

CHAPTER FORTY

40. Dutch, Scotch, Welsh, English, Swedish, American, Swiss Testify

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The wide diversity of the witnesses includes university professors, a church council secretary, a bishop, and two deans. The leading witnesses of this chapter embrace Dutch Reformed, Anglican, Methodist, Congregational, Lutheran, Evangelical, and the Swiss Reformed faiths. That is the denominational spread. These all take their place on the witness stand in chronological sequence, covering this fifth decade. First comes a professor from the Netherlands.

1. Gronigen's Leeuw—Soul Ceases to Exist Until Resurrection

DR. GERARDUS VAN DER LEEUW, [1] of the Netherlands, long a professor at the University of Gronigen, in 1947 issued his well-named book *Onsterfelijkheid of Opstanding* ("Immortality or Resurrection"). This scholarly educator likewise places the issue squarely before his readers—that the traditional dualist concept of the "corruptible body" and "immortal soul" is of Grecian origin and at variance with the true Christian faith. Here is his clean-cut statement:

"Many preachers of recent times are rather hesitant to preach about immortality. But in former days, when preaching about eternal life, it was without effort that they dwelt upon imaginations of a corruptible body and an immortal soul. The older devotional books and church hymns are full of it. Even now people in the house of bereavement and on the graveyards are being comforted from the same source—yet these representations are not in any respect Christian, but purely Grecian and contrary to the essence of Christian faith." [2]

1 GERARDUS VAN DER LEEUW (1890-1950), Dutch Reformed, was trained at the universities of Leyden, Berlin, and Göttingen. After a brief period of pastoral work he became professor of religious history and phenomenology at the University of Gronigen. He also served as Minister of Education after World War II. He was author of thirteen major volumes between 1916 and 1939, some of them translated into English, French, Italian, and German.

1. EVEN THE SOUL DIES IN DEATH.—After quoting Ecclesiastes 3:19-21, Dr. Van der Leeuw states that as the "whole life of man" dies, so the whole man will be raised up. Resurrection is our hope. Thus: "[Innate] Immortality is a conception which fits into the philosophy of pantheism. With death belongs not immortality, but Resurrection." [3]

Here is the essence of his position:

"The Church has—no matter how much Hellenized it may be in doctrine and practice—always maintained the resurrection of the body. . . . The body dies, death is not being denied at all. Even the spirit, the soul that I am, will not exist. The soul will also die. But the whole life of man will be renewed by God. God will raise me up 'in the latter day.'" [4]

2 Gerardus van der Leeuw, *Onsterfelijkheid of Opstanding*, p. 20.

3 Ibid., p. 30.

4 Ibid., p. 32. (Italics supplied.)

2. WILL RECEIVE IMMORTALITY AT RESURRECTION.—Only God is intrinsically immortal. Man acquires immortality as a gift at the resurrection. Hear it:

"Only God is immortal (1 Tim. 1:16). To men He gave the promise of resurrection. Creation will change into re-creation. And re-creation is resurrection, a raising up by God." [5]

Dutch theologian Leeuw thus agrees with numerous other Continental, British, and American Conditionalists scattered out to the ends of the earth at this time.

2. Edinburgh's Taylor—Second Death Is "Suicide" Death

In Scotland, DR. ALFRED E. TAYLOR, [5] long professor of moral philosophy at the University of Edinburgh, discussing the somber fate of the wicked, insists that the "persistently rebellious sinner," who by "his very impenitence" thereby insists on "walking over a precipice," as it were, into the "second death," consequently dies a "suicide's death." Man has the power of "refusal to re pond" to the love of God, and thus to exclude himself from eternal life. This is how Taylor puts it:

"Shelley may have meant to be flippant—though flippancy was not congenial to him—when he wrote that 'It is a lie to say God damns,' but there was truth at the bottom of the words. God does not cast into Hell as an Eastern sultan might cast a wretch, who has provoked his anger, to the lions; it is the persistently rebellious sinner who casts himself into the darkness by his very impenitence, just as it is I myself who dash myself in pieces if I insist in walking over a precipice. The 'second death' is a suicide's death." [7]

5 Ibid., p. 36. (Italics supplied.)

6 ALFRED E. TAYLOR (1869-1945), Anglican philosopher, was educated at Oxford, then taught in Manchester, McGill University, and St. Andrews, and was professor of moral philosophy at Edinburgh. Though a rationalist, he maintained a theistic belief in personal religious experience. He authored a dozen volumes.

