

What is Man?

Has he an
Immortal Soul?

Notes of Addresses

(Revised & Enlarged)

BY

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AMERICAN EDITION

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WHAT IS MAN?

Has He an Immortal Soul?

SPIRIT

I desire to set before you this evening in the light of Scripture, the constitution of man. Do not expect a lecture on psychology or physiology. It is from Scripture alone that we must learn how God has put man together: He is a tripartite being—having three parts to his one personality. We read, “And the very God of peace sanctify you wholly: and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ” (1 Thess. 5:23,24). How can a man’s spirit and soul and body be preserved blameless? The answer is, “Faithful is He that calleth you, who also will do it”—so it is not an impossibility! The above passage is the only one in which the three—spirit, soul and body—are spoken of together. They are put in their proper relative order. The spirit is man’s highest part. It is that, and not his soul, which links him with God morally; the reason being that “God is a Spirit, and they that worship Him must worship Him in spirit and in truth” (John 4: 24). Who can locate the all-present Creator? He is a Spirit, and is everywhere. He is in this Hall, and everywhere else in the universe. The psalmist enquires;

"Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there; if I make my bed in hell (*sheol*), behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me" (Ps. 139: 7-10). The infinite God is omnipresent.

The spirit of man, then, is that which specially links him with God: it also possesses the attribute of immortality, it survives death. When we die the spirit passes into Eternity to be with the Lord in Paradise, or with the lost in hades. The human spirit also is the source of all natural intelligence. It is not the brain but the spirit which is the intelligent thinking entity. Both Moses and Aaron address God as, "The God of the spirits of all flesh" (Num. 16: 22). The former when leaving the scene said, "Let the Lord, the God of the spirits of all flesh, set a man over the congregation" (Num. 27: 16).

Turn now to Hebrews 2: 9: "Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?" To have called Him the *Father of souls* would have linked Him too much with the animal creation. That which distinguishes man from the beast is not "soul"—but spirit. Hence says the apostle, "Shall we not much rather be in subjection unto the Father of *spirits*, and live?"

Job asks, as he surveys the power of God in creation, "Whereupon are the foundations thereof fastened? or who laid the corner stone thereof, when the morning stars sang together, and all the *sons of God* shouted for joy?" (Job 38: 6). When God laid the foundations of the earth man

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was not there. And yet we read that "the sons of God shouted for joy." Those sons of God were angels. "Who maketh his angels spirits; his ministers a flaming fire" (Ps. 104: 4). It is a very simple matter that if God is the Father of spirits, and angels are of that order of beings, they are necessarily "sons of God," all of whom shouted for gladness when the earth's foundations were laid; Satan, as yet unfallen, was among them. Read the first chapter of Job, verse 6: "Now there was a day when the *sons of God* came to present themselves before the Lord, and Satan came also among them." You know what happened when they were thus assembled. Satan, a fallen angel now, is there. God said to him, "Hast thou considered my servant Job?" He replies in substance: "Oh, yes, I have watched him for many a day, and should like to bring him down; but you hedge him in so perfectly that I cannot get at him." Here we are let into the secret of a privilege not accorded to us in our present condition, as the Lord for a moment lifts the curtain and shows us what took place. What a revelation it is of the malignity of our wily foe, and of the care and kindness of the blessed God. "Let me take him in hand, and he will curse Thee to thy face," said the Enemy. "Very well," was the reply, "do so; but you must not touch his life."

What I ask you to pay particular attention to is that *God*, behind the scenes, is *for Job*, whilst Satan is his unrelenting foe. What a foul and false slander it is to make out that God is against man. Listen to this: "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). And if we find the devil accusing, God is also there resenting his slander-

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ous charges. The vigilant foe does his best ever to "down" the Christian. What an eagle eye he keeps upon him! He says, "If I could only trip up that young man, what a victory it would be!" And, alas, with many he has succeeded, either by drink, or by less gross forms of evil, and then the retort is, "He used to read his Bible, sing hymns, and go to meetings, but now he is become as one of us." Ah, my hearers, though the devil is behind the scenes accusing Job to God, don't forget the ever-victorious challenge, "If *God* be *for* us, *who* can be against us?" (Rom. 8: 31).

