

DOWNLOAD PDF THE IMMORTALITY OF THE SOUL AND THE FINAL CONDITION OF THE WICKED, CAREFULLY CONSIDERED.

Chapter 1 : Immortal; Immortality - International Standard Bible Encyclopedia

*The immortality of the soul and the final condition of the wicked carefully considered [Robert W. Landis] on www.nxgvision.com *FREE* shipping on qualifying offers. This is a reproduction of a book published before*

Is it true that we human beings go either to heaven or to hell when we die? Hundreds of millions say YES! One of the fundamental beliefs of the mainstream "Christian " religions is that of the immortality of the soul! On this belief is based the concept of an ever-burning hell fire as punishment for the wicked, and heaven as the reward for the saved. Belief in an "immortal soul " in some form or another was commonplace among heathen nations long prior to Christianity. The pagan Greek and Roman philosophers speculated about the "soul, " as did ancient Babylonians, Egyptians, Persians, and Chinese. The Catholic Encyclopedia admits that the doctrine has its origins in antiquity-that the concept of an "immortal soul" in man long antedates Christ and the apostles. But is this doctrine TRUE? Did it come from the Bible? Did Christ and the apostles teach the immortality of the soul? Do you have a soul? Are you a soul? Is there something about you that is immortal - that will never die? If so, when, and how did that "soul" get into your body? Was it imparted to you at the moment of conception? Did it come into your body at some time during your fetal development? Were you given an "immortal soul" at the moment you took your first breath, shortly after birth? If you have a "soul" can you touch it, taste it, feel it, hear it, or smell it? Can you take it out and look at it? Can you see the "souls" of others? Are You, you the real person, the innermost, private, human being with all of your thoughts, inclinations, perceptions, concepts and beliefs, hidden long- ings, doubts and fears, beliefs and convictions, sensory perceptions and feelings, going to SURVIVE this human flesh, and live forever? The body is seen as a temporary suit of clothes. The real person dwells within that temporary suit of clothes; and at the time of death, the now useless "suit of clothes" the body is discarded, buried in the ground or cremated, while the real person wafts away either to heaven or to ever-burning hell fire! In the Catholic tradition, there are allegedly various intermediary stages called "purgatory. What is your ultimate authority for determining the truth on any subject which has to do with life and death, judgment, and the hereafter? If your "authority" for your beliefs is myth, superstition, fables, stories of alleged death-bed visions or conversations with "departed souls"; if your "authority" is mysticism, oriental religions, heathen superstitions or esoterica, then you should read no further-for this article accepts as the only and FINAL authority on the subject of the so-called "immortality of the soul" THE BIBLE, the written Word of God! Obviously, the question concerning whether you have an "immortal soul" is really the question, what are you? To atheists and evolutionists, man is merely a "hairless ape. Those who believe in creation-who know and understand that life can only come from pre-existing life, and pre-existing life of the same kind; who understand that laws can only come from a great Lawgiver; that perfection, symmetry, interdependency, and fabulous design can only come from a Supreme Designer-know better. They know that the human family began with one man, and that a wife, miraculously taken from his own body and as much a unique and original creation as was Adam himself, formed the first family. In any event, even if for the sake of argument alone, those who profess the Christian religion and believe in the inspiration of the Bible, must explain what is man from the perspective of the creation account revealed in the Bible! When God created our first parent He said, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: God was talking to Adam. He was talking to the conscious man! He did not tell Adam that only his body was composed of the elements of the earth; but that "Adam" was really a "soul" locked within a temporal, physical body! Remember, the Bible was not written in the English language. There was no such word in existence at the time the Bible was written as "soul. Actually, as you will see, the English word "soul" should be virtually expunged from the English language, and replaced with many possible synonyms which connote the real meaning of the Hebrew word nephesh. For the Hebrew word nephesh is the word from which the English word "soul" is translated! Naturally, then, our quest for knowledge and understanding centers around the meaning of the word nephesh! You see, the Hebrew word