7 A. E. Taylor, *The Christian Hope of Immortality*, p. 105. (Italics supplied.)

REBELLIOUS CAN REFUSE TO RESPOND.—The sinner can cut himself off from God's provision of life:

"St. Paul's tells us, in one of his most famous outbursts, of his confidence that 'neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come . . . nor any other creature can separate us from the love of God.' But there is one thing which he does not say, he does not say that we ourselves cannot, by our own refusal to respond to that love, effect the separation which is beyond the united powers of all things else in heaven and in earth.

"Even we ourselves, I have ventured to say, cannot put ourselves beyond that lovingkindness of our Creator which is over all His works; but we can cut ourselves off from that more intimate and special 'love of God which is in Christ Jesus our Lord' towards those who are being re-made in His likeness; that self-separation is the 'outer darkness' of those who are excluded from eternal life. If we dare not affirm of any of our fellows that he has brought that exclusion on himself, neither dare any of us affirm of himself that he may not yet do so." [8]

3. Beasley-Murray—Survival of Soul Only Would Be Fragmentary

DR. G. R. BEASLEY-MURRAY [9] is yet another who recognizes the long-standing predominance of the view of "eternal survival of the soul" through Innate Immortality, and then in contrast presents the Biblical view of the resurrection as the means of reuniting both body and soul. The discarnate soul view, he avers, would involve the "survival of a maimed man." God's provision is for the whole man,

RESURRECTION IS REINTEGRATION OF WHOLE MAN. -According to Beasley-Murray the survival of the soul only would be but a fragmentation:

"All this leads us to the realization that the Christian hope is not the eternal survival of the soul. which is the popular conception of immortality, but the uniting of soul and body in resurrection. The idea of dividing sharply between the physical and spiritual elements of our nature . . . The Bible avoids both extremes and consistently treats man as a 'body-soul'; not a soul in a body but a soul so much at one with the body that the term 'body' can often stand for the person. 'Your bodies are members of Christ' is one such instance (1 Cor. 6:14). It is clear, then, that if man is fundamentally a body-soul, survival of the soul only would be the survival of a maimed man. Paul referred to this when he told how he shrank from becoming 'naked' in death; he wanted to be 'clothed' in resurrection (2 Cor. 5:4). The Christian resurrection, accordingly, has been well termed 'the reintegration of man,' i.e., it is the making of him into a whole man again." [10]

8 Ibid., p. 110.

9 GEORGE RAYMOND BEASLEY-MURRAY (1916-), Baptist, was trained at King's College, University of London, and Jesus College, Cambridge. After tutoring at Spurgeon's College (1950-1956), he became professor of New Testament interpretation at Baptist Theological Seminary, Lynchburg (1956-1958), then principal of Spurgeon's College (1958-). He is author of four major books.

10 G. R. Beasley-Murray, *Christ Is Alive* (1947), pp. 156ff. (Italics supplied.)

4. Welsh Dean North—Body Necessary for Resurrected Personality

A similar strain was heard in Wales—that in the Bible it is not discarnate immortal souls but resurrected men who are set forth, with the resurrected body requisite to the continuance of "human personally." This was presented briefly by Methodist CHRISTOPHER R. NORTH [11] professor of Hebrew and dean of the faculty of University College, North Wales, in a lecture to teachers in 1947. He was dealing with the faith of the Old Testament, preceding the rise of Christianity. Having spoken of "moral retribution" and "retributive righteousness," North turns to the "future life" as set forth in the Old Testament. [12]

SURVIVAL NOT AN INALIENABLE RIGHT.—After referring to a "resurrection from the dead," as disclosed in Isaiah 26:19 and Daniel 12:2. Professor North says:

"We have seen that the Old Testament did not think of man as an incarnated, immortal soul, but as an animated body; that the body, for it, was an essential constituent in human personality. Hence, when the Jews did at last come to believe in life after death they spoke in terms of the resurrection of the body, not, in Greek fashion, of the immortality of the soul. That is, historically, the reason why, when we recite the 'Creed, we say, not 'I believe in the immortality of the soul,' but 'I believe in the resurrection of the body.' " [13]