Our little knowledge of the unseen world is no excuse for refusing the light which Scripture affords as to it. When you are eating fish you do not try to eat the bones. Well, when you come upon a Scripture difficulty, just leave the bones alone and go on eating. God will make things plain as you read on. Do not choke yourself. Get all the meat you can. Not that there are bones really—far from it.

Now look at 1 Corinthians 2: 11: "For what man knoweth the things of a man, save *the spirit* of man which is in him?" Observe, it is the spirit in man that *knows*. To it is attributed human knowledge. Your brain is not the source of your thoughts; however much it may be the vehicle of your spirit's activities. Supposing I died on this platform. You examine my head. You find the brain there, but it no longer operates. Why? The spirit is gone. Behind the brain there is a conscious vital energy. Analysis has proved that there is no thinking property in any or all the particles that compose the human brain. The source of human intelligence is the spirit of man. How do I know the things of a man? Because I have

the spirit of a man. How do I know the things of God? Because I have the Spirit of God. However great the learning and ability of an unconverted man, he is utterly incapable of understanding the mind of God. "The natural man receiveth not the things of the Spirit of God" (1 Cor. 2: 14), and is as unqualified to know them as a chimpanzee would be to give a lecture upon ethics. The human spirit *knows* human things; the Holy Spirit knows the things of God.

In this day, when the human brain is well-nigh deified, people are losing sight of the fact of an immaterial, spiritual, intelligent entity in man by which "the things of a man" are apprehended. Suppose the spirit gone. Can I think now? The brain is there—the material—all there as before; but the spirit has fled, and the body lies motionless, "for the body without the spirit is dead." What a glorious sight it is to behold the martyr Stephen, with his angelic face upturned to heaven, praying for his murderers, and saying, "Lord Jesus, receive my spirit." I was once talking to a man who denied this personality of spirit; for him "the body was all." I inquired what Stephen meant by the above prayer, "Receive my spirit." He replied, "It went into atmosphere." Wondering if he would have the temerity and audacity to carry his theory to its full length, I asked, "What did our Lord mean by, 'Father, into thy hands I commend my spirit?'" and received the same answer. "This is the lowest form of materialistic blasphemy. It involves the annihilation of the Son of God." Such were my strong words to this objector.

But, my dear hearer, what would you say if called upon to leave the world to-night? Would it be in some such strain as, "Lord, Thou hast put my sins away, and died

to redeem me, saved me for ever, and now I come to Thee: Lord Jesus, receive my spirit"? My dear friend, on wings swifter than lightning, your spirit will go to heaven or to hell when once it leaves the body. Which shall it be? Are you ready for the exit? Devout men carried Stephen to his burial, and here he is identified with his body, but his spirit was with the Lord. In this, the pure light of God's truth, how surpassingly blessed is the Christian's departure from this scene, but how unspeakably solemn is that of the unsaved sinner. Endless as eternity itself is the life of the spirit. Let me therefore press the question home: Are you ready for glory? Are you packed up for heaven? If death should stop your pulse to-night, and the summons come suddenly, would your triumphant prayer be the echo of that of the first martyr, "Lord Jesus, receive my spirit"? I have seen the Christian dying, and the sinner, too, but oh, the difference—one with victory stamped upon the brow and glory lighting up the face; the other drifting away in gloom, the prelude of the coming outer darkness.

But now, again, open your Bible at Zechariah 12 to see how perfectly in keeping the Old Testament is with the New: "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*" (ver. 1). Here was man at the beginning an inanimate piece of clay, when God formed *in him* a spirit, which is in nowise a part of his corporeal being; it is this along with his soul which renders man a responsible, accountable personality, above and beyond the mere brute beasts. This spirit which God has thus formed in man exists eternally, and is the spring and

source of all human knowledge. When I look into people's faces, I read in their very eyes the word "eternity." Let this thought urge you to immediate decision for Christ. Then when the otherwise "king of terrors" knocks at your door, you will say, "Hallelujah! I am going home."

