

IMMORTALITY

BY

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Victoria . . . B. C.

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That *Life* and *Immortality* are not synonymous terms is clear from the Scripture which speaks of "our Saviour Jesus Christ, Who hath annulled death, and brought life and immortality [incorruptibility] to light through the Gospel" (2 Timothy 1:10). It is the confusing of these terms which has brought spiritual shipwreck to many. One far-reaching result of this confusion is the unscriptural term *The Immortality of the Soul*. It is granted that this term is used on every hand, and also that many theological writers use this expression, but that, in itself, does not make it Scriptural. As careful a writer as A. A. Hodge used this expression. It might, however, be urged, "What difference does it make?" It has made a vast difference to very many in that they have carried the conception conveyed in the term *Immortality of the Soul*, into such Scriptures as 1 Timothy 6:16 which speaks of "our Lord Jesus Christ" as "The King of kings, and Lord of lords Who only [or, Who alone] hath immortality (*ἀθάνασίαν*)", which is in direct accord with the word from the Psalms, "neither wilt Thou suffer Thine Holy One to see corruption" (Psalm 16:10; Acts 2:27). Further, in Romans 2:7 we read "To them by patient continuance in well doing seek for [are seeking for] . . . immortality [incorruptibility *ἀφθαρσίαν*], eternal life." Now, if it be maintained that *immortality* refers to the soul, then it follows that *the immortality of the soul* is not the common lot of mankind but is rather the condition gained, or awarded, those "who by patient continuance in well doing are seeking for glory and honour and immortality, eternal life." Consequently, upon this confusion of Biblical terms is based the grievous error known as *Conditional Immortality*, which teaches that (1) Immortality is conditioned on faith; and (2) annihilation of the wicked and unbelieving. This is sufficient to show the importance of this present study.

It is granted that the Bible does not shed as much light on this subject as it does on other of the great fundamental truths; nevertheless, it gives us enough light to enable us to have a clear understanding as to what God's revelation is concerning it. If therefore, this paper makes clear a truth which has been confused in the minds of thousands, then it will not be in vain.

That we may realise the importance of this study let us state the theory of Conditional Immortality and Annihilation as given by James Fyfe in his book *The Hereafter*. He says: "There are some who cannot believe that men are totally extinguished at death, yet cannot see their way to admit the eternity of punishment, and cut the knot by the ingenious theory of conditional immortality. This school of thought rejects altogether the ancient doctrine of the natural immortality of man, and holds that he was created not absolutely immortal, but 'capable of immortality,' which could only be secured by obedience. Adam was placed on trial, 'if he obeyed he should live on forever; if he disobeyed he should die. . . . And his death signified a literal, immediate, and final dissolution of the nature of Adam as a man.' 'That the object of Redemption is not only to change from sin to holiness, but from mortality to immortality, from a constitution whose present structure is perishable in all its parts, to one which is eternal' . . . 'the impenitent part of mankind . . . to perish everlastingly . . . to suffer eternal destruction of body and soul in hell.'" Since commencing this paper, the writer came across this sentence by Fyfe, "The immortality of the body is confounded with that of the soul." It is from this confusion, as previously stated, that much serious error has arisen, for the annihilation theory has become the Devil's anaesthetic to lull men into the sleep of death, while it breaks down the principles of justice and the Word of God.

¹These quotations by Fyfe are from a volume entitled *Life in Christ* by Rev. Edward White, who was regarded as one of the chief apostles of the "Conditional Immortality" school.

Before passing on to the fuller consideration of this subject, it would be as well to discover the true meaning of a favourite word used by the annihilationists, viz. *destruction*, especially as used in 2 Thes. 1:9, where we read concerning those 'that know not God, and that obey not the Gospel of our Lord Jesus Christ,' "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power." Surely, it is urged, this Scripture teaches the *destruction* of the soul, and therefore the *annihilation* of the soul, and consequently giving further reason why the word *mortality* should be applied to the soul. The word ὄλεθρος translated *destruction* occurs only four times in the New Testament. By a careful study of the context it will be seen that this cannot mean *annihilation* in any of the Scriptures where this word is found. (1 Cor. 5:5; 1 Tim. 6:9; 1 Thes. 5:3). We must confine ourselves, however, to the one Scripture, 2 Thes. 1:9. Here again, the context helps us, for it shows that the *destruction* referred to does not take place at the death of the impenitent. Instead of which, it states definitely that it takes place (1) "When the Lord Jesus shall be revealed from heaven with His mighty angels," and (2) "When He shall come to be glorified in His saints." In commenting on this Scripture, Fyfe makes this statement: "What is this destruction? Not extinction, or ceasing to be, but the being driven from the face of the Lord by His glorious might. The face—the favour—of the Lord, is heaven; the loss of it is hell, and destruction, deprivation of the Divine presence, is always represented as the result and punishment of sin. Adam, fallen, hid himself from the presence of the Lord God. One of the bitterest elements of Cain's curse was, 'And from Thy face shall I be hid.' 'In Thy presence is fulness of joy,' the good man exultantly exclaims; while the penitent prays, 'Cast me not away from Thy presence.'"

