

INHERENT IMMORTALITY



IF man is inherently immortal, as taught by the so-called orthodox churches, he could not consistently, "seek for glory and honor and immortality," "by patient continuance in well doing." Rom. 2:7;

If he is already immortal, he could not "put on immortality," when "death is swallowed up in victory," at the epoch of "the resurrection of the dead." 1 Cor. 15:21-26, 54.

If he is naturally immortal, he cannot die, hence he will neglect the means whereby he "might attain unto the resurrection of the dead." Phil. 3:11. If he possessed an absolutely indestructible life, he could not be destroyed, "both soul and body in hell." Matt. 10:28. If he is now in possession of an interminable life, he could not possibly "lose" it. Matt. 10:39. If he is animated with life everlasting now, he could not "reap life everlasting" in the future, as a result of sowing to the Spirit. Gal. 6:7-9.

If man is an indestructible being, he could not be "punished with everlasting destruction from the presence of the Lord and from the glory of his power." 2 Thes. 1:6-10. This will be their "everlasting punishment." Matt. 25:46. If man is a deathless being, he could never have inflicted upon him the wages of sin; "for the wages of sin is death." Rom. 6:23. If he is now in possession of eternal life, he could not in futurity receive it as "the gift of God," "through Jesus Christ our Lord." Rom. 6:23.

If eternal life belongs to Adam's race as a birthright, it cannot be a subject of hope, but Christians live "in hope of eternal life which God, that cannot lie, promised before the world began." Titus 1:2; 3:7. If eternal life is a natural endowment, it cannot be a subject of promise; but Christ's true followers have "the promise of life which is in Christ Jesus." 2 Tim. 1:1; 1 John 2:25; 5:11-12. If wicked men are in possession of such an immaterial and deathless soul, that "knives cannot cut it, frosts cannot freeze it, water cannot drown it, fires cannot burn it," etc., it would be an utter impossibility to "burn them

up," so as to "leave them neither root nor branch." Mal. 4:1, 3; Matt. 3:12. If the soul is immortal, it cannot die, but "the soul that sinneth, it shall die," hence, it is not immortal. Ezek. 18:4, 20; Rom. 6:23.

If souls are immortal and immaterial, they could not be "utterly destroyed" with the edge of the sword. Josh. 10:28, 30, 32, 35, 37, 39; 11:11. If immortal, they could not "surely be put to death" or "cut off." Ex. 31:14-15. The theory of inherent immortality is calculated to strengthen the hands of the wicked, "that he should not return from his wicked way by promising him life." Ezek. 13:22. The Bible speaks of souls being "born" (Ex. 12-19), of souls dying (Rev. 16:3), of souls being in "the grave" (Psa. 89:48), of souls being resurrected (Acts 2:27, 31), of souls having "blood" (Jer. 2:34), of souls breathing (Josh. 11:11), of souls being slain (Josh. 10:28-37), of souls eating and drinking (Lev. 7:20; Isa. 32:6), and beasts being souls (Num. 31:28); how is it possible, nay, is it not preposterous, to talk about souls as immortal and immaterial? Is there not presumptive evidence (Heb 2:14-15); inferential evidence (1 Tim. 6:16); negative evidence (Eccl. 9:5-10); affirmative evidence (Job 4:17); natural evidence (Gen. 2:7); comparative evidence (Psa. 103:3, 5; 39:5; Isa. 64:6); antithetical evidence (Psa. 8:3-4; Job 14:7-10); logical evidence (Rom. 6:23); historical evidence (Eccl. 1:4; Luke 24:6; 1 Cor. 15:20); doctrinal evidence (Titus 2:11-14); practical evidence (Rev. 21:4); demonstrative evidence (1 Cor. 15:44-45); and every other kind of inspired evidence, that the Bible is against Plato, and all the world whose hope of a future life is in the immortality of dead men?"

"Immortality, 'tis a priceless boon, 'tis wealth untold,

The choicest diamond, the purest gold;
Ah, better the world, and all therein,
To lose, if so doing, the prize we win.
The mighty God, who's enthroned on high,
Whose glory beams from sun and sky;
This utterance gave, that 'tis he alone,
Who doth inherently this treasure own."

Rufus A. Curtis.

Scottsburg, Indiana.