

The inbreathing by God in Gen 2.7 is often taken to imply the addition of an immortal soul or spirit (two notions foreign to the writers of the Hebrew Bible). “It is not at all permissible either to read into the sentence [Gen 2.7] that something of the divine was given to humans at creation or to explain *ruah* from the Greek or contemporary idea of spirit.” [Westermann, *Genesis 1-11*, 207.]...That the human is made of fragile material [dust] and that breathing, whether divinely imparted or not, is characteristic of all creatures while they remain alive, all point to the conclusion that we were created as mortals and would eventually die. To this we might add [the divine threat of death that can only be such if you’re mortal not immortal].

The argument for creational immortality requires making a series of unsubstantiated assumptions while ignoring the evidence of the story itself. If we begin by assuming that human beings were endowed with immortality, we have to pile on additional assumptions: that the material with which the human was formed doesn’t matter; that the metaphor of the potter and the pot is irrelevant; that the language of the threat doesn’t mean what it seems to mean...Assuming original immortality naturally leads to questions about the nature of these immortal human beings and how they might have otherwise differed from us. Would they have procreated? If so, this leads to further difficulties [like overpopulation].

*The Storyteller and the Garden of Eden*, Ellen A. Robbins.

“That classical Judaism firmly believed in the resurrection of the dead—indeed, insisted upon it as a defining tenet of the community—today comes as a shock to most Jews and Christians alike...this misperception, bolstered by the ostensible absence of any notion of resurrection in the Torah, is not unwelcome among modern Jews...Indeed, well-informed expositors of the Jewish tradition have felt compelled so to present it themselves. Abba Hillel Silver [Reformed rabbi and one of the most important figures in American Judaism, in his influential volume *Where Judaism Differed*], presents the resurrection of the dead as a late and degraded development in Jewish thought, a borrowing from foreign sources “to which the Jews added nothing original”...the Christians, vulnerable to a crude superstition about a god-man who came back from the dead, have perverted the Hebrew Bible by introducing something altogether foreign into it...By excluding the resurrection of the dead from Judaism, modern Jews can appear to the world and, more important, to themselves as simultaneously adhering to a way of thinking that is as old and particular as the Hebrew Bible and as new and universal as modern science.” J.D. Levenson, *Resurrection and the Restoration of Israel*, pp 1-3.