

No. 1186.

# THE NATURE OF MAN

## IS HE POSSESSED OF IMMORTALITY?

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Published by the Reorganized Church of Jesus Christ  
of Latter Day Saints, Lamoni, Iowa.

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The purpose of this tract is to indicate, briefly, what are the teachings of the Bible concerning the nature of man, and thus permit this standard of evidence to settle the question raised in the second part of the caption of this article.

### MAN MADE IN THE IMAGE OF GOD.

And God said, Let us make man in our image, after our likeness. . . . So God created man in his own image, in the image of God created he him.—Genesis 1:26, 27. (See also Genesis 5:1; 9:6; Ecclesiastes 7:29; 1 Corinthians 11:7; James 3:9; Hebrews 1:3; 10:1; Romans 8:29; 1 Corinthians 15:49; 2 Corinthians 3:18; Colossians 3:10.)

An examination of the above quotation with the scriptures referred to will serve to show that the word *image* comprehends in its scope and meaning far more than the simple contour of the physical man; and when used in its most comprehensive sense, as it evidently is in the quotation given, it also denotes the spiritual nature, or the "impressed character" given to man by the Divine Being, at his creation. And, as we shall presently see, this spiritual nature belongs to what is termed in the Bible "the spirit of

man," "the inner man," which is sometimes denominated the "soul."

The Prophet Zechariah, when describing the work of creation, says:

The burden of the word of the Lord for Israel, saith the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him.—Zechariah 12:1.

Thus we see that the formation of the spirit within man was as much a part of the work of the Creator as the formation of the body from the dust of the earth.

God is a spiritual being, and wholly immortal; man is the highest type of his creative power on the earth, and stands next to the angels, who are also immortal beings. Therefore, when God made man in his "own image," and after his own "likeness," he evidently imparted to him immortality.

In Psalm 8:5, we are informed that God made man "a little lower than the angels." From Luke 20:34-36, we learn that angels are not subject to death. They are, therefore, immortal; and if man was only made "*a little* lower than the angels," he is surely possessed of immortality, for the difference between mortality and immortality is too vast to be fully comprehended by finite man.

The Apostle Paul evidently understood the matter in this same light, for when addressing the Athenians he not only affirms that in God "we live, and move, and have our being," but also that we are his "offspring." If then we "are the offspring of God,"—that is, his children, his descendants, in a creative sense,—is it affirming too much to say that we are possessed of immortality? We think not. (Acts 17:28, 29.)

#### MAN'S POSSIBILITIES, AND THE LAWS OF ADAPTATION.

The very fact that man can believe in God, and become obedient to all the requirements of the divine plan known as the gospel, is excellent proof of the immortality of the soul. The gospel was made for man, not man for the gospel, and is peculiarly and suitably adapted to his possibilities and needs. For the body, which is mortal, God has provided perishable or mortal food; for the soul, which is immortal,

he has provided imperishable or immortal food. If man is wholly mortal, he can neither intelligently believe in an immortal God, nor intelligently obey an immortal gospel, both of which he is required to do in order to be saved. Jesus said:

Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.—Matthew 4:4.

Why not “live by bread alone,” inasmuch as it fully feeds and sustains what we are told is “the whole man”? The fact that God has provided eternal and imperishable food for man is the best of evidence that there is something eternal and imperishable (deathless) in him which needs to be fed. God made the body and has provided suitable food for it. He made the spirit or soul at sometime, and has provided suitable food for it. Redemption and salvation are accomplished through obedience to law; and it is fitting that the “Father of spirits,” the “God of the spirits of all flesh,” should furnish that which will, if properly received, bring us back into a state of purity, peace, and eternal bliss. (Hebrews 12:9; Numbers 16:22.)

John 6:63 throws light upon this part of our subject:

It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life.

The flesh (by itself) is of no profit; but not so with the spirit. This shows why Jesus and Stephen commended their spirits into God’s special care at death. The word of life, the spirit word, is that upon which the spirit man must feed, and if he will not, the result will be spiritual death.

In this connection let the reader examine James 1:18; 1 Peter 1:22-25. These texts, and others, clearly teach that the spirit of man is the subject of regeneration and salvation. Jesus taught:

That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.—John 3:6.

That is, that which is born of the Spirit of God is the spirit of man. Now, clearly, if man is wholly mortal, he can not intelligently believe in nor comprehend to any extent that

which is immortal; nor can he properly obey the gospel inasmuch as that obedience must be rendered in faith. That which is wholly darkness can not comprehend nor appreciate the light; that which is wholly corrupt can not comprehend nor appreciate the pure. Nor can he who is wholly mortal intelligently believe in, appreciate, and obey him who is immortal.