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nephesh has to do with "being"! As such, it has a wide usage, concerning the physical, animal, breathing LIFE of flesh and blood creatures! Notice that it can be translated "dead," or even "beast," or "creature," as well as "lust," "mortally," or "person. In this graphic description of the creation of all the animals and sea-dwelling creatures, the word nephesh is used again and again! Naturally even the superstitious translators who were heavily affected by Roman Catholic and Anglican doctrines in the sixteen hundreds did not dare render the word nephesh as "soul" in these passages! Now, turn to and read Numbers 19. A person would be considered "unclean" if he touched the decaying corpse or body of an animal or another man! Get it into your mind; firmly fixed once and for all! Now turn to and read Ezekiel 18, verses 4 and 20. What God is saying through Ezekiel is that no one can render excuses for sin; that we cannot "pass the buck" by pointing to others as a causal factor of our sins! This scripture is not given as a lesson in whether or not souls are "immortal" or mortal; yet, because the scripture very plainly says that "the soul that sinneth, IT SHALL DIE," it represents a further, powerfully conclusive PROOF that the Hebrew word for "soul" nephesh means physical, mortal, temporal life, and has nothing whatsoever to do with immortality! Then, with your own eyes, you are beholding the absolute proof that the word translated into English "soul" has nothing whatsoever to do with immortality or spirituality; but has to do with physical, carnal, flesh-and-blood human and animal existence! The word nephesh is found in different Bible passages, and translated in 11 different ways. Notice that the expression "the dead" is translated directly from the Hebrew word nephesh in the following passages: The same word nephesh which is translated "soul" in most cases is rendered "dead body" in Numbers 19: It is translated as "body" in Leviticus 17. What About the New Testament? The Greek word psuche is the only word that is translated "soul" in the New Testament. You will find the word times in the New Testament, of which it is translated "soul" only 58 times, but can also be rendered "life" 40 times, "mind" three times, and "heart," "heartily," "us," and "you" one time each. The Greek word psuche is the exact Greek rendering of the Hebrew word nephesh and is used in the same way throughout the New Testament. For example, psuche is used of the lower animals, just as you have seen nephesh used of lower life forms in the first chapter of the book of Genesis! Read that last scripture carefully! It describes one of the horrible plagues yet to fall upon the land and the sea, and says "every living soul DIED"! Here is one more New Testament proof that the word "soul" as it found its way into the English language means a being, or living thing, which can DIE! In this case, it is used of various forms of life of which there are thousands in the sea! The Greek word psuche is also used for an individual. On many occasions, in making out a flight plan when I was piloting a jet airplane, we would have to include the information of how many persons were aboard that flight. All airlines dispatchers do the same things. Oftentimes, many pilots calling in their flight plans would say they had so many "souls" on board, using the word interchangeably for individuals, or persons. When a newspaper headline speaks of so many "souls" being lost in the sinking of a ship, it is using the word in much the same way as it occurs 14 different times in the Bible! For proof, read Acts 17: In those passages, the Greek word psuche is used for the life of man, which can be destroyed, or lost. A classic example of where the translators have tampered with the English, in translating from the Greek, is found in Matthew 16. Notice the way it is rendered in the King James Version: To be honest, and to be fair with the word, it should have been rendered the same in both passages! Here, it is obvious the word should better be rendered "life," just as it was rendered in verse 25! For, after all, it is your life you can lose-and what can you give in exchange for your LIFE? The word psuche, for example, is translated "mind," "us," "you," "heart," and "heartily. The English word "soul" in the Old Testament is always taken from the Hebrew nephesh and does NOT mean anything immortal; just as the English word "soul" in the New Testament is taken from the Greek word psuche, and only means mortal, temporal, human physical MAN, who is subject to death. What Happens at Death? It is clear from both the Hebrew and the Greek, the original languages of the Bible, that man dies in exactly the same fashion as does a beast. Notice how the inspired Bible writers described the condition of death: Job wrote, "Man that is born of a woman is of few days, and full of trouble. He fleeth also as a shadow, and continueth not" Job 14. In the same chapter, Job said, "So man lieth down, and riseth not: All the days of my appointed time will I wait, till my change come!