There is one text, and only one, which a certain class repeatedly quote to prove that a beast has a spirit: "For that which befallerth the sons of men befallerth beasts; even one thing befallerth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to the dust again. *Who knoweth the spirit* of man that goeth upward, and *the spirit of the beast* that goeth downward to the earth?" (Eccles. 3: 19-21). Notice that it is put in the form of a question—"Who knoweth?" Seize, too, the moral idea of the book where the verse is found—*viz.*, the natural man left to his own ken and resources to find out "the things done under the sun." Constantly he is repeating, "*I said in mine heart.*" The Holy Ghost surely inspired every word of Scripture, which fact constitutes it "the Word of God," but He did not inspire men to say the things of which He inspires the record, such as Job's friends, false prophets, and Satan, nor this assertion that men and beasts all have *one breath*, and that man has *no pre-eminence* above a beast. All this comes from giving *his heart* to search out by wisdom all things that are done under heaven. Thus he is left to himself to trace the intricacies of things down here, ending with "vanity and vexation of spirit." He says, "I gave my heart to seek and search out by wisdom concerning all things that are done under heaven." "I communed with my own heart."

"And I gave my heart to know wisdom, and to know madness and folly" (chap. 1: 13, 16, 17). "I said in mine heart." "I sought in mine heart." "Then said I in mine heart" (chap. 2: 1, 3, 15). "I said in mine heart" (chap. 3: 17, 18). Nine times these utterances occur. Hence he says, "Who knoweth?" I will tell you "who knows." God does, and evidently the writer emerges into clearer light at the close of the book when he says, "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it" (chap. 12: 7). Can this be said of the beast? Impossible! Stephen when he left this world departed to be with the Lord Jesus. And our Lord said, "Father, into thy hands I commend my spirit: and having said thus, He gave up the ghost" (Lk. 23: 46).

Now look with me at the first chapter of St. Luke's Gospel: "And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour" (vers. 46, 47). Here we find the soul and spirit together, and both blessedly united in magnifying and praising God. The affections and the intelligence are blended in Mary's lovely song. My friend, can you say, "My soul doth magnify the Lord, and my spirit hath rejoiced in God *my* Saviour?" Can you join in her words? She, the most blessed and favored of all women, and why not you? Ah! brethren, it was a happy hour when we could sing for the first time from our inmost soul:

"I do believe it, I will believe it,
I am saved thro' the blood of the Lamb:
My happy soul is free, for the Lord has pardoned me,
Hallelujah to Jesus' name!"

Whilst God desires all men to be saved, it is only the believer who can sing, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." Mark, it is an intelligent salvation. We know it. You may say, "You think you know it." No, we know that we know it. What do we know? We know we are saved. For how long? For ever. Are *you* saved? Do you say, "Well, I think so?" That will not do. "Sometimes I wish I were." Well, get a step further. Say, "My Saviour." Dear friend, come inside the "my" to-night. Be personal, and get saved on the spot. Mary's song is of Christ incarnate; we can sing of Him crucified and glorified, and can say of Him to-night, "*My Saviour.*"

Let us look now at Hebrews 4: "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (ver. 12). That is why people object to God's Word. It goes underneath, reaches to the very bottom, and divides between soul and spirit. If there is a surgeon living who can divide between these two he may have any fee he wishes to ask for. All that he can touch is the material. But the Word of God divides between these spiritual parts of man's being. Oh, how it cuts! People say, "Do not ask me to go and hear that preacher any more. He actually read out my history—you must have told him all about me." The rays of Scripture penetrate into the very marrow of the soul and expose all in the light of God. Remember, it is the truth of God coming home in the power of the Holy Spirit. How God's search-light unmasks everything!