Dr. North concludes with the supporting statement that "according to the thought of the Old Testament any life to come is of God's grace, not an inalienable portion of human nature." [14] So the "life to come" was, according to Professor North, definitely "in terms of resurrection." [15]

11 CHRISTOPHER R. NORTH (1888-), Methodist, was educated at Didsbury and the School of Oriental Studies. After ministry in several churches he held the chair of Old Testament in Banskworth College, Birmingham, and was professor of Hebrew at University College, North Wales, and then dean of the Faculty of Theology. He wrote three books on the Old Testament.

12 Christopher R. North, *The Thought of the Old Testament*, pp. 53, 55.

13 Ibid., p. 57. (Italics supplied.)

14 Ibid.

15 Ibid., p. 58.

5. Free Church's Vine—Man Not Immortal, but "Immortizable"

In 1948, Dr. AUBREY R. VINE, [16] secretary of the Free Churches Federal Council of Britain, made a distinct contribution to our quest in his *An Approach to Christology*. He was formerly professor at Yorkshire United Independent College and for years editor of *The Congregational Quarterly*. His experience in classroom, editorial chair, pulpit, and administrative office gives weight to his words. His chapter on "Man" is packed with gem statements. At the outset Dr. Vine sets forth this fundamental principle of man's total dependence on God for continuance:

"God is the only self-existent, and though perfected man live for countless aeons in harmony and unity with God, man's being will always depend for its continuance on God's being." [17]

1. **MAN AN "INTEGRATED UNIT," NOT A DUALISM.**—Emphasizing "God's grace and man's choice," Dr. Vine stresses the fact that man is an "integrated unit"—"from his birth to his death man is a natural unit." He was brought into being "by integrating a spirit into a suitable body." [18] Then he hastens to add:

"His spirit is not like the tenant of a house or the driver of a vehicle. The tenant can leave and return, the driver can get out and in. But the spirit cannot act like that. The spirit is utterly committed to the body and cannot leave it except in accordance with natural law, and once having left cannot return." [19]

As to man's "spirit," Vine says that man appeared— "differing from all else in the scheme of creation by the possession of a spirit, a spirit which was in some special way different both in nature and origin from all else in the material universe." [20]

16 AUBREY R. VINE (1900-), Congregationalist, was educated at the University of Dublin, and New College, London. After ministry in Greenwich and Reading he became professor of church history and Greek at Yorkshire Union College. In 1957 he was

made General Secretary of the Free Churches Federal Council of Britain and Wales. and has been president of two Congregational unions. He received training in both science and theology. He is author of four works, including his monumental study on the Person of Christ in relation to modern physics, biology, psychology, and philosophy. It is the accepted definitive statement of orthodox Christology.

17 Aubrey R. Vine, *An Approach to Christology*, p. 299.

18 *Ibid.*, p. 303.

19 *Ibid.*, pp. 303, 304.

20 *Ibid.*, p. 305

"It is derived from God in some way intentionally different from the way in which all else in the material Universe has been brought into being." [21]

Thus it was that man came— "into being in a different way from that in which all else in the Universe had come into being, and which was integrated into the new unit, man, in a way in which no other integration had ever taken place." [22]

GOD ONLY HAS "NATURAL IMMORTALITY."—Stressing that man is "immortizable," [23] not innately immortal, Dr. Vine develops the point: "Immortal' should only be applied to a human spirit if we clearly recognize that it is only immortal at God's grace and pleasure. Only God is immortal by His own nature and without qualification." [24]

"NATURAL IMMORTALITY" OF MAN A "GREEK CONCEPT."—After declaring that "the natural immortality of the spirit is a Greek rather than a Christian concept," Dr. Vine comes to the question of whether it is "by nature indestructible or eternal," and reminds us that only "God can destroy (disintegrate) spirits; and no spirit continues to exist except by the good-will of God." [25, 26] He again emphasizes this important truth:

"Against the idea of the natural immortality of the spirit we must set the fact that God is the only self-existent and that nothing exists or continues to exist except by His grace and will, within this schema or within any other. God only is exo-schematic. When we use the word 'immortal,' therefore, of anything but God, we must always realize that none but God is immortal by His own nature and without qualification." [27]

He repeats, for emphasis, man is "only immortal at God's grace and pleasure." (Vine photo on page 826.) [28]

MAN "NOT A SPIRIT INHABITING A BODY."—Dr. Vine begins the section "The Life of Man" with the reiterated thought "Man thus begins his life as the result of an integration which makes him a biotic unit of a special kind." [29]

21 *Ibid.*, p. 306.