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God inspired David to write a great deal about the subject of life and death. David said, "Nevertheless man being in honor abideth not: He is like the beasts that perish For He shall receive me. There are many examples in the Bible about what happens at death! There is No case in the Bible where the words "immortal soul" appear! There is a "spirit in man" mentioned in the Bible, which is a very profound subject, and which would demand an entire booklet to thoroughly explain. Even as human beings are not reproduced without life begetting life; male life uniting with female life; so Almighty God reveals that His Holy Spirit does not unite with mere flesh; but that there is a "spirit in man," very likely in the frontal lobes of the brain which is why the "forehead" is mentioned so often where our will power; our volition, decision-making capacity and our personality exists! Recent scientific knowledge has revealed that the human brain is divided into many different parts. Some portions of the brain control such things as our coordination, equilibrium; our physical and athletic ability; other portions deal with our sensory perceptions such as the central nervous system, the eye, etc. Perhaps there is greater meaning in the symbolism of those who receive the "mark of the beast" in their foreheads meaning willingly; with their own permission, acceptance and volition! But this "spirit in man" is not "immortal"! Man is revealed as being temporal, fleshly, carnal, physical-of the dust!

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Chapter 2 : Immortality - Wikipedia

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Sequitur sum arguentes icara r66ar. THE subject of the tractate here submitted to the public has been, for several years past, specifically before the mind of the author. While in the discharge of his pastoral duties in the city of Paterson, New Jersey, he delivered a course of sermons on the last judgment, and when treating upon the issues of that event, he received a request from a number of respectable gentlemen to whom the Rev. George Storrs was statedly preaching to discourse upon the immortality of the soul. I-He complied with the request, and, as one of the results, the contemplated enterprise of. The author was then solicited to publish the three discourses delivered by him on the subject; but concluding that it would be better to present a more-extended discussion of the theme, he procured from the Annihilationists the works mentioned in the subjoined catalogue, with the mutual and distinct understanding that they should be considered as truly representing the theory in question; and every work which they recommended for this purpose he was careful to procure. But at the meeting of the General Assembly in Chicago, in May last, a large number of valued brethren urged him with so much earnestness to finish-the work, that he concluded to resume it, and did so with as little delay as possible. The whole subject and plan of the work were in his mind and thoroughly digested, and, bating the prostrating effects of a long and severe illness from typhoid fever, from which he was just recovering, he had only to overcome a natural aversion to writing. Should the style of the work, therefore, exhibit traces of rapid composition, he hopes the reader will, at the same time, remember that the thoughts presented are the result of long-continued and matured reflection. It was remarked by the learned editor of the Presbyterian, the Rev. Engles, in his notice of my work on the Resurrection, that perhaps it was a defect that the author, in treating the subject, was too anxious to demolish every part of the theory of Professor Bush. This may have been so. The theme, in its far-reaching relations to theology, philosophy, tradition, and Scripture exegesis, is most extensive. The writers to whom I reply, moreover, are very numerous, and taken collectively have, in one way or another, traversed the whole field of argument, pressing their assaults with great zeal and earnestness, and their writings are widely disseminated both in this country and Great Britain, and have made a deep impression on multitudes of minds. So far from this are the facts, that if the reader will take the trouble to examine, I am assured he will discover many instances in which I have expressed, much more strongly than they have done, the arguments they offer. For I hold that there is not a more pitiable object on earth than the writer who, while pretending to give a full and fair presentation of an important subject, purposely misstates or conceals the truth respecting it. Still, in a work such as this purports to be, although it is needless to refute formally every opposing statement, it yet is necessary to notice, and refute specifically, many which might appear unimportant to persons who are not fully aware of the real state of the question. I design the work, moreover, as a handbook on the topic of which it treats, presenting fairly, and with all the fullness which the prescribed limits would allow, the merits and literature of the subject in the entire range of the argument as pursued by our antagonists; and hence I have adduced, likewise, the statements and arguments of the older schools of Materialists, for example, those of the Polish Socinians, and of Messrs. Most of the writers whose works have been furnished me as containing a fair and proper expose of the system of the Annihilationists are Materialists, but some are not; the former holding that the soul is a result of corporeal organization, and the latter admitting its separability from the body; the one asserting its utter extinction at death, and the other its inactive, unconscious repose. Even Paul, with his enlarged charity and magnanimous spirit, never attained to a liberality like this, nor does the Bible anywhere except in such historical statements as 1 Kings xii, ; 2 Kings xvii, ; 2 Chron. In meeting these conflicting views, however, I have not deemed it necessary to separate the arguments into classes, but have arranged them all under one general head. As to the employment of such