If man is wholly mortal, then, as already stated, he belongs entirely to this world—is a creature of time and not of eternity. Hence it is scientifically impossible for him to think or talk about an eternal or immortal state. How can he think or talk about that of which he can have no conception? And how can he have any conception of that which is *immeasurably* beyond and entirely *outside* of the domain in which God has placed him?

Science deals largely with the laws of adaptation. The needs of the mortal body are supplied with mortal food. The very elements for which we have such a strong desire (called appetite) are found in the composition of our bodies; and, physically, we can not desire anything else, because there is nothing else in our bodies to produce that desire; and therefore, no other kind of food is needed. But the mind and soul reach out after that which is eternal, incorruptible, and immortal in its character. Hence there is a proper adaptation between the soul or mind of man and the immortal food provided in the gospel. He who accepts the Bible record as true and, per consequence, concedes that the spiritual food provided in the gospel was prepared in the love and wisdom of God for man, should be fully prepared to admit that man is possessed of immortality. If not, there is no adaptation between the being who is to be fed and the food which is to be given. Thus the doctrine of mortal-soulists, as set forth by Adventists and Christadelphians, renders man wholly incapable of obeying the requirements of the gospel, and is in direct conflict with the laws of adaptation; hence if the Bible be true, this doctrine is false and opposed to the facts and principles of science.

## MAN'S DUAL NATURE.

It is necessary to use only a small portion of the evidence at hand under this head. It may be that in an extreme technical sense man is a trinity; that is, composed of "spirit and soul and body." (See 2 Thessalonians 5:23.) But he is usually presented to us in the Scriptures as a duality composed of body and spirit; and this view is sufficiently technical for all practical purposes.

Admitting a variety of meanings for the words *soul* and *spirit*, whenever they are used to denote the *inner man*, or the *inward man*, they may be properly used interchangeably.

For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.—2 Corinthians 4:16.

The "outward man" is evidently the body, the "inward man" the spirit. It is possible for the one to grow stronger and better every day, while the other becomes weaker and weaker, and finally perishes. This explains why it is that there is no possible thing or power, not even "*death*, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Romans 8:38, 39.)

Mortal-soulists sometimes object to the above positions on the ground that if the soul were immortal it would not need to be "renewed day by day." The renewing evidently consists in "the spirit of man" partaking of the knowledge, love, and purity of God; that is, coming into conditions of harmony with him through the power and operation of the Holy Spirit. Do not even angels and saints risen from the dead need this renewing power?

Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and *renewing of the Holy Ghost*.—Titus 3:5.

That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man.—Ephesians 3:16.

Paul says:

For I delight in the law of God after the inward man.—Romans 7:22.

The word *after* comes from the Greek *kata* which literally means "drawn towards, according to." That is, the law of the gospel—"the perfect law of liberty"—is peculiarly adapted to the needs of the "inward man," just as "the bread that perisheth" is adapted to the needs of the "outward man." As the Psalmist says,

The law of the Lord is perfect, converting the soul.—Psalm 19:7.

Now while we are taught to serve God with our bodies and spirits, which are his, it is the spirit which renders the intelligent service required, and brings the body into subjection.

It is the spirit that quickeneth.—Jesus.

The body without the spirit is dead.—James.

Paul shows us how it is done.

For God is my witness, whom I serve with my *spirit* in the gospel of his Son, etc.—Romans 1:9.

For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.—1 Corinthians 2:11.

Man can not comprehend the things of God without the help of God's Spirit; but what Paul denominates the "things of a man," are comprehended by man's spirit alone. If it be said this refers to a state of mind, in man, we answer, it refers to that which knows and understands; hence the intellectual, conscious part of man. God formed the spirit within man. It is this spirit that knows "the things of a man"; it is this spirit that becomes inspired by the Spirit of God to know the "things of God."

That volition, or the will power, is resident in the spirit, is evident from the following passages, which the reader will please turn to and read: Exodus 35:21; Matthew 26:41.

It will avail nothing for our opponents to say, "All these things belong to *man*, and man is a unit," for they are ascribed to that particular and component part of man known as "the spirit of man."