22 *Ibid.*

23 *Ibid.*, p. 311.

24 *Ibid.*, p. 311, n.

25 *Ibid.*, p. 314.

26 *Ibid.*, pp. 314, 315.

27 *Ibid.*, p. 315.

28 *Ibid.*

29 *Ibid.* (Italics supplied.)

Then he adds: "Man is a system, because he is a complex integration of many parts. Man is a unit, because the many parts are integrated into one auto-centricity." [30]

This he expands:

"Man is not a spirit inhabiting a body. He is a spirit naturally integrated into a body, which is a very different matter. While a man lives he is not a spirit: he is a man, and 'man' includes body just as certainly as it includes spirit. He is a complex, and he reacts as a complex, though that complex is a natural unit and therefore acts as a unit." [31]

And Dr. Vine had already warned against imagining that "the spirit is a kind of tenant occupying a material body and then leaving it to live disembodied or re-embodied." [32]

DISINTEGRATION ENDS "HUMAN BIOTIC UNIT."—In the section "The death of man" Dr. Vine next states that "a time comes when the human biotic unit disintegrates"—at death. This he expands: "Death is the end of the biotic unit man, and he disintegrates into his constituents. Those constituents are in the main three: body, centrum vitae and spirit." [33]

The "centrum vitae" he defines as "the conscious centre of vital force." [34] Then, reverting to "disintegration," Dr. Vine says:

"The disintegration of man is a natural disintegration, that is, it takes place in accordance with inevitable laws. It is therefore beyond man's control, except in so far that he can place himself or others in circumstances in which the natural laws will operate which will cause the disintegration to occur." [35]

Moreover, death is irreversible. That is why it is dreaded. This leads to the statement with which we conclude this survey: "Death is the end of man. The human biotic unit begins at conception and ends at death. When the spirit has disengaged from the dying body it is no longer a man." [36]

It takes a creative act of God, the resurrection, to reconstitute man in immortality. Such is the important witness of Dr. Vine, of the Free Churches Federal Council of Britain.

30 Ibid.

31 Ibid., p. 322.

32 Ibid., pp. 300, 301.

33 Ibid., p. 334.

34 Ibid., p. 335.

35 Ibid.

36 Ibid., p. 336.

6. Swedish Bishop Aulen—Immortality Divine "Gift," Not "Human Prerogative"

Another noted Swedish Lutheran bishop making a major contribution at this time is GUSTAF AULEN, [37] of Strangnas—theologian, educator, lecturer, and author. This is found in his *The Faith of the Christian Church* (1948), translated into English by Augustana's Dean Eric H. Wahlstrom and G. Everett Arden, and issued by the Muhlenberg Press. Its excellence has been acclaimed beyond the borders of the Swedish Church by such scholars as Dr. Henry P. Van Deusen, president of Union Theological Seminary.

1. GREEK DUALISM VS. CHRISTIAN CONCEPT OF SALVATION.

—Aulen first notes the familiar "dualistic" concept as "emanating from the Greek mystery religion and philosophy which divide man into the two parts [soul and body], a higher, spiritual self issuing from the world of divine infinity, and a lower, sensual, and finite self." The first, while in this life, is "confined in the prison of finite and material existence." [38] Under this specious theory "salvation consists in the release of the higher self from this prison." But Aulen adds that "these ideas have during the ages exercised an influence upon Christianity," leading first to—"an inclination to regard salvation as an ascending movement of the soul. In the second place, by reference to the divine element existing in men, the attempt has been made to bring about a rational motivation for the possibility of salvation by claiming that man possesses an 'untainted core' or something similar." [39]

These, the bishop declares, "stand in sharp contrast to the Christian concept of salvation." [40] And he adds, "Christian faith must . . . reject" this "dualistic starting point." [41]

37 GUSTAF E. H. AULEN (1879-1952), bishop of the Church of Sweden, was trained at the University of Uppsala, was professor of systematic theology at the University of Lund (1913-1933), then bishop of the Strangnas diocese (1930-1952). He wrote seven major theological works, including *History of Dogma* and *The Faith of the Christian Church* (1948), several being translated into other languages. With Bishop A. Nygren, he was a leader in the movement seeking to see the essential truth behind a given doctrine rather than to stress the mere form in which it is presented.