Two other words merit our attention because of the application given them in relation to the subject of immortality, the one in the O. T. and the other in the N. T. The first is the Hebrew *abad* and *abaddon*, and the second is the

Greek ἀπόλλυμι, the one corresponding to the other. The Annihilationist would point out that God's Word says, "Thou hast destroyed the wicked, Thou hast put out their name for ever and ever" (Psa. 9:5). A closer inspection is needed than the mere mention of one occurrence of a word. This verb *abad* means to destroy, to perish, and the noun *abaddon* refers to a corresponding state or condition. It is used with varying applications: as in Jeremiah 12:17, "I will utterly pluck up and destroy that nation, etc."; in 2 Kings 11:1, "Athaliah . . . arose and destroyed all the seed royal": Esther 8:5 speaks of Haman's effort "to destroy the Jews"; in Micah 5:10, "I will destroy thy chariots." Thus it is clear from these, and many other Scriptures that there is no suggestion of annihilation or extinction. Now let us briefly note the Greek ἀπόλλυμι, which notice will convince any that *destruction* is not *annihilation*. To *kill* is to take life, to *destroy* is to cease to exist for the purpose for which created. Ἀπόλλυμι is translated to lose, to destroy, to perish, and in no instance can it mean annihilation. Let us take a few examples: Luke 15:4, 6 speaks of the Shepherd in "The Parable of the Lost Sheep," who goes "after that which is lost until he find it," and later rejoices saying, "I have found My sheep which was lost." In the same chapter regarding the Prodigal Son, we have this word, "For this my son was dead, and is alive again; he was lost, and is found." In Mark 2:22 we read, "the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred (ἀπολοῦνται)"; while in Matthew 12:14, speaking of Jesus, it says, "the Pharisees went out, and held a council against Him, how they might destroy Him." Referring to the time of the flood, 2 Peter 3:6 records "the world that then was, being overflowed with water, perished (ἀπόλετο)." Thus it is clear beyond dispute, as Cremer says, "The fundamental thought is not by any means annihilation, or extinction of life, but an injurious force which the subject exerts, or cannot hinder."

Now we come to the positive aspect of our subject. In the Genesis account of the creation of men we are distinctly

taught that man is a tripartite creature, being a perfect body into which God breathed the breath of lives. Let the great difference between the creation of man and beast be given special emphasis in the consideration of this subject. Of the animals it is written, "And God said, Let the earth bring forth the living creature after his kind, cattle, etc." (Gen. 1:24) whereas, of man, we read, "And God said, Let us make man in our image, after our likeness . . . and the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of lives: and man became a living soul" (Gen. 1:26; 2:7). On this subject Dr. Adam Clarke gives us the following comment: "The original is emphatic; *God breathed into his nostrils, nishmat chayim, the soul or principle of lives*, in consequence of which double principle, he became *nephesh chayah, a living soul*: or a compound creature, being both a soul and an animal, to inform and actuate each of which, viz. his animal and intellectual nature, he had the breath or *inspiration of lives*; so that he became a perfect animal and a rational being; for it is said, Job 32:8, 'There is a spirit in man,' *ve-nishmet shaddai tebinem, 'and the inspiration of the Almighty giveth them understanding.'* . . . Here we find *soul or intellectual principle*, distinct from *life* or the *animal principle*—both distinct from *organization*, and both immediately proceeding from God Himself." This is further emphasized in the New Testament where we read in 1 Thes. 5:23, "And I pray God your whole [entire] spirit (τὸ πνεῦμα) and soul (ἡ ψυχή) and body (τὸ σῶμα) be preserved blameless unto the coming of our Lord Jesus Christ." Here then are three distinct Greek words to express the truth that man is a tripartite creation. Of these three, the words mortal, immortal, or immortality, corruptible or incorruptible are only used in connection with the last mentioned, viz. *body*, and this—the susceptibility of the body to mortality and corruptibility—because true of the body only as a result of the Fall of man. On the other hand, the words immortality or incorruptibility are never used in relation to the soul or spirit of man, instead of which