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terms as " antagonists " and "opponents," they are used only to avoid circumlocution, for, as men, I do not consider the authors quoted and referred to as personally my enemies; and though I have been obliged to speak of many of their statements with point and severity, and to expose the pretensions of some of them to literature, I have not in the whole work uttered a word or sentiment, however expressed, which may, on such account, inflict pain on any of those gentlemen, without feelings of real regret, and which, could I have done so, the whole circumstances being considered, I would not gladly have spared. I do not, therefore, agree with Dr. Johnson, that an antagonist in any important question of morals or of faith should be, if possible, personally crippled or crushed, except so far as this must result from a deserved exposure of unfairness, ignorance of the subject, and the like. Nor can I, in this connection, omit noticing a matter which has given me continued pain throughout the preparation of the volume. I refer to the necessity, which in now treating upon the subject is absolutely imperative, of calling frequent and special attention to the position assumed by Archbishop Whately. In connection with many, I have long entertained a high regard for that distinguished prelate. But his course in relation to the matter in hand is so inexplicable and extraordinary, that it cannot be passed over in silence. The use which our antagonists have made and are making of his dogmatical but most unfounded utterances on the subject, is such as requires that primary regard be had to the princ. Whately must be content to sustain the responsibilities of the position which he has thus incautiously assumed, until he is willing to abandon it, or shows that he has discovered new facts, and developed new processes of reasoning on the subject, which entitle him to regard the results of all previous investigation as entirely superseded. Gladly would I have omitted all reference to this topic. But such a procedure is, I repeat it, irreconcilable with any honest or serious attempt to do justice to the merits of the theme under discussion; and I cannot doubt that Dr. Whately will frankly admit the accuracy of this representation. The prominence given to the question section 24 as to the views of Socrates and Aristotle could not be avoided. But I have stated the facts in the case as briefly as justice to the subject would permit. From the representation made of the views of those philosophers by Dr. Whately, and on his authority, by the Annihilationists, and from the conclusions attempted to be drawn therefrom, it became necessary to go thoroughly into the matter. It is, however, at best but a side-issue, which Dr. Whately had no just reason for dragging into the discussion. In order to do justice to the Argument from Reason and Tradition, presented in Part I, I considered it my duty to review what has been written on the subject by the English deists and German Rationalists, for example, Hobbes, Tindal, Wegscheider, et id genus omne, and the discussions also of Cudworth, Dr. I have endeavored to be very careful in this, so that the reader may be able to pursue his inquiries further, should he deem it desirable. The connection, moreover, is not only very obvious, but it is that which imparts to the whole question of immortality its intense and absorbing interest. It was necessary, moreover, to notice the exceptions made to the evangelical view, not only by the Annihilationists, but by the Restorationists, Universalists, and such superficial philosophers as " Thorndale. For instance, it was necessary to consider the subject of endless punishment, not only as presented from the stand-point assumed by the Annihilationists, but also from that of the Restorationists. But I believe that nothing of importance is left unnoticed which is urged by either class in support of their views, or which can operate as an opiate to the consciences of the impenitent and ungodly. There has been but little, comparatively, written-at least since the Reformation-directly on the subject of immortality, aside from the treatment of the question in systematic theology. Knapp has treated the question, but not very profoundly, in his Scripta Varii Argumenti. The work of the excellent Dr. Henry Moore will not repay perusal. In our own day the Rev. I regret that this tractate, and the last two essays of Dr. Post, did not come to hand till after I had completed the present treatise. Luther Lee have likewise written well on the subject. In England the Rev. If in dedicating the work to the memory of one of the loveliest and best of women, and so associating it with a private and personal interest, the author has erred, he hopes the error may not be deemed unpardonable. The hallowed influence of her life, and example, and self-sacrifices, is still living and operative, and long will continue to be so. And with this, my first publication in the West, I have fondly desired to associate the name so truly precious to my heart. As I have had occasion in the ensuing work to refer very frequently to the recent