38 Gustaf Aulen, *The Faith of the Christian Church* (Fortress Press), p. 165.

39 Ibid. (Italics supplied.)

40 Ibid.

41 Ibid., p. 179.

Aulen identifies this as the theory which maintains that the " 'immortality of the soul' is something axiomatically given." [42] His designation is clear.

2. "ETERNAL LIFE" NOT NATURAL "PREROGATIVE" BUT RESURRECTION "GIFT." — Now comes the heart of Aulen's contention:

"This line of thought [innate immortality of the soul], which has emanated from a philosophical and idealistic matrix, stands in sharp contrast to the characteristic viewpoint of Christian faith. For Christian faith 'eternal life' is not a self-evident prerogative of man, but is rather a gift which is given in and with man's fellowship with God and is realized in and through the 'resurrection.' " [43]

3. BODY-SOUL DISTINCTION FOREIGN TO "RESURRECTION FAITH."—Aulen presses this point by declaring further: "It is evident that the primitive Christian resurrection faith is of a different nature from the philosophical doctrine which regards the 'soul' as in itself immortal, and immortality as the liberation of the soul from the prison house of the body. Such a distinction between 'soul' and 'body' is absolutely foreign to the resurrection faith of the early church." [44]

There is no ambiguity here, and his declaration is historically true.

4. INNATE IMMORTALITY "FOREIGN TO FAITH."—Contending that "sin" means "death," and "salvation" means "life," [45] Aulen now leads up to the New Testament witness on "life and immortality." [46]

42 Ibid.

43 Ibid , pp. 179, 180. Malin supplied.) In support Aulen cites Carl Stange (with references). who has likewise brought out the essential differences 'between the Christian conception of resurrection and the philosophical and idealistic idea of immortality' (p. 180, footnote).

44 Ibid., p. 248. (Italics supplied.)

45 Ibid., pp. 301, 302.

46 Ibid., p 303.

Here he contrasts the "naturalistic" and the "Christian" ideas of salvation, and says, "The Christian idea of salvation is certainly not 'naturalistic.' " Then he observes:

"Two factors seem to have been the cause of the neglect of this idea of salvation as life. In the first place, the starting point has generally been the idea of 'the immortality of the soul' as a quality belonging to the 'nature' of man, an idea which is foreign to faith." [47]

Its serious effect on the Christian faith is thus described by Aulen:

"It is easy to understand that from this idealistic point of view the idea of salvation as life would be minimized. Death in this sense has lost the profound seriousness which it has in Christian faith. The passing from death to life has become something natural and self-evident. In the second place, this tendency represents a negative conception of the forgiveness of sins. The insight that forgiveness implies primarily the establishment of fellowship with God is not recognized." [48]

again buttresses this point by saying:

"Christian hope is, therefore, throughout the hope of faith. It does not rest on any theories of the indestructible nature of man or on 'the immortality of the soul,' but entirely on faith's encounter with God." [49]

5. UNEQUIVOCALLY OPPOSED TO SPIRITUALISM'S FANTASIES.—Aulen next touches on Romanism's system of "merits" and Spiritualism's attempts at communication:

"All those conceptions which are characteristic of the Roman church and which are based upon the idea of merits are invalidated. Likewise, the spiritualistic attempts to effect an external connection with the dead are foreign to Christian faith." [50]

Aulen enlarges upon these basic propositions in these words: "If 'immortality' is not simply a rational idea for faith, that is to say, does not have its basis in idealistic theories about the indestructible nature of man . . . and if, instead; 'eternal life' is based entirely upon the relationship between God and man, in the creative and life-giving work of divine love, then faith can make no assertions about the relation between the quick and the dead which are not entirely determined by the Christian concept of the relationship between God and man." [51]