the *deathlessness of man's spirit* is everywhere in Scripture regarded as fundamental truth, even as the truths concerning the Godhead, and the Deity of Christ are regarded as fundamental. Since the Fall, and as a result of sin, the body has been subject to mortality, and that mortality applies to the body and not to the spirit, is clear from Romans 8:11, "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." Thus man was created in the *likeness* of God, eternal in existence. His body, by sin, became mortal and subject to death. Death of the body, however, does not affect the existence of the soul. This is made clear from such Scriptures as 1 Cor. 15:51-54, and 1 Thes. 4:14, in which latter scripture we read, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." While it is true that the immortality of the body was lost through the Fall, yet thanksgiving should fill every heart in that it was restored through Christ, for we have this assurance, He "shall change this body of our humiliation, that it may be fashioned like unto the body of His glory" (Phil. 3:21). Let it be noted then that it is not the body which thinks, wills, plans, and holds communion with God. The body is the tabernacle in which the man dwells, and it is this, the body, that is mortal and subject to decay. The mighty Apostle to the Gentiles makes this clear in Second Corinthians, chapter five, where we read, "For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality (θνητός, opp. to ἀθάνατος, *undying*) might be swallowed up of life." Man himself may be mighty in spirit even when the body is weak. In this connection we observe the emphasis which is placed on *the mind of man* in the Scriptures: "For I know the things that come into your mind, everyone of them" (Ezek. 11:5); "Hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? For they say, the Lord seeth us not"

(Ezek. 8:12); while Romans 1:21 speaks of those who "became vain in their reasonings," and Titus 1:15 speaks of those whose "mind and conscience is defiled." Scripture, however, shows that it is possible for a change to come to those who are "alienated and enemies" in their "mind by wicked words" (Col. 1:21); hence the exhortation "be ye transformed by the renewing of your mind" (Rom. 12:2); "For to be carnally minded is death; but to be spiritually minded is life and peace" (Romans 8:6); "They received the word with all readiness of mind" (Acts 17:11); and the Lord Himself says, "I will put My laws into their mind" (Heb. 8:10). However this experience reacts upon the physical man, the experience itself relates primarily to the moral and intelligent being who tabernacles in the body. This is emphasized by a study of the subconscious mind. It is supposed that we all know what it is for a thought to float near the surface of the conscious mind and then elude us, slipping from the mental grasp, but to return later. Have you noticed how some can make a mental suggestion to themselves to awake at a certain time? This is a command to the subconscious mind. Many have proved that the mind can work hard while the body is asleep, and problems begun in waking hours have been solved in sleeping hours, or, as someone has said, "The purpose of the waking self was carried over into the dream state." Drs. Church and Paterson, in a chapter on somnambulism, state: "Patients carry out in sleep a line of action on which they have been intent before retiring." This is supported by an experience in the life of Charles Haddon Spurgeon, who, while fast asleep, preached a clear message from a difficult Scripture which had baffled him in his waking hours.

The purpose of this section of our study is to show that while the body is inactive in sleep, and in some cases unconscious, the spirit can have a real experience, and on waking, or returning to consciousness, can relate that experience in detail. Consequently, this experience which is within the range of our investigation and understanding is in perfect