A sceptic one day passing by an open-air preaching

heard the words, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1: 18). "All bosh and stuff," said he to himself. "Come now, and let us reason together, saith the Lord," kept ringing in his ears. "I do not believe a word of it. I am a sceptic." Once again it re-echoed—"Come now," etc. "Very lovely language, very poetical and very striking," said he. It was so striking that it morally prostrated him, and brought him to God. One little text did it. In the power of the Spirit it searched and discerned the thoughts and intents of his heart. No wonder that people labor to get rid of it, because it "*pierces*." Yet its preaching has brought thousands, and tens of thousands, and millions to God.

The late Professor Darwin is reported to have said to a Missionary Society, "If you will go to certain islands and get those cannibals converted, I will give an annual subscription to your fund." The missionaries went, and the cannibals were converted, and Mr. Darwin kept his word. The truths contained in the Book did it. It searched and saved them. Civilized or barbarian, high-born or low-bred, vulgar or educated, fools or philosophers, boys or grandfathers, it comes home to men with resistless power. You may say you do not believe it, sir, but you do, somehow, in spite of your protest, and you know it. Voltaire said that it took twelve men to make Christianity, but it only needed one to destroy it. And Voltaire was the man. Alas, he died in misery, and his printing press was bought and used for printing Bibles! Higher critics, and critics of all altitudes, from the low and vulgar to those who sit in professors' chairs, have done their best to discredit the

unerring Word of the living God; but it has survived all opposition, and will endure for eternity.

THE SOUL

We have now to ask, "Has man a soul, and is it immortal?" The undoubted answer is "Yes." He possesses a soul, however different in kind, in common with the beasts; all flesh is not the same flesh, neither are all souls alike. That the brutes have souls we have only to quote, "Let the waters bring forth abundantly the moving creature that hath life—living soul"—(Gen.1:20). And again, "In whose hand is the soul of every living thing" (Job 12:10). These passages, which could be multiplied, should suffice to prove the possession of soul by the animals. It is easy to recognize in some, if not in all, the strongest instincts. A touching story is told of a dog whose master was seeing a friend off in Liverpool. In the hurry of "farewelling" the dog was forgotten, and, remaining on the steamer, was taken to America, from whence he was soon despatched home. His owner awaited him at the Liverpool pier; the dog saw him from the bow of the vessel and summoning all his powers, bounded through the air, only to fall dead at his master's feet—his soul passed away with the joy and effort. That was his "end." He was not an intelligent, accountable, responsible being. In the creation of his species—the animals—it is very curtly stated, "Let the earth bring forth." How different when man is introduced! Then the Eternal Trinity hold a consultation and say, "Let Us make man in our image, after our likeness. So God created man—in the image of God created He him. And the Lord God formed man of the dust of the ground, and breathed into

his nostrils the breath of life, and man became a living soul." It would be impossible, but for the darkening effect of unbelief and the blinding power of the enemy, to confound the two creations. These "souls" are absolutely different in kind, character, and destiny. One ends in the earth, from whence it came, and passes away with the final death agony; the other lives on parallel with His existence whose inbreathing produced it. For this reason it is said, and rightly so, that "man has an immortal or never-dying soul." It is the merest quibble to say that the words "immortal soul" cannot be found in the Bible. As a matter of fact there are many theological terms, constantly in use, which are not found there, such as "Trinity," "Millennium," "Eternal Son," etc. It is only a caviller, however, whose untenable position drives him to such feeble word-juggling. The actual literal phrase may be absent, but the truth conveyed in it is repeated again and again. "Baptizing them in the name of the Father and of the Son and of the Holy Ghost." Is that not the Trinity? "They lived and reigned with Christ a thousand years." Is that not a Millennium? The Son of God, who is said to be "before all things," and "in the beginning with God," creating everything that has been created (Colos. 1; John 1). Are not these statements equivalent to "The Eternal Son"? Harken to this strong statement from His own lips, "Fear not them which kill the body, but are not able to kill the soul" (Matt. 10: 28). In His day there were cowards who dared not be His disciples—human opposition terrified them; and many an one, now as then, is kept back from confessing His name, and for the same reason; not that death—either by the Inquisition or the Smithfield fires, confronts them, but a sneer,

the cold shoulder, the sarcastic remark, or the fear of being considered a "crank," is quite enough to make many turn tail and flee. Have *you* confessed Christ yet? If not, let not the fear of men enthrall you and paralyse your tongue, "but fear Him who is able to destroy both body and soul in hell." The soul's annihilation is impossible. It survives death. Man cannot kill it; he can kill the body, but the soul, which forms no part of man's corporeal being, is beyond his reach; it survives the sword, famine, fire, disease, and death, and lives on into the eternal ages. The faith of this has cheered the martyr in the flames and those who have faced "the last enemy" in a hundred different forms for Christ's sake.

