

Redemption from death is the salvation held out in the Scriptures — the redemption of the body from its present sin-stricken, mortal condition. Redemption is the resurrection of the body from the sleep of death, to an incorruptible, unending existence, a blessing in which the righteous only will participate: —

‘The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord’ (Rom.6.23) ‘The Lord preserveth all them that love him: but all the wicked will he destroy’. (Psa.145.20) ‘Thou shalt be recompensed at the resurrection of the just’.  
(Luke 14:14) ‘... all that are in the graves... 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)

The true position is simple and self-evident. We KNOW that we are mortal — we feel it in ourselves and we are daily and sadly reminded of it in many ways, and yet men will try to persuade themselves that they are undying! The current belief regarding man is a stumbling-block to the understanding of God’s Word and of its precious promises concerning a future life. This life is a gift absolutely at God’s disposal and will be granted to those only who please Him and who by a patient continuance in well doing seek for it. Paul declared: —

To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: For there is no respect of persons with God’. (Rom. 2:7-11.)

## The Christadelphians

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Please be assured that anything connected with the Christadelphians is entirely free, and based wholly upon Christ’s precept, “**freely ye received, freely give**”. Christadelphians, or as the name implies, brethren in Christ, are a body of people (established initially in the mid nineteenth century) bound together by a wholehearted belief in the Bible. We do not profess to have received any new revelation, but hold that the Bible itself is able to make one “**wise unto salvation**” (II Tim 3:15-17). Believing in the Divine Authorship of the Bible, we do not accept any interpretation which does not harmonise with its teaching as a whole. Finding that the creeds and practices of those who claim to be Christian are in many ways opposed to this teaching we feel compelled to stand apart from them. We believe in the personal, visible return of Christ to the earth, to establish his throne and reign thereon, and we seek to share this knowledge with others. However we guarantee that we will not pressurise you in any way if at any time you wish to discontinue contact.

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# Has man an Immortal soul?

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# Has Man an Immortal Soul?

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The creation of man is recorded in Genesis 2.7. This record is plain and simple. Man, we are told, was made from the dust of the ground, and as the result of the breath of life being breathed into him, he BECAME A LIVING SOUL. Some religious teachers say that man is mortal; others that he is immortal. Which view is right? The religious teachers who affirm that man is immortal argue that the immortality resides in the soul which, they say, is the real man. This simplifies our enquiry. Is there such a thing as an immortal soul? If there is, how is it that it is not referred to in the Bible? 'DEATHLESS SOUL', 'NEVER DYING SOUL' and 'IMMORTAL SOUL' are expressions which abound in the religious writings of the day, but they are entirely absent from the Bible.

According to the concordance, the word 'soul' finds mention hundreds of times in the Scriptures, but NOT ONCE in a way which implies its deathlessness. On the contrary, the soul is said to be capable of dying, and apart from righteousness, death is declared to be its eternal doom: —

'The soul that sinneth, it shall die'. (Ezek. 18:4,12)  
'Come unto me: hear, and your soul shall live'.  
(Isa. 55:3) 'Every soul, which will not hear that prophet, shall be 'destroyed'. (Acts 3:23) 'Let him know, that he which converteth the sinner from the error of his way shall save a soul from death'. (Jas. 5:20)

Unfortunately, men receive the doctrine of the soul's immortality as a kind of inheritance — it does not come as the result of Bible research. Where men have painstakingly studied the Scriptures they have been forced to say, as two Archbishops have said: —

'In the Word of God no such doctrine is revealed' (Whately)

'The immortality of the soul is rather supposed, or taken for granted, than expressly revealed in the Bible.' (Tillotson)

This conviction was shared by Martin Luther, who classed the doctrine among those 'monstrous opinions to be found in the Roman dunghill of decretals'. Tyndale, who translated the Scriptures into the English language, likewise styled it a 'heathen doctrine', 'a fleshly doctrine of philosophers'. The historian Gibbon, in his work 'The Decline and Fall of the Roman Empire', states: The doctrine of the immortality of the soul is omitted in the Law of Moses'. Dr. Oscar Cullmann in his book 'Immortality of the Soul, or Resurrection of the Dead? The Witness of the New Testament' declares that the New Testament, in its offer of eternal life, neither teaches, nor presupposes, the doctrine of the immortality of the soul. His view (which history confirms) is that the doctrine of the immortality of the soul has been imported from Greek philosophy. But to return to the Bible — our divine and unerring guide: What does this say about man? It tells us that man is of the dust, and destined to return to dust again: —

'All are of the dust, and all turn to dust again'.  
(Eccl.3:20 16) 'He knoweth our frame; he remembereth that we are dust'. (Psa.103:14)

It expressly tells us that man is mortal — that his days are limited: —

'Man that is born of a woman is of few days, and full of trouble'. (Job 14:1) 'What is your life? It is even a vapour, that appeareth for little time, and then vanisheth away'. (Jas. 4:14)

In harmony with this is the inspired account concerning man's condition in the death state, viz. that of entire unconsciousness: —

'His breath goeth forth, he returneth to his earth; in that very day his thoughts perish'. (Psa. 146:4) 'There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest'. (Eccl.9:10) 'For the grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth'. (Isa. 38:18)

As further evidence of man's mortality, let us consider the important place that the doctrine of the resurrection holds in Bible teaching. In Paul's proclamation it was supreme: —

'Of the hope and resurrection of the dead I am called in question'. (Acts 23:6)

'There shall be a resurrection of the dead'. Without resurrection there could be, according to Paul, no future life for the dead: -

'For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished'. (1 Cor. 15:16-18)

The force of the foregoing passage may not at first sight be obvious. Paul's argument is this: If Christ has not been raised, then there is no living Christ; and if no living Christ, then no salvation, or future life, for the dead. If the dead had had immortal souls, how could the non-resurrection of Christ have been a cause of the dead perishing? To take another of Paul's arguments: the apostle tells us that it is the resurrection that makes available the reward for a faithful life: —

'What advantageth it me, if the dead rise not? let us eat and drink; for tomorrow we die' (1Cor. 15:32)

There could be no point in this question if Paul possessed a never-dying soul. ►►