47 Ibid., p. 304. (Italics supplied.)

48 Ibid. (Italics supplied.)

49 Ibid., p. 325. (Italics supplied.)

50 Ibid., p. 437. (Italics supplied.)

51 Ibid., p. 439. (Italics supplied.)

He again speaks out against Spiritualism's proclivities in these explicit words: "Since Christian faith must oppose all such Roman conceptions which are based upon the impure idea of merits and are therefore foreign to the Christian relationship between God and man, it must also unequivocally oppose all spiritualistic attempts to establish a direct connection between the living and the dead." [52]

Aulen's repudiation of Spiritualism is unequivocal: "When spiritualism attempts to become the representative spokesman for religion, Christian faith is compelled to repudiate it, for spiritualism leads away from that which is absolutely decisive for faith, namely, the relationship between God and man." [53]

Such is the impressive testimony of Bishop Aulen, of Strangnas.

7. Lutheran's Heinecken—Man Has No Inherent Immortality

MARTIN J. HEINECKEN, [54] professor of systematic theology at the Lutheran Theological Seminary, Philadelphia, takes a similarly stalwart stand on the issue of Innate Immortality. This he discusses repeatedly in his Basic Christian Teachings (1949), a text in the Lutheran Leadership Courses. [55] Note his impressive statements. (Heinecken photo on page 826.)

52 Ibid., p. 440. (Italics supplied.)

53 Ibid. (Italics supplied.)

54 MARTIN J. HEINECKEN, United Evangelical Lutheran, was trained at Wartburg College and Seminary, Minnesota and Nebraska universities. After pastoral posts in Wisconsin and Nebraska, and instructor and chaplaincy work in Wager College he has since 1945 been professor of systematic theology at Philadelphia Lutheran Theological Seminary. He is author of several volumes.

55 Martin J. Heineken, Basic Christian Teachings, p. 3.

56 Ibid., pp. 36, 37.

1. DUALISTIC CONCEPT FALSE; MAN A "UNITY."—First of all, man is not a "soul" temporarily inhabiting a "body." Man is a "unity":

"In the biblical account of creation we are told that God formed man of the dust and of the earth, and that he then breathed into his nostrils and man became a living soul. This is usually interpreted to mean that God made a soul, which is the real person, and that he then gave this soul a temporary home in a body, made of the dust of the earth. But this is a false dualism. Man must be considered a unity." [56]

"We are dealing with a unified being, a person, and not with something that is called a soul and which dwells in a house called the body, as though the body were just a tool for the soul to employ, but not really a part of the person." [57]

2. VITAL RELATIONSHIP OF CREATOR AND CREATURE.—Furthermore, immortality comes from God through the resurrection. Man has "no life or immortality within himself." Here is Heineken's wording:

"It is held by some people that there is within every man an unchanging and indestructible core, immortal in its own right. It is unaffected by time; it had no beginning, neither can it have an end. It has always been and always will be. It came into this world of changing things from the realm of eternity and will return to it. The Christian view is by no means to be identified with the above belief in the immortality of the soul. The Christian belief is in the immortality of the God-relationship, and in the resurrection. The Christian dualism is not that of soul and body, eternal mind and passing things, but the dualism of Creator and creature. Man is a person, a unified being, a centre of responsibility, standing over against his Creator and Judge. He has no life or immortality within himself. He came into being through God's creative power. He spends as many years on this earth as in God's providence are allotted to him. He faces death as the wages of sin." [57]

3. MISCONCEPTIONS LEAD TO DEPRECIATING THE RESURRECTION.—Platonic Dualism concerns itself only with redemption of the "soul":

"Men have speculated like this: At death the soul is separated from the body. It appears then before God in a preliminary judgment (mentioned nowhere in Scripture) and enters into a preliminary state either of blessedness or condemnation. Then, when the last trumpet sounds, the body is resurrected and rejoined with the soul, and complete once more, the reunited body and soul appear for the final, public judgment scene, from there to enter either into final bliss or final condemnation. It is no wonder that, with this view, men have had little use for a resurrection, and have finally dropped the notion altogether and have been satisfied with the redemption of only the soul." [59]