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publications of the Annihilationists, the reader will please observe that, to save room, I have abridged the references to them, according to the subjoined schedule. In my references throughout this volume the letter which here stands opposite to the work will stand for the work itself, and the figures for the pages. The Unity of Man, by Anthopos, in reply to Rev. The Age of Gospel Light, etc. The Bible versus Tradition, by Ellis and Read. A Debate on the State of the Dead. The Intermediate State, by Henry Grew. Life and Death, by J. The Generations Gathered and Gathering. Pauline Theology, by H. Christ our Life; or, the Scripture Testimony concerning Immortality. Dialogues on Future Punishment, by W. Are the Wicked Immortal? Also, Have the Dead Knowledge? There is an Appendix, also, to which we refer thus: These works, with the exceptions of HUID. Theories of Professor Bush, Dr. Modern Spiritism and its Claims Issue on the whole Subject stated Fundamental Principles of the Annihilationists Their System is properly named Materialism Doctrine of the Evangelical Churches Position of Archbishop Whately Points involved in the true Issue Philosophical Arguments of the Ancient Greeks State of the Question in respect to the Theory of the Materialists Capacities of the Brutes considered Conclusion of the Argument fioro Reason Early Knowledge of the Doctrine 2 Tim. Issue presented by this Argument The terms Life, Death, etc. Relation of the Old Testament to the New The Old Testament Argument Examination of Particular Passages Doctrines which infer Immortality Luke viii, 54, Miscellaneous Passages briefly considered: Assumptions of our Opponents Objections Founded on Texts from the Old Testament Job vii, 9, Result of this Investigation Objections derived from the New Testament

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Chapter 3 : Do YOU Have an IMMORTAL SOUL

Page [unnumbered] Page [unnumbered] Page I THIE IMMORTALITY OF THE SOUL AND THE FINAL CONDITION OF THE WICKED CAREFULLY CONSIDERED. BY ROBERT W. LANDIS.'AfOdvoroL 7rdaaa ac uvxai, cai rT6v a3efv'- alc qipetvov'v!u &www.nxgvision.com elvat.

Theological arguments[edit] Some early eastern Christians argued for mortalism on the basis of the identity of blood with life in Leviticus Traditional Judaism reads the Torah accordingly. As an example, the punishment of kareth excision is understood to mean that soul is cut off from God in the Afterlife. If, indeed, it knows not the truth, it dies, and is dissolved with the body, but rises again at last at the end of the world with the body, receiving death by punishment in immortality. But, again, if it acquires the knowledge of God, it dies not, although for a time it be dissolved. The Dissension of the Arabians. About the same time others arose in Arabia, putting forward a doctrine foreign to the truth. They said that during the present time the human soul dies and perishes with the body, but that at the time of the resurrection they will be renewed together. And at that time also a synod of considerable size assembled, and Origen, being again invited there, spoke publicly on the question with such effect that the opinions of those who had formerly fallen were changed. Eustratios of Constantinople after denounced this and what he called hypnopsychism "soul sleep". The writings of Christian ascetic Isaac of Nineveh d. Visione beatifica differita, "deferred beatific vision" , which was a view possibly consistent with soul sleep. The Sacred College of Cardinals held a consistory on the problem in January , and Pope John conceded to the more orthodox understanding. His successor, in that same year, Pope Benedict XII, declared that the righteous do see Heaven prior to the final judgement. The Reformation[edit] Mortalism re-emerged in Christianity when it was promoted by some Reformation leaders, and it survives today mostly among Restorationist sects, such as Seventh-day Adventist Church. And ye, in putting them [the departed souls] in heaven, hell and purgatory, destroy the arguments wherewith Christ and Paul prove the resurrection And again, if the souls be in heaven, tell me why they be not in as good a case as the angels be? And then what cause is there of the resurrection? For the dead lye there accompting neyther dayes nor yeares, but when they are awoken, they shall seeme to have slept scarce one minute. Just as at night we hear the clock strike and know not how long we have slept, so too, and how much more, are in death a thousand years soon past. Before a man should turn round, he is already a fair angel. And this we should carefully note; for it is divine truth that Abraham is living, serving God, and ruling with Him. But what sort of life that may be, whether he is asleep or awake, is another question. How the soul is resting we are not to know, but it is certain that it is living. But his soul does not sleep Anima autem non sic dormit but is awake sed vigilat. It experiences visions and the discourses of the angels and of God. Therefore the sleep in the future life is deeper than it is in this life. Nevertheless, the soul lives to God. This is the likeness to the sleep of life. Sussex Baptists [] d. Edward Wightman [] Samuel Gardner [] Samuel Przyrkowski [] George Wither [] Joachim Stegmann [] Richard Overton [] John Biddle Unitarian [] Matthew Caffyn [] Samuel Richardson [] " Thomas Hobbes [] " Thomas Browne [] " Henry Layton [] William Coward [] " John Locke [] " Isaac Newton [] " Pietro Giannone [] William Kenrick [] Edmund Law [] Samuel Bourn [] " Richard Price [] " Peter Peckard [] " Joseph Priestley [] Francis Blackburne They believe that , believers began to be raised from the dead a short time after October possibly, in the spring of to receive immortality in heaven, [] but all other believers will be raised from the dead on Judgment Day to receive eternal life on earth. You can help by adding to it. March The orthodox Christian belief about the intermediate state between death and the Last Judgment is immortality of the soul followed immediately after death of the body by particular judgment. Eastern Orthodoxy , Methodism , Anglicanism , and Mormonism use different terminology, but generally teach that the soul waits in the Abode of the Dead, specifically Hades or the Spirit World, until the resurrection of the dead , the saved resting in light and the damned suffering in darkness. This view was also promoted by John Calvin , although Calvin taught that immortality was not in the nature of the soul but was