Lord Claverhouse sent one of his soldiers into John Brown's house in the days of the Covenanters, who inflicted great pain on his little child. Its cries brought the father on the scene; he was instantly shot by Claverhouse's command. The brave wife was asked, "What do you think of your bonny man now?" She replied, "I never thocht sae well o' him as I dae to-day." Ah, she feared not them that killed the body, but rather Him "who is able to destroy both soul and body in hell"—observe it is not "kill" both soul and body, but *destroy*. Destruction is not annihilation, and for that reason the word is changed by the unerring Lord from "kill" to "destroy." "Killing" is taking life, whilst destruction is ceasing to exist for the purpose for which you have been created. We read of the bottles that perish, and the sheep which was lost. Both "perish" and "lost" are the same word as "destroy." Were they annihilated? Did they cease to exist? No!

The arch-enemy of souls has been wily enough to invent

the doctrines of annihilationism and restorationism, just as the pirates of old lit their delusive fires on the rocky coast to allure the unwary mariners to hopeless ruin and death. Be warned, my hearer, by the lips of Him who cannot lie, when He said, "Fear not them that kill the body, but are not able to kill the soul; but rather *fear Him* who is able to *destroy both soul and body in hell.*" If these words do not prove the soul's immortality, English cannot express it. They wipe away with one sweep all the sophistries of religious and profane infidelity on the point. To His people of old, Jehovah said, "O Israel, thou hast destroyed thyself, but in Me is thine help: I will be thy king" (Hos. 13: 9, 10). How could He be their king if they were extinct? There is such a thing, and unspeakably solemn, as "everlasting destruction from the presence of the Lord and the glory of His power" (2 Thess. 1: 9). May you never prove it.

It is important now to note that the soul of man whilst existing for ever is also the home of human affections, lusts, and passions—in fact, it is his *emotional* part, even as the spirit is the *intelligent*. Hence we read, "And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul" (1 Sam. 18:1). It is the soul that loves—Jonathan's heart was won by David as every believer's has been by the true David—the Lord Jesus. And the more it is knit to Him the better. He "loved him as his own soul." Here is true affection. We have seen how that beloved woman, the Virgin Mary, moved on in the two-wheeled chariot of affection and intelligence. "My *soul* doth magnify the Lord, and my *spirit* hath rejoiced in God my Saviour."

The affections and the intelligence went together. That is the way to travel, brother. If you are all "spirit" you will be very cold, and if you are all "soul" you will be too emotional and ill-balanced. The desideratum is the warm heart and clear head. Some people seem to be all spirit, you cannot get them warm. If you are fervent in manner they say, "That man is so excitable." Ah, my friend, if you were left a fortune you would feel all aglow. What is that to the Lord Jesus Christ and His blessed love? The soul of Jonathan was knit to the soul of David when he saw the giant's head in David's hand, and he said, "That man shall have all my heart." When you see Jesus on Calvary and the glorious victory He gained there, your heart will be won. Have you seen Him? Has the love of Jesus, the death of Jesus, won your heart? Is it knit to Him?

We wish you now to notice very particularly that not only has a man a soul *in him*, but that *he himself* is a "soul." "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and *man* became a living *soul*" (Gen. 2: 8). He is "soul" in contrast to angels, who are "spirit," and whilst man is linked with the lower animals by soul, yet, as we have seen, how differently his creation is from all of them: his moral and spiritual being is formed by the direct in-breathing of the Lord God, setting him infinitely above the irresponsible brute beast. Just here you must inspect the language of Scripture closely, and observe its consistency. Man is, and has, a soul, outliving all time and circumstances, and marches on, as the eternal ages in duration.