57 Ibid., p. 38.

58 Ibid., pp. 133, 134. (Italics supplied.)

59 Ibid., p. 135. (Italics supplied.)

4. UNCONSCIOUS OF PASSING TIME TILL RESURRECTION.—To Heineken the resurrection and the judgment come "at the end of time." The dead are unaware of the passage of intervening time:

"To die then means to pass to the resurrection and the judgment at the end of time. Even if someone should say that all men sleep until the final trumpet sounds, what is the passage of time for those who are asleep? The transition from the moment of death to the resurrection would still be instantaneous for them. It would be no different from going to bed at night and being waked in the morning." [60]

"SEPARABLE SOUL" UNKNOWN TO BIBLE. —A decade later, in *God in the Space Age* (1959), Dr. Heineken consistently maintained the same view of the non-immortality of the soul, with man as a "unity" and the "resurrection" as the door to eternal life:

"Strange as this sounds in some ears, the Bible knows nothing of the immortality of the soul separable from the body. It knows only of a resurrection of the total man from the dead. Man in the Bible is a psychosomatic unity, and as such he passes through

death to the resurrection and the judgment to the fulfillment, from faith through death and resurrection to sight. This makes all speculations about a place of the departed spirits absolutely futile." [61]

THE WAY TO ETERNAL LIFE SET FORTH.—Likewise in his *The Moment Before God* (1956) Heineken says that without the "resurrection" "death must be viewed, as far as any human possibility is concerned, as the complete and final end." [62] As to survival he says:

"If there is not one who is the Lord of life and an inexhaustible fountain of life, then a man must resign himself to the inevitable drop into the abyss of nothingness. The only other alternative is the living God who can bring life out of death. The corollary to the absolute miracle of the creation *ex nihilo* which stands at the beginning of existence is the absolute miracle of the resurrection from the dead which is a re-creation. Everlasting blessedness is not something which is everyone's destiny as a matter of course and which he will eventually achieve." [63]

60 Ibid., p. 136. (Italics supplied.)

61 Heineken, *God in the Space Age* p. 113. (Italics supplied.)

62 Heineken, *The Moment Before God*, p. 157.

63 Ibid.

NO ONE HAS LIFE IN AND OF HIMSELF.—One final statement must suffice. Eternal life is provided for man as a "mortal being" only in and through God:

"Though death is the constant reminder to man of the fact that he does not have life in and out of himself and is upheld over the abyss of nothingness only by the power of another, though each man faces this most shocking of realizations that he could also not be, yet, at the same time, this mortal being, once he has been called into being by the other, can never escape this relationship. No man escapes God by dying. He, therefore, who was not eternal, who had a beginning, enters into a life that has no end. He who is not eternal is nevertheless eternal." [64]

Such is God's provision.

8. Union's Niebuhr—Sole Hope of Survival Lies in Resurrection

Dr. REINHOLD NIEBUHR, [65] of the Evangelical and Reformed Church, one of the renowned theologians of America and longtime professor at Union Theological Seminary, as well as author of numerous works, expressly affirmed that if man is to be made immortal he must receive it from God, "who only hath immortality" (1 Tim. 6:16). Niebuhr's views are explicit—immortality depends solely on the grace and power of God. Along with this he stresses the "unity of body and soul."

1. CLASSICAL PAGAN CONCEPT SUPPLANTS "BIBLICAL" VIEW. —After contrasting the "classical" view of man, of Greco-Roman antiquity, and the "Biblical" view, Niebuhr states that the two "were actually merged in the thought of medieval Catholicism." The classical view, that the "mind," or "spirit," is "immortal," was inseparably tied to the dualistic "body-mind" concept of man." But among the Hebrews, he observes, "the concept of an immortal mind in a mortal body, remains unknown to the end." Furthermore, "Origen's Platonism completely destroys the Biblical sense of the unity of man." [66, 67, 68]

64 Ibid., p. 158.

65 REINHOLD NIEBUHR (1892-), of the Evangelical Synod trained at Yale, was professor of applied Christianity at Union Theological Seminary from 1928 to 1961. He has stressed a return of American Protestantism, from the liberalism of the nineteenth century, to Biblical and Reformation insights into the nature of man and history, with emphasis on the "social gospel." Author of a dozen books, his major work remains his two-volume *The Nature and Destiny of Man* (1941-1943)—the Gifford Lectures of 1939.