From many passages found in the Bible, both the Old Testament and the New, we learn that the passions and qualities of the human mind are ascribed to the spirit:

His spirit was troubled.—Genesis 41:8; Anguish of spirit.—Exodus 6:9; A woman of a sorrowful spirit.—1 Samuel 1:15; Why is

thy spirit so sad?—1 Kings 21:5; The Lord stirred up the spirit of Cyrus.—Ezra 1:1; Will speak in the anguish of my spirit.—Job 7:11; Blessed is the man . . . in whose spirit there is no guile.—Psalm 32:2; Saveth such as be of a contrite spirit.—Psalm 34:18; My spirit made diligent search.—Psalm 77:6; They provoked his spirit.—Psalm 106:33; When my spirit was overwhelmed within me.—Psalm 142:3; He that is of a faithful spirit.—Proverbs 11:13; Hasty of spirit.—Proverbs 14:29; Haughty spirit.—Proverbs 16:18; Humble spirit.—Proverbs 16:19; Broken spirit.—Proverbs 17:22; Excellent spirit.—Proverbs 17:27; Rule over his own spirit.—Proverbs 25:28; Vexation of spirit.—Ecclesiastes 4:6; Patient in spirit, . . . proud in spirit.—Ecclesiastes 7:8; They also that erred in spirit.—Isaiah 29:24; Grieved in spirit.—Isaiah 54:6; Contrite and humble spirit.—Isaiah 57:15; His spirit was troubled.—Daniel 2:1; My spirit was troubled.—Daniel 2:3; Excellent spirit.—Daniel 5:12; I was grieved in my spirit in the midst of my body.—Daniel 7:15; Jesus perceived in his spirit.—Mark 2:8; The child grew, and waxed strong in spirit.—Luke 1:80; My spirit hath rejoiced in God my Savior.—Luke 1:47; In that hour Jesus rejoiced in spirit.—Luke 10:21; He groaned in the spirit, and was troubled.—John 11:33; Spirit was stirred in him.—Acts 17:16; Paul was pressed in the spirit.—Acts 18:5; Paul purposed in the spirit.—Acts 19:21; My spirit prayeth: I will pray with the spirit: I will sing with the spirit.—1 Corinthians 14:14, 15; I had no rest in my spirit.—2 Corinthians 2:13.

The foregoing passages, containing the word *spirit*, clearly show that the spirit is a component part of man, Adventist authors to the contrary notwithstanding. The adjectives and verbs used in connection with it indicate, in a degree, the characteristics and capabilities of the "spirit of man." The verbs show what the spirit can do while in the body; the adjectives denote a "state of mind," or "state of feeling," while the spirit denotes the feelings, mind, or conscious part of man. The attributes ascribed to the spirit abundantly prove that it is a conscious intelligence; and the connections (which the reader would do well to examine) show, in some passages at least, that it is possessed of agency, and is accountable to God. Some of these attributes are, willingness, sorrow, guile, anguish, contrition, diligence, faithfulness, hastiness, haughtiness, humility, excellence, patience, perception, joy, purpose or design, fervency, etc. But, we are told, these things simply belong to man as an organized being. Yes, but to what part of man do they belong? To

that part which the Bible calls the "spirit of man," "a spirit in man," etc.

In this connection we call attention to Paul's theology as announced in 2 Corinthians 12: 2-4.

I knew a man in Christ above fourteen years ago, (whether in the body, I can not tell; or whether out of the body, I can not tell: God knoweth;) such a one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body I can not tell: God knoweth;) how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

This man whom Paul knew could, according to his belief, live in a highly conscious state "*out of the body*," as well as in the body. Was Paul right?

"But," say mortal-soulists, "this was a vision." Suppose it was; that does not help your cause in the least. A vision is an actual view of things, *as they are*, (vision means sight,) or it is a correct representation of things as they are or will be. In either case man is represented as a conscious entity when out of the body. Did you ever hear a mortal-soulist relate some strange or striking experience in which he was unable to say whether he was "in the body, or out of the body?" We think not. No matter what his experience might have been, he would be sure to claim that he was in the body, for his position is that when the breath of life departs, men "*know not anything*."

We have now presented some plain passages from the New Testament concerning the "inner" or "inward man." They all come from the Greek *anthropos*, which literally means "*a human being*." Our opponents, however, claim that the "inner man" is the "new man" in Christ, which we put on through faith and obedience. The passages themselves, with their connections, refute this claim. The "outward man" is the body of flesh and bones; the "inward man" is that other part of the person called the "spirit."

The "old man" with his deeds, is "the body of sin" which we put off, while the "new man" is the "righteousness of God" which we put on. (Romans 6: 6; 1: 16, 17.) But the "inward man" of which we have been writing, is the very one that is changed—regenerated—through the transforming

influences of the gospel. (Ephesians 3:16; John 3:6; 1 Peter 1:22-25; Romans 12:2.) We put on Christ, as the "new man," but we do not put on the "inward man." In short, putting off "the old man with his deeds," and putting "on the new man which is renewed in knowledge after the image of him that created him," is simply a change of character. That which makes the man sinful, is put away; that which makes him righteous (the Christlike character) is put on. And thus, through the power of the gospel, manifested because of his faith and obedience, he becomes a "new creature" in Christ.