The annihilationist quotes with triumph, "The soul that

sinneth it shall die." Have you not heard it cited as if no more were needed to carry the position? But you have only to consult the passage, bearing in mind that man is a soul, and all is plain, "The soul that sinneth, *it* shall die. The *son* shall not bear the iniquity of the *father*, neither shall the father bear the iniquity of the son" (Ezek. 18: 20). In other words, each soul, each man, should bear his own judgment, and not another for him. The soul is the person, the individual, the man. He is a soul. This is the consistent language of Scripture. "Then sent Joseph, and called his father Jacob to him, and all his kindred, threescore and fifteen *souls*" (Acts 7: 14).

It is interesting, and worthy of note, that these very people who are called "souls" in the Acts are described as "persons" in Deuteronomy. In the former Scripture we read that *all* of Joseph's kindred numbered "seventy-five souls," whereas in the latter quotation it is said, "Thy fathers went down into Egypt with threescore and ten *persons*" (Deut. 10: 23). In the one passage we read of "seventy-five," and in the other of "seventy." This only proves how microscopically correct is the language of the inspired Word—the "all" comprising the entire company, including the four who were already in Egypt, and so did not "go down"—Joseph, his wife, and two sons, and Jacob—who was not one of the "fathers," but "father" of them all.

A soul, then, is a person, a human being. Thus the man addressing himself in Luke 12, says: "Soul, take thine ease, eat, drink, and be merry." When this is seen, the passage in Ezekiel simply asserts that each man should die for his own sin, and not for that of another; hence in Deut. 24: 16, we read: "The fathers shall not be put to

death for the children, neither shall the children be put to death for the fathers; every *man* shall be put to death for his own sin."

Beware, my reader, of half sentences, and garbled quotations, such as "The soul that sinneth, it shall die"; from which you are intended to infer that the soul, the entity, that second part of man's personality, becomes extinct at death. No, read on, and you have the explanation: "The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. But if the wicked will turn from all his sins that he hath committed and keep all my statutes, and do that which is lawful and right, *he* shall surely live, he shall not die." The souls then referred to are persons—the son, the father, the wicked *man*, and the righteous *man*; language could not be more explicit! These, with many other Scriptures, form a solid phalanx of truth arrayed against the delusion that the soul of man ever dies. Luke, writing of the ship which went to pieces, and in which he and the great apostle were prisoners, says, "And we were in all in the ship two hundred threescore and sixteen *souls*" (Acts 28: 37)—actual men in flesh and blood, composed of spirit, soul, and body—human beings! So that when you read on the placard to-morrow morning of a great shipwreck at sea, and that sixty souls perished, your informant would be perfectly correct and in accord with the Word of God! Turn to one verse before finishing the subject. In the 5th chapter of James we find, "Let him know that he which converteth the sinner from the error of his ways shall save a soul from death, and shall hide a multitude

of sins." Here it is again—the *sinner* who is converted is the *soul* that is saved. James is addressing the twelve tribes (whilst recognizing a remnant of Christians among them), who needed not a temporal salvation and deliverance from Egypt as in days of yore, but salvation from death, in sin, and the judgment of an eternal hell. Anyone who was used thus in his blessing would save a soul from death and hide a multitude of sins. My hearer, we would like to have that blessed privilege in your case ere you leave this place. Decide immediately for the Lord Jesus Christ.

THE BODY

And now a few words in conclusion on the material part of man's constitution—the body—without which he is not complete; sometimes he is viewed wholly in relation to it—as if the body were all; at others he is seen entirely in relation to his spiritual part, and the body is counted as nothing. The Materialist is ever quoting passages which refer to the former, whilst skilfully ignoring those identifying man with his spiritual and higher part! Here is one: "I knew a man in Christ above fourteen years ago (whether in the body I cannot tell, or whether out of the body I cannot tell; God knoweth), such a man caught up to the third heaven; and I knew such a man (whether in the body or out of the body I cannot tell; God knoweth), how that he was caught up into paradise" (2 Cor. 12: 2, 3). Here, then, is a *man* "out of the body"; his identity being wholly associated with his spiritual part; he can live in or out of it. Such language is an enigma to the one who believes the body to be the "all" of man's personality!

