

Glad Tidings

“And we bring you good tidings of the promise made unto the fathers...” (Acts 13:32)

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Do We Have An Immortal Soul?

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Many would answer the above question, “Yes, for our soul will continue to exist forever in Heaven or Hell.” This is partially true, but is the soul’s continued existence what the word “immortal” means in Scripture? Is our common designation, “immortal soul” in tune with how the word is used in Scripture? If so, why does not the Bible ever reveal to us that we now have an immortal soul? If we are born with an immortal soul, where in Scripture is such a concept revealed?

Let us examine the word, “*immortal*,” in its context, and see how we, in accordance with Scripture, can answer the question, “*Do we have an immortal soul?*”.

The word, “immortal” comes from the Greek word, “anathasia.” Examining the word, we notice that the prefix, “a” which is like our “un” in English is coupled with “Thanatos,” which means “death.” Therefore, we are speaking of something that is not subject to death – “un-death.”

Immortality is exclusively possessed by God. Jesus, as God, is being praised with honor and glory and described by Paul as one “*who*

only hath immortality” (I Timothy 6:16.) The one God is the one who is described in Scripture as “*immortal*” (I Timothy 1:17). The “*eternal*” and “*invisible*” God is not subject to death. He possesses “*immortality*.”

Immortality has been revealed through the gospel of Christ. Paul writes the appearing of Jesus has “abolished death and brought life and immortality to light through the gospel...” (2 Timothy 1:10). Jesus came to not only abolish death, but to bring to light through the gospel the reality of the state of “un-death” or “deathlessness.”

Immortality is that which in the King James Version we seek as a Christian. Paul, in describing the difference between the godly and the ungodly, says this of the godly: “*...to them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life*” (Romans 2:7).

Paul in speaking of the resurrection of the Christian, when our body and soul or spirit will be united, instructs us that we will “put on immortality.” “*For this corruption must put on incorruption, and this mortal must put on immortality*” (I Corinthians 15:53). The victory over death will occur when “*...this*

corruptible shall have put on incorruption, and this mortal shall have put on immortality” (I Corinthians 15:54).

We learn from these references of “immortality” in Scripture that God alone has immortality. He alone is not subject to death. But He has made known through the gospel of Christ this quality for which the godly in their patient well-doing seek. When we are raised from the dead, the Christian will put on immortality. Then the Christian will truly be immortal in a place where we “*cannot die*” (cf. Luke 20:36).

Presently, we all are subject to death, and Scripturally speaking are not immortal. In the judgment, the unrighteous will have both body and soul destroyed in the fires of Hell (Matthew 10:28). This is the “second death.” This is not annihilation, but eternal separation from God. The soul of the unrighteous is not immortal, for it is subject to death and will experience death – separation from God forever. Only the faithful Christian through Christ and the Gospel will enjoy the glorious state of immortality. “Immortality” in Scripture does not mean “exist forever,” but means “not subject to death.”