is not concerned with the destiny of mythical creatures after death. A concordant version of the three verses reads as follows:

**19** *Your dying shall live!*

*My decadent shall rise!*

*Shout for joy, tabernaclers of the soil,*

*For a night mist of lights is your night mist,*

*And the land is causing the healers to fall.*

**20** *Go, My people!*

*Come into your chambers and close your portals about you.*

*Hide for a little lull, till the menace shall pass.*

**21** *For, behold, Jehovah passes forth from His place*

*To visit the depravity of the land upon it.*

*And the land reveals its blood,*

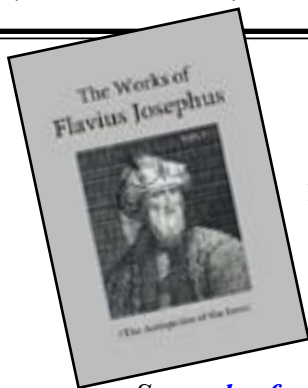
*And shall no longer cover its kill.*

### CLOSING CONSIDERATIONS REGARDING THE "REPHAIM," OR THE "NEPHILIM"

This opens the way for a consideration of the "Rephaim" and the "Nephilim." The latter are not mentioned in this text, and there is no warrant for identifying them with the "healers." Such myths need no foundation. We are all too prone to welcome them if they accord with our ideas. We may safely conclude, then, that this passage has no reference whatever to the "Nephilim." This passage does not deny the great

10. [Editor:] See Knoch's considerations on this topic at the end of this article, as well as in the *Unsearchable Riches* (volume 22, 1931) articles entitled "The Rephaim" (pages 255-262) and "The Nephilim" (pages 371-383).

11. Dryness; want of rain or of water; particularly, dryness of the weather, which affects the earth, and prevents the growth of plants; aridness; aridity. – Webster's 1828 Dictionary



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## *The Works of Flavius Josephus – The Antiquities of the Jews*

1390 pages

by — Flavius Josephus (37-100 A.D.)

Translated by William Whiston (1667-1752)

Revised Translation by A.R. Shilleto (1848-1894)

Topographical Notes by Sir C.W. Wilson (1836-1905)

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truth of universal resurrection during the eons, or universal vivification after the eons are past.

Some make it a proper name, “the Rephaim,” and deduce that these shall never be resurrected. This is the word which is also translated “giants.” Yet none of these can compare with the simplest and most literal rendering, which alone is not only concordant with the vocabulary but in accord with the context.

Let it be clear that the teaching that “the Rephaim” or “the Nephilim” have no resurrection is not only without warrant in Isaiah 26:14, does not only deny universal vivification (I Corinthians 15:22), but also gives the lie to the plainest declaration of our Lord Himself and His apostles *when dealing with this subject*. Isaiah is not concerned with resurrection at all in the passage on which this error is based, but our Lord deliberately uses the word *all* when He utters His statement, and follows it with the further fact that it includes the bad as well as the good (John 5:28-29).

Vague theories are afloat concerning a pre-Adamite race of giants, or a half-human tribe of creatures, to which Goliath of Gath and others belonged. They are often confused with the “Nephilim.” They are supposed to be annihilated at death, so that they are never raised or come into judgment. None of this has any foundation in fact. They were “healers,” or “medicine men.” The fact that some of them were large does

not make them all giants. There is no evidence that they were superhuman, or an exclusive tribe. Theirs was an office, not a nature. Like the so-called “angels,” their name denotes what they do, not what they are. They could not have survived the deluge. The theories are mere myths, contrary to later revelation. **BSN**


— *Unsearchable Riches*, Volume 22 (1931)

(edited)


**TOPICS:**

**Major:** Consummation; Death and Dying; Isaiah (26:14); God’s Glory; Life; Resurrection; Vivification

**Minor:** Annihilation; Couplet (footnote 2); Rephaim; Nephilim; Translation



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Thanks for your ministry and the time you put into this work. – **TX**

Interesting, instructive and faith building. – **Canada**

I love that you have done this for

us. There is no way that we could go through half the amount of material you go through and pull out these tasty morsels. – **VA**

What a treasured collection! – **MI**

You have made me aware of authors I didn’t even know. – **GA**

Truly an invaluable resource. – **IL**

These gleanings are so encouraging! – **Kenya**