harmony with the Scripture revelation which testifies that *man is active and conscious after death*, and therefore negatives the false theory of annihilation. Speaking of departed spirits, A. A. Hodge, in his "Outlines of Theology," p. 439, says, "That they were active and conscious in this state appears to be indicated by what is revealed of Samuel, 1 Samuel 28:7-20; Isa. 14:15-17. With regard to the good, however, the residence in *sheol* was looked upon only as intermediate between death and a happy resurrection, Psa. 49:15. In their treatment of this whole subject, the Old Testament Scriptures rather take the continued existence of the soul for granted than explicitly assert it." Dr. R. W. Dale, in his book, *Christian Doctrine*, p. 187, says, "According to the Hebrew and the Christian conception, man is not a Soul united to a Body, any more than he is a Body united to a Soul. It is no more true to say that the Soul is the man than to say that the Body is the man. Soul and body are the two constituents of human nature. Both are necessary to humanity." While this is true in one sense, it is also true that man's continued existence after death is not dependent on the body, and this sustains the further thought that *immortality* or *incorruptibility* refers to the body, while *deathlessness* refers to the soul and spirit of man. This is further sustained by a comparison of two Scriptures, Exodus 3:6 and Luke 20:37, 38. In the first, God said to Moses, of the Patriarchs, "I am the God of thy father, the God of Abraham, and the God of Isaac, and the God of Jacob." In the second Scripture, our Lord, while answering the Sadducees, and after quoting this very Scripture from Exodus 3, says this significant word, "For He is not a God of the dead, but of the living," which shows conclusively that the All-Wise God sees the departed in their continued existence as living and not as having ceased to be.

We have already referred to the Scripture in 1 Thes. 5:23 which speaks of man as a tripartite creation, viz. as "spirit, and soul, and body." Now let us briefly consider man as a *spirit*. Man was made in the likeness of God, and of God

we read, "God is a Spirit (Πνεῦμα); and they that worship Him must worship Him in spirit and in truth" (John 4:24). Speaking of the omnipresent Spirit of God, the Psalmist asks, "Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence?" Who can locate the Omnipresent? In similar manner the spirit of man can travel beyond the confines of the body, thus showing that while the body is the seat or center of the spirit's operations, the spirit is the God-given life which God breathed into the lifeless yet perfectly organized body which He had created out of the dust of the ground. In the great magnificat, Mary said, "My soul [the seat of the affections] doth magnify the Lord, and my spirit [the seat of intelligence] hath rejoiced in God my Saviour" (Luke 1:46, 47). To emphasize the distinction between the spirit, and the soul, and the body, let us note the comment of Dr. Adam Clarke: "It is true that organisation is supposed by many to be the principle of life. But, that principle of life does not consist in organisation of any kind, appears from this, 1. That the organisation may be perfect, and the principle of life extinct. 2. That death often takes place where the organisation exhibits no proofs of morbid alteration. 3. Organisation may be perfect before life commences: instanced in the scriptural account of the creation of man. Gen. 2:7." As we study this part of our subject, we see that as man is allied to the animals by material frame and physical life; so also is he allied to God by a moral and spiritual nature. However close to the animal world man may seem to be, he is *forever differentiated from the animals* by a higher nature, by reasoning powers, by his will, by his conscience. Man is a rational, religious and accountable being able to choose between good and bad. The spirit in man links him to God, is the source of human intelligence, and survives death as is evidenced in the account of the Perfect Man, Christ Jesus, Who was for a little while made lower than the angels "for the suffering of death, crowned with glory and honour" (Heb. 2:9). The brain, a part of the organized body, is not the source of thought and will, though it may be the vehicle of the spirit's activities. This is shown from 1

Cor. 2:11, "What man knoweth the things of a man, save the spirit of man." The separate existence of the spirit from the body after death is clearly revealed in Stephen's prayer, when, as his body was sinking down to death, he cried "Lord Jesus receive my spirit." Thus man is a spiritual, responsible, accountable personality, exalted immeasurably above the beasts.

Now, just a brief word about the *soul* of man. Man possesses a soul in common with the beasts, however different in kind. As "all flesh is not the same flesh," neither are all souls alike (Gen. 1:20; Job 12:10). The vast difference between *instinct* and *reason* constitutes an inseparable gulf between man and beast. This difference was emphasized in the first creation. Of the beasts it is recorded that God said, "Let the earth bring forth"; but of man, "Let us make man in our image." Thus the soul of man differs from that of the beast in kind, character and destiny. In the Fall man lost the *immortality of the body*, and *communion with God*, but there is no evidence that he lost any part or attribute of his nature.