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imparted by God. Shedd , and Louis Berkhof also taught the immortality of the soul, but some later Reformed theologians such as Herman Bavinck and G. Berkouwer rejected the idea as unscriptural. Believers in the opposing concept of universal reconciliation , arguing that salvation will eventually be received by all of humanity, have also referred to various books of the New Testament that seem to describe grace given to immortal souls such as the First Epistle to the Corinthians. The sections of 1 Corinthians "Though he brings grief, he will show compassion, so great is his unfailing love", [] and 1 Timothy 4: And He is the head of the body, the church; He is the beginning and the firstborn from among the dead, so that in everything He might have the supremacy. For God was pleased to have all His fullness dwell in Him, and through Him to reconcile to Himself all things, whether things on earth or things in heaven, by making peace through His blood, shed on the cross. Whereas some have dared to assert concerning the nature of the reasonable soul that it is mortal, we, with the approbation of the sacred council do condemn and reprobate all those who assert that the intellectual soul is mortal, seeing, according to the canon of Pope Clement V , that the soul is [

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Chapter 4 : the immortality clause | Download eBook PDF/EPUB

The Immortality of the Soul and the Final Condition of the Wicked Carefully Considered by Robert W. Landis Letters on the Theology of the New Church Signified by the New Jerusalem, (Rev. XXI., XXII.) Addressed, in a Discussion, to the Editor of the "Christian Weekly News" by J. H. Smithson.