It matters little who the "man" is, whether Paul or any other—he is "out of the body;" that the Apostle is the man referred to there can be no reasonable doubt, for he adds, "Of such an one will I glory" (that is "a man in Christ"), "but of myself I will not glory except in mine infirmities"; thus in one brief verse (2 Cor. 12: 5) we have the two aspects of the same individual, the spiritual and the corporeal—the first in which the body plays no part, and the latter where it is seen with its infirmities. When this is remembered—the distinction between the two—it simplifies the words of our blessed Lord to Mary Magdalene: "Touch Me not, for I am yet ascended to my Father" (John 20: 17), and yet to the dying robber He had said, "To-day shalt thou be with Me in Paradise;" as yet He had not in His entire personality returned to the Father—spirit, soul, body; though His spirit and soul were with Him whilst His body lay in Joseph's tomb. David is not yet ascended into the heavens; he awaits, with all the redeemed, the final touch which will fashion his body to the likeness of his Lord, and yet meantime, disembodied, he is in His glorious company in Paradise. Turn to Matt. 27: 52: "And many *bodies* of the saints which slept arose." It is *the body which sleeps—never the soul—never*—the most energetic of all annihilationists, and all of them put together, cannot find the text that says so. That *saints* sleep because their body is a part of their persons everybody knows, but it is the body that thus slumbers whilst their spirits and souls—their spiritual and higher part—their true selves—are with the Lord.

Let us look now at another instructive passage: "Meats for the belly, and the belly for meats; but God shall destroy both it and them. Now the body is not for forni-

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cation, but for the Lord; and the Lord for the body... What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? Therefore glorify God in your body" (1 Cor. 6: 13-15).

These quotations show what an honored position the body of the believer has been introduced into. It is for the Lord, and He for it. It will be raised up by His power in the coming day: it is a member of Christ and temple of the Holy Spirit, and in it God is to be glorified. We have no right to use or abuse it for our own gratification: putting into it, or placing upon it, what we will, and taking it to places of questionable character. Paul in his whole-hearted desire expresses himself in these glowing terms, "According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be *magnified in my body*, whether it be by life or by death" (Phil. 1: 20). Martyrdom stared him in the face when with one grand effort the whole body would be surrendered to his Lord; but if the sword of the executioner were stayed awhile he would in whole-hearted discipleship and service present it a *living* sacrifice. How can Christ be magnified? Can He be made any greater than what He is either personally, morally, or in any other way? No, certainly! But He can be magnified in *our bodies* by the dismissal of fleshly and worldly habits which supplant Him, and instead of which His glories are set forth in those various organs which compose it! After reading in the diary of that mighty Evangelist George Whitefield, "When shall I begin to begin, Lord, to live for Thee," I was smitten with shame at my half-heartedness

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and sloth. The call of the hour is for men who will glorify God and magnify Christ in their bodies. Tongue, brain, heart, hands, and feet—all under His sovereign sway.

The divine classic as to the believer's body, in its future raised and glorified state, is found in the great resurrection chapter, the fifteenth of first Corinthians. In a moment, in the twinkling of an eye, the whole of the redeemed, dead and living, are either to be raised or changed, and for ever to "bear the image of the heavenly," even as we now bear "the image of the earthy." We are awaiting the blast of the last trump which will change us into His likeness. "The redemption of the body" is part of that glorious scheme in which Christ is "made unto us...wisdom, righteousness, sanctification, and redemption." This mortal puts on immortality, and this corruptible puts on incorruption. Then death is swallowed up in victory, and these "bodies of humiliation fashioned like into His body of glory!" Hallelujah.

"And the very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless into the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it" (1 Thess. 5: 23, 24).