A BRIEF STUDY IN ECCLESIASTES

Here, it may be said, is a Book which gives support to the theory of *Conditional Immortality*. In fact, this Book is quoted freely by the advocates of different "Isms" which deny the fundamentals of the faith. For instance, in chapter three, verse 19, we read, "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preëminence above a beast; for all is vanity." And in the ninth chapter, "All things come alike to all; there is one event to the righteous, and to the wicked. . . they go to the dead . . . for the living know that they shall die; but the dead know not anything." This surely looks like an argument to prove that man's existence ends with death, yet, even the believer in the annihilation of the wicked would not be willing to follow to a logical conclusion all the impli-

cations of his own exegesis regarding the "one event," inasmuch as this Scripture makes it applicable to both "the righteous and the wicked." This one Scripture alone proves that the reference is to the death of the body which certainly comes to both the righteous and the wicked, and has no reference to the spirit of man.

That this Book of Ecclesiastes is different from the other Books of the Bible is clear. Let it be noted that the expression "under the sun" occurs twenty-nine times, while the word "vanity" occurs thirty-seven times. What is the significance of this? It is believed that this Book gives the verdict of the *natural man* apart from revelation; or, life viewed apart from God. When man dies and is buried, as far as the *natural man* can see, that is the end of all. Our keenest penetration cannot trace any existence after death. Thus, this Book gives man's reasonings about this life apart from any revelation from God, or the philosophy of one who leaves God out of the picture; or as expressed in chapter 1, verse 13, "And I gave my heart to seek and search out by wisdom concerning all things that are done under heaven." It is the inspired account of man's investigation apart from revelation. This shows us the great need for the *revelation* from God which assures us of man's continued existence after death.

The words, too, from Obadiah, are often quoted, viz. "and they shall be as though they had not been." These words, however, must be seen in relation to their context. They are taken from the vision regarding Edom (v. 1) and refer to the Edomites and their land, and not to the future of the wicked, or the next life.

Now let us turn to the sublime portion in the Book of Job. In this we have the revelation which God gave to His servant Job: "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God" (19:25, 26). Dr. F. Godet, in his

"Studies on the Old Testament" says, "This is the passage in which Job attains to the culminating point of his hope in God. What he does know for certain is that live he shall—for his Redeemer lives. All the truths that Jesus draws, in Matt. 22:32, from the expression 'the God of Abraham, of Isaac, and of Jacob,' are comprehended in this cry of faith from the patriarch, 'My Redeemer liveth.'" Throughout God's revelation it is made clear that man's continued existence after death is as certain as the resurrection of our Lord.

This belief in the *continuity of existence* is strengthened by the fact that *mortality* relates only to the body and that the deathlessness of man's spirit pervades all Scriptures in much the same way as the salt pervades the ocean. To emphasise the continued existence of man's personality after death, let us note the words of Canon H. P. Liddon, D.D., in his masterpiece, *The Divinity of our Lord and Saviour Jesus Christ* (p. 263). Speaking of the Diety of our Lord, he says, "As the personality of man resides in the soul after death has severed soul and body, so the Person of Christ had Its eternal seat in His Godhead before His Incarnation. Intimately as the *I*, or personal principle within each of us, is associated with every movement of the body, the *I* itself resides in the soul. The soul is that which is conscious, which remembers, which wills, and which thus realises personality." The distinction here is really between the body and the soul and spirit, as seems to be evidenced by Dr. Liddon's quotation from Delitzsch, who says, "Yet when we contrast man's person (ego) and his nature, we understand by nature, not merely the body, but also the *soul and spirit*, inasmuch as man's ego is conceived of as distinct from the latter not less than from the former."

If it be true that *mortality* appertains to the body, and not to the soul, then what can be the meaning of such a Scripture as this, "For the wages of sin is death"? Here, a distinction must be made between death in a literal sense as relating to the mortality of the body, and death in a spiritual sense as relating to the soul and spirit. Hence we note