Ancient Greek religion[edit] Immortality in ancient Greek religion originally always included an eternal union of body and soul as can be seen in Homer , Hesiod , and various other ancient texts. The soul was considered to have an eternal existence in Hades, but without the body the soul was considered dead. Although almost everybody had nothing to look forward to but an eternal existence as a disembodied dead soul, a number of men and women were considered to have gained physical immortality and been brought to live forever in either Elysium , the Islands of the Blessed , heaven, the ocean or literally right under the ground. Some were considered to have died and been resurrected before they achieved physical immortality. Asclepius was killed by Zeus only to be resurrected and transformed into a major deity. In some versions of the Trojan War myth, Achilles , after being killed, was snatched from his funeral pyre by his divine mother Thetis, resurrected, and brought to an immortal existence in either Leuce , the Elysian plains, or the Islands of the Blessed. Memnon , who was killed by Achilles, seems to have received a similar fate. Alcmena , Castor , Heracles , and Melicertes were also among the figures sometimes considered to have been resurrected to physical immortality. Later he was found not only to have been resurrected but to have gained immortality. The philosophical idea of an immortal soul was a belief first appearing with either Pherecydes or the Orphics , and most importantly advocated by Plato and his followers. This, however, never became the general norm in Hellenistic thought. As may be witnessed even into the Christian era, not least by the complaints of various philosophers over popular beliefs, many or perhaps most traditional Greeks maintained the conviction that certain individuals were resurrected from the dead and made physically immortal and that others could only look forward to an existence as disembodied and dead, though everlasting, souls. The parallel between these traditional beliefs and the later resurrection of Jesus was not lost on the early Christians, as Justin Martyr argued: Jesus Christ, our teacher, was crucified and died, and rose again, and ascended into heaven, we propose nothing different from what you believe regarding those whom you consider sons of Zeus. Buddhism[edit] The goal of Hinayana is Arhatship and Nirvana. By contrast, the goal of Mahayana is Buddhahood. According to one Tibetan Buddhist teaching, Dzogchen , individuals can transform the physical body into an immortal body of light called the rainbow body. Eternal life Christianity , Christian conditionalism , and Christian mortalism Adam and Eve condemned to mortality. Hans Holbein the Younger , Danse Macabre, 16th century Christian theology holds that Adam and Eve lost physical immortality for themselves and all their descendants in the Fall of man , although this initial "imperishability of the bodily frame of man" was "a preternatural condition". Wright , a theologian and former Bishop of Durham , has said many people forget the physical aspect of what Jesus promised. Wright says John Polkinghorne , a physicist and a priest, has put it this way: Chiranjivi and Naraka Hinduism Representation of a soul undergoing punarjanma. Illustration from Hinduism Today, Hindus believe in an immortal soul which is reincarnated after death. According to Hinduism, people repeat a process of life, death, and rebirth in a cycle called samsara. If they live their life well, their karma improves and their station in the next life will be higher, and conversely lower if they live their life poorly. After many life times of perfecting its karma, the soul is freed from the cycle and lives in perpetual bliss. There is no place of eternal torment in Hinduism, although if a soul consistently lives very evil lives, it could work its way down to the very bottom of the cycle. That man indeed whom these contacts do not disturb, who is even-minded in pleasure and pain, steadfast, he is fit for immortality, O best of men. Such an unshakable man passes beyond the influence of death and in the permanent phase of life: A man established in the understanding of the unlimited abundance of absolute existence is naturally free from existence of the relative order. This is what gives him the status of immortal life. Therefore, sikhs have a similar belief of