In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.—Colossians 2:11, 12.

Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.—2 Corinthians 5:17.

That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness.—Ephesians 4:22-24.

What is the direct and powerful agent which makes the new man? The Holy Spirit. What is it that is changed and made new by the operation of God's Holy Spirit? The spirit of man.

That which is born of the Spirit [God's Spirit] is spirit [the spirit of man].—Jesus.

That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man.—Paul, Ephesians 3:16.

#### "SOUL" AND "SPIRIT" SOMETIMES SYNONYMOUS.

That the words *soul* and *spirit* have a variety of meanings, as used in the Bible, is evident; but whenever they refer to the "inner man," they are in fact synonymous, and may be (and frequently are) used interchangeably. By comparing a few passages in which the words *spirit* and *soul* are found we may easily see that they are used interchangeably.

## SPIRIT.

God is a Spirit: and they that worship him must worship him in spirit and in truth.—John 4:24.

Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.—2 Corinthians 3:17.

Now while Paul waited for them at Athens, his spirit was stirred in him, etc.—Acts 17:16.

I Daniel was grieved in my spirit in the midst of my body, etc.—Daniel 7:15.

In the first four passages quoted, *spirit* and *soul* are both applied to God; they are, therefore, synonymous. The other passages are sufficient, though there are many more, to show that *soul* and *spirit* are used interchangeably when applied to the “inner man.”

The soul, as a component part of man, is that which man can not kill; therefore, at death, Jesus and Stephen commended their spirits into the hands of God. (Luke 23:46; Acts 7:59.)

But because these terms (soul and spirit) do not come from the same original word, some of our opponents erroneously claim that they “are not interchangeable”; or, as one puts it, “are not the same.”

The strength of the claim made by some who oppose our belief is, virtually, upon the hypothesis that two different words in the Hebrew and Greek can not properly represent the same thing, which is not true. And if two different words in the original are sometimes used to represent the same thing, then their equivalents in English may be properly used to represent the same thing.

*Flesh* and *body* are used interchangeably in the Bible, and yet *soma*, the Greek for body, is never translated flesh, and *sarx*, the Greek for flesh, is never translated body.

Nevertheless, to abide in the flesh is more needful for you.—Philippians 1:24.

I knew a man in Christ above fourteen years ago, (whether in the

## SOUL.

Your new moons and your appointed feasts my soul hateth; . . . I am weary to bear them.—Isaiah 1:14.

Be thou instructed, O Jerusalem, lest my soul depart from thee.—Jeremiah 6:8.

But his flesh upon him shall have pain, and his soul within him shall mourn.—Job 14:22.

With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early.—Isaiah 26:9.

body, I can not tell; or whether out of the body, I can not tell,) etc.—2 Corinthians 12: 2.

Here then we expose a subterfuge which has deceived many well-meaning people. In 1 Peter 3: 19, we read that Christ “preached unto the spirits in prison.” In Murdock’s Syriac, which is a translation of the “Peshito Syriac New Testament,” we have the following rendering of the same passage:

And he preached to those souls which were detained in hades.

Thus we have not only a synonymous use of *spirit* and *soul*, but of *spirits* and *souls*.

Doctor Roberts, in “Compendium to the Revised Version” of the English New Testament, page 26, under the head of Syriac Versions, ranks this one among the best. He says:

By far the best of these is the Peshito (*i. e.*, simple) which is truly an admirable translation. There is no doubt that it was made in the second century, and were we sure we possessed it in its original form it would thus be of the very highest authority.

Murdock claims to give a literal translation of this version, referred to by Doctor Roberts as the best among the Syriac, and an “admirable translation.”

Isaiah and Job were evidently right, when they used these terms interchangeably.

With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early.—Isaiah 26: 9.

I will speak in the anguish of my spirit; I will complain in the bitterness of my soul.—Job 7: 11.

As it is admitted by mortal-soulists that the word *soul* is properly applied to living, conscious beings, it is not difficult to see why they are so unwilling to admit that soul and spirit are sometimes the same. But it would seem as though candor, which is so commendable in a controversialist, ought to compel all to admit so evident a truth.

#### THE SOUL.

We have already seen that *soul* and *spirit* are sometimes used interchangeably; that all the passions of the human mind are attributed to the spirit. It is indeed the intellectual, conscious part of man. We have seen too, according to the

theology of Paul, that the spirit is capable of living in complete consciousness "out of the body" as well as "in the body." We now offer a few words on the use of the word *soul*; first, as it was sometimes used by Jesus himself.