THE SIGNIFICANCE OF SPIRITUAL DEATH

Death in a spiritual sense is a state and condition in the same way that spiritual life is a state and condition. Our Lord said, "This is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent." In contrast with this spiritual life, there is also a spiritual death, which clearly proves there is a spiritual death even before the death of the body takes place, showing that spiritual death can reign while the natural life continues. In Revelation 3:1, God says to the church at Sardis, "I know thy works, that thou hast a name that thou livest, and art dead"; while 1 Timothy 5:6 declares, "But she that liveth in pleasure is dead while she liveth." Surely no word could make this point plainer—"dead while she liveth." Our Lord said, "Follow Me: and let the dead bury their dead" (Matt. 8:22); while in Proverbs 21:16 the same thought is clearly expressed in these words, "Man that wandereth out of the way of understanding shall remain in the congregation of the dead." This is what is meant by being "dead in trespasses," or "to be carnally minded is death," and therefore the "wages of sin" is the continuation of this spiritual death which is separation from God the Source and Author of all spiritual life. Thus "God is not the God of the dead but of the living." Let it be fully understood then, that this *death* holds sway even while the man is naturally alive in all his faculties—spirit, soul and body, showing that this death does not necessitate cessation of existence any more than the death of the body necessitates cessation of existence. And just as those "dead in trespasses and sins" are "made alive" by the Spirit of God, so both the righteous and wicked, who have departed this life, will one day *hear* the quickening voice of the Son of God, for our Savior said, "All that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28, 29). They shall *hear* in their conscious existence.

THE GREAT RESURRECTION CHAPTER: 1 Corinthians 15

That this paper be not too lengthy, let us conclude with a few observations as to the significance and application of the words *mortal*, *immortality*, *incorruption*, etc. The general theme of this chapter is the *Resurrection of the Body*, and, consequently, the words used are applied to the body, and not to the soul or spirit. The writer of this epistle says, "The last enemy that shall be destroyed is death. . . . So also is the resurrection of the dead. It is sown in corruption (φθορᾷ) it is raised in incorruption (ἀφθαρσίᾳ) (also found in Rom. 2:7; 2 Tim. 1:10; 1 Cor. 15:52; 1 Peter 1:4, 23) . . . It is sown a natural body (σῶμα ψυχικόν); it is raised a spiritual body (σῶμα πνευματικόν)." Here the word *corruption* is the opposite of *incorruption* and applies only to the body, and so, in this same chapter (v. 53) we read "this mortal must put on immortality" (ἀθανασία). "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory" (See Greek κατεπόθη). As Liddel and Scott point out, the word ἀθανασία (immortality, deathlessness) is from ἀθάνατος, undying, and is the opposite of θνητός (found in Romans 6:12; 8:11; 2 Cor. 4:11; 5:4). Thus, this Scripture may read "When this dying shall have put on deathlessness," and it is beyond contradiction that the words used here—corruption and incorruption, mortal and immortality—are applied to that body which the Apostle Paul says is "being brought to decay," when he says in 2 Cor. 4:16, "For which cause we faint not; for though our outward man is being brought to decay, yet the inward man is renewed day by day."

From the study of this subject we have seen (1) that the word "destruction" in Scripture does not mean annihilation but rather missing the aim and purpose for which made or created; (2) that man is a tripartite creation with spirit, soul and body; (3) that the body, as a perfect organisation, existed before God breathed into it the "breath of lives"; (4)

that the body became subject to mortality as a result of sin in the Fall; (5) that the death of the body does not affect the existence of the spirit; (6) that it is the spirit which thinks, wills, and holds communion with God; (7) that the mind of man may be vigorous even while the body is going down to death; (8) that the spirit can have a real experience even while the body is in a state of sleep or unconsciousness; (9) that the Scriptures teach the continued existence of the spirit after death as fundamental; (10) that *immortality* and *incorruptibility* refer to the body, and not to the soul or spirit; (11) that God declared Himself to be the "God of the living" when speaking of patriarchs who had been long dead; (12) that man is forever differentiated from the animals by a higher nature, reasoning powers, will, and conscience, and is a rational, religious, and accountable being; (13) that the separate existence of the spirit from the body after death is clearly taught in God's Word; (14) that though man lost the immortality of the body and communion with God by the Fall, yet he did not lose any attribute of his nature; (15) that the Book of Ecclesiastes does not support the theory of "conditional immortality"; (16) that Job reaches the lofty summit of revelation when he utters the sublime word, "I know that my Redeemer liveth," and because He lives, I, too, shall live; (17) that man's personality continues after death has severed soul and body; (18) that spiritual death may obtain during this present life, even as eternal life will obtain or continue, beyond the death of the body; and (19) that the words *incorruptibility* and *immortality*, in the great resurrection chapter, relate to the body and not to the soul or spirit.

From this study we conclude that God's unchanging Word teaches *unconditional* immortality *if* this word *immortality* be applied to the soul and spirit. The fact remains that the great thing that is conditional is salvation, and this, while dependent on the Holy Spirit, is conditioned on faith in believing and receiving: "For God so loved the world, that

He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).

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