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immortality of reincarnation like the hindus, however they belief there is a way that we could get out of the cycle of rebirth and death, by doing the good deeds that all the ten gurus have left behind for them to do. This is like being immortal itself because once, a sikh dies he or she would live forever by being the gurus angel that may come to earth as they please to help the world a better place. Please improve this by adding secondary or tertiary sources. June Learn how and when to remove this template message The traditional concept of an immaterial and immortal soul distinct from the body was not found in Judaism before the Babylonian Exile , but developed as a result of interaction with Persian and Hellenistic philosophies. Accordingly, the Hebrew word *nephesh* , although translated as "soul" in some older English Bibles, actually has a meaning closer to "living being". This doctrine of resurrection is mentioned explicitly only in Daniel . New theories arose concerning Sheol during the intertestamental period. The views about immortality in Judaism is perhaps best exemplified by the various references to this in Second Temple Period. The concept of resurrection of the physical body is found in 2 Maccabees , according to which it will happen through recreation of the flesh. The New Testament claims that the Pharisees believed in the resurrection, but does not specify whether this included the flesh or not. They will then be granted immortality in a perfect world. The wicked dead, on the other hand, will not be resurrected at all. This is not the only Jewish belief about the afterlife. The Tanakh is not specific about the afterlife, so there are wide differences in views and explanations among believers. A list of good deeds and sins are tallied to determine whether or not a mortal is worthy. Spiritual immortality in this definition allows the soul to leave the earthly realms of afterlife and go to pure realms in the Taoist cosmology. Souls would go to either heaven or hell; these concepts of the afterlife in Zoroastrianism may have influenced Abrahamic religions. The Persian word for "immortal" is associated with the month "Amurdad", meaning "deathless" in Persian, in the Iranian calendar near the end of July. The month of Amurdad or Ameretat is celebrated in Persian culture as ancient Persians believed the "Angel of Immortality" won over the "Angel of Death" in this month. The exact form of his argument is unclear, but it appears to have influenced Plato, Aristotle, and other later writers. As the body is mortal and is subject to physical death, the soul must be its indestructible opposite. Plato then suggests the analogy of fire and cold. If the form of cold is imperishable, and fire, its opposite, was within close proximity, it would have to withdraw intact as does the soul during death. This could be likened to the idea of the opposite charges of magnets. The Theory of Recollection explains that we possess some non-empirical knowledge e. The Form of Equality at birth, implying the soul existed before birth to carry that knowledge. The Affinity Argument , explains that invisible, immortal, and incorporeal things are different from visible, mortal, and corporeal things. Our soul is of the former, while our body is of the latter, so when our bodies die and decay, our soul will continue to live. The Argument from Form of Life , or The Final Argument explains that the Forms, incorporeal and static entities, are the cause of all things in the world, and all things participate in Forms. For example, beautiful things participate in the Form of Beauty; the number four participates in the Form of the Even, etc. The soul, by its very nature, participates in the Form of Life, which means the soul can never die. Plotinus first argues that the soul is simple , then notes that a simple being cannot decompose. Many subsequent philosophers have argued both that the soul is simple and that it must be immortal. Descartes does not address the possibility that the soul might suddenly disappear. In his monadology he advances a sophisticated novel argument for the immortality of monads. It is a series of three dialogues, revisiting the Platonic dialogue *Phaedo* , in which Socrates argues for the immortality of the soul, in preparation for his own death. Many philosophers, including Plotinus, Descartes, and Leibniz, argue that the soul is simple, and that because simples cannot decompose they must be immortal. In the *Phaedon*, Mendelssohn addresses gaps in earlier versions of this argument an argument that Kant calls the Achilles of Rationalist Psychology. The *Phaedon* contains an original argument for the simplicity of the soul, and also an original argument that simples cannot suddenly disappear. It contains further original arguments that the soul must retain its rational capacities as long as it exists. These include persistent vegetative states , the nature of personality over time, technology to mimic or copy the mind or its processes, social and economic disparities created by longevity , and survival of the heat death of the universe.

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Jorge Luis Borges explored the idea that life gets its meaning from death in the short story "The Immortal"; an entire society having achieved immortality, they found time becoming infinite, and so found no motivation for any action. In the anime *Casshern Sins* humanity achieves immortality due to advances in medical technology; however, the inability of the human race to die causes Luna, a Messianic figure, to come forth and offer normal lifespans because she believed that without death, humans could not live. In his book *Death*, Yale philosopher Shelly Kagan argues that any form of human immortality would be undesirable. Either our characters remain essentially the same in an immortal afterlife, or they do not. If our characters remain basically the same—that is, if we retain more or less the desires, interests, and goals that we have now—then eventually, over an infinite stretch of time, we will get bored and find eternal life unbearably tedious. If, on the other hand, our characters are radically changed. Either way, Kagan argues, immortality is unattractive. The best outcome, Kagan argues, would be for humans to live as long as they desired and then to accept death gratefully as rescuing us from the unbearable tedium of immortality. The world is already experiencing a global demographic shift of increasingly ageing populations with lower replacement rates. Politics[edit] Although some scientists state that radical life extension, delaying and stopping aging are achievable, [66] there are no international or national programs focused on stopping aging or on radical life extension. In in Russia, and then in the United States, Israel and the Netherlands, pro-immortality political parties were launched. They aimed to provide political support to anti-aging and radical life extension research and technologies and at the same time transition to the next step, radical life extension, life without aging, and finally, immortality and aim to make possible access to such technologies to most currently living people.

Chapter 5 : The Immortality of the Soul and the Final Condition of the Wicked Carefully Considered

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