66 Reinhold Niebuhr, *The Nature and Destiny of Man* (Scribner's), vol. 1. "Human Nature," P. 5.

67 Ibid., p. 7.

68 Ibid., p. 13.

RESURRECTION TEACHING SUPPLANTED BY IMMORTAL-SOULISM.—Here are Niebuhr's strictures on the traditional inherent immortality view. Note two excerpts:

"The idea of the resurrection of the body is a Biblical symbol in which modern minds take the greatest offense and which has long since been displaced in most modern versions of the Christian faith by the idea of the immortality of the soul. The latter idea is regarded as a more plausible expression of the hope of everlasting life." [69]

"The Christian hope of the consummation of life and history is less absurd than alternate doctrines which seek to comprehend and to effect the completion of life by some power or capacity inherent in man and his history." [70]

CONTRAST BETWEEN "RESURRECTION" AND "IMMORTALITY."—Now observe Niebuhr's clear contrast between "resurrection" and "immortality":

"In this answer of faith the meaningfulness of history is the more certainly affirmed because the consummation of history as a human possibility is denied. The resurrection is not a human possibility in the sense that the immortality of the soul is thought to be so. All the plausible and implausible proofs for the immortality of the soul are efforts on the part of the human mind to master and to control the consummation of life. They all try to prove in one way or another that an eternal element in the nature of man is worthy and capable of survival beyond death. But every mystic or rational technique which seek to extricate the eternal element tends to deny the meaningfulness of the historical unity of body and soul; and with it the meaningfulness of the whole historical process with its infinite elaborations of that unity." [71]

In this connection Niebuhr quotes Prof. John Baillie (*And the Life Everlasting*, chapter four) to the effect that the Platonic concept of immortality is but a philosophic version of the "animistic sense of a shadowy survival after death." [72]

9. Harvard's Dean Sperry—Sinners Vanish Into Eternal "Nothingness"

The late Congregationalist WILLARD L. SPERRY, dean of Harvard Divinity School, where he was also professor of Christian morals, believed that the "undeviating sinner," bent on committing "spiritual suicide," will finally come to "nothingness"—to a "moral vanishing point." That, Sperry says, was the risk of granting "moral freedom" to man.

69 Ibid., vol. 2, "Human Destiny," p. 294.

70 Ibid., p. 295. (Italics supplied.)

71 Ibid., p. 298.

72 Ibid.

73 WILLARD L. SPERRY (1882-1954), Congregationalist, was trained at Olivet, Oxford (as a Rhodes scholar), and Yale. After certain pastorates he became professor of theology at Andover and at Harvard Divinity School, becoming dean at Harvard in 1922, and chaplain to the university. Fourteen books are listed among his more important writings. He was one of the Old Testament revisers for the R.S.V.

DESTINY OF THE "UNDEVIATING SINNER."—Here are Sperry's words:

"We have had to witness a great deal of coldly rationalized, relentlessly pursued, positive evil in the last few years. What about the destiny of the men who conceived and executed it? Well, the mercy of God is infinite, the patience of God untiring, and the most evil of men may experience some 'irresistible grace.' But I have never been able to see why a man who is deliberately set upon committing spiritual suicide should not be allowed to do so. All that you and I mean by life, by the good life, shrinks, dwindles and falls away when evil is made the good and goal of living. I cannot see why the destiny of the undeviating" sinner may not be, ought not to be, naked nothingness. Hell, so construed, would be merely zero.

"It is said that the objection to this idea of the possible self-annihilation of the evil man is to be found in the reflection that under such circumstances the only one who suffers is God. The man himself knows nothing, feels nothing; he is blacked out at some moral vanishing point. But through all eternity God will have to realize that at one of his ventures with mankind he has failed. The idea that God should fail at anything and have to admit that he has failed is to many minds intolerable. I have never been able to feel the force of this objection. God took that chance when he gave us our genuine moral freedom, and he has prepared for his own reflective pain as well as for his joy." [74]

74 Willard L. Sperry, Man's Destiny in Eternity, p. 216.

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