The personal mission of Jesus was to the Jews. (Matthew 15:24; John 4:22.) When he spoke the language which was current in his time, without any protest against it, we are at liberty to interpret it in the light of its popular meaning. If this is not true, how can we accept him as the best and greatest (hence the most correct) teacher that was ever sent to man by the divine Being?

In Discrepancies of the Bible, page 191, Mr. Haley quotes Alfred as follows:

It would destroy the truth of our Lord's sayings, if we could conceive him to have used popular language which did not point at truth. And, accordingly, where such language was current, we find him, not adopting, but protesting against it. (See Matthew 15:5, 6.)

The Jews believed the soul to be a conscious entity. They believed in its immortality, (with the exception of the Sadducees,) and so did the Greeks. That they used the term *soul* in other senses, we do not deny; immortal-soulists so use it to-day. But that this was its leading significance is evident.

The only proper conclusion is, then, that if Jesus used the word *soul* in its popular sense, in his time, he believed in the immortality of the soul; or, more correctly, he *knew* the soul to be immortal. When Jesus first sent out his apostles to preach, he informed them that they would be persecuted even unto death. But he encouraged them to be of good cheer, for the power of their enemies was limited. Where was the limit? and what is it? Listen to his words:

And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.—Matthew 10:28.

And I say unto you my friends, Be not afraid of them that kill the body, and after that, have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.—Luke 12:4, 5.

Mortal-soulists treat these passages in two different ways.

Some make a labored effort to make them harmonize with their chosen theory, and thus reveal the weakness and indefensible character of their position. Others pass over them lightly and hurriedly, and pass on to more desirable ground. The truth is that these plain passages, coming, as they do, from the highest authority of the Bible, do, so far as that book is concerned, settle the question in favor of the immortality of the soul.

The claim made by some that the word *soul*, as used in these passages, applies first to the "life which is hid with Christ in God"—the "future life of the saint"—and second, to the animal life of the sinner which will be destroyed at the judgment, serves to emphasize the correctness of our position.

It will be observed that in order to place their peculiar construction upon Matthew 10: 28, these men ignore King James' Version by introducing the word *life* instead of *soul*; but the Revised Version, the Geneva, the Douay, and Syriac, all render it *soul* in harmony with King James'.

Again; we are told that *nephesh* and *psuche*, when referring to the soul in man, denote "animal life" or "desire," and that the words never denote immortality; but now they are suddenly transferred and made to apply to the "life" that is hid with Christ in God! Is this life immortal?

This life that is hid with Christ in God, one opponent denominates "the future life of the saint"; and their stated position is that the righteous will not receive it before the day of judgment. How kind and thoughtful it was in the Savior, the great "teacher sent from God," to inform the disciples that the life which they did not possess, and could not till the day of judgment, their enemies were not able to kill! Further: Does the word *soul* as found in this verse apply, first, to "eternal life," which they did not have, only in prospect, which was hid away "with Christ in God," and second, to the life of the wicked? What doctrine could not be sustained by such a mode of interpretation as this?

The truth is that same soul which man could not kill, God had power to "destroy," or "cast into hell." If that was the soul in the disciple, then clearly, it does not die with the

body; but if it were "eternal life," which the disciples "had by promise," then we are to suppose, first, that the disciples needed to be told that after the resurrection and the judgment, their persecutors could not kill them! And second, that the "life" which is "hid with Christ in God," that is, "eternal life," God may commit to eternal oblivion in the fires of *gehenna*!! That which God *can* do, he *may* do. If it is possible for him to lie, then it is possible for him to have the disposition to lie. If, therefore, it is possible for God to destroy the "future life of the saint," (that is, according to Adventism, put an end to his conscious existence,) then it is possible for him to have the disposition to do so; and if it is possible for the *infinite and omnipotent* One to have the disposition to kill those who have "eternal life," in the resurrection, then it is possible, if not *probable* that they will all be *killed* and become "as though they had not been!"

Let us leave that which is so manifestly illogical and unscriptural, and come back to the simple and cheering truth as presented by the great Teacher. *Body* and *soul* are represented as component parts of man. The *body*, man can kill; the *soul*, he can not. God can "destroy" both; that is, "cast into hell," which does not denote an end to conscious being, but rather a condition directly opposite to eternal life. There is not even an intimation of the sleep of unconsciousness, but the *survival of the soul after the death of the body* is plainly taught, thus rendering an intelligent belief in the resurrection, as taught in the gospel, possible. If we love God and keep his commandments, we shall be rewarded according to the precious promises of the gospel; while the most unrelenting cruelty of our persecutors ends with the destruction of the body. They "can not kill the soul." It is better, far better, to be loyal to God and true to the demands of his word. He has power "to destroy both soul and body in hell."

It was the *body* of the disciple which his enemies could kill; and it was the *soul* of the disciple which they could not kill. The very fact that Jesus taught that man can only

kill the *body*, is good evidence that there is something in man (not hid away with Christ in God) which *man* can not kill. What is it? Jesus says it is the "*soul*." Then is not the soul immortal? Certainly it is.

The distinction between body and soul is made plain in 3 John 1, 2:

The elder unto the well beloved Gaius, whom I love in the truth. Beloved, I wish above all things that thou mayest prosper and be in health, even as thy *soul* prospereth.

Health is something which belongs to the body, when used in a literal sense. But what about the prosperity of the *soul* of Gaius? *Soul* does not mean animal life here—the life of the body—for when that is in a prosperous condition the body is sure to be in good health; but John virtually admits that the soul of Gaius might be all right while his body was in poor health. Or does the word *soul* (*psuche*) here apply to that which is immortal, that is, to that which Gaius did not have, that which was no part of him, that which "is hid with Christ in God"—"the future life of the saint"? John was speaking of Gaius who was on the earth, both *soul* and *body*, and there is not a particle of evidence that any part of this disciple had gone to heaven; and even if it had, it was hardly necessary for John to inform Gaius that God was taking good care of his soul in heaven!

#### IMMORTALITY AND MORTALITY.

Under this subheading, we very briefly consider the Bible use of the above terms with their adjective forms. The word *immortality* is found but five times in the entire Bible, and Paul was the only one of the Bible writers who used it. This suggests the importance and necessity of dealing with facts and truths as such, no matter what the words used to convey them to us, rather than playing upon words; for it must be conceded that the fact of immortality has ever been the same. Its existence was a fact in the days of Adam as well as in the days of Paul.

Mortal-soulists say, "The Bible nowhere says that the soul is immortal." No, not in so many words. Does it say that the soul is mortal? If so, where? We do read of "mor-

tal bodies," and "mortal flesh," but nowhere of mortal spirits, or mortal souls. (Romans 9: 12; 8: 11; 2 Corinthians 4: 11.) Now every one knows that the body is mortal. Why, then, does the Apostle talk to us about "mortal bodies" and "mortal flesh," if the body is all there is of man? And if the spirit, or soul, as a component part of man, is as mortal as the body is, how does it come that we nowhere find the expression "mortal soul," or "mortal spirit"?

It is true that in Job 4: 17, we find the expression "mortal man," and this is the only place in the Bible where it can be found. But if Eliphaz were a competent witness, it would by no means prove that man is wholly mortal. Those who firmly believe in the immortality of the soul often use the same phrase; and if they do now, why could they not have so used it in the days of Job? But why accept Eliphaz as a witness when both Job and the Almighty reject him?

The testimony of Job's three friends is not admissible. It constitutes a portion of the sacred history from which we may learn a useful lesson, but is not valid proof. By reference to Job 4: 12-17, with Job 5: 1, it will be seen that Eliphaz, the leader among them, talks more like a clairvoyant or clairaudient medium than a servant of God. In verse 18 of chapter 4, he certainly teaches that which is false. So far as the teachings of these men are concerned, when taken as a whole, immortal-soulists have nothing to fear; but why accept as witnesses those whom the Lord rejects and condemns? Job had spoken foolishly, to some extent, at least, but these had spoken wickedly, hence were commanded to make an offering for sin. (Job 42: 7-9.)

The word *immortality* occurs twice in 1 Corinthians 15: 53, 54, and is applied to the body in the resurrection. It also occurs in 1 Timothy 6: 16, and is applied to God, the Father, by mortal-soulists. This text is considered to be one of the strongest proofs in favor of the entire mortality of man; but it furnishes no support for the dogma unless it is received in an unmodified sense, and when so received it proves too much, hence proves nothing. If Paul meant that none but God, the Father, had immortality, when he penned the words

found in the text referred to above, then what about Christ? Was he immortal? What about the angels? (Luke 20: 34-36.) What about Enoch who "was translated that he should not see death"? (Hebrews 11: 5; Genesis 5: 24.) What about Elijah who "went up by a whirlwind into heaven"? (2 Kings 2: 11.) What about the saints who were raised at the time of Christ's resurrection? (Matthew 27: 52, 53.) Were not all these, spoken of in the references given, immortal? The text also says, "Whom no man hath seen or can see!" Are mortal-soulists willing to admit that no man has ever seen or can see God? (See Exodus 33: 11; Numbers 12: 8; Deuteronomy 34: 10; 4: 12; Matthew 5: 8; 1 John 3: 2; 1 Corinthians 13: 12.)

Now to modify all the leading statements of the scripture relied upon for proof, but one, and then insist that this one must be received without modification, is to do great violence to a well-known and leading rule of interpretation—a *fundamental* rule—which is as reasonable as it is essential to our safety. There is therefore, no support to be found in this text for the belief that man is wholly mortal.

The true idea seems to be that God alone hath a *fullness* of immortality and glory of which he may impart to others at will; that he dwells in a fullness of light unto which no man can approach and live except he be quickened by the Holy Spirit. All may believe upon evidence; but none can "see God" in the sense of the statements and promises of the word, except they have in themselves that which God alone can give.

In Romans 16: 27 Paul uses the expression, "To God only wise"; and as Mr. John W. Haley, M. A., in *Discrepancies of the Bible*, page 186, observes, "By parity of reasoning the language employed in Romans 16: 27, 'God only wise,' warrants the inference that God is the only being who possesses wisdom!"

The remaining two places where "immortality" is found, are Romans 2: 7; 2 Timothy 1: 10.

Right here we are able to meet our opponents on their own ground. They use strong words in condemnation of those

who affirm that soul and spirit are sometimes the same; *because*, say they, they are always translated from different original words. Very well. In the passages referred to, containing the word *immortality*, the first three come from the Greek *athanasia*, the root meaning of which is "deathless." The last two come from the Greek *aphtharsia*, which is defined to mean *incorruption*. The Revised Version renders it *incorruption*, in these passages, instead of *immortality*, and so does the Douay Translation. Now to be consistent and fair, our opponents must do one of two things: Either admit that the argument sought to be made from these passages is no proof whatever in favor of the mortal-soul dogma, or that *spirit* and *soul* may be and are sometimes used interchangeably in the Bible. Which will they do? In Ephesians 6: 24, *aphtharsia* is rendered *sincerity*, margin *incorruption*, Revised Version, *incorruptness*. Haley says concerning Romans 2: 7, page 187, of his work, after referring to the claim of mortal-soulists:

To this characteristic sophism, it is sufficient to reply that, as every scholar is aware, the Greek word used here is not *athanasia*, immortality, but *aphtharsia*, incorruption, and points to that exemption from moral corruption which the saints are "seeking" here, and which they will fully attain in heaven. The passage does not touch the question of man's immortality at all.

The adjective *immortal* is found but once in the Bible where it is applied to God. (See 1 Timothy 1: 17.) All admit that God is both incorruptible and immortal, so we pass on.

*Mortality*, the opposite of *immortality*, is only found in 2 Corinthians 5: 4, where it evidently applies to the body, and not to the whole man, as is evident from the context. The Revised and Douay Versions use the adjective forms instead of the noun. "That what is mortal," and, "That which is mortal may be swallowed up of life."

The word *mortal* is found six times in the Bible. Four of the passages in which it is found have already been referred to and examined. The remaining two are 1 Corinthians 15: 53; 15: 54. Paul is here treating upon the resurrection of the body, and does not apply the word *mortal* to the spirit, which goes to God at death. (Ecclesiastes 12: 7.)

So we find that the Bible use of these words is, to some extent, in favor of the belief that the soul is immortal, and is not, to *any extent*, against it.

#### CHRIST THE TRUE TYPE.

"The man, Christ Jesus," is the true type of all other men in all the leading conditions which belong to life and death; and not only this, but his spirit was evidently subject to the same general laws until the time that he received his glorified body with which he ascended up to God. If we can find in what the life and death of Christ consisted, we have found what life and death are as applied to other men. Christ lived the life that we live, and died the death that we die. The Psalmist informs us that God made man "a little lower than the angels" (Psalms 8: 5); and Paul informs us that Jesus "was made a little lower than the angels." (Hebrews 2: 9.)

All who have read the Bible should be prepared to admit that the Christ of the New Testament preëxisted with the Father as a spirit entity, in glory, "before the world was." (John 17: 5, 8; Genesis 1: 26; Colossians 1: 16, 17; John 1: 10; Hebrews 1: 1-6; Ephesians 3: 9.)

Some claim that Christ preëxisted simply and only as the "Word." To this we reply that Christ is known by a number of different titles in the Bible, one of which is the "Word." He was just as much the "Word" *after he came in the flesh* as he was before. (John 1: 1-5.) In John 14: 6, he says:

I am the way, *the truth*, and the life; no man cometh unto the Father, but by me.

"But," we are told, "the Word was made flesh, and dwelt among us," etc. Yes, and we are also told *how* "the Word was made flesh," all of which is in harmony with our position. "A body hast thou prepared me"; or Revised Version, "A body didst thou prepare for me." "Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God." (Hebrews 10: 5-10.)

Let us consider his life. We have just seen that he was brought into the world by receiving a body which had been

prepared for him. He lived, suffered, and died, in the flesh; and so far as all general conditions are concerned, just as other men live, suffer, and die. He knows by actual experience what human nature is, for he was, in fact, veiled in mortality; hence the propriety of going to him to find out the real nature of life and death. He is our example. (1 Peter 2: 21-23.) He does not ask us to go where he has not been. But if he had any advantages over other men, so far as they are required to do the work which he performed, then the race is unequal, and he is not a perfect example for us. But he is called (prophetically) "a man of sorrows and acquainted with grief." (Isaiah 53: 3.) And in the New Testament he is referred to as "man," the "Son of man," and "the man Christ Jesus." He left his glory with the Father and came and took upon him our nature, hence the condition is referred to as his "humiliation." (See Isaiah 53 with Acts 8: 32, 33; Romans 8: 3; Philippians 2: 7, 8; Hebrews 2: 9-18.)

In the last citation we find the following statements:

Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death; that is, the devil. . . . For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, etc.

The life of Jesus was a union of body and spirit; and in harmony with this position we find that while he was in the flesh the spirit was the active, conscious part of him, just as it is the active, conscious part of all other men.

Jesus perceived in his spirit.—Mark 1: 8.

And he sighed deeply in his spirit.—Mark 8: 12.

Jesus rejoiced in spirit.—Luke 10: 21.

He groaned in the spirit and was troubled.—John 11: 33.

He was troubled in spirit.—John 13: 21.

And the child grew and waxed strong in spirit.—Luke 1: 80.

From these texts it is easily seen that the composition and nature of "the *man* Christ Jesus," was the same as that of other men.

When we come to the death of "the man of Calvary," we discover that it is nowhere represented as going into a state

of unconsciousness, but, rather, as a departure from this world, and an entering into better and more desirable conditions. Listen to his words:

And Jesus answered them, saying, The hour is come that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.

Here the great Teacher presents the true idea of death. When "a corn of wheat" is placed in the ground its life does not cease, but it assumes a changed form. A separation occurs, and the result, in this case, is an increase. So it is *always* with the death of the righteous. The old kernel does not cease to be, and its life become extinct, that the new grain may appear; but the life continues, thus forming the necessary connecting link between the old and the new. Life assumes a changed form, departs, but does not, *at any time*, become extinct. This is what we call death.

We may be told, however, that the new grain represents the man raised from the dead, and that the change referred to by Jesus is from mortality to immortality, *in the resurrection*. Suppose it is; death is an important part of that change; and, as we have seen, the life of the old kernel does not cease to be, but assumes a changed form.

Jesus claimed to be the "light" and "life" of all men. (John 8:12; 1:4-9.) Did that light *go out* when he died on the cross? If so, what was the condition of the world while Christ's body lay in the tomb? We do not believe that the conscious existence of the "Sun of righteousness" was blotted out when Jesus died on the cross!

In John 16:27, 28; 17:5; 11:24, Jesus plainly represents his death as a departure from this world to his Father, as is also represented by the Apostle Paul. (See 2 Timothy 4:6; Philippians 1:23.) Here are some of the words which he uttered:

I came forth from the Father and am come into the world: again, I leave the world, and go to my Father.

And now I am no more in the world, but these are in the world, and I come to thee.

I will that they also whom thou hast given me be with me where I am; that they may behold my glory which thou hast given me.

We are now prepared to more fully appreciate and comprehend the last words which Jesus spake while on the cross: *Father, into thy hands I commend my spirit.*—Luke 23: 46.

Thus we see, that in the case of Jesus Christ, death was a separation of body and spirit; a departure from the world to be with the Father. He came "in the flesh," not simply of the flesh; he suffered and died in the flesh; but in the spirit, as the apostle tells us, "went and preached unto the spirits in prison." (1 Peter 3: 18-20.) His life and death throw a flood of light on all important subjects of life and death as applied to all men. And from this proof alone, we would be entirely safe in affirming that death is not an extinction of conscious being, but a separation, departure, or great change of conscious existence. Every step of our investigation makes this fact more apparent, and discovers to us the connecting link between this life and that which is to come.

Man is the most intelligent being on earth. He was created in the "image of God," hence is said to be the "offspring" of the divine Being. He is an accountable being, and must answer to God for the deeds and opportunities of life, and be judged, rewarded, or punished, as the case may be, "according to" his "works." There is a redemption from death and hell. Hence "death and hell delivered up the dead which were in them." (Revelation 20: 13.) Therefore, man is a compound of body and spirit, and he is possessed of immortality.

For a more complete treatise on the immortality of the soul and the destiny of man (both the righteous and the wicked), the reader's attention is called to a little work entitled *What Is Man? His Nature and Destiny*, an advertisement of which will appear with